

AWARENESS MYSTERY VALUE 2016

The Agreed Syllabus for Bath & North East Somerset, Bristol, The London Borough of Haringey, North Somerset and The Isles of Scilly

**For Exemplar Schemes of Learning,
Assessment Exemplars, further Guidance
and Resources see:**

www.awarenessmysteryvalue.org

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Other Local Authority SACREs interested in adopting this syllabus should, in the first instance, contact one of the key advisers via www.awarenessmysteryvalue.org/about/

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A01 WHAT'S CHANGED AND WHY?

Welcome to Awareness Mystery Value (AMV) 2016: the New Agreed Syllabus for Religious Education in Bath and North East Somerset, Bristol, North Somerset, the London Borough of Haringey and The Isles of Scilly.

This new syllabus, while strongly rooted in the previous versions of Awareness, Mystery and Value (1998, 2004, 2011), contains some important changes and some new guidance and support material.

It is important to note that there are NO CHANGES to the 2011 programmes of study.

The only new statutory requirement applies to the examples to be taken from religions and beliefs at KEY STAGES 3 and 4. Over Key Stages 3 and 4 as a whole, there should now be teaching about a non-religious worldview, such as Humanism, as well as Christianity and other religious traditions.

Broad guidance on the [teaching of Humanism](#) in the agreed syllabus is available, and many of the AMV schemes of learning contain references to the teaching of non-religious worldviews. There are also useful websites providing specific teaching resources:

- British Humanist Association (BHA) resources for education :
<http://understandinghumanism.org.uk/>
- RE:ONLINE 'Knowing' Humanism:
<http://www.reonline.org.uk/knowning/what-re/humanism/>
- RE:ONLINE Banquets, Buffets, Specials and Concept Starters:
<http://www.reonline.org.uk/learning/belief-systems=humanism;search=;sort=date/>

The decision to include non-religious worldviews reflects (a) the importance of changes to the religion and belief demographic of our area and the country that indicate large increases in the numbers of people who express no religious affiliation, (b) the need for RE to be an inclusive subject that reflects local and national patterns of belief and practice and (c) the importance of presenting a balanced view of religion and belief that includes non-religious as well as specifically religious perspectives.

It is already the case in AMV, at EACH key stage, that schools should 'include consideration of non-religious as well as religious perspectives', but it was decided by the agreed syllabus conferences that for secondary age students a more in-depth consideration of a non-religious worldview should form a part of the broader study programme. The arrangements for the coverage of religions and beliefs for all key stages are outlined here. The new requirement is in **bold type** on the next page.

Learning Opportunities from the Programmes of Study should be illustrated from AT LEAST the following religious traditions:

Foundation and Key Stage 1	Christianity plus at least ONE other religion, from:	Hinduism, Islam or Judaism.
Key Stage 2	Christianity plus at least THREE other religions:	Hinduism, Islam and Judaism.
Key Stage 3	Christianity plus at least THREE other religions, from:	Buddhism, Hinduism, Islam, Judaism or Sikhism.
Key Stage 4	Christianity plus at least ONE other religion, from:	Buddhism, Hinduism, Islam, Judaism or Sikhism

Over Key Stages 3 and 4 as a whole, there should be teaching about Buddhism, Sikhism **and a non-religious worldview, such as Humanism.**

The minimum requirements on teaching about the different religions and beliefs in this syllabus can be found in full in the [COVERAGE OF RELIGIONS AND BELIEFS](#) document.

Advice on appropriate material to be used for each religion is to be found in the [KEY FEATURES OF EACH RELIGION AT THE APPROPRIATE KEY STAGE](#) document.

New Guidance

As well as the new statutory requirement above, AMV 2016 includes updated support for schools on this website. In particular, teachers should take account of the advice on **assessment of pupils' progress** in RE. This new guidance has been produced in order to support schools now that 'assessment levels' are no longer recommended nationally. Instead, a new guide to standards and assessment has been provided that recognises the *knowledge* that pupils gain in RE as well as their *abilities* to interpret and evaluate the material.

The full guidance can be found in the [STANDARDS IN RE](#) documents.

A02 LEGAL FRAMEWORK, RIGHTS (INCLUDING THE RIGHT OF WITHDRAWAL) AND RESPONSIBILITIES (FOR HEADTEACHERS, GOVERNORS AND RE SUBJECT LEADERS)

The two core purposes of the curriculum

The religious education set out in this syllabus contributes to the two *purposes* of the curriculum for all schools, academies and free schools.

In law, every state-funded school must offer a curriculum which is balanced and broadly based¹ and which:

1. promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society, and
2. prepares pupils at the school for the opportunities, responsibilities and experiences of later life.

In relation to both of these aims RE has a vital part to play, which is connected in government understanding to the current initiatives for preparation for life in modern Britain and from the Counter Terrorism and Securities Act which places new duties on all schools.

Religious education supports the core purposes in a variety of ways:

- [RE and spiritual, moral, social and cultural development and British Values](#)
- [RE and Inclusion \(Special Educational Needs & Disability\)](#)
- [RE and Inclusion \(Gifted & Talented\)](#)
- [RE and Inclusion \(Different Backgrounds\)](#)
- [RE and community cohesion](#)

Publishing information about the provision of RE

Since September 2012, schools have been required to publish information in relation to each academic year, relating to the content of the school's curriculum for each subject and details about how additional information relating to the curriculum may be obtained. *Schools following the AMV syllabus should apply the [programmes of study](#) to their curriculum arrangements for RE for each year group and publish this along with curriculum arrangements for other subjects.*

The DfE's statutory guidance on the curriculum² makes it clear that '*All schools are required to teach religious education at all key stages*' (3.6).

School leaders will want to emphasise in their documentation the vital role that high quality religious education can play in providing a well-rounded education for young people. Statements about the importance of RE can be found here: [The Importance of RE](#).

¹ See Section 78 of the 2002 Education Act which applies to all maintained schools. Academies are also required to offer a broad and balanced curriculum in accordance with Section 1 of the 2010 Academies Act.

² <https://www.gov.uk/government/publications/national-curriculum-in-england-framework-for-key-stages-1-to-4/the-national-curriculum-in-england-framework-for-key-stages-1-to-4>

The legal basis of RE in the curriculum

Every maintained school in England must provide a basic curriculum (RE, sex education and the National Curriculum). This includes provision for RE for all registered pupils at the school (including those in reception classes and the sixth form), except for those withdrawn by their parents (or withdrawing themselves if they are aged 18 or over) in accordance with Schedule 19 to the School Standards and Framework Act 1998.

The key document in determining the teaching of RE in *community and voluntary controlled schools* is the locally agreed syllabus within the local authority (LA) concerned (Section 376-377). LAs must ensure that the agreed syllabus for their area is consistent with Section 375(3) of the Education Act 1996, which requires the syllabus to reflect that the religious traditions of Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.

In *voluntary aided schools with a religious character*, RE is to be determined by the governors and in accordance with the provisions of the trust deed relating to the school or, where there is no provision in the trust deed, with the religion or denomination mentioned in the order designating the school as having a religious character.

At *voluntary controlled schools with a religious character*, parents of any pupils at the school may request that they receive religious education in accordance with provisions of the trust deed relating to the school, and at voluntary aided schools with a religious character, parents of any pupils at the school may request that they receive religious education in accordance with the locally agreed syllabus. (School Standards and Framework Act 1998, Schedule 19. 3,4) Further advice on the application of these provisions may be sought from the local Standing Advisory Council on Religious Education (SACRE).

All *academies* and *free schools* are required, through their funding agreements, to teach RE:

- For academies without a religious character, this will usually be the locally agreed syllabus;
- For denominational academies with a religious character (Church of England or Roman Catholic — but also Muslim and most Jewish academies), this will be in line with the denominational syllabus or advice;
- For non-denominational (such as Christian) faith academies this can be either of the above, depending on the wishes of the sponsor and what is agreed by ministers.

(Religious education guidance in English schools:
Non-statutory guidance 2010, pages 15f)

Further information about RE in academies can be found in Francis, D. and L. Blaylock (eds.), 2016, *Religious Education in Your Academy: improving religious education in academies and free schools*, RE Today Services.

Schools are not obliged to provide RE to pupils who are under compulsory school age (section 80(2)(a) of the Education Act 2002), although there are many instances of good practice where RE is taught to these pupils.

Separate legislative provision on RE is made for *maintained special schools*. Regulations covering maintained special schools require them to ensure that, as far as practicable, a pupil receives RE.

Governing bodies and headteachers, like local authorities, must:

- ensure that RE is provided as part of the school's basic curriculum, following the appropriate syllabus as listed above;
- provide an annual report to parents or carers giving brief particulars of progress and achievements in all subjects including RE (Regulation 6 of the Education (Pupil Information) (England) Regulations 2005, SI 2005/1437).

In order to fulfil legal requirements in relation to this agreed syllabus, schools must provide religious education in accordance with the [statutory programmes of study](#)

The Right of Withdrawal from RE

The parent / carer of a pupil at a community, foundation or voluntary school or academy has the right to request that their child be excused from all or part of the RE provided.

Note that pupils over 16 can opt out of collective worship if they wish, but they cannot opt out of receiving RE unless they are over 18.

The purpose of the law on withdrawal has always been to allow parents and communities to make arrangements for *their own preferred RE* not so that children can take part in other studies or activities.

Schools should ensure that parents / carers who want to withdraw their children from RE are aware that RE is taught in an objective way that is relevant to all pupils and respects their own personal beliefs. They should be made aware of the RE syllabus learning objectives and what is covered in the RE curriculum and should be given the opportunity to discuss this, if they wish. The school may also wish to review such a request each year, in discussion with the parents. It is good practice to publish the RE policy in the prospectus and on the school website.

The right of withdrawal does not extend to other areas of the curriculum when, as may happen on occasion, spontaneous questions on religious matters are raised by pupils or there are issues related to religion that arise in other subjects such as history or citizenship.

Where parents have requested that their child is withdrawn, their right must be respected, and where RE is integrated in the curriculum, the school will need to discuss the arrangements with the parents or carers to explore how the child's withdrawal can be best accommodated. If pupils are withdrawn from RE, schools have a duty to supervise them, *though not to provide additional teaching or to incur extra cost*. Pupils will usually remain on school premises.

Where a pupil has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parent wants the pupil to receive (Section 71(3) of the School Standards and Framework Act 1998).

This RE could be provided at the school in question, or the pupil could be sent to another school where suitable RE is provided if this is reasonably convenient. If neither approach is practicable, outside arrangements can be made to provide the pupil with the kind of RE that the parent wants, and the pupil may be withdrawn from school for a reasonable period of time to allow them to attend this external RE.

Outside arrangements for RE are allowed as long as the LA is satisfied that any interference with the pupil's attendance at school resulting from the withdrawal will affect only the start or end of a school session.

If the school is a secondary school and parents have withdrawn a pupil from RE provided at the school and asked for alternative RE to be provided in accordance with the tenets of a particular religion or denomination, then the LA must either:

- provide facilities for the alternative RE to be given at the school unless there are special circumstances which would make it unreasonable to do so, or
- agree to outside arrangements being made as long as no financial burden falls on the LA or school as a result of these arrangements.

In the case of a pupil at a maintained boarding school where a sixth-former, or the parents of a pupil below the sixth form, requests that the pupil be allowed to receive RE in accordance with the tenets of a particular religion or denomination outside school hours, the governing body must make arrangements to give the pupil a reasonable opportunity to do so. This could involve making facilities available at the school, but any such arrangements cannot be funded out of the school's budget or by the local authority (LA) (Section 71 of the School Standards and Framework Act 1998).

Checklists

See the following checklists to ensure you are meeting statutory and good practice requirements:

1. Governors and headteachers
2. Managing the right of withdrawal
3. Managing, planning, teaching and supporting RE
4. Monitoring and evaluating RE provision
5. Planning RE post-14

1. Checklist for governors and headteachers

Governing bodies and headteachers, like local authorities, must:

- ensure that RE is provided as part of the school's basic curriculum, following the appropriate syllabus as listed above;
- provide an annual report to parents or carers giving brief particulars of progress and achievements in all subjects including RE (Regulation 6 of the Education (Pupil Information) (England) Regulations 2005, SI 2005/1437).

The following questions might form the basis of a discussion between headteachers governors and those responsible for teaching RE in the school:

- Do all pupils make progress in achieving the learning objectives of the RE curriculum?
- Is RE well led and effectively managed?
- Are standards, achievement and quality of provision in RE regularly and effectively self-evaluated?
- Are those teaching RE suitably qualified and trained in the subject? Do they have regular and effective opportunities for CPD?
- Are teachers aware of RE's contribution to developing pupils' understanding of religion and belief and its impact as part of the duty to promote community cohesion?
- Where appropriate, do pupils have opportunities to take courses leading to an accredited qualification in the subject?
- Is clear information provided for parents on the RE curriculum and the right to withdraw?
- Are teachers aware that they do not have to teach RE?
- Is RE resourced, staffed and timetabled in a way that means the school can fulfil its legal obligations on RE and pupils can make good progress?
- Where there are insufficient teachers in a school who are prepared to teach RE, does the headteacher ensure that pupils receive their RE entitlement?

[A Governors' Guide to RE and collective worship](#) (approved by North Somerset & Somerset SACREs).

2. Checklist for managing the right of withdrawal

- Is the school careful to ensure that RE is of educational value to all pupils, whatever their belief background, thus reducing the likelihood of parental/carer requests for withdrawal?
- Does the school ensure that the nature, objectives and content of RE are shared with parents?
- Are parents or carers notified about plans for RE as part of the curriculum for the coming session for their child's class?
- Does the school have a procedure in place for parents or carers who want to withdraw children from RE?
- Does the organisation of the curriculum allow parents to exercise the right of withdrawal?
- What practical implications arise from a request by parents to withdraw a child from RE and how might they be addressed?
- Are all those who teach RE aware of the school's procedures?
- Are all teachers aware of their own right not to have to teach RE?

3. Checklist for people who manage, plan, teach and support RE

- **What implications do the school's ethos, values and aims have for the provision of RE?**
For example, the school's specialist status, religious character, or the nature of the school's community.
- **What about the school's overall curriculum priorities?**
Are statutory requirements for RE being met?
Is RE's contribution in terms of raising standards and achievement being taken into account?
- **Will RE be taught separately, be combined with other subjects, or both?**
- **Will RE be taught every week, term or year in the key stage?**
Is the programme of study required by the agreed syllabus properly met?
Is the provision evaluated as part of the school's self-evaluation process?
- **What about curriculum design?**
Does the RE curriculum ensure an appropriate balance between RE-led units, whether systematic or thematic, and cross-curricular units?
- **How will the organisation of the RE curriculum be adapted to suit individual pupils with different abilities and needs?**
For example, the needs of the most able pupils can be met by accelerating their learning, and the needs of less high-achieving pupils can be met by reinforcement techniques.
- **How will the design of the RE curriculum help pupils to make a smooth transfer from one key stage to the next and to make steady progress within a key stage?**
For example, through the provision of bridging units to support transition from key stage 2 to 3.

➤ **What about curriculum enrichment?**

What might need to be added to the RE curriculum to enrich pupils' learning in terms of, for example, fieldwork, Learning Outside the Classroom (LOtC), and special focus days?

4. Checklist for monitoring and evaluating RE provision

➤ **Have RE curriculum decisions been based on the principles of effective planning?**

Has there been sound application of these principles?

➤ **Can the parental right of withdrawal be accommodated, where necessary?**

Does the model of curriculum delivery take into account how provision might be adapted?

➤ **Do pupils value and recognise the contribution RE makes to their understanding of different communities and ways of life, and to the concept of diversity?**

➤ **Do pupils have real opportunities to explore and gain first-hand experience of religious and cultural diversity?**

➤ **Does the school help pupils to deepen their understanding**

- of their own beliefs and values?
- of other people's?

➤ **Does RE provide a context to build relationships with the local communities - including those groups with whom it is more difficult to forge links?**

➤ **Within the school, does RE provide a voice for religious and other minority groups?**

Does it develop a culture of mutual understanding and respect?

➤ **Does the school treat religion and belief seriously?**

Does it model ways of building respect?

➤ **Does the school know enough about the diversity of religion and ethical perspectives within the local community?**

Does it explore ways of making links with those communities?

➤ **In a largely mono-cultural school, how well is RE working to foster a broader awareness of cultural and religious diversity?**

5. Checklist for planning RE post 14

Do the students have opportunities to:

- reflect on, express and justify their own opinions and beliefs about religion and religious, philosophical, moral and spiritual questions?
- develop their own values and attitudes so that they can recognise their rights and responsibilities in light of their learning about religion and belief?
- relate their learning to the wider world, gaining a sense of personal autonomy in preparation for adult life?
- develop skills that are useful in a wide range of careers and in adult life generally, especially skills of critical enquiry, creative problem-solving, and communication in a variety of media?

- have their achievements in RE recognised by an approved qualification?

If the student is to study RE wholly or partly in a further education college:

- has appropriate provision been made?
- is it coherent and of good quality?

If a parent/carer or post 16 student has exercised their right of withdrawal:

- Has this been taken into account in RE planning?

A03 PROVISION AND TIME FOR RELIGIOUS EDUCATION

Every School and Academy must in law provide religious education for all its pupils – unless they are withdrawn by their parents. This requirement applies to every pupil on roll, aged from 4-19. Although the arrangements for local authority schools – agreed syllabuses for example - don't apply to Academies, they must all give every pupil an RE curricular entitlement.

Academies in the local authorities covered by the AMV syllabus are all welcome to continue to follow it and to use the programmes of study.

In order to ensure that the statutory programmes of study in this agreed syllabus are covered in sufficient breadth and depth, it is estimated that the following *minimum* hours should be provided³:

- ◆ [Reception](#): 36 hours per year;
- ◆ [Key Stage 1](#): 36 hours per year;
- ◆ [Key Stage 2](#): 45 hours per year;
- ◆ [Key Stage 3](#): 45 hours per year;
- ◆ [Key Stage 4](#): 40 hours per year;
- ◆ [For post-16 students](#)⁴ in full-time education at community and voluntary controlled schools: 10 hours per year.

In following this agreed syllabus, schools have the flexibility to complement discrete subject teaching with cross-curricular learning experiences that are more tailored to the needs of their pupils and community. In practice this means that RE might be taught discretely at some points during the school year, but at other times, might be linked with other subjects of the curriculum, in order to provide a coherent and engaging approach to a particular enquiry.

For example, schools might decide to include RE on 'collapsed timetable' days, or as part of weekly, monthly or termly projects. When doing so, they should be careful to include a focus on the TWO areas of enquiry linked to the units within the featured programme of study.

According to the *non-statutory guidance on religious education*, while schools are free to decide when and how RE is taught and how much time is spent on it, 'they remain responsible for implementing the legally required syllabus and for monitoring pupils' progress' (2010, p. 2).

See Curriculum models: [Collaborative Learning in RE](#)

³ See Religious education guidance in English schools: Non-statutory guidance, 2010, p. 9)

⁴ Post 16 students have the right to withdraw themselves from RE [and collective worship]. See [The Right to Withdraw](#).

A04 THE IMPORTANCE OF RELIGIOUS EDUCATION: aims, rationale and vision for RE in Bath and North East Somerset, Bristol, North Somerset, Haringey and The Isles of Scilly

RE provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human. It develops pupils' knowledge and understanding of Christianity, other principal religions, other religious traditions, and other world views that offer answers to these challenging questions.

It offers opportunities for personal reflection and spiritual development. It enhances pupils' awareness and understanding of religions and beliefs, teachings, practices and forms of expression, as well as of the influence of religion on individuals, families, communities and cultures.

RE encourages pupils to learn from different religions, beliefs, values and traditions, while exploring their own beliefs and questions of meaning. It challenges pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses.

RE encourages pupils to develop their sense of identity and belonging. It enables them to flourish individually within their communities and as citizens in a diverse society and global community. RE has an important role in preparing pupils for adult life, employment and lifelong learning. It enables pupils to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own. It promotes discernment and enables pupils to combat prejudice.

Non-statutory framework for religious education, 2004, QCA

A rationale for Religious Education in Bath & North East Somerset, Bristol, North Somerset, Haringey and The Isles of Scilly

(based on statements in the previous AMV syllabus, 2011, shared also by Somerset schools)

The statement above describes what children and young people do in religious education and what skills and attitudes are being promoted. It does not explain WHY these elements of content, skills and attitudes might be important for children and young people today.

The first aspect of our rationale underpinning this agreed syllabus concerns the areas of life, particularly modern life, where an *understanding of religious and non-religious worldviews* is vital if children and young people are to gain the insights they need to make the most of their opportunities in life and to cope with the difficulties they will inevitably face.

A second aspect of our rationale reflects the *history and location of the areas in which the syllabus is taught*. Within this syllabus, agreed in very diverse urban and rural local authorities, teachers are encouraged to draw pupils' attention to the local personalities, places, achievements, issues and changes that have contributed to the richness of religion and belief in the area.

1. Understanding religions and beliefs

Religious education is important because it helps children and young people gain *wisdom* in the following areas of life:

- **artistic, musical and literary:** many great artists, composers, musicians and writers had deep religious and/or philosophical motivation and inspiration for their work. Many use religious themes and employ references to religious literature and thought in their work. How can we understand the insights they are communicating without a knowledge of some key religious ideas and stories?
- **cultural, historical and philosophical:** what is the meaning of life? Where are we going? What is 'true'? What is 'best'? Where do we come from? Why are people different and why do they have different tastes and preferences? What is to be gained from a diverse society? How can we understand the history and traditional cultures of Britain and other countries without a knowledge and understanding of the religious and philosophical traditions which helped to form them?
- **moral and ethical:** in the light of the many moral and ethical dilemmas we meet in life, ranging from the personal to the global, what is it to lead a good life? How do we know? Whom should we trust? How can we decide? Religious and philosophical principles and insights can help guide us when faced with moral dilemmas.
- **personal:** How can I be happy? How can I best manage my relationships? What skills do I need to succeed in life? What emotional resources do I need to maintain a healthy lifestyle? We can get insights from religions and philosophies studied in RE and get practice in 'skills for life', such as empathy, sensitivity, humility, and in thinking and communicating well.
- **political, social and psychological:** How can we best understand the relationships between people? Why do religion and belief feature in the news so much? What do religious and belief groups say about various contemporary issues? How can we best understand the religious practices and festivals celebrated by our neighbours? What motivates people? Why are our public institutions set up in the way they are? How do/should people behave when in positions of power? How do/should people react when others have power over them? Without a knowledge of religions and beliefs our understanding of these big questions will be incomplete.

2. The history and location of AMV area

In exploring these areas of life, this syllabus prompts teachers, *where appropriate to their school community*, to introduce local features as well as those with national or global significance.

Amongst the topics for study in RE lessons could be religious and social reformers, past and present. These could be pioneers of the Sunday School movement, Christian Saints and founders of non-Christian religious groups and centres, Church of England and Roman Catholic bishops, writers of prose, poetry and song, anti-slave-trade and anti-racism campaigners and founders of new religious and cultural traditions.

It is worth exploring the diversity of religion and belief in the area and within traditions too. Recent surveys has reveal organised groups of Bahá'ís, Tibetan and other Buddhists, Sai Baba followers, Pagans, Druids, Rastafarians and independent Christian churches in most of our areas. Many new religious movements are represented and Humanists also have a presence throughout the AMV area.

As well as individuals and local communities, schools may choose to illustrate broader investigations with a study of places of significance for religions and beliefs. There are many buildings worthy of study: monasteries, abbeys, churches, cathedrals, synagogues, mosques, gurdwaras, temples and other 'sacred spaces'. Often there are exhibitions of art and artefacts in museums and galleries that will yield good learning in an RE context. Such visits have marvellous cross-curricular learning opportunities particularly where pupils can explore the links between RE, history and art.

Not all of these can be studied within the RE curriculum, of course, so this syllabus will indicate where opportunities exist to choose specific examples for local study where the school feels it is appropriate to do so.

A vision for Religious Education in Bath & North East Somerset, Bristol, North Somerset, Haringey and The Isles of Scilly

Here, a vision is a statement of how we would like things to be. The purpose of the vision is to motivate and inspire teachers and learners to reach towards the goals within that vision.

Our vision:

RE in our area is about Awareness, Mystery and Value.

Pupils who follow this syllabus gain a deep awareness of their own and others' identities; they wrestle with the mysteries of life and the answers given by a wide variety of religions and beliefs; they develop a clear sense of what is of real value in world today.

Pupils who follow this syllabus gain a deep knowledge and understanding of the teachings, practices and life stories expressed in a variety of ways within Christianity and other principal religions and world views. Through reflection on their own beliefs and values in the light of their learning, they grow in respect for themselves and others.

Pupils who follow this syllabus encounter the transformative power of religions and beliefs in people's lives – in our area, in the UK and in the wider world. They demonstrate curiosity about men and women of faith and commitment who have changed individual lives, society and culture. Through RE, they feel

compelled to imagine and contribute to the creation of a better world for all.

How is this vision for RE to be put into practice? The following notes in relation to two questions may help:

1. What constitutes successful RE in our context?
2. What constitutes a religiously educated person in our context?

1. Successful RE

It is important for teachers to know whether what they are doing in RE is successful or not. Success, in this sense, might be measured in a variety of ways, though there may be 'successes' that are not so easily measured.

- First, there is the success of the pupils, not just in terms of levels of attainment, but also their enjoyment of and engagement with the subject; there is no reason why RE should not be amongst the most popular subjects in school – it relates to pupils' own interests and concerns, is challenging, powerful and meaningful, offers opportunities for pupils to make their own reflective contributions and is open to the whole range of active learning strategies, both in and outside of the classroom.
Ask: are the pupils enjoying RE and achieving as well as they can? How do I know? How could I improve pupils' application to and enjoyment of RE?
- Next, there is the success of teaching a broad, balanced and compelling RE curriculum. The programme of study in this syllabus is designed to provide a balanced coverage of religions and beliefs and to focus on learning about and from key areas of the subject. These 'areas of enquiry' are revisited several times at increasingly challenging levels, so should ensure deepening learning over a broader range of religions and beliefs over time.

By 'balanced RE', we mean:

- balancing 'learning ABOUT religions and beliefs' and 'learning FROM religions and beliefs';
- balancing study of Christianity and the other principal faith and belief traditions;
- balancing knowledge, understanding, skills and attitudes;
- balancing the use of core and supplementary questions in partnership with the study of individual religions and beliefs.

Ask: is this programme being followed in sufficient depth through our schemes of learning? Is our scheme of learning well balanced? How do I know? How could I improve the programme?

- Also, there is the idea that success is sometimes hidden from view. Inevitably, one might never know how 'successful' the RE programme has been, especially if pupils cannot or choose not to communicate their reflections within their time in school.

Ask: is the programme providing the sorts of stimulating and thought-provoking learning activities that are likely to promote pupils' spiritual, moral, social and cultural development? How do I know? How could I improve such opportunities?

A statement from the Organization for Security and Co-operation in Europe (OSCE), provides some further markers of ‘successful RE’:

‘There is a growing consensus among educators that knowledge of religions and beliefs is an important part of a quality education and that it can foster democratic citizenship, mutual respect, enhance support for religious freedom, and promote an understanding of societal diversity.’⁵

In terms of the impact on individuals, therefore, we might hope to see pupils taking an interest in how they can make a helpful difference in their communities, responding thoughtfully and respectfully to those with different cultural or religious backgrounds or with different beliefs from their own, and enjoying the diversity within the class, school or community.

2. A Religiously Educated Person

For those following AMV 2016, being ‘religiously educated’ is about pupils’ achievement in the knowledge, understanding, skills and attitudes contained within and promoted through this agreed syllabus. It is not about ‘being more religious’ or ‘becoming religious’ or even ‘more moral and spiritual’; these are not deliberately planned outcomes of the programme of study, though of course it is not beyond the bounds of possibility that a pupil might change their life in some radical way because of something they have learnt through RE. That is at the heart of the power of the subject and the responsibility teachers have.

In the context of religious education, the new [Learning Outcomes](#) in the assessment scheme, provide some indicators of what a religiously educated person might look like. However, not all pupils will develop great depth of knowledge and understanding of religions and beliefs, or the ability to think and communicate clearly and critically about the issues raised in the programme of study.

In another, more inclusive sense, a religiously educated person might simply be one who has undertaken a religious education programme of learning and has responded positively and with interest to it. There will be those who attain well in RE, and gain national qualifications, but there will be other individuals who, for whatever reason, do not reach such heights, yet will have gained personal insights and experiences from the RE programme that will stand them in good stead for the rest of their lives.

A religiously educated person will have experienced a deepening understanding of their own religious perspective and the place of religious faith in society today. This will be coupled with empathy and understanding of others arising from a positive encounter with other faiths and beliefs.

A ‘religiously educated’ person, therefore may be one who has attained good grades in tests and examinations, but equally there will be those whose achievements are less easily measured or described. Such gains may be personal, even ‘spiritual’ but no less worthwhile or important.

⁵ The Office for Democratic Institutions and Human Rights (ODIHR) advisory council of experts on freedom of religion or belief, 2007. *Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools*, Warsaw: OSCE/ODIHR, p.18.

A05 RELIGIOUS EDUCATION'S CONTRIBUTION TO SPIRITUAL MORAL SOCIAL AND CULTURAL DEVELOPMENT, BRITISH VALUES, PREVENTING VIOLENT EXTREMISM AND COUNTERING HATE CRIME

Since September 2014, school inspection in England explores and judges the contribution schools make to actively promoting British values. These recommendations were given a tighter definition by Ofsted in 2015 following the Duty to Prevent Violent Extremism contained under Section 26 of the "Counter Terrorism and Security Act" (February 2015). In July 2016 the Home Office announced an action plan to tackle hate crime, the first of the key areas in this action plan includes educating pupils to tackle hate and prejudice.

RE can make a key educational contribution to pupils' explorations of British values, and excellent teaching of RE can enable pupils to learn to think for themselves, feel confident within their own beliefs, content to allow others to hold different views and can build resilience against pressures that might make them vulnerable to the draw of groups that perpetuate hate and extremism.

It is hard to understand how a school or academy can deliver spiritual, moral, social and cultural development (SMSCD) and British values as outlined in the Ofsted framework without ensuring an investment and commitment to RE.

Religious Education offers opportunities to build an accurate knowledge-base about religions and beliefs which can offer children and young people a shield and counter narrative against extremist views. 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 wider focus to contribute to the wellbeing of each pupil and 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.

Clarification about Religious Education's contribution to SMSCD and British Values

The current Ofsted guidance offers a distinction between the spiritual and social aspects and the moral and cultural aspects.

Spiritual and Social development are to do with pupil's attitudes, values and dispositions:

The spiritual development of pupils is shown by their:

- *ability to be reflective about their own beliefs, religious or otherwise, that inform their perspective on life and their interest in and respect for different people's faiths, feelings and values;*
- *sense of enjoyment and fascination in learning about themselves, others and the world around them;*
- *use of imagination and creativity in their learning;*
- *willingness to reflect on their experiences.*

The **social development** of pupils is shown by their:

- *use of a range of social skills in different contexts, for example working and socialising with other pupils, including those from different religious, ethnic and socio-economic backgrounds;*
- *willingness to participate in a variety of communities and social settings, including by volunteering, cooperating well with others and being able to resolve conflicts effectively;*
- *acceptance and engagement with the fundamental British values of democracy, the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs; they develop and demonstrate skills and attitudes that will allow them to participate fully in and contribute positively to life in modern Britain.*

Moral and Cultural development provide the intellectual foundation that informs pupil’s developing attitudes and dispositions. Hence the terms ‘understand’, ‘apply’, ‘investigate’ and ‘knowledge’:

The **moral development** of pupils is shown by their:

- *ability to recognise the difference between right and wrong and to readily apply this understanding in their own lives, recognise legal boundaries and, in so doing, respect the civil and criminal law of England;*
- *understanding of the consequences of their behaviour and actions;*
- *interest in investigating and offering reasoned views about moral and ethical issues and ability to understand and appreciate the viewpoints of others on these issues.*

The **social development** of pupils is shown by their:

- *use of a range of social skills in different contexts, for example working and socialising with other pupils, including those from different religious, ethnic and socio-economic backgrounds;*
- *willingness to participate in a variety of communities and social settings, including by volunteering, cooperating well with others and being able to resolve conflicts effectively;*
- *acceptance and engagement with the fundamental British values of democracy, the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs; they develop and demonstrate skills and attitudes that will allow them to participate fully in and contribute positively to life in modern Britain.*

This implies that, in an educational context, attitudes and values are not developed in a vacuum but in relation to the knowledge and experience gained within and beyond the curriculum. This makes RE indispensable to schools’ promotion of SMSCD as a whole.

For example in order for a child or young person to come to... “respect other people’s faiths and values” (spiritual) and be able to... “show respect and tolerance for those with different beliefs” (social), they have to have the opportunity to learn to... “understand and appreciate the viewpoints of others on moral and ethical issues” (moral) and... “develop an understanding of different faiths and cultural diversity” (cultural).

Important Caveat

Religious Education contributes to spiritual, moral, social and cultural development, British Values, preventing violent extremism and countering hate crime, *but is not synonymous with that agenda and that should not be all that RE becomes.*

Supporting material

North Somerset publication: [Spiritual, Moral, Social and Cultural Development](#).

Checklists for [Headteachers and Governors](#).

A06 RE AND INCLUSION: INTRODUCTION

Providing Effective Learning Opportunities For All Pupils

This syllabus meets the needs of pupils from all faiths or none. Teachers can modify the programmes of study to provide pupils with appropriate challenge at each key stage.

Inclusion requires that schools actively remove barriers to learning and provide opportunities for every student to develop and achieve to their best potential. Resources are maximized, diversity is celebrated and the school ethos is one where all are welcomed, valued and supported. Pupil voice is a core element of inclusion as it takes account of their concerns, aptitudes, talents and challenge areas when learning.

Inclusion relates to children with special educational needs and disabilities (SEND) and reflects the overall provision that schools make for:

- religious and cultural groups
- gender: boys and girls
- ethnic minorities, asylum seekers, refugees
- those for whom English is an additional language (EAL)
- traveller's and looked after children
- gifted and talented
- disaffected pupils
- looked-after children
- pupils with medical needs
- young carers and pupils from families under stress.

Schools should cross reference this section with guidance on selecting appropriate resources for inclusion.

A07 RE AND INCLUSION:

Providing Effective Learning Opportunities for Pupils with Special Educational Needs and Disabilities

The Code of Practice on **Special Education Needs and Disabilities (SEN) 2015** provides statutory guidance on duties, policies and procedures for children and young people with special needs and disabled children and young people. It relates to Part 3 of the Children and Families Act (2014). It also relates to the Equal Opportunities Act (2010) which prohibits discrimination against anyone with a disability.

All children are entitled to an education that is appropriate to their needs, promotes high standards and enables them to fulfil their potential. Para 6.1⁶ Inspectors judge schools on the outcomes they achieve for all pupils, the disadvantaged, highly able and those with disabilities and or special educational needs.

Religious Education and Special Educational Needs Requirements

The National Curriculum states the legal requirement that:

All state schools... must teach religious education to pupils at every key stage. Moreover, schools must publish their curriculum by subject and academic year online.

State schools have to provide a curriculum that is balanced and broadly based 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.”

DfE National Curriculum Framework, July 2013, p4

Teachers can modify, as necessary, the agreed syllabus programmes of study to provide all pupils with relevant and appropriately challenging work at each stage.

All teachers are teachers of children with special educational needs. In religious education, as with other subjects of the curriculum, teachers are engaged in a continuous cycle of planning, teaching and assessing which takes account of the wide range of abilities, aptitudes and interests of children. Assessment for subjects of the National Curriculum and RE (see pages 45-50 of this Agreed Syllabus) will enable the school to consider the individual child's attainment and progress against what is expected for the majority of their peers. Those children whose overall attainment falls outside the expected range may have special educational needs (see the *Special Educational Needs Code of Practice*, 2015, DFE, p15).

⁶ Special Education Needs and Disabilities, Code of Practice 2015
https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/398815/SEND_Code_of_Practice_January_2015.pdf

Taking account of the schools learning environment and adult/ child relationships should also be considered if there are difficulties in learning.

This means looking at:

- classroom organisation
- behaviour management
- teaching materials (art, images, artefacts, concept keyboards, digital cameras, experiential and sensory, film and video, ICT, music, persona dolls, stories, texts, appropriate faith and other visitors)
- the range of teaching styles and methods to include visualisation and stilling exercises and visits to places of worship, art galleries and museums

Interpretation

Schools adopting *Awareness, Mystery and Value 2016* should secure the curriculum entitlement for religious education for **all** pupils, including those pupils with a special educational need.

The special educational need may be connected with communication and interaction, cognition and learning difficulties, social emotional and mental health difficulties, sensory and or physical needs. (SEN Code 2015 Ch 6 p 97-98) The majority of pupils with statements are now in mainstream schools and all pupils in special schools have statements or are in the process of statutory assessment. They will move from having a statement to being given an Educational Health and Care (EHC) plan.

For **mainstream schools** following this syllabus the requirement to provide religious education for all pupils, including those with a special educational need, has been made clear. All schools are reminded of the estimates of minimum curriculum time for religious education [[Time for RE A03](#)]. No exception is made within this recommendation for pupils with a special educational need.

Chapter 6 of the SEND Code 2015 says all pupils should have access to a broad and balanced curriculum para 6.12. This necessarily includes the National Curriculum and religious education, and pupils in the Foundation Stage.

It outlines a 'graduated approach to teaching and learning, which is a four step cycle of actions (assess, plan, do, review). Differentiated teaching tasks are recommended see Ch 6. para 6.37. Teachers should support students with a clear set of expected outcomes and provision should be accurately recorded. All teachers are responsible and accountable for pupil progress in their classes. Para 6.36. It is recommended that schools should review the quality of teaching for pupils who consistently underachieve. They should also be alert to other factors related to social and emotional well being like bullying or bereavement, that may temporarily affect learning.

Schools should ensure that the differentiated curriculum plan includes religious education and relates to the requirements of this agreed syllabus.

Examples of [appropriate strategies for RE](#) are provided in the linked guidance.

The National Curriculum Section 4 on Inclusion, emphasises the importance of:

- setting suitable learning challenges for all pupils, including the most able and those who have low levels of prior attainment
- responding to pupils' needs and overcoming potential barriers for individuals and groups of pupils.

This applies to RE as to other subjects of the national curriculum. In RE, teachers should use the appropriate Agreed Syllabus programmes of study to teach knowledge, understanding and skills using a variety of methods that are appropriate to the abilities of individual pupils. For some pupils it will be necessary to choose work from earlier key stages so that they are able to progress and demonstrate attainment.

Planning, teaching and assessing religious education for pupils with learning difficulties

The Qualifications and Curriculum Authority (QCA) publication, *'Planning, teaching and assessing the curriculum for pupils with learning difficulties: Religious Education'*, 2001, ref. QCA/01/750, contains guidance on planning appropriate learning opportunities relevant to RE, including for pupils 'who are unlikely to achieve above level 2 at key stage 4' and pupils who 'may be working at age-related expectations in some subjects but are well below this in others' (p2).

The document also indicates the importance of RE to pupils with learning difficulties, noting, for example, that 'RE offers pupils opportunities to:

- develop their self-confidence and awareness;
- understand the world they live in as individuals and as members of groups;
- develop positive attitudes towards others, respecting their beliefs and experience; and
- deal with issues that form the basis for personal choices and behaviour' (p6).

Such opportunities can be provided to support pupils' learning about religion and belief and learning from religion and belief. In particular, the document recommends that staff can make RE more accessible for **all** pupils by focusing on the senses:

- 'using sensory materials and resources through sight, touch, sound, taste, or smell, *for example, music, tactile artefacts, plants in a sensory garden*;
- giving pupils first-hand experiences, *for example, visitors to school, visits to religious buildings, involvement in festivals*;
- organising a range of activities to give person experiences, *for example, dance, drama, visits to a range of environments*;
- helping pupils to understand and appreciate their world and its diversity' (p8).

As with all subjects of the curriculum, access to RE can be improved where staff use a range of resources and specialist aids and equipment where appropriate, adapting tasks or environments to allow space, time and freedom for pupils to develop skills for themselves.

[‘Performance Descriptions for pupils with learning difficulties’](#) (‘P’ scales), in relation to RE are available here.

Qualifications at Key Stage 4

Accredited courses that may be considered appropriate for pupils with a special educational need include:

- GCSE in Religious Studies;
- GCSE Short Course in Religious Studies;
- Entry Level Certificate in Religious Studies;
- Award Scheme of the Development and Accreditation Network (ASDAN - Youth Award - Belief and Values Unit);
- Accreditation for Life and Living Skills (ALL) certificate for pupils who have severe or profound and multiple learning difficulties.

Teachers should ensure in ALL cases that the [Key Stage 4 requirements](#) in this syllabus are being met.

[Further Guidance on Appropriate teaching for different kinds of learning difficulty](#)

Useful Resources and Links

Brown, Erica, (1996) Religious Education for All’ pub David Fulton

Krisman, Anne (2008) Growing in RE: Teaching RE in Special Schools (RE Today Services) Free download from

shop.natre.org.uk/download/pdfs/growing_in_RE_final.pdf

Krisman Anne (2013) Think Piece 5 keys into RE: A new inclusive way of planning for teachers of RE in special schools

<http://www.reonline.org.uk/news/5-keys-into-re/>

The National Curriculum in England Framework Document July 2014

https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/335116/Master_final_national_curriculum_220714.pdf

An excellent resource is:

QCA: planning teaching and assessing the curriculum for pupils with learning difficulties Religious Education :

http://dera.ioe.ac.uk/19899/1/P_scales_RE.pdf

provides the whole document whereas the National Archives provide it in parts.

Equality and Human Rights <https://www.equalityhumanrights.com/en/advice-and-guidance/religion-or-belief-discrimination>

A08 RE AND INCLUSION:

Providing Effective Learning Opportunities For All Pupils

This agreed syllabus is the starting point for planning religious education that meets the specific needs of individuals and groups of pupils. The following notes outline how teachers can modify, as necessary, the agreed syllabus programmes of study to provide all pupils with relevant and appropriately challenging work at each stage.

Religious Education for ‘most able’ pupils

There are a number of terms that have been used in education to refer to learners who are ‘most able’ and capable of work that go beyond their peers. For example; ‘gifted and talented’, ‘highly able’, ‘fast learner’, or those with exceptional talent or ‘marked aptitude’.

Currently the DfE and Ofsted refers to these pupils as ‘most able’ and are concerned about the lack of stretch and wasted opportunities for ablest pupils who do not achieve their full potential at this end of the learning spectrum, particularly those from disadvantaged backgrounds.

It is not appropriate for teachers to assume that bright students will learn anyway. They too have to be stretched and given demanding work to challenge them to achieve to their highest ability.

Pupils who are most able or gifted in RE are likely to:

- show high levels of insight into, and discernment beyond, the obvious and ordinary;
- make sense of, and draw meaning from, religious symbols, metaphors, texts and practices;
- be sensitive to, or aware of, the numinous or the mystery of life, and have a feeling for how these are explored and expressed;
- understand, apply and transfer ideas and concepts across topics in RE and into other religious and cultural contexts.

In more general terms, they may also:

- have highly-developed skills of comprehension, analysis and research;
- show quickness of understanding and depth of thought.

The identification of pupils who are ‘more able’ or gifted in RE should be approached on the basis of distinct RE ability, skills, competencies and insights. The teacher's professional judgement is crucial. RE teachers who know their pupils and their work, and bring professional talent, expertise and awareness to the subject, are best placed to identify gifted pupils. However, especially if not RE specialists themselves, they will probably find it helpful to talk to other teachers.

Giftedness in RE is not the same as being religiously gifted. Teachers may find it helpful to consider how being gifted in RE compares with being gifted in sport, music, mathematics or poetry.

It is also worth encouraging parents to support their child's interest at home.

Important Strategies for Inclusion of all pupils and the 'most able':

◆ **Focus the Teaching**

This means having clear criteria for most able pupils to inform teacher's planning which are included in schemes of work, **differentiated** tasks and learning outcomes for individuals and groups of pupils.

◆ **Provide Challenge**

Teaching in RE demands imaginative, individual and innovative responses from pupils to questions of meaning, purpose and value. It provides opportunities for all pupils to respond in their own ways and for pupils to challenge opinions and ideas with sensitivity and skill. Teachers model a range of higher order thinking skills and diverse learning strategies in RE, including P4C (philosophy for children).

◆ **Make Concepts and Terms Explicit**

Teachers help pupils to develop and use the key concepts, terms and language of religion and belief confidently and to analyse and interpret different narratives, genres of writing and expressive sources, including symbol and the expressive arts for religion and belief. Pupils look at evidence, identify perspectives and bias within and across religion and belief, and in media reporting. They understand the nature of religion and belief, how it impacts on people's lives and practice and why some people reject religious or supernatural perspectives and adopt non-religious world views.

◆ **Structure the Learning**

Learning should be both a process of discovery, (a learning journey) and chunked into starters, parts and plenaries that link together and enable progress in knowledge, understanding of similarities and differences and in the application of religion and belief. Lessons that are carefully organised provide good sequences of work that challenge and develop students' skills and ideas.

Learning should stimulate student's interest and voice and they should be given opportunities and responsibilities to manage parts of the lesson, for example debriefing and giving feedback for plenaries. The most able students can be encouraged to be student teachers and to teach parts of the lesson to small groups or share their investigations with the class.

◆ **Make learning Active, Compelling, Engaging and Motivating**

Teaching communicates the teacher's enthusiasm and enjoyment for RE, relates to pupils' interest and experience and resonates with their personal and cultural identity in religion and belief. Thought provoking starters using quotes, big questions or images to explore, hook their interest and arouse curiosity. More able students can be given extension tasks.

◆ **Build in Reflection and Review**

Teaching encourages students to learn from religion and belief and to reflect on their own work and the work of others, as well as what and how they have learned. Thinking words for RE can be displayed around the

classroom to prompt reflection and review of individuals learning journeys and where they find themselves in RE.⁷

For RE, this could include:

- ◆ Exploring open ended Big Questions which have no answer to draw out deep learning on for example mystery, truth, the meaning of life and death using higher order thinking skills.
- ◆ Researching, imagining and exploring the role of an inspiring, visionary and courageous person (historical and contemporary) who has stood up for a cause, e.g. modern day slavery, trafficking, injustice, discrimination or the oppression of peoples or groups, - **in role** assuming the character and answering questions posed to them from their peers –(including questions about meaning, values, commitments and beliefs that motivate them to take risks and live courageously for the benefit and improvement of others).

By enhancing critical reasoning skills and the development of empathy, students are offered the opportunities to pose sensitive and thoughtful questions in a safe space of trust, while looking for well informed and reasoned judgement from the person **in role** in response to their questions.

- ◆ Engaging in writing competitions, Spirited Arts, drama and musical productions, meeting visiting experts, e.g. artists, taking GCSE full course as an extension to the short course, additional individual research projects, school, regional or federation-wide enrichment days/weeks, involving thinking skills, time for reflection and creative expression.

Amongst the strategies recommended for gifted pupils in religious education is the use of higher order questions. According to Bloom's taxonomy of thinking skills, there is a useful distinction to be made between **lower order questions** which test recall of knowledge, comprehension or application of material being studied, and **higher order questions** which require skills of analysis, synthesis and evaluation. For pupils who are very able or gifted in religious education, it is the higher order questions which will arouse curiosity and interest, focus their attention, stimulate discussion and elicit their views, feelings and experience⁸.

An effective questioning strategy is to make increasing demands on the learner. Teachers might therefore move from simple knowledge / recall questions, through questions that ask for comprehension, explanation and application, then on to analysis, synthesis and evaluation, for example, moving from 'what' and 'how' to 'why' and 'what for'?

Examples of lower order questions:

⁷ Adapted from National Strategies KS3 (2004) link above.

⁸ Adapted from *Teaching for Effective Learning - A Paper for Discussion & Development*, Scottish CCC, 1996.

- **Knowledge:** *Who.. What.. Where.. When.. How..?*
- **Comprehension:** *What do we mean by? Explain*
- **Application:** *What other examples are there*

Examples of higher order questions:

- **Analysis:** *What are the features of parts of what is the evidence for*
- **Synthesis:** *How could we add to improve, design or solve*
- **Evaluation:** *What do you think about criteria to assess or judge*

Gifted pupils may need to start with the higher order questions when they are already proficient in the lower order skills. They may also respond to questions which require *prediction* and *creativity*, e.g., 'What would happen if...'

Useful Resources and Links

V. Baumfield, (2002) *Thinking through religious education*. Chris Kington Publishing.

Guidance on the use of KS3 Strategy training materials to support the teaching of gifted and talented pupils in religious education (2004). This resource related to the National Strategies of 2004 is still very useful and has good examples of challenge in the RE classroom:

http://www.mmiweb.org.uk/publications/re/AGT_RE.PDF

Heidi Munson (2008) *Farmington Fellowship Trust Report 'Gifted and Talented Pupils in Religious Education': Who are they and what do we do with them?* http://www.farmington.ac.uk/documents/new_reports/TT229.pdf

See especially Appendix 7 p61 where she develops Bloom's taxonomy as a chart and applies it to RE.

A09 RE AND INCLUSION:

Providing Effective Learning Opportunities for Pupils from All Religious and Cultural Backgrounds

The relationship between religion and culture is a complex one, often difficult to untangle. In religious education pupils learn, not just about individual religious traditions, but about how people with different religions, belief and cultures interact. All children are entitled to quality education and to feel that they are full members of the community in which they live. To promote social and emotional well being children need to be given the opportunity to learn to live together and accept each other's identity and differences.

Religious Education (RE) has an important part to play in challenging racist and stereotypical views and in appreciating positively, differences in others. In this way schools actively foster, mutual respect for those with different faiths and beliefs and for those without faith. The syllabus offers many opportunities for teachers to do this within the programmes of study, for example:

in the Foundation and Key Stage 1 programme of study, an enquiry into 'How we should live our lives' requires pupils to identify values that may be important to themselves ... and think about how they could show these values in their lives:

- in the Key Stage 2 programme of study, an enquiry into 'what is important to me' requires pupils to explore beliefs about the value of human beings;
- in the Key Stage 3 programme of study, an enquiry into 'what we can learn from religions, beliefs and communities today' requires pupils to consider the causes of hatred and persecution and what might be done to prevent it.

Whatever their religious or cultural background, pupils are entitled to have their views and traditions respected within the law. The Equality Act (2010) requires that schools cannot unlawfully discriminate against pupils, because of their sex, race, disability, religion or belief or sexual orientation. "Religion" in the Act refers to all the major faith groups and "belief" includes non-religious world views such as humanism.

Religious education provides opportunities to recognise and value pupils' own specific beliefs in supporting their identity and self-esteem. For example, pupils should be entitled to participate safely in clothing appropriate to their religious beliefs and to avoid foods that are forbidden.

The programmes of study provide opportunities for pupils to consider the impact of people's beliefs on their actions, diet and lifestyle.

There are a variety of perspectives from which religious education challenges stereotypes, intolerance and prejudice.

- From a **spiritual and moral** point of view, RE addresses issues of fear and ignorance at the root of racism. It explores the effects of intolerance and the inspiring people that have taken a stand against it.
- From a **social and cultural** point of view, RE can bring a dimension to children's education which enhances their experience of the rich landscape of religion, belief and cultural diversity in modern Britain.

Christianity, which is based on the teachings of Jesus Christ is a world religion with over two billion followers that include people from all races and cultures. Christians express their beliefs in cultural contexts and in different ways. It cannot be presumed that a particular cultural or ethnic background is implied by adherence to a particular religion.

All schools, should pay particular attention to promote British values which requires them to counter stereotypes and prepare all their pupils for living in a religiously, culturally and racially diverse society and world. In this way schools encourage respect for other people with different faiths or beliefs that differ from their own, challenge prejudice and discrimination and find strategies to deal with it and prepare their pupils for life in 21st Britain.

- Good RE can help pupils to recognise, value and celebrate the cultural and religious identity of those families which find themselves in a minority within the school community. It enables schools to investigate and understand different responses to life and meaning which religious and non religious views offer. Many pupils come from families without religious beliefs who reject religious or supernatural explanations for the meaning of life.
- RE signposts students to recognize and value difference in religion and belief as well as similarities and to note where religion and belief may clash and divide people. Schools do this by creating an **ethos of respect** in an environment where issues can be explored in a safe space, that is free from harassment.
- From a **legal** point of view, RE can help a school to fulfil the requirement of the 2002 Education Act which charges every governing body with the duty to ensure 'a balanced and broadly based curriculum which promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society and prepares the pupils at the school for the opportunities, responsibilities and experiences of later life.' (para. 78) and with aspects of the Equality Act (2010).

Further information:

<https://www.equalityhumanrights.com/en/advice-and-guidance/religion-or-belief-discrimination>

<http://www.christianconcern.com/sites/default/files/equality-provision%20of%20service-proof.pdf>

A10 RE AND COMMUNITY COHESION

RE for REal: “The religious landscape now includes religious traditions, informal religion and beliefs as well as non-religious world views “

Professor Adam Dinham

Modern Britain is diverse and shares a common vision and sense of belonging for all communities. RE has a central role in promoting respect, appreciation and understanding of people’s religions and beliefs, which is at the heart of our syllabus. Students are encouraged to understand themselves and others with different values, backgrounds and circumstances. The syllabus does not shy away from conflicts within and between religions; it enables pupils to look at and question various narratives and to explore collaboration and dialogue between people with contrasting views in faith and belief.

A vital part of RE is studying the damaging effects on human beings of racial stereotyping, xenophobia and the belittling of people’s beliefs and values. Some ideas are extremist and these can only be exposed and questioned when students are free to challenge them and develop the skills to do so. Any belief that incites hate, or breeds and justifies violence against a person or group, must be challenged. Extremists tend to ‘justify the use of force and violence over persuasion, prefer uniformity and dogma to diversity, stress collective goals over individual freedom, and give orders instead of using dialogue’.⁹

A key learning outcome of this syllabus is helping pupils develop their understanding of similarities and differences within and between religions and belief. Pupils are encouraged to see religions not as separate, historical entities but as living, changing faiths that have important and ongoing dialogue with one another, in modern Britain, local communities and the world. The aim is to enable students to understand the place of religion and beliefs in different kinds of communities (school, local, wider, UK and global) and how the media presents these.

The syllabus helps to address such Big Questions as:

- **WHO AM I?**
- **WHO ARE WE?**
- **WHERE DO I AND WE BELONG?**
- **WHERE DO WE AGREE AND WHERE DO WE DIFFER?**

Further information on [challenging racism and stereotyping](#)

RE supports curriculum provision for understanding diversity and the changing religious and belief landscape in the following ways:

PRIMARY RE

⁹ RUTH MANNING & COURTNEY LA BAU ‘In and Out of Extremism’ (August 2015) Quilliam Foundation <https://www.quilliamfoundation.org/wp/wp-content/uploads/publications/free/in-and-out-of-extremism.pdf>

School Community	Local Community	Wider Community	Community of Britain	Global Community
<ul style="list-style-type: none"> •encourage children of different religions and beliefs, to share their views and experiences •develop a range of religion and belief visitors to enrich learning in RE 	<ul style="list-style-type: none"> •visit local places of worship •invite appropriate visitors from local faith and belief communities to support both RE and Collective worship •explore the portrayal of religion and belief in the local media 	<ul style="list-style-type: none"> •visit places of worship of national significance in your local area •create / utilise worship trails to visit different faith communities and see where they are similar and different 	<ul style="list-style-type: none"> •develop an understanding of the variety of religions and beliefs in the UK and how these are lived out •consider the portrayal of religion and belief in the national media •develop an understanding of inter - religious dialogue and activity in the UK 	<ul style="list-style-type: none"> •explore the place and activities of religion and beliefs in other countries and how they influence cultures and lifestyles •reflect on the contribution of religion and beliefs to global life

SECONDARY RE

School Community	Local Community	Wider Community	Community of Britain	Global Community
<ul style="list-style-type: none"> •encourage students of different faiths and beliefs to talk about their views and experiences •invite a range of religion and belief visitors to enrich RE learning 	<ul style="list-style-type: none"> •visit local places of worship •invite visitors from local faith and belief communities to support RE curriculum 	<ul style="list-style-type: none"> •visit places of national significance in your local area •interview a range of faith community members beyond the local community •develop projects on the role and place of religion and belief in the wider community •Identify where they agree 	<ul style="list-style-type: none"> •develop an understanding of the different faiths and beliefs systems in Britain (with KS3 focus to include Buddhism and Sikhism) and how these are lived out. •analyse the portrayal of religion in the media and explore stereotypes •learn about 	<ul style="list-style-type: none"> •explore Christianity in the developing world •consider and compare moderate and extremist interpretations of religion and belief •study religious extremism in Europe, the USA and parts of the Middle East

		and where they differ including specific emphases within a religious tradition and across religion and belief	and from conflict and collaboration in religion, within and across traditions and belief including inter-religious dialogue	
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Useful links

The Development of Religious Tolerance: Co-operative Board Games for Children and Adolescents Minna Lehtonen:

http://www2.warwick.ac.uk/fac/cross_fac/iatl/reinvention/issues/volume2issue2/lehtonen/

Centre For Trust Peace and Social Relations at Coventry University:

<http://www.coventry.ac.uk/research/areas-of-research/trust-peace-social-relations/>

B01 WHY IS THE SYLLABUS CALLED 'AWARENESS MYSTERY VALUE' (AMV)?

The name 'Awareness-Mystery-Value' was inspired by the work of David Hay and Rebecca Nye (*The Spirit of the Child*, 1998, p.59) who categorised meaningful, peak or religious experiences into three types:

Awareness-sensing: This is where a person has a heightened perception of the 'here-and-now' or the 'flow' of life'.

Mystery-sensing: This is where a person's sense of awe, wonder and imagination has been raised, so that they are momentarily lifted 'out of the ordinary'.

Value-sensing: This is where a person's concern with their own needs and wants has been transcended by an experience of greater or deeper value, resulting in some profound feelings and / or insights.

Each unit in the AMV programme of study is linked to at least one of these types; not that such experiences will be guaranteed, of course, but so that pupils may enquire into the deepest and most meaningful of human experiences as part of their religious education. At the same time, pupils' enquiries will be focused on specific teaching about religions and beliefs, so that they will have the opportunity to gain a deeper knowledge and understanding of the religious and non-religious worldviews being studied.

See '[ATTAINMENT TARGET AND AREAS OF ENQUIRY](#)' for more information.

B02 ATTAINMENT TARGET AND AREAS OF ENQUIRY

Attainment target

In line with the programmes of study in subjects of the national curriculum, and with the *National Curriculum Framework for RE* published by the Religious Education Council of England and Wales (REC) in 2013, this syllabus adopts a single attainment target:

By the end of each key stage, students are expected to know, apply and understand the matters, skills and processes specified in the relevant programme of study.

The Six Areas of Enquiry

The six areas of enquiry are unchanged from the previous (2011) syllabus. They form the structure around which pupils' learning in RE develops. It is important for RE subject leaders to note that each unit in the programme of study combines TWO focuses for learning: **one** from the first group of three areas of enquiry (A, B or C) **plus one** from the second group of three (D, E or F). These twin focuses are noted alongside the unit enquiry questions in capital letters.

Pupils revisit each area of enquiry during their studies, and this provides the opportunity for them to deepen their knowledge and understanding of religious and non-religious worldviews over each key stage.

The first three areas (A, B, C) are primarily concerned with what may be learnt **ABOUT** religious and non-religious worldviews. Here, the emphasis is on the study of key beliefs, teachings, sources, practices and forms of expression.

The second three areas (D, E, F) are much more focused on what may be learnt **FROM** religious and non-religious worldviews. Here, the emphasis is on the study of identities (awareness), big questions of life (mystery) and people's deeply held commitments (value).

Good RE effectively balances learning *about* and learning *from* Religion and Beliefs.

The six areas of enquiry are outlined in the following pages.



A. BELIEFS, TEACHINGS AND SOURCES

- i) Interpreting beliefs, teachings and sources of wisdom and authority in order to understand religions and beliefs.
- ii) Understanding and responding critically to beliefs and attitudes.

Religious and non-religious ideas of the ultimate.

Aspects for investigation could focus on God, gods, gurus, teachers, scriptures, key texts, enlightenment, truth, prophecy, soul and life after death.

Key question for RE: *how do religious and non-religious worldviews understand and develop beliefs and teachings within their traditions?*

Related disciplines: **metaphysics and textual analysis.**



B. PRACTICES AND WAYS OF LIFE

- i) Exploring the impact of religions and beliefs on how people live their lives.
- ii) Understanding and responding critically to beliefs and attitudes.

Religious and non-religious practices and ways of life.

Aspects for investigation could focus on worship, prayer, meditation, celebration and pilgrimage, as well as the religious and non-religious artefacts, special times and festivals associated with them.

Key question for RE: *how do people keep in touch with their faith/philosophy?*

Related discipline: **phenomenology.**



C. FORMS OF EXPRESSING MEANING

- i) Appreciating that individuals and cultures express their beliefs and values through many different forms.

The many different ways in which prophets, artists, poets, writers, architects, theologians, composers, performers and story-tellers have attempted to express their beliefs and values.

Aspects for investigation could focus on religious music, songs, pictures, symbols, metaphors, poetry, parables, stories, myths, jokes, sculpture, carving, dance, drama, buildings, creeds, prayers, ritual writing, rituals, calligraphy, attitudes, behaviour and lifestyles.

Key question for RE: *how do people communicate their beliefs and values to others?*

Related discipline: **language.**



D. IDENTITY, DIVERSITY AND BELONGING

- i) Understanding how individuals develop a sense of identity and belonging through faith or belief.
- ii) Exploring the variety, difference and relationships that exist within and between religions, values and beliefs.

Religious and non-religious ideas about human individuality and society.

Aspects for investigation could focus on: relationships, experiences, local / national / global / virtual communities, individuality, personality, feelings, preferences, faith, causes of conflict, dialogue between faiths and philosophies.

Key question for RE: *what do people say about human nature?*

Related disciplines: **anthropology, psychology, sociology**.



E. MEANING, PURPOSE AND TRUTH

- i) Exploring some of the ultimate questions that confront humanity, and responding imaginatively to them.

The ups, downs and meaning(s) of life's journey.

Aspects for investigation could focus on: religious and non-religious views about life's wonders and sadnesses, its triumphs and tribulations, the place and role of human beings within the natural world and on the search for meaning, purpose and truth in philosophy, religion and science.

Key question for RE: *how do people tackle the big questions of life?*

Related discipline: **ontology**.



F. VALUES AND COMMITMENTS

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

Moral issues in today's world.

Aspects for investigation could focus on: religious and non-religious influences on values, commitments, laws, attitudes, behaviour, and moral guidelines, and study of the sources of moral authority which might guide decision making.

Key question for RE: *what is the best possible use of life?*

Related discipline: **ethics**.

B03 COVERAGE OF RELIGIONS AND BELIEFS

At each Stage there are minimum requirements for which religions are to be studied.

In addition to the focus religions indicated below, schools are free to include additional studies of religions and beliefs, as well as groups *within* traditions, as they judge to be appropriate and according to local or specific curriculum interests. Particularly in relation to community cohesion all schools are encouraged to ensure that their RE curriculum reflects the principal faiths and beliefs in the locality. For example, schools may wish to take account of particular faiths when there are adherents in the classroom, e.g., by acknowledging festivals when they occur and making these times 'special days' for children who celebrate them.

In selecting religions and beliefs for study, schools should take account of the wishes of parents and governors in line with the intention to minimise the number of parents who might wish to withdraw their children from religious education.

Teachers should ensure that, over each Key Stage as a whole, their schemes of work reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teachings and practices of the principal religions indicated below. Throughout the programme of study schools will include consideration of non-religious as well as religious perspectives.

Guidance for appropriate material to be used for each religion is to be found in the [KEY FEATURES OF EACH RELIGION AT THE APPROPRIATE KEY STAGE](#).

Learning Opportunities from the Programmes of Study should be illustrated from AT LEAST the following religious traditions:

Foundation and Key Stage 1	Christianity plus at least ONE other religion, from:	Hinduism, Islam or Judaism.
Key Stage 2	Christianity plus at least THREE other religions:	Hinduism, Islam and Judaism.
Key Stage 3	Christianity plus at least THREE other religions, from:	Buddhism, Hinduism, Islam, Judaism or Sikhism.
Key Stage 4	Christianity plus at least ONE other religion, from:	Buddhism, Hinduism, Islam, Judaism or Sikhism

Over **Key Stages 3 and 4 as a whole**, there should be teaching about Buddhism, Sikhism *and a non-religious worldview, such as Humanism*.

At each Key Stage there are a number of Learning Opportunities in the form of *supplementary questions* for each unit, which **must** be provided within the Programmes of Study. Arrangements for [Key Stage 4](#) depend on the choices made by the school.

The balance of religions to be studied is indicated below:

At Foundation and Key Stage 1 there are 34 statutory Learning Opportunities, some of which relate to pupils' own experience. Each of the remaining Learning Opportunities may be illustrated from one or a number of religious traditions, subject to the following:

- for at least twelve of the Learning Opportunities, there should be teaching about Christianity;
- for at least eight of the Learning Opportunities, there should be teaching about ONE of the following religions: Hinduism, Islam, Judaism.

At Key Stage 2 there are 41 statutory Learning Opportunities, some of which are related to specific religions. Each of the remaining Learning Opportunities may be illustrated from one or a number of religious traditions, subject to the following:

- for at least 13 of the Learning Opportunities, there should be teaching about Christianity. Six of these Learning Opportunities would be covered through Study Units 2 and 4;
- for at least 4 of the Learning Opportunities, there should be teaching about Hinduism. 2 of these Learning Opportunities would be covered through Study Unit 10;
- for at least 4 of the Learning Opportunities, there should be teaching about Islam. 2 of these Learning Opportunities would be covered through Study Unit 11;
- for at least 4 of the Learning Opportunities, there should be teaching about Judaism. 2 of these Learning Opportunities would be covered through Study Unit 12.

At Key Stage 3 there are 37 statutory Learning Opportunities. Each Learning Opportunity may be illustrated from one or a number of religious traditions, subject to the following:

- for at least 14 of the Learning Opportunities, there should be teaching about Christianity;
- aspects of THREE of the following religions should also be covered: Buddhism, Hinduism, Islam, Judaism, Sikhism. There should be teaching about EACH of the three selected religions, for at least four of the Learning Opportunities;
- teachers should ensure that, **over Key Stages 3 and 4 as a whole**, Buddhism and Sikhism are featured at least to the level indicated above. *In addition, there should be teaching about a non-religious worldview, such as Humanism.*

At Key Stage 4 Learning Opportunities should be given through the chosen course as indicated in the [Programmes of Study](#), subject to the following:

- the programme of study will focus on Christianity and at least ONE other religion, which *may* have been studied at Key Stage 3.

Over Key Stages 3 and 4 as a whole, there should be teaching about Buddhism, Sikhism *and a non-religious worldview, such as Humanism.*

B04 SKILLS IN RELIGIOUS EDUCATION

The following skills are central to religious education, and should be reflected in learning opportunities. This syllabus places an important emphasis on the development of skills at all stages of learning, reflecting the National Curriculum Framework for RE requirement to 'ensure all pupils gain and deploy the skills needed to engage seriously with religions and non-religious worldviews...' (NCFRE, 2013, pp.11-12)

This section highlights the skills intrinsic to RE, followed by the contribution of RE to the broader skills in the primary and secondary curriculum.

a) Investigation - this includes:

- ❖ asking relevant questions;
- ❖ knowing how to use a variety of sources in order to gather information;
- ❖ knowing what may count as good evidence in understanding religion(s).

b) Interpretation - this includes:

- ❖ the ability to draw meaning from artefacts, works of art, poetry and symbolism;
- ❖ the ability to interpret religious language;
- ❖ the ability to suggest meanings of religious texts.

c) Reflection - this includes:

- ❖ the ability to reflect on feelings, experience, attitudes, beliefs, values, relationships, practices and ultimate questions.

d) Empathy - this includes:

- ❖ developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow;
- ❖ the ability to consider the thoughts, feelings, experiences, attitudes, beliefs and values of others;
- ❖ the ability to see the world through the eyes of others, and to see issues from their point of view.

e) Evaluation - this includes:

- ❖ the ability to debate issues of religious significance with reference to evidence, argument, opinion and statements of faith;
- ❖ weighing the respective claims of self-interest, consideration for others, religious teaching and individual conscience.

f) Analysis - this includes:

- ❖ distinguishing between opinion, belief and fact;
- ❖ recognizing bias, caricature, prejudice and stereotyping;

- ❖ distinguishing between the features of different religions.
- g) Synthesis** - this includes:
- ❖ linking significant features of religion(s) together in a coherent pattern;
 - ❖ connecting different aspects of life into a meaningful whole.
- h) Application** - this includes:
- ❖ making links between religion and individual, community, national and international life;
 - ❖ identifying key religious values and their links with secular values.
- i) Expression** - this includes:
- ❖ the ability to articulate ideas, beliefs and values;
 - ❖ the ability to respond to religious ideas, beliefs and questions through a variety of media.
- j) Self-understanding** - this includes:
- ❖ the ability to draw meaning from significant experiences in their own and others' lives and from religious questions and answers.

Click here for further guidance on the [KEY DRIVING WORDS FOR SKILLS PROGRESSION](#).

B05 ATTITUDES IN RELIGIOUS EDUCATION

Attitudes such as respect, care and concern should be promoted through all areas of school life. In this way religious education contributes to the whole school ethos.

There are some attitudes that are fundamental to religious education in that they are prerequisites for entering fully into the study of religion and belief, and learning from that experience. Teachers should help pupils to develop their:

- a) Self-esteem** – by providing opportunities for them to:
 - ❖ recognize their own uniqueness as human beings, and affirm their self worth;
 - ❖ feel confident about their own beliefs and identity and share them without fear of embarrassment or ridicule;
 - ❖ develop a realistic and positive sense of their own religious and spiritual ideas;
 - ❖ become increasingly sensitive to the impact of their ideas and behaviour upon other people.

- b) Curiosity** – by providing opportunities for them to:
 - ❖ explore religious ideas through reflection, empathy and imagination;
 - ❖ look beyond surface impressions;
 - ❖ look for answers and seek after truth;
 - ❖ search for meanings in life;
 - ❖ consider the personal relevance of religious questions.

- c) Sense of Fairness** – by providing opportunities for them to:
 - ❖ listen carefully to the views of others;
 - ❖ acknowledge bias in their own views;
 - ❖ consider evidence and argument;
 - ❖ make reasoned judgements about what is worthy of respect and what is not.

- d) Respect for others** – by providing opportunities for them to:
 - ❖ recognize the needs and concerns of others;
 - ❖ understand the importance of not ridiculing others;
 - ❖ recognize the rights of others to hold their own views;
 - ❖ appreciate that people's religious beliefs are often deeply felt;
 - ❖ develop a balanced sense of self-worth and value.

B06 OVERVIEW OF THE STATUTORY PROGRAMMES OF STUDY

Awareness, Mystery and Value (AMV) 2016 contains a statutory programme of study for each key stage.

Each programme of study consists of between nine and twelve *units*, framed as *core questions*, with between three and five *supplementary questions* for each unit.

Each of these units is linked to TWO of the SIX focus *areas of enquiry*, as described in [ATTAINMENT TARGET AND AREAS OF ENQUIRY](#). Whilst attainment is described by a single attainment target, the six areas of enquiry offer structure to ensure balance and coverage when planning.

The first focus in each unit is taken from the areas of enquiry previously known as Attainment Target 1 or learning ABOUT religion and belief:

A = Beliefs, Teachings and Sources

B = Practices and Ways of Life

C = Forms of Expressing Meaning

The second focus is taken from the areas of enquiry previously known as Attainment target 2 or learning FROM religion and belief:

D = Identity, Diversity and Belonging

E = Meaning, Purpose and Truth

F = Values and Commitments

It is vital for breadth and balance that any sequence of lessons for any unit includes a twin focus on the indicated areas of enquiry and that assessment of pupils' progress in RE is related to them both.

Each unit's key question is therefore followed by two capital letters, e.g., "A&D". This means that the enquiry is to be carried out with a focus on area A – Beliefs, Teachings and Sources, and area D – Identity, Diversity and Belonging.

Breadth of study

After the unit questions for each key stage you will find a paragraph describing the 'characteristics of learning' for that key stage, plus a short list of the types of experiences and opportunities expected to be provided for pupils.

The focus [AREAS OF ENQUIRY \(AoEs\)](#) are indicated in the right hand columns. Click on the links here to find [SCHEMES OF LEARNING](#) and [ASSESSMENT EXEMPLARS](#).

Reception & Key Stage 1

	Study Unit Question	AoE
1.	Who are we?	A&D
2.	Why are some times special?	B&E
3.	Why are some stories special?	C&F
4.	Where do we belong?	B&D
5.	How do we celebrate our journey through life?	C&E
6.	How should we live our lives?	A&F
7.	Why are some places special?	C&D
8.	Why is our world special?	A&E
9.	Why is Jesus important?	B&F

Key Stage 2

	Study Unit Question	AoE
1.	What is important to me?	A&D
2.	What can we learn from the life and teaching of Jesus?	B&E
3.	Why do religious books and teachings matter?	C&F
4.	What does it mean to belong to a religion? Christianity	B&D
5.	Why are some journeys and places special?	C&E
6.	How do we make moral choices?	A&F
7.	How do people express their beliefs, identity and experience?	C&D
8.	What do people believe about life?	A&E
9.	How should we live and who can inspire us?	B&F
10.	What does it mean to belong to a religion? Hinduism	B,D&E
11.	What does it mean to belong to a religion? Islam	B,D&E
12.	What does it mean to belong to a religion? Judaism	B,D&E

Key Stage 3

	Study Unit Question	AoE
1.	What experiences and beliefs are important to me and to others?	A&D
2.	Does our planet have a future?	B&E
3.	Where are the answers to life's big questions?	C&F
4.	What can we learn from religions, beliefs and communities today?	B&D
5.	How are religion and belief portrayed in the media?	C&E
6.	How might beliefs affect my thoughts, ideas and actions?	A&F
7.	How do people express their beliefs and identities?	C&D
8.	What do people believe about life and the place of religion and belief within it?	A&E
9.	What's to be done? What really matters in religion and belief?	B&F

Key Stage 4 and Post 16: see [Programme of Study](#) for details.

B07 STATUTORY PROGRAMMES OF STUDY

FOUNDATION STAGE

Introduction

The foundation stage describes the phase of a child's education from the age of 3 to the end of reception at the age of 5 years. Religious education is statutory for all registered pupils on the school roll.

During the foundation stage, children begin to explore the world of religion and belief in terms of special people, books, times, places and objects, visiting places of worship and through celebration. Children listen to and talk about stories. They are introduced to specialist words and use their senses in exploring religious beliefs, practices and forms of expression. They reflect upon their own feelings and experiences. They use their imagination and curiosity to develop their appreciation and wonder of the world in which they live.

Samples of [foundation stage work](#) linked to the AMV 2016 programmes of study.

The contribution of religious education to the early learning goals

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 appropriate learning opportunities for pupils in the following areas:

- personal, social and emotional development (PSED);
- communication and language (CL);
- mathematics (Ma);
- literacy (Li);
- understanding the world (UW);
- expressive arts and design (EAD).

Religious education can make a limited contribution to mathematics, but an important contribution to all the other areas.

The following tables provide examples of opportunities that teachers can plan into the RE programmes of study that will help children to demonstrate achievement and progress in relation to each area of the EYFS profile.

Personal, social and emotional development	
Self-confidence and self-awareness	Examples of what children could do in RE
Children say why they like some activities more than others. They are confident to speak in a familiar group and will talk about their own ideas.	Children reflect upon their own feelings and experiences in some stories from religious traditions and explore them in different ways.
Managing feelings and behaviour	Examples of what children could do in RE
Children know that some behaviour is unacceptable. They work as part of a group or class and understand and follow the rules.	Using story from a religious tradition as a source, children talk about their ideas of what is fair and unfair, and how to behave towards each other.
Children talk about how they and others show feelings, talk about their own and others' behaviour and its consequences.	Using story as a stimulus, children reflect upon the words and actions of characters in the story and decide what they would have done in a similar situation. Children also learn about the consequences of their actions through play.
They adjust their behaviour to different situations.	Children visit local places of worship and talk about why they are important for some people.
Making relationships	Examples of what children could do in RE
Children can take turns and be co-operative. They can take account of others' feelings.	Using religious artefacts as a stimulus, children handle sensitively a religious object and talk about why it might be special for some people, showing respect.
They show sensitivity to others' needs and feelings and can form positive relationships.	Using role play as a stimulus, children talk about some of the ways that people show love and concern for others and why this is important.

Communication and language	
Listening and attention	Examples of what children could do in RE
They listen to stories, accurately anticipating key events and respond to what they hear with relevant comments, questions or actions.	Using stories and songs from religion as a stimulus, children ask questions about things they find interesting or puzzling.
Understanding	Examples of what children could do in RE
Children answer “how” and “why” questions about their experiences in response to stories and events.	Having visited a local place of worship, children ask and answer questions associated with the place, showing respect. Children identify and talk about the sequence of events in a story about love and forgiveness.
Speaking	Examples of what children could do in RE
Children express themselves effectively. They use past, present and future forms accurately when talking about events that have happened.	Using a religious celebration as a stimulus, children talk about the special events associated with the celebration.

Literacy	
Reading	Examples of what children could do in RE
Children read and understand simple sentences.	Using age appropriate retellings of religious stories as a stimulus, children read or can identify key words.
Writing	Examples of what children could do in RE
Children write simple sentences which can be read by themselves and others.	Children complete a story board of a story by writing a simple sentence under the picture.

Mathematics	
Shape, space and measure	
Children use everyday language to talk about size, weight, position, to compare objects.	Using artefacts as a stimulus, children talk about relative size and position within a place of worship.
They explore characteristics of objects and shapes and use mathematical language to describe them.	Children describe the shapes of religious symbols and artefacts.
Recognise, create and describe patterns	Using patterns within art from religious traditions, children identify the patterns and can create their own.

Understanding the world	
Understanding the World	Examples of what children could do in RE
<p>People and Communities</p> <p>Talk about past and present events in their own lives, and in the lives of family members.</p> <p>They know about similarities and differences between themselves and others, and among families, communities and traditions.</p>	<p>Children talk about important events such as the birth of a baby and how, for some people, this is celebrated by a religious ceremony.</p> <p>Through artefacts, stories and music, children learn about important religious celebrations.</p>
<p>The world</p> <p>Children know about similarities and differences in relation to places, objects, materials and living things.</p> <p>Talk about features of their environment and how environments may vary from one another.</p>	<p>Using religious artefacts as a stimulus, children think about uses and meanings associated with the artefact.</p> <p>Visit a place of worship and explore different methods / explore relevant foods using senses.</p> <p>Using stories from religious traditions as a stimulus, children talk about the importance of valuing and looking after the environment.</p>
<p>Technology</p> <p>Select and use technology for particular purposes.</p>	<p>Using appropriate software children find out about special events in religious traditions.</p>

Expressive arts and design	
Expressive arts and design	Examples of what children could do in RE
<p>Exploring using media and materials Safely use and explore a variety of materials, tools and techniques, experimenting with colour, design, texture, form and function.</p>	<p>On visiting a place of worship, children talk about and share their experiences and memories of the place, using a variety of media.</p>
<p>Being imaginative Represent their own ideas through design and technology, art, music, dance, role-play and stories.</p>	<p>In response to story, music, art and dance from religious traditions, children create their own simple dance and role-play to recreate key elements of the story.</p>

Characteristics of Learning

Throughout the foundation stage, children are introduced to the world of religion and belief through focusing on special people, places, objects, stories, music and celebrations. They learn to recognise that religion is important to some people in their local community. They reflect on what is important to themselves and others. They engage with RE through a range of resources especially stories, artefacts, pictures, posters, ICT and simple songs, dance and drama. They reflect on and share their own feelings and become aware of the feelings of others.

B08 STATUTORY PROGRAMMES OF STUDY

RECEPTION AND KEY STAGE 1

Introduction

These units of work take the form of a key question followed by a series of supplementary questions which provide the structure and direction of the individual unit. Taken collectively the units provide an important balance between AT1 and AT2 and ensure full coverage of the six areas of enquiry. The characteristics of learning highlight the key features of RE at Key stage 1 and the experiences opportunities provide guidance on the kinds of learning experiences children at Key stage 1 should encounter.

The 'characteristics of learning' at the end of this section highlight the essence of RE in Key stage 1 and the experiences / opportunities provide guidance on the types of learning encouraged for Key Stage 1 pupils.

Each unit is followed by the MINIMUM expected learning outcomes. Pupils will usually learn much more than this in their RE, but there is a core of knowledge, understanding and skills that should be achieved if further progress is to be made. Note that Christianity is mentioned in each unit, but that learning about and from Christianity is **not** a compulsory part of each and every unit.

Examples of how pupils might demonstrate whether they are below, within, secure or exceeding each statement are given in the [AMV Learning Outcomes](#) documents.

It is recommended that pupils are given feedback on how well they are doing in RE in relation to these statements. The statements can also be used to indicate what pupils need to do next in order to make progress. Items in square brackets within the Learning Outcomes statements need not be covered in that particular unit of study.

It is also recommended that teachers give feedback to pupils on the attitudes shown to their learning in RE. For example, do they grow in *confidence* about their own beliefs and identity? Do they *reflect* on what they are learning and use *empathy* and *imagination*? Do they look *beyond surface impressions* and search for *meaning in life*? Do they *listen carefully* to the views of others and consider *evidence* and *argument*? Do they recognise the *needs and concerns of others*? Do they appreciate that people's beliefs are often *deeply felt*? Do they develop a balanced sense of *self-worth and value*?

1. Who are we? [A&D]

This unit explores ideas of what it is to be human and relates them to religious and other beliefs

- (a) Who and what is special to me? (People, places, experiences, feelings, stories, objects, beliefs, values)
- (b) Who and what supports and guides us? (People, experiences, feelings, beliefs, values, ideas)
- (c) What makes us joyful, peaceful, wonder, reflective, happy and sad? (Experiences, places, celebrations, stories, songs and, for some people, prayers)
- (d) How might stories, prayers, songs, etc help us understand more about ourselves and ideas of God?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for KS1:

Religions & Worldviews c: ask their own questions about God/deity, special people and special occasions;

Christianity c: say something about how Christians talk about a relationship with God;

Other religion/worldview a: recall stories about an inspirational person;

Throughout: provide a good reason for the views they have and the connections they make.

[Exemplar Schemes of Learning for Foundation Stage and Key Stage 1](#)
[Assessment Exemplars for this Foundation Stage and Key Stage 1](#)

2. Why are some times special? [B&E]

This unit explores those aspects of life on earth which are reflected in the pattern of religious and other practices and festivals

- (a) What special times and seasons can I remember? Why were these times special?
- (b) Why are some festivals and celebrations special?
 - When do they happen?
 - What do they remember?
 - What do people do and why?
- (c) What special objects might be used in festivals and celebrations?
- (d) How might some stories and practices associated with religious and other festivals and celebrations relate to experiences and feelings in our own lives?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for KS1:

Religions & Worldviews b: talk about some things about people, that make people ask questions;

Christianity b: recall the key features of the Gospel stories of Christmas and Easter;

Other religion/worldview b: recall key features of an inspirational event, place, ritual or special occasion;

Throughout: provide a good reason for the views they have and the connections they make.

[Exemplar Schemes of Learning for Foundation Stage and Key Stage 1](#)
[Assessment Exemplars for this Foundation Stage and Key Stage 1](#)

3. Why are some stories special? [C&F]

This unit explores how religions and beliefs express values and commitments in a variety of creative ways

- (a) What stories and books are special to me and my family?
- (b) What stories and books are special to people within religions and beliefs?
- (c) How are stories told and books used within religions and beliefs?
- (d) What do some stories and books say about how people should live?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for KS1:

Religions & Worldviews a: talk about what is important to them and to other people with respect for feelings;

Christianity d: say something about how and why Christians try to help others;

Other religion/worldview d: say something about how and why followers of this tradition try to help others;

Throughout: provide a good reason for the views they have and the connections they make.

[Exemplar Schemes of Learning for Foundation Stage and Key Stage 1](#)
[Assessment Exemplars for this Foundation Stage and Key Stage 1](#)

4. Where do we belong? [B&D]

This unit explores ideas of those aspects of human nature which relate to the practices of religion and belief communities

- (a) Where do I belong? (Feelings, experiences)
- (b) Where do people belong? (Family, local community, group, club, place, country, faith)
- (c) What do people do because they belong to a faith or belief community?
- (d) How might ideas of family and community be reflected in our own lives?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for KS1:

Religions & Worldviews a: talk about what is important to them and to other people with respect for feelings;

Christianity a: recall some of the ways in which Christmas and Easter are celebrated in different ways by different Christians;

Other religion/worldview a: recall stories about an inspirational person;

Throughout: provide a good reason for the views they have and the connections they make.

[Exemplar Schemes of Learning for Foundation Stage and Key Stage 1](#)
[Assessment Exemplars for this Foundation Stage and Key Stage 1](#)

5. How do we celebrate our journey through life? [C&E]

This unit explores how religions and beliefs express aspects of life's journey in a variety of creative ways

- (a) How do people celebrate the important events in their lives? (Birth, naming ceremonies, coming of age, joining a group, marriage, death)
- (b) How do members of a religious faith celebrate these milestones in the journey of life?
- (c) What artefacts, symbols and ceremonies are used at significant times?
- (d) Why are some times in life significant or special?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for KS1:

Religions & Worldviews b: talk about some things about people, that make people ask questions;

Christianity a: recall some of the ways in which Christmas and Easter are celebrated in different ways by different Christians;

Other religion/worldview c: say how stories in a selected tradition are inspirational for believers;

Throughout: provide a good reason for the views they have and the connections they make.

[Exemplar Schemes of Learning for Foundation Stage and Key Stage 1](#)
[Assessment Exemplars for this Foundation Stage and Key Stage 1](#)

6. How should we live our lives? [A&F]

This unit explores how religious and other beliefs affect approaches to moral issues

- (a) How does what I do affect other people?
- (b) What rules and codes of behaviour help me know what to do?
- (c) What values are important to me, and how can I show them in how I live? (Fairness, honesty, forgiveness, kindness)
- (d) How do some stories from religions and beliefs and the example set by some people show me what to do?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for KS1:

Religions & Worldviews a: talk about what is important to them and to other people with respect for feelings;

Christianity d: say something about how and why Christians try to help others;

Other religion/worldview d: say something about how and why followers of this tradition try to help others;

Throughout: provide a good reason for the views they have and the connections they make.

[Exemplar Schemes of Learning for Foundation Stage and Key Stage 1](#)
[Assessment Exemplars for this Foundation Stage and Key Stage 1](#)

7. Why are some places special? [C&D]

This unit explores how religions and beliefs express aspects of human nature in a variety of creative ways

- (a) What places are special to me? Why are they special?
- (b) What places are special to members of a religious or belief community? (Buildings used for worship, special places in the home)
- (c) What do these buildings that are special to religious or belief communities look like?
 - Do they have special places, objects, pictures or symbols?
 - How are these used?
 - What do they tell us about what people believe?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for KS1:

Religions & Worldviews c: ask their own questions about God/deity, special people and special occasions;

Christianity c: say something about how Christians talk about a relationship with God;

Other religion/worldview b: recall key features of an inspirational event, place, ritual or special occasion;

Throughout: provide a good reason for the views they have and the connections they make.

[Exemplar Schemes of Learning for Foundation Stage and Key Stage 1](#)
[Assessment Exemplars for this Foundation Stage and Key Stage 1](#)

8. Why is our world special? [A&E]

This unit explores ideas about the nature of life on earth and relates them to religious and other beliefs

- (a) How do I feel about the natural world? (e.g. wonder, amazement, mystery, worry, sadness)
- (b) What do songs, poems, prayers and stories say about God as the Creator?
- (c) What different ways can I use to show what I think and believe about our world?
- (d) How do people show they care / don't care about our world?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for KS1:

Religions & Worldviews c: ask their own questions about God/deity, special people and special occasions;

Christianity c: say something about how Christians talk about a relationship with God;

Other religion/worldview c: say how stories in a selected tradition are inspirational for believers;

Throughout: provide a good reason for the views they have and the connections they make.

[Exemplar Schemes of Learning for Foundation Stage and Key Stage 1](#)
[Assessment Exemplars for this Foundation Stage and Key Stage 1](#)

9. Why is Jesus important? [B&F]

This unit explores how people's values and commitments might be demonstrated in people's lives

- (a) What people help, inspire and guide me? What makes them special?
- (b) What do stories from the Bible say about Jesus? (His birth, friends and followers, miracles, parables, death and resurrection)
- (c) What things did Jesus say and do that guide people in their lives? What do I think? (E.g. love your neighbour / teachings on love and forgiveness)

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for KS1:

Religions & Worldviews b: talk about some things about people, that make people ask questions;

Christianity b: recall the key features of the Gospel stories of Christmas and Easter;

Christianity d: say something about how and why Christians try to help others;

Throughout: provide a good reason for the views they have and the connections they make.

[Exemplar Schemes of Learning for Foundation Stage and Key Stage 1](#)
[Assessment Exemplars for this Foundation Stage and Key Stage 1](#)

Characteristics of Learning

Throughout Key Stage 1 children explore Christianity and one religion from Hinduism, Islam or Judaism as the focused religions. They learn about different beliefs about God and the world around them. They encounter and respond to a range of stories, artefacts and other religious materials. They learn to recognize that beliefs are expressed in a variety of ways, and begin to use specialist vocabulary. They begin to understand the importance and value of religion for believers, especially other children and their families. Children ask relevant questions and develop a sense of wonder about the world, using their imaginations. They talk about what is important to themselves and others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.

Experiences and opportunities

- visiting places of worship, focusing on symbols and feelings
- listening to 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
- sharing their own beliefs, ideas and values, and talking about their feelings and experiences
- beginning to use ICT to explore religions and beliefs as practised in the local and wider communities.

B09 STATUTORY PROGRAMMES OF STUDY

KEY STAGE 2

Introduction

These units of work have been reshaped to form a key question followed by a series of supplementary questions which provide the focus and structure for each unit. The emphasis is on developing the skills of investigation and enquiry and effectively balancing what pupils learn ABOUT religions and beliefs and what they learn FROM religions and beliefs.

The 'characteristics of learning' at the end of this section highlight the essence of RE in Key stage 2 and the experiences / opportunities provide guidance on the types of learning encouraged for Key Stage 2 pupils.

The units of study listed below have been divided into two sections. The first section of each unit is recommended for study in Years 3 and 4 and the second section for Years 5 and 6. Schools are, however, free to vary this approach as suits their curriculum plans.

Each section is followed by the MINIMUM expected learning outcomes. Pupils will usually learn much more than this in their RE, but there is a core of knowledge, understanding and skills that should be achieved if further progress is to be made. Note that Christianity is mentioned in each of the first nine units, but that learning about and from Christianity is **not** a compulsory part of each and every unit.

Examples of how pupils might demonstrate whether they are below, within, secure or exceeding each statement are given in the [AMV Learning Outcomes](#) documents.

It is recommended that pupils are given feedback on how well they are doing in RE in relation to these statements. The statements can also be used to indicate what pupils need to do next in order to make progress. Items in square brackets within the Learning Outcomes statements need not be covered in that particular unit of study.

It is also recommended that teachers give feedback to pupils on the attitudes shown to their learning in RE. For example, do they grow in *confidence* about their own beliefs and identity? Do they *reflect* on what they are learning and use *empathy* and *imagination*? Do they look *beyond surface impressions* and search for *meaning in life*? Do they *listen carefully* to the views of others and consider *evidence* and *argument*? Do they recognise the *needs and concerns of others*? Do they appreciate that people's beliefs are often *deeply felt*? Do they develop a balanced sense of *self-worth and value*?

1. What is important to me? [A&D]

This unit explores ideas of what it is to be human and relates them to religious and other beliefs

- (a) Who am I and what does it mean to be human? (Physical and non-physical aspects of human identity)
- (b) Where do I belong? (My school, home, family, tradition, cultures, organisations including those involving religion and belief, local community, the UK, the global community)

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for Lower KS2:

Religions & Worldviews b: ask important questions about the practice of faith and compare some different possible answers;

Christianity c: describe a way in which some Christians work together locally;

Other religion/worldview a: describe what believers might learn from the significant texts/writings being studied;

Throughout: provide good reasons for the views they have and the connections they make.

- (c) What am I worth? (Beliefs about the value of human beings)
- (d) How might stories, hymns, prayers etc help people understand more about themselves and their relationships?

[Exemplar Schemes of Learning for LOWER Key Stage 2](#)

[Assessment Exemplars for LOWER Key Stage 2](#)

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for Upper KS2:

Religions & Worldviews b: ask important questions about religious experience [and life after death] and suggest answers that refer to traditions of religion and belief;

Christianity b: describe and compare different ideas Christians may have about developing their relationship with God, through prayer, pilgrimage or personal 'spiritual' experience;

Other religion/worldview a: make links between some texts and symbols from religion and belief and guidance on how to live a good life;

Throughout: provide good reasons for the views they have and the connections they make.

[Exemplar Schemes of Learning for UPPER Key Stage 2](#)

[Assessment Exemplars for UPPER Key Stage 2](#)

2. What can we learn from the life and teaching of Jesus? [B&E]

This unit explores aspects of the person, life and teaching of Jesus and how they relate to Christian life, practices, celebrations and the pattern of Christian festivals

- (a) Who is Jesus and what does it mean to follow him today? (Christian, Muslim, Hindu and other answers about the character and status of Jesus)
- (b) What did Jesus teach about:
- Love
 - Sin, forgiveness and redemption
 - Revenge and peace/ reconciliation
 - Greed and giving
 - Making a difference
 - Prayer
- (d) Why might Christmas be important to ourselves as well as (other) Christians?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for Lower KS2:

Religions & Worldviews b: ask important questions about the practice of faith and compare some different possible answers;

Christianity a: describe what Christians might learn about Jesus from the Gospel stories of miracles [and his resurrection];

Throughout: provide good reasons for the views they have and the connections they make.

[Exemplar Schemes of Learning for LOWER Key Stage 2](#)

[Assessment Exemplars for LOWER Key Stage 2](#)

- (b) What did Jesus teach about:
- Faith and hope
 - Life after death
- (c) What do the narratives of Jesus' miracles tell us about some of the big questions of life?
- (d) Why might Lent and Easter be important to ourselves as well as (other) Christians?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for Upper KS2:

Religions & Worldviews b: ask important questions about religious experience and life after death and suggest answers that refer to traditions of religion and belief;

Christianity d: describe and compare different ideas Christians may have about salvation and life after death with reference to key texts;

Throughout: provide good reasons for the views they have and the connections they make.

[Exemplar Schemes of Learning for UPPER Key Stage 2](#)

[Assessment Exemplars for UPPER Key Stage 2](#)

3. Why do religious books and teachings matter? [C&F]

This unit explores how religions and beliefs express values and commitments in a variety of written forms, and how value is attached to those writings

- (a) What different kinds of writing and story are there that are important to religions and beliefs?
- (b) Where do the most special kinds of writings and stories come from?
- (c) How do communities show that they value special books and writings?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for Lower KS2:

Religions & Worldviews c: link their own ideas about how to lead a good life to the teachings of religions and beliefs being studied;

Christianity d: describe the importance of the Bible for Christians and give examples of how it is used;

Other religion/worldview b: describe what some of the arts in the tradition being studied might mean to believers;

Throughout: provide good reasons for the views they have and the connections they make.

[Exemplar Schemes of Learning for LOWER Key Stage 2](#)

[Assessment Exemplars for LOWER Key Stage 2](#)

- (c) How do communities show that they value special books and writings?
- (d) What are the moral messages that can be found in stories from religions and beliefs?
- (e) How can I best express my beliefs and ideas?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for Upper KS2:

Religions & Worldviews c: ask important questions about social issues and suggest what might happen depending on different moral choices;

Christianity c: describe how Christians express beliefs about Jesus as 'Son of God' and 'Saviour' in worship and art;

Other religion/worldview a: make links between some texts and symbols from religion and belief and guidance on how to live a good life;

Throughout: provide good reasons for the views they have and the connections they make.

[Exemplar Schemes of Learning for UPPER Key Stage 2](#)

[Assessment Exemplars for UPPER Key Stage 2](#)

4. What does it mean to belong to a religion? Christianity [B&D]

This units explore aspects of Christian festivals, celebrations, practices and communities and the beliefs to which they relate

(a) How do Christians celebrate and live out their beliefs in:

- the journey of life?
- their main festivals and practices?
- their faith communities?
- the wider world?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for Lower KS2:

Religions & Worldviews b: ask important questions about the practice of faith and compare some different possible answers;

Christianity a: describe what Christians might learn about Jesus from the Gospel stories of miracles and his resurrection;

Throughout: provide good reasons for the views they have and the connections they make.

(b) Within the different Christian groups what are the most important similarities and key differences ? Why do they differ? How do they seek to work together ?

[Exemplar Schemes of Learning for LOWER Key Stage 2](#)

[Assessment Exemplars for LOWER Key Stage 2](#)

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for Upper KS2:

Religions & Worldviews b: ask important questions about religious experience [and life after death] and suggest answers that refer to traditions of religion and belief;

Christianity b: describe how Christians express beliefs about Jesus as 'Son of God' and 'Saviour' in worship and art;

Throughout: provide good reasons for the views they have and the connections they make.

[Exemplar Schemes of Learning for UPPER Key Stage 2](#)

[Assessment Exemplars for UPPER Key Stage 2](#)

5. Why are some journeys and places special? [C&E]

This unit explores how religions and beliefs express aspects of life's journey in a variety of creative ways

- (a) Why do people believe that some places are special?
- (b) Why do people go on pilgrimage and special journeys?
- (c) What practices and events are associated with pilgrimage and special journeys?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for Lower KS2:

Religions & Worldviews b: ask important questions about the practice of faith and compare some different possible answers;

Christianity b: describe some of the different ways in which different Christians show their beliefs in [creation, incarnation and] salvation, including through the arts, worship and helping others;

Other religion/worldview b: describe what some of the arts in the tradition being studied might mean to believers;

Throughout: provide good reasons for the views they have and the connections they make.

[Exemplar Schemes of Learning for LOWER Key Stage 2](#)

[Assessment Exemplars for LOWER Key Stage 2](#)

- (d) What artistic, symbolic and other expressive work is associated with special journeys and places?
- (e) How might we make a record of the impact on ourselves of the journeys we make and the places we visit?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for Upper KS2:

Religions & Worldviews b: ask important questions about religious experience and life after death and suggest answers that refer to traditions of religion and belief;

Christianity b: describe and compare different ideas Christians may have about developing their relationship with God, through prayer, pilgrimage or personal 'spiritual' experience;

Other religion/worldview d: describe and compare different ideas from the tradition being studied about the meanings of life and death with reference to key texts;

Throughout: provide good reasons for the views they have and the connections they make.

[Exemplar Schemes of Learning for UPPER Key Stage 2](#)

[Assessment Exemplars for UPPER Key Stage 2](#)

6. How do we make moral choices? [A&F]

This unit explores how religious and other beliefs affect approaches to moral issues

- (a) What are moral questions?
- (b) What are the consequences of the moral choices we make?
- (c) What people and organisations help in making moral choices?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for Lower KS2:

Religions & Worldviews c: link their own ideas about how to lead a good life to the teachings of religions and beliefs being studied;

Christianity c: describe a way in which some Christians work together locally;

Other religion/worldview a: describe what believers might learn from the significant texts/writings being studied;

Throughout: provide good reasons for the views they have and the connections they make.

[Exemplar Schemes of Learning for LOWER Key Stage 2](#)

[Assessment Exemplars for LOWER Key Stage 2](#)

- (d) What are the most important moral values and teachings?
- (e) How do we decide what is right and wrong?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for Upper KS2:

Religions & Worldviews c: ask important questions about social issues and suggest what might happen depending on different moral choices;

Christianity a: make links between Jesus' life and teaching and different forms of Christian action, such as in rituals and charitable acts;

Other religion/worldview a: make links between some texts and symbols from religion and belief and guidance on how to live a good life;

Throughout: provide good reasons for the views they have and the connections they make.

[Exemplar Schemes of Learning for UPPER Key Stage 2](#)

[Assessment Exemplars for UPPER Key Stage 2](#)

7. How do people express their beliefs and identity? [C&D]

This unit explores how religions and beliefs employ signs, symbols and the arts to express aspects of human nature

- (a) How do people express their beliefs, identity and experiences using signs, symbols and the wider arts, e.g. art, buildings, dance, drama, music, painting, poetry, ritual, and story? Why do some people of faith not use the arts to represent certain things?
- (b) How and why are 'universal' symbols like colour, light, darkness, wind, sound, water, fire and silence used in religions and beliefs?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for Lower KS2:

Religions & Worldviews a: compare different ideas about God and humanity in the traditions studied;

Christianity b: describe some of the different ways in which different Christians show their beliefs in creation, incarnation and salvation, including through the arts, worship and helping others;

Other religion/worldview b: describe what some of the arts in the tradition being studied might mean to believers;

Throughout: provide good reasons for the views they have and the connections they make.

[Exemplar Schemes of Learning for LOWER Key Stage 2](#)

[Assessment Exemplars for LOWER Key Stage 2](#)

- (c) Why are the arts really important for some religions and beliefs?
- (d) How might I express my ideas, feelings and beliefs in a variety of different ways?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for Upper KS2:

Religions & Worldviews a: describe and explain different ideas about God with reference to two religions or one religion and a non-religious worldview;

Christianity c: describe how Christians express beliefs about Jesus as 'Son of God' and 'Saviour' in worship and art;

Other religion/worldview d: describe and compare different ideas from the tradition being studied about the meanings of life and death with reference to key texts;

Throughout: provide good reasons for the views they have and the connections they make.

[Exemplar Schemes of Learning for UPPER Key Stage 2](#)

[Assessment Exemplars for UPPER Key Stage 2](#)

8. What do people believe about life? [A&E]

This unit explores ideas about the natural world and our place in it and relates them to religious and other beliefs

- (a) What feelings do people experience in relation to birth, change, death and the natural world?
- (b) What answers might be given by ourselves and by religions and beliefs to questions about:
 - (i) the origin and meaning of life?
 - (ii) our place in society and the natural world?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for Lower KS2:

Religions & Worldviews a: compare different ideas about God and humanity in the traditions studied;

Christianity b: describe some of the different ways in which different Christians show their beliefs in creation, incarnation and salvation, including through the arts, worship and helping others;

Other religion/worldview a: describe what believers might learn from the significant texts/writings being studied;

Throughout: provide good reasons for the views they have and the connections they make.

[Exemplar Schemes of Learning for LOWER Key Stage 2](#)

[Assessment Exemplars for LOWER Key Stage 2](#)

- (b) What answers might be given by ourselves and by religions and beliefs to questions about:
 - (iii) the existence of God?
 - (iv) the experience of suffering?
 - (v) life after death?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for Upper KS2:

Religions & Worldviews a: describe and explain different ideas about God with reference to two religions or one religion and a non-religious worldview;

Christianity d: describe and compare different ideas Christians may have about salvation and life after death with reference to key texts;

Other religion/worldview d: describe and compare different ideas from the tradition being studied about the meanings of life and death with reference to key texts;

Throughout: provide good reasons for the views they have and the connections they make.

[Exemplar Schemes of Learning for UPPER Key Stage 2](#)

[Assessment Exemplars for UPPER Key Stage 2](#)

9. How should we live and who can inspire us? [B&F]

This unit explores how people's values and commitments might be demonstrated in the lives of [religious] leaders and believers. It may include a study of a particular religious or belief community

- (a) What positive examples have people given that show us how to live?
- (b) What values and commitments have inspired or been taught by founders of faiths or communities, leaders, believers and specific communities?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for Lower KS2:

Religions & Worldviews c: link their own ideas about how to lead a good life to the teachings of religions and beliefs being studied;

Christianity a: describe what Christians might learn about Jesus from the Gospel stories of miracles and his resurrection;

Other religion/worldview a: describe what believers might learn from the significant texts/writings being studied;

Throughout: provide good reasons for the views they have and the connections they make.

[Exemplar Schemes of Learning for LOWER Key Stage 2](#)

[Assessment Exemplars for LOWER Key Stage 2](#)

- (c) How have the actions and example of people of faith or belief changed our world?
- (d) How might we change our lives in the light of the qualities demonstrated by other people?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for Upper KS2:

Religions & Worldviews c: ask important questions about social issues and suggest what might happen depending on different moral choices;

Christianity a: make links between Jesus' life and teaching and different forms of Christian action, such as in rituals and charitable acts;

Other religion/worldview a: make links between some texts and symbols from religion and belief and guidance on how to live a good life;

Throughout: provide good reasons for the views they have and the connections they make.

[Exemplar Schemes of Learning for UPPER Key Stage 2](#)

[Assessment Exemplars for UPPER Key Stage 2](#)

10, 11, 12. What does it mean to belong to a religion? Hinduism ... Islam ... Judaism [B,D&E]

These units explore aspects of religious festivals, celebrations, practices and communities and the beliefs to which they relate

(a) How do members of this faith celebrate and live out their beliefs in:

- the journey of life?
- their main festivals and practices?
- their faith communities?
- the wider world?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for Lower KS2:

Religions & Worldviews d: describe the importance of key texts/writings in the tradition being studied and give an example of how they may be used;

Other religion/worldview c: describe some of the rules and guidance used by believers and how that might be applied in working with others from different traditions;

And d: describe the importance of key texts/writings in the tradition being studied and give an example of how they may be used;

Throughout: provide good reasons for the views they have and the connections they make.

[Exemplar Schemes of Learning for LOWER Key Stage 2](#)

[Assessment Exemplars for LOWER Key Stage 2](#)

(b) Within the different groups of this faith what are the most important similarities and key differences? Why do they differ? How do they seek to work together ?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for Upper KS2:

Religions & Worldviews c: ask important questions about social issues and suggest what might happen depending on different moral choices;

Other religion/worldview b: describe and compare how important aspects of a religion or belief are celebrated and remembered by different communities;

And c: describe and compare different ways of demonstrating a commitment to a tradition of religion and belief;

Throughout: provide good reasons for the views they have and the connections they make.

[Exemplar Schemes of Learning for UPPER Key Stage 2](#)

[Assessment Exemplars for UPPER Key Stage 2](#)

Characteristics of Learning

Throughout Key Stage 2, children learn about Christianity, Hinduism, Islam and Judaism, recognizing the impact of religion locally, nationally and globally. They make connections between different aspects of religion and consider the different forms of religious expression. They consider the beliefs, teachings, practices and ways of life central to religion. They learn about sacred texts and other sources and consider their meanings. They begin to recognize diversity in religion, learning about similarities and differences both within and between religions and the importance of dialogue between them. They extend the range and use of specialist vocabulary. They recognize the challenges involved in distinguishing between ideas of right and wrong, and valuing what is good and true. They communicate their ideas clearly, recognizing other people's viewpoints. They consider their own beliefs and values and those of others in the light of their learning in religious education.

Experiences and opportunities

- encountering religion through visitors and visits to places of worship, and focusing on the impact 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 into life through art and design, music, dance, drama and ICT
- developing the use of ICT, particularly in enhancing pupils' awareness of religions and beliefs globally.

B10 STATUTORY PROGRAMMES OF STUDY

KEY STAGE 3

Introduction

These units take the form of a key question followed by a series of supplementary questions which provide the shape and structure of the individual unit. Taken collectively the units provide an important balance between AT1 and AT2 and ensure full coverage of the six areas of enquiry.

The characteristics of learning listed at the end of this section highlight the essence of RE at Key stage 3 and the opportunities/experiences provide guidance on learning activities. *At Key Stage 3 and 4 it is particularly important that curriculum time is found for Buddhism, Sikhism and a non-religious worldview such as Humanism to be studied in depth.*

Each unit is followed by the MINIMUM expected learning outcomes. Pupils will usually learn much more than this in their RE, but there is a core of knowledge, understanding and skills that should be achieved if further progress is to be made. Note that Christianity is mentioned in each unit, but that learning about and from Christianity is **not** a compulsory part of each and every unit.

Examples of how pupils might demonstrate whether they are below, within, secure or exceeding each statement are given in the [AMV Learning Outcomes](#) documents.

It is recommended that pupils are given feedback on how well they are doing in RE in relation to these statements. The statements can also be used to indicate what pupils need to do next in order to make progress. Items in square brackets within the Learning Outcomes statements need not be covered in that particular unit of study.

It is also recommended that teachers give feedback to pupils on the attitudes shown to their learning in RE. For example, do they grow in *confidence* about their own beliefs and identity? Do they *reflect* on what they are learning and use *empathy* and *imagination*? Do they look *beyond surface impressions* and search for *meaning in life*? Do they *listen carefully* to the views of others and consider *evidence* and *argument*? Do they recognise the *needs and concerns of others*? Do they appreciate that people's beliefs are often *deeply felt*? Do they develop a balanced sense of *self-worth and value*?

**1. What experiences and beliefs are important to me and to others?
[A&D]**

This unit explores ideas of what it is to be human and relates them to religious and other beliefs

- (a) What makes human beings special?
- (b) What do we mean by the human spirit?
- (c) Why is prayer, reflection and contemplation important for some people?
- (d) What do we mean by religious experience?
- (e) What do I think about the value and purpose of human beings?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for KS3:

Religions & Worldviews a: give different views on how faith may play a vital part in people's identity;

And d: use reasoning and examples to express insights into the relationship between beliefs, teaching and ethical issues;

Christianity c: suggest reasons for different understandings of the resurrection of Jesus that Christians hold and show how they may have an impact on Christians today;

Other religion/worldview a: describe and compare different interpretations of religious identity;

Throughout: use reasoning and examples to express their own views on how Christianity and other the tradition(s) being studied have affected the world.

[Exemplar Schemes of Learning for Key Stage 3](#)

[Assessment Exemplars for Key Stage 3](#)

2. Does our planet have a future? [B&E]

This unit explores the purposes of life on earth which are reflected in the pattern of religious and other practices/lifestyles

- (a) What attitudes do people have towards the environment?
- (b) Do animals matter and how should they be treated?
- (c) What do religions and beliefs say about conservation and stewardship?
- (d) How do religions and beliefs reflect the preciousness of the world in some of their festivals and celebrations?
- (e) Are things getting better or worse for the environment? Why?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for KS3:

Religions & Worldviews c: ask questions about the meaning of religion and spirituality and suggest answers relating to the search for truth;

And d: use reasoning and examples to express insights into the relationship between beliefs, teaching and ethical issues;

Christianity c: explain the challenges of the Christian principles of love, forgiveness and trust in God with reference to key texts;

Other religion/worldview b: explain how and why people express beliefs, values and ideas of spirituality through ceremonies, festivals and other creative ways;

Throughout: use reasoning and examples to express their own views on how Christianity and other the tradition(s) being studied have affected the world.

[Exemplar Schemes of Learning for Key Stage 3](#)

[Assessment Exemplars for Key Stage 3](#)

3. Where are the answers to life's big questions? [C&F]

This unit explores how religions express values and commitments in a variety of creative ways

- (a) How do people express in creative ways their deepest values and commitments?
- (b) What is meant by truth?
- (c) Why are, for some people, sacred texts, teachings and places really important?
- (d) In what ways might religious teachings and beliefs matter today?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for KS3:

Religions & Worldviews c: ask questions about the meaning of religion and spirituality and suggest answers relating to the search for truth;

And d: use reasoning and examples to express insights into the relationship between beliefs, teachings and ethical issues;

Christianity b: explain how and why examples of creativity may express or challenge Christian beliefs about the Fall, redemption and salvation;

Other religion/worldview b: explain how and why people express beliefs, values and ideas of spirituality through ceremonies, festivals and other creative ways;

Throughout: use reasoning and examples to express their own views on how Christianity and other the tradition(s) being studied have affected the world.

[Exemplar Schemes of Learning for Key Stage 3](#)

[Assessment Exemplars for Key Stage 3](#)

4. What can we learn from religions, beliefs and communities today? [B&D]

This unit explores ideas of those aspects of human nature which relate to religious practices, communities and celebrations

- (a) What is the impact of religion and beliefs in the:
- local community
 - wider area in and around Somerset
 - diversity of the UK
 - global community
- (b) Why does hatred and persecution sometimes happen and what can be done to prevent it? (Focus on the Holocaust and subsequent genocides)
- (c) If religion did not exist who would miss it? Can religions and beliefs support people in difficult times?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for KS3:

Religions & Worldviews a: give different views on how faith may play a vital part in people's identity;

And d: use reasoning and examples to express insights into the relationship between beliefs, teaching and ethical issues;

Christianity a: describe and compare ways in which different Christian groups express their identity;

Other religion/worldview d: explain why some people are inspired to follow a particular religious or philosophical path;

Throughout: use reasoning and examples to express their own views on how Christianity and other the tradition(s) being studied have affected the world.

[Exemplar Schemes of Learning for Key Stage 3](#)

[Assessment Exemplars for Key Stage 3](#)

5. How are religions and beliefs portrayed in the media? [C&E]

This unit explores how big questions of faith and truth are portrayed in a variety of media

- (a) Is reporting in the local and national press, radio and television on religion and beliefs fair and accurate?
- (b) How do religious groups use the media today? What are the potential benefits and problems of this? (E.g. Internet, television, radio, press and arts)
- (c) What criteria can we use to analyze the portrayal of religion and beliefs in the media?
- (d) How would I portray religion and beliefs through a variety of media?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for KS3:

Religions & Worldviews b: give different views on the place of modern media in relation to religion and belief;

And d: use reasoning and examples to express insights into the relationship between beliefs, teachings and ethical issues;

Christianity b: explain how and why examples of creativity may express or challenge Christian beliefs about the Fall, redemption and salvation;

Other religion/worldview b: explain how and why people express beliefs, values and ideas of spirituality through ceremonies, festivals and other creative ways;

Throughout: use reasoning and examples to express their own views on how Christianity and other the tradition(s) being studied have affected the world.

[Exemplar Schemes of Learning for Key Stage 3](#)
[Assessment Exemplars for Key Stage 3](#)

6. How might beliefs affect my thoughts, ideas and actions? [A&F]

This unit explores beliefs affect approaches to moral issues

- (a) What codes of behaviour exist in religions and beliefs?
- (b) How relevant to modern life are religious values and codes of behaviour?
- (c) How might beliefs, values and moral codes apply to ethical situations today?
- (d) What are my most important values and codes of behaviour?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for KS3:

Religions & Worldviews b: give different views on the place of modern media in relation to religion and belief;

And d: use reasoning and examples to express insights into the relationship between beliefs, teaching and ethical issues;

Christianity d: explain the challenges of the Christian principles of love, forgiveness and trust in God with reference to key texts;

Other religion/worldview c: suggest reasons for similar and different interpretations of scriptures and other important texts;

Throughout: use reasoning and examples to express their own views on how Christianity and other the tradition(s) being studied have affected the world.

[Exemplar Schemes of Learning for Key Stage 3](#)

[Assessment Exemplars for Key Stage 3](#)

7. How do people express their beliefs and identities? [C&D]

This unit explores how religions and beliefs express aspects of human nature in a variety of creative ways

- (a) What are the different ways in which individuals express their sense of identity and key beliefs?
- (b) How do faith and belief communities express their identity and key beliefs?
- (c) What influences do religious and other leaders have in local, national and global communities?
- (d) How might I best express my own identity and beliefs?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for KS3:

Religions & Worldviews a: give different views on how faith may play a vital part in people's identity;

And d: use reasoning and examples to express insights into the relationship between beliefs, teachings and ethical issues;

Christianity a: describe and compare ways in which different Christian groups express their identity;

Other religion/worldview b: explain how and why people express beliefs, values and ideas of spirituality through ceremonies, festivals and other creative ways;

Throughout: use reasoning and examples to express their own views on how Christianity and other the tradition(s) being studied have affected the world.

[Exemplar Schemes of Learning for Key Stage 3](#)

[Assessment Exemplars for Key Stage 3](#)

8. What do people believe about life and the place of religion and beliefs within it? [A&E]

This unit explores ideas about the nature of life on earth and relates them to religious and other beliefs

- (a) What might be the different purposes of life on earth?
- (b) Why is there suffering in the world?
- (c) What beliefs do people have about life after death?
- (d) How did the world begin?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for KS3:

Religions & Worldviews c: ask questions about the meaning of religion and spirituality and suggest answers relating to the search for truth;

And d: use reasoning and examples to express insights into the relationship between beliefs, teaching and ethical issues;

Christianity c: suggest reasons for different understandings of the resurrection of Jesus that Christians hold and show how they may have an impact on Christians today;

Other religion/worldview c: suggest reasons for similar and different interpretations of scriptures and other important texts;

Throughout: use reasoning and examples to express their own views on how Christianity and other the tradition(s) being studied have affected the world.

[Exemplar Schemes of Learning for Key Stage 3](#)

[Assessment Exemplars for Key Stage 3](#)

9. What's to be done? What really matters in religion and beliefs? [B&F]

This unit explores how people's values and commitments might be demonstrated in the lives of individuals and communities

- (a) What rights and responsibilities do I have?
- (b) Why does there seem to be so much poverty and injustice in the world?
- (c) How do religions and beliefs encourage their members to be a force for good in the world? (Religious practices such as prayer, meditation, charitable giving, giving time to those in need, spoken and written advice and guidance, etc)
- (d) How do religions and beliefs engage in dialogue with one another?

Minimum Learning Outcomes (below / within / secure / exceeding/mastery) for KS3:

Religions & Worldviews b: give different views on the place of modern media in relation to religion and belief;

And d: use reasoning and examples to express insights into the relationship between beliefs, teachings and ethical issues;

Christianity d: explain the challenges of the Christian principles of love, forgiveness and trust in God with reference to key texts;

Other religion/worldview d: explain why some people are inspired to follow a particular religious or philosophical path;

Throughout: use reasoning and examples to express their own views on how Christianity and other the tradition(s) being studied have affected the world.

[Exemplar Schemes of Learning for Key Stage 3](#)

[Assessment Exemplars for Key Stage 3](#)

Characteristics of learning

Throughout Key Stage 3, students extend their understanding of Christianity plus THREE religions/worldviews from Buddhism, Hinduism, Humanism, Islam, Judaism and Sikhism in local, national and global contexts. *Over Key Stages 3 and 4 as a whole, studies are made of Buddhism, Sikhism and a non-religious worldview such as Humanism.* They also revisit prior learning in RE, applying their learning to the key themes being studied. They deepen their understanding of important beliefs, concepts and issues of truth and authority in religion. They apply their understanding of religious and philosophical beliefs, teachings and practices to a range of ultimate questions and moral issues. They enquire into and explain some personal, philosophical, theological and cultural reasons for similarities and differences in religious beliefs and values, both within and between religions. They consider how the media portray religion in the modern world. They develop their evaluative skills, showing reasoned and balanced viewpoints, when considering their own and others' responses to religious and spiritual issues. They reflect on the impact of religion and belief in the world, considering both the importance of inter-faith dialogue and also the tensions that exist within and between religions. They interpret religious texts and other sources, recognizing both the power and limitations of language and other forms of communication in expressing ideas and beliefs.

Experiences and opportunities

- encountering people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and moral issues
- visiting, where possible, places of major religious significance and using opportunities in ICT to enhance students' understanding of religion
- discussing, questioning and evaluating important issues in religion and philosophy, including ultimate questions and ethical issues
- reflecting upon 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 (e.g. art, dance, drama and creative writing) 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.

B11 STATUTORY PROGRAMMES OF STUDY FOR 14-19: *THE AWARDING STAGE*

14 – 19 is the awarding stage in that the central means of assessing students' learning in RE will be through accredited courses (mainly GCSE and AS/A level). It is both a legal requirement and an entitlement that all students (other than those withdrawn by parental request) study RE at Key Stage 4. RE is also statutory post-16 for students in school sixth forms. It is expected that all students who are capable of achieving an approved qualification in RE are given the opportunity to do so. At Key Stage 4 students are encouraged to take accredited courses which link with the designated programmes of study and give a particular emphasis to the study of complex philosophical and ethical issues and the ability of students to develop thoughtful, well substantiated conclusions to their learning in RE.

Characteristics of Learning

Over Key Stages 3 and 4 as a whole, studies are made of Christianity, Buddhism, Sikhism and a non-religious worldview such as Humanism. Throughout this phase, students analyse and interpret a wide range of religious, philosophical and ethical concepts in increasing depth. They investigate issues of diversity within and between religions and beliefs, and the ways in which religion and spirituality are expressed in philosophy, ethics, science and the arts. They expand and balance their evaluations of the impact of religions on individuals, communities and societies, locally, nationally and globally. They understand the importance of dialogue between and among different religions and beliefs. They gain a greater understanding of how religions and beliefs contribute to community cohesion, recognizing the various perceptions people have regarding the role of religion in the world.

PROGRAMMES OF STUDY:

KEY STAGE 4

Introduction

At Key Stage 4, the programme of study will focus on Christianity and at least ONE other religion, which *may* have been studied at Key Stage 3. **Over Key Stages 3 and 4 as a whole**, illustrative examples should be taken from Buddhism, Sikhism and a non-religious worldview such as Humanism. In addition, any programme of study should include issues related to pupils' spiritual and moral development.

At Key Stage 4, pupils' knowledge and understanding should focus particularly on the concepts, beliefs and values of religions in relation to their own. There should be less emphasis on knowing outward elements of religion - the objects used in worship, buildings, festivals, etc., except with reference to a religion not previously encountered. Pupils should develop an understanding of how the beliefs, values and concepts are exemplified through the elements of religion. Pupils should also be comparing the teachings of religions on key moral and metaphysical questions.

EXAMINATION AND CERTIFICATION

Key stage 4 pupils should follow at least one of the following courses:

- ◆ GCSE Full Course in Religious Studies;
- ◆ GCSE Short Course in Religious Studies;
- ◆ Entry Level Certificate in Religious Studies.

Alternatively, where appropriate (in particular for special schools), pupils may follow one of the following courses:

- ◆ The Award Scheme of the Development and Accreditation Network, (ASDAN) Beliefs and Values Short Course: <http://www.asdan.org.uk/courses/programmes/beliefs-and-values-short-course>);
- ◆ OCR Accreditation for [Life and Living Skills](#) (ALL) certificate for pupils who have severe or profound and multiple learning difficulties.

Teachers should ensure in ALL cases that the Key Stage 4 requirements in this syllabus are being met, in particular, the requirement for Key Stage 4 students to study Christianity plus at least ONE other religion, and for there to be teaching about a non-religious worldview such as Humanism over Key Stages 3 and 4 as a whole.

PROGRAMMES OF STUDY:

POST-16

Introduction

The aims of RE given in the Introduction to this Syllabus apply to post-16 provision. Post-16 RE needs to be carefully planned take account of the need for breadth and balance, differentiation, assessment and reporting, progression (especially from Key Stage 4), and the promotion of important skills and positive attitudes and contribution to broader learning opportunities, e.g., critical thinking.

It should also take account of the following:

- ◆ the wide range of ability, interests and experience of post-16 students;
- ◆ the fact that these students are in post-compulsory education;
- ◆ the variety of one-year and two-year courses being followed;
- ◆ the availability of a wide range of examination courses in RE and Religious Studies (RS) (e.g. A Level, A/S level, Full and Short-Course GCSE), Philosophy (e.g. with philosophy of religion options), General Studies, Psychology and Sociology (giving the opportunity to look at the psychology or sociology of religion);
- ◆ specific extension topics which may be suitable for post-16 students, e.g., Spirituality and Belief, Religion and Philosophy, Religion and the Media, Religion in the Community, which contribute to other qualifications (General Studies, Critical Thinking Skills);
- ◆ GNVQ & BTEC courses may also allow for the delivery of some aspects of RE;
- ◆ the potential of RE to enhance and broaden the post-16 curriculum and to support and complement other subjects.

Post-16 RE provides opportunities for discussion of spiritual, philosophical and ethical issues. It should therefore contribute to the spiritual and moral development of students.

Legal Requirements

The legal requirement is that all registered pupils in Community and Voluntary Controlled schools are to receive RE in accordance with a locally agreed syllabus. This includes schools with post-16 students. Voluntary Aided schools should follow the advice of their religious authorities.

Note that pupils over 16 can opt out of collective worship if they wish, but they cannot opt themselves out of receiving RE unless they are over 18.

To meet the expectations of this agreed syllabus schools and colleges will need to provide the equivalent of two to three days per year (10-15 hours).

This allocation is significantly lower than that given for Key Stages 1-4 and takes account of the particular situation of post-16 students. Appropriate staffing and resources will still be required.

There are a number of ways in which post-16 RE might be delivered. The expectations of the Agreed Syllabus will be fulfilled if a student is following an examination course in religious studies at A level. Further provision could be made through:

- ◆ discrete RE courses such as those listed for Key Stage 4 pupils [as above], or A/S level in Religious Studies;
- ◆ self-supported study in non-contact or tutor time linked to a religious education theme;
- ◆ an ongoing investigation, with a summative presentation or product;
- ◆ RE units within Complementary/Enrichment/Vocational Studies (which might be specifically designed to support examination courses in other subjects);
- ◆ General Studies courses which include sufficient religious education to meet the requirements;
- ◆ RE study days/post-16 conferences.

Consideration might be given to the potential benefits of the following within the above: lively and relevant course content; interesting course titles; variety and choice of options; provision of notes to maximise time for discussion; flexible timetabling; a wide variety of stimuli including visiting speakers; the involvement of staff from other disciplines; consultation with students to discover topics of interest.

Wherever possible reporting of student attainment in RE should be undertaken. For example, through a tutor's report on a student's presentation following an investigative project. It is recognised that if all RE provision is made, for example, through conference days, it would be difficult to comment on the attainment of each individual student. However, it would be possible to report on the experience which students have received and their participation. It may also be possible to comment on particular contributions by some students.

Planning should take into account the six [Areas of Enquiry](#) in RE which inform the Agreed Syllabus.

[Guidance and planning for KS4](#)

[Guidance and planning for Post-16](#)