

# Religious Education



## The Enfield Agreed Syllabus



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Mr James Carrick (from Jun 17)  
Ms Deborah Thompson (until Oct 16)  
Ms Clara Seery (from Nov 16)

#### Co-Opted

None

**Sept 2016 – July 2017**

### Religious traditions and Christian churches

#### Baptist

Buddhism  
Greek Orthodox Church  
**Greek Orthodox Church**  
Hinduism  
Islam  
Islam  
Alevi  
Islam  
Judaism  
Judaism  
Methodist Church  
Pentecostal Church  
Pentecostal Church  
Religious Society of Friends  
Roman Catholic Church  
**United Reformed Church**  
Salvation Army

#### Independent Evangelical

#### The Church of England

St Mary Magdalene, Enfield  
London Diocesan Board for Schools  
London Diocesan Board of Schools  
Jesus Church, Forty Hill  
Christchurch, Cockfosters  
St Paul's, Winchmore Hill

#### Teacher Associations

Enfield Secondary Heads' Conference  
Enfield Primary Heads' Conference  
Enfield Special Heads' Conference

Enfield Teachers' Association - NUT  
ATL

#### The Local Authority

Chief Education Officer  
Assistant Director Education  
Head of School Improvement  
Head of School Standards & Curriculum

# Foreward

Members of the Enfield Standing Advisory Council for Religious Education (SACRE) are delighted to present the new Agreed Syllabus for Religious Education (RE) for Enfield. This Agreed Syllabus replaces any earlier versions.

Enfield is a diverse borough in terms of ethnicity. The high quality teaching and learning of RE has an important contribution to make to our schools, to meet the needs of Enfield pupils who are members of local, national and global communities.

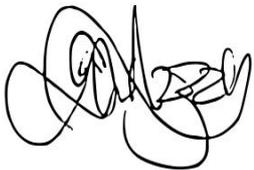
This is an exciting time for RE! There have been several changes in education, informing policy and the curriculum since our last syllabus in 2012. Whilst these changes have been reflected in the new syllabus, much of the previous syllabus content has been retained

This Agreed Syllabus sets out clearly the statutory entitlement to Religious Education for pupils in our non-denominational schools. Similar in legal status to the National Curriculum, it is set within the national requirements of the Education Acts. The syllabus introduces pupils at each Key Stage to carefully selected religion specific programmes of study relating to Christianity and the other principal religions represented in Britain, namely Buddhism, Hinduism, Islam, Judaism and Sikhism.

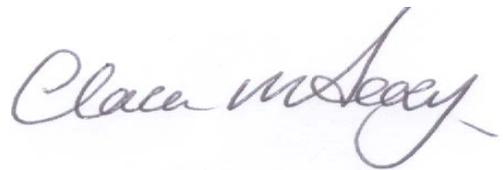
This Syllabus has been described as innovative in the way its religion-specific programmes of study specify 'outcomes' for teaching and learning at Key Stages 1, 2 and 3. The Programmes of Study are related to the characteristics of children's learning and development, 'exploring' at Key Stage 1, 'making connections' at Key Stage 2, and 'application' at Key Stage 3. The Syllabus has been welcomed by our teachers and headteachers, for outlining how RE can contribute to the early years foundation stage, and for setting out core requirements at Key Stage 4 and in school sixth forms.

During the drafting process, SACRE carried out consultations across Enfield with principal RE stakeholders, including faith leaders, headteachers, RE practitioners and subject leaders, to collect feedback on the syllabus and suggest further improvements. As a result, we have included new guidance on assessment, requests to withdraw from RE, pedagogy and British values. Teachers and religious communities are supportive of the central principle of this Syllabus that religious education in non-denominational schools should not be designed to urge a particular religion or belief. Religious education taught in accordance with this Syllabus contributes educationally to the spiritual, moral, social and cultural development of all pupils, whether or not they are from a religious tradition.

We are very grateful for the expertise, support and time given by members of Enfield SACRE, the Agreed Syllabus Conference and all RE stakeholders, to ensure that the new syllabus promotes respect, understanding and tolerance of the many different faiths and beliefs in Enfield, nationally and globally.



Sabah Raza  
Chair  
Agreed Syllabus Conference



Clara Seery  
Head of School Standards & Support  
Education Services  
Schools and Children's Services

## The purposes of the Agreed Syllabus

This Agreed Syllabus has four purposes, which mirror those of the National Curriculum.

1. To establish an entitlement. The Agreed Syllabus sets out the entitlement to learning in religious education for all pupils in community schools, irrespective of social background, culture, race, religion, gender, differences in ability and disabilities. This entitlement contributes to their developing knowledge, skills, understanding and attitudes. These are necessary for pupils' self-fulfilment and development as active and responsible citizens.
2. To establish standards. The Agreed Syllabus sets out expectations for learning and attainment that are explicit to pupils, parents, teachers, governors, employers and the public. It lays down, for Enfield community schools, nationally recognised standards for the performance of pupils in religious education. These standards should be used to support assessment for learning. They should also be used to help pupils and teachers set targets for improvement and evaluate progress towards them.
3. To promote continuity and coherence. The Agreed Syllabus seeks to contribute to a coherent curriculum that promotes continuity. It helps the transition of pupils between schools and phases of education and can provide a foundation for further study and lifelong learning.
4. To promote public understanding. The Agreed Syllabus aims to increase public understanding of, and confidence in, the work of schools in religious education. It recognises the extent to which local stakeholders (religious communities, teachers, councillors and the local authority) are already involved in monitoring, advising and defining the RE curriculum, through the Enfield SACRE and Enfield Agreed Syllabus Conference. It encourages those who are interested to participate in enriching the provision of religious education, for example through contributing to school RE programmes for visits to places of worship and speakers from faith communities.

## The structure of the Agreed Syllabus

At the foundation stage (ages 3-5) the Agreed Syllabus describes how religious education can contribute to the early learning goals.

At Key stages 1, 2 and 3 (ages 5-14) the Agreed Syllabus follows the same format as the National Curriculum programmes of study<sup>1</sup> with requirements in terms of knowledge, skills and understanding, and experiences and opportunities.

The Agreed Syllabus determines generic and religion-specific Programmes of Study for Attainment Target 1 (AT 1 - learning about religion), for Christianity and the other principal religions, for each Key Stage. Generic Programmes of Study are determined for Attainment Target 2 (AT 2 - learning from religion), but religion-specific Programmes of Study are not. It is in the choices a teacher makes, about learning objectives, activities and resources that opportunities for AT 2 arise from AT 1. Therefore, it is the expectation of the Agreed Syllabus that teachers' medium and short term planning will identify how the AT 2 generic Programmes of Study<sup>1</sup> will be delivered.

For students aged 14-19, the Agreed Syllabus sets out core requirements at Key Stage 4 and, in the sixth form.

<sup>1</sup> The Education Act 2000 defines a programme of study as the 'matters, skills and processes' that should be taught to pupils of different abilities and maturities during the key stage.

## The importance of religious education

Religious education 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 questions such as these. 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.

Religious education 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. Religious education encourages pupils to develop their sense of identity and belonging. It enables them to flourish individually within their communities and as citizens in a pluralistic society and global community. Religious education 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.

Why is RE important?

- It is relevant for all children, whatever their religion or beliefs
- It teaches understanding of world religions and beliefs
- It shows how religion influences individuals, families, communities and cultures
- It explores the political and social impact of religion today & in the past
- It encourages reflection on issues of justice and truth
- It provokes questions about the meaning of life
- It offers opportunities for personal reflection
- It develops and affirms personal identity and responsible citizenship
- It prepares children for adult life

RE can help

- Promote respect for self and others
- Contribute to an understanding of history and culture
- Enhance our understanding of global affairs
- Develop personal well-being and happiness
- Safeguard ethical standards in public life
- Generate social and community cohesion
- Tackle extremism and religious discrimination

RE in British Schools is

- Admired & copied across the world
- About modern belief
- A chance to learn about religion without feeling pressured
- Intellectually rigorous
- Up to date, relevant & enjoyable

# **The contribution of religious education to the school curriculum**

## **Supporting the values of the curriculum**

Religious education actively promotes the values of truth, justice, respect for all and care of the environment. It places specific emphasis on:

- pupils valuing themselves and others
- the role of family and the community in religious belief and activity
- the celebration of diversity in society through understanding similarities and differences
- sustainable development of the earth.

Religious education also recognises the changing nature of society, including changes in religious practice and expression, and the influence of religion in the local, national and global community.

## **Supporting the aims of the curriculum<sup>2</sup>**

Aim 1: The school curriculum should aim to provide opportunities for all pupils to learn and achieve.

Religious education should be a stimulating, interesting and enjoyable subject. The knowledge, skills and understanding outlined in the Agreed Syllabus are designed to promote the best possible progress and attainment for all pupils. Religious education develops independent and interdependent learning. It makes an important contribution to pupils' skills in literacy and information and communication technology (ICT). Religious education promotes an enquiring approach in which pupils carefully consider issues of beliefs and truth in religion. It also enhances the capacity to think coherently and consistently. This enables pupils to evaluate thoughtfully their own and others' views in a reasoned and informed manner.

Aim 2: The school curriculum should aim to promote pupils' spiritual, moral, social and cultural development and prepare all pupils for the opportunities, responsibilities and experiences of life.

Religious education has a significant role in the promotion of spiritual, moral, social and cultural development (see page 7 for more guidance). At the heart of this Agreed Syllabus is a focus on ultimate questions and ethical issues. This focus enables pupils to appreciate their own and others' beliefs and cultures and how these impact on individuals, communities, societies and cultures. Religious education seeks to develop awareness of themselves and others. This helps pupils to gain a clear understanding of the significance of religions and beliefs in the world today and learn about the way different faith communities relate to each other.

The Agreed Syllabus aims to promote religious understanding, discernment and respect and challenge prejudice and stereotyping. Religious education is committed to exploring the significance of the environment, both locally and globally, and the role of human beings and other species within it. A central concern of religious education is the promotion of each pupil's self-worth. A sense of self-worth helps pupils to reflect on their uniqueness as human beings, share their feelings and emotions with others and appreciate the importance of forming and maintaining positive relationships.

<sup>2</sup> The two aims for the school curriculum are reflected in Section 351 of the Education Act, 1996

## **Learning across the curriculum: the contribution of religious education**

The importance of religious education is set out on page 5. This section sets out in general terms how religious education can promote learning across the curriculum in a number of areas such as spiritual, moral, social and cultural development, key skills and thinking skills.

### **Promoting spiritual, moral, social and cultural development through religious education**

Religious education provides opportunities to promote spiritual development through:

- discussing and reflecting on key questions of meaning and truth such as the origins of the universe, life after death, good and evil, beliefs about God and values such as justice, honesty and truth
- learning about and reflecting on important concepts, experiences and beliefs that are at the heart of religious and other traditions and practices
- considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related to the human and natural sciences, thereby contributing to personal and communal identity
- considering how religions and other world views perceive the value of human beings, and their relationships with one another, with the natural world, and with God
- valuing relationships and developing a sense of belonging
- developing their own views and ideas on religious and spiritual issues.

Religious education provides opportunities to promote moral development through:

- enhancing the values identified within the National Curriculum, particularly valuing diversity and engaging in issues of truth, justice and trust
- exploring the influence of family, friends and media on moral choices and how society is influenced by beliefs, teachings, sacred texts and guidance from religious leaders
- considering what is of ultimate value to pupils and believers through studying the key beliefs and teachings from religion and philosophy about values and ethical codes of practice
- studying a range of ethical issues, including those that focus on justice, to promote racial and religious respect and personal integrity
- considering the importance of rights and responsibilities and developing a sense of conscience.

Religious education provides opportunities to promote social development through:

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

Religious education provides opportunities to promote cultural development through:

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

Thanks to the Religious Education Council for the above material

## **Promoting citizenship through religious education**

Religious education plays a significant part in promoting citizenship through:

- developing pupils' knowledge and understanding about the diversity of national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding
- enabling pupils to think about topical spiritual, moral, social and cultural issues including the importance of resolving conflict fairly
- exploring the rights, responsibilities and duties of citizens locally, nationally and globally
- enabling pupils to justify and defend orally, and in writing, personal opinions about issues, problems and events.

## **Promoting personal, social and health education through religious education**

Religious education plays a significant part in promoting personal, social and health education through pupils:

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

## **Promoting key skills through religious education**

Religious education provides opportunities for pupils to develop the key skills of:

- communication through developing a broad and accurate religious vocabulary, reading and responding to a range of written and spoken language (including sacred texts, stories, poetry, prayers, liturgy and worship), communicating ideas using the creative and expressive arts, talking and writing with understanding and insight about religious and other beliefs and values, reflecting critically on ultimate questions of life, using reasoned arguments
- application of number through calendrical reckoning, collecting, recording, presenting and interpreting data involving graphs, charts and statistical analysis
- information technology through using CD-ROMs and the internet selectively, researching information about religions and beliefs, teaching and practices, using email to communicate and analyse information with people of differing beliefs and cultures, using spreadsheets and databases to handle and present data relevant to the study of religious education
- working with others through sharing ideas, discussing beliefs, values and practices, collaborating with each other and developing respect and sensitivity
- improving own learning and performance through setting targets as part of religious education development, reviewing their achievements and identifying ways to improve their own work
- problem solving through recognising key issues to do with religious belief, practice and expression, interpreting and explaining findings and making personal decisions on religious issues (for example, considering their own and religious ideas on good and evil), ethical dilemmas and priorities in life.

## Promoting the five 'Every Child Matters' outcomes through religious education

Religious education provides opportunities for children and young people to:

- be healthy, and effectively contributes to education in scientific and medical issues, through exploring philosophical and ethical questions of the origin, purpose and destiny of the cosmos, life within it and beliefs about stewardship; exploring the nature of humanity and human interaction with each other, including attitudes to sexual relationships; exploring developments in genetics and medicine and their application and use; exploring concepts of health and well-being including religious dietary requirements and teachings about drug taking and intoxicants; exploring ideas about community and personal identity, and spiritual development, including religious use of reflection, prayer, meditation and stilling;
- stay safe through learning about and reflecting upon religious beliefs, including codes of conduct, which provide freedoms, boundaries, rights and responsibilities for individuals and communities; exploring the security gained from faith, family and community; analysing the influence and religious and ethical motivations of key inspirational figures and reflecting upon their own role models;
- enjoy and achieve, and effectively contributes to thinking skills, through the provision of an inclusive, rigorous, inspiring and stimulating curriculum, which sets high standards and incorporates assessment for learning; teaching and learning which promotes the research, selection, interpretation and analysis of information from religious traditions and the communication of their ideas in a variety of ways; reflecting upon religious responses to ultimate questions and their own beliefs and values;
- make a positive contribution, and effectively contributes to education for racial equality and community cohesion, through studying the damaging effects of xenophobia and racial stereotyping; reflecting upon the impact of conflict in religion and the value of dialogue, respect, understanding and cooperation between people of different faiths and beliefs; exploring concepts of individual and religious identity, community and belonging, and reflecting on matters of shared human experience; evaluating the impact of religious codes for living on individuals and societies;
- achieve economic well-being, and financial capability, through the provision of a curriculum that prepares all pupils for the opportunities, responsibilities and experiences of life, and develops a positive attitude towards lifelong learning about and reflection upon spiritual and ethical matters; examining the responsible use of money, the importance of giving, and the ethics of wealth, debt, poverty, gambling, business and investment; the provision of a 14 - 19 curriculum that offers all learners the opportunity to achieve a nationally recognised and accredited qualification.

In 2003, the Government published a green paper called Every Child Matters which identified the five outcomes that are most important to children and young people:

- Be healthy
- Stay safe
- Enjoy and achieve
- Make a positive contribution
- Achieve economic well-being

The green paper led to the passing of the Children Act 2004, which provides the legislative spine for developing more effective and accessible services focused around the needs of children, young people and families. Organisations involved with providing services to children, including schools, are expected to work together so that every child and young person is able to fulfil their full potential and those facing particular obstacles are supported to overcome them.

The Ofsted Framework (September 2000) requires inspectors to report judgements about the contribution a school makes to the five ECM outcomes for learners.

## Religious Education and British Values

In 2014, the Department of Education published guidance on British Values, to improve and strengthen the spiritual, moral, social and cultural development of pupils. The British values have been designed to prepare young people for life in modern Britain and strengthen the barriers to extremism. These values were first set out by the government in the 'Prevent' strategy in 2011, which states that:

*There are also safeguards against biased or unbalanced teaching and the promotion of partisan political views in publicly funded schools. These require that all reasonably practicable steps are taken to ensure that, where political or controversial issues are brought to pupils' attention, they are offered a balanced presentation of opposing views.*

It is expected that pupils should understand that while different people may hold different views about what is 'right' and 'wrong', all people living in England are subject to its law. The school's ethos and teaching, which schools should make parents aware of, should support the rule of English civil and criminal law and schools should not teach anything that undermines it.

*Promoting fundamental British values as part of SMSC in schools (2014).* Department for Education.

All independent and state-maintained schools have a duty to 'actively promote' the fundamental British values below:

- Democracy
- The rule of law
- Individual liberty
- Mutual respect
- Tolerance of those with different faiths and beliefs

**The spiritual, moral, social and cultural development of pupils is the responsibility of the whole school. However, the quality of RE and collective worship in schools, is a key factor in promoting positive attitudes, tolerance and respect and understanding of diversity.**

## Promoting other aspects of the curriculum

Religious education provides opportunities to promote:

- creativity and culture through considering the scope of human nature, sources of inspiration and discovery, connections between beliefs, values and forms of artistic expression, appreciating the value of cultural distinctiveness and reflecting on beauty, goodness and truth in creative and expressive arts
- links to employment, vocations and work-related learning through a focus on individual sense of purpose and aspiration in life, and through considering the appropriateness and relevance of religious education to a wide range of employment opportunities and the development of spiritual and ethical issues linked to the world of work
- education for sustainable development through helping pupils consider the origins and value of life, the importance of looking after the environment and studying the ways in which religious beliefs and teachings have influenced attitudes to the environment and other species.

## Religious education and the general teaching requirements

This section outlines the particular contribution religious education can make to the general teaching requirements of the National Curriculum. These are to be found on the National Curriculum website [www.nc.uk.net](http://www.nc.uk.net)

### Religious education and inclusion

Religious education can make a significant contribution to inclusion, particularly in its focus on promoting respect for all. The national framework for religious education contains many references to the role of religious education in challenging stereotypical views and appreciating, positively, differences in others. The national framework enables all pupils to consider the impact of people's beliefs on their own actions and lifestyle. The national framework also highlights the importance of religions and beliefs and how religious education can develop pupils' self-esteem.

Effective inclusion involves teaching a lively, stimulating religious education curriculum that:

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

To overcome any potential barriers to learning in religious education, some pupils may require:

- support to access text, such as through prepared tapes, particularly when working with significant quantities of written materials or at speed
- help to communicate their ideas through methods other than extended writing, where this is a requirement. For example, pupils may demonstrate their understanding through speech or the use of ICT
- a non-visual way of accessing sources of information when undertaking research in aspects of religious education, for example using audio materials.

### Religious education and the use of language

Religious education can make an important contribution to pupils' use of language by enabling them to:

- acquire and develop a specialist vocabulary
- communicate their ideas with depth and precision
- listen to the views and ideas of others, including people from religious traditions
- be enthused about the power and beauty of language, recognising its limitations
- develop their speaking and listening skills when considering religions, beliefs and ideas and articulating their responses
- read, particularly from sacred texts
- write in different styles, such as poetry, diaries, extended writing and the synthesis of differing views, beliefs and ideas
- evaluate clearly and rationally, using a range of reasoned, balanced arguments.

## **Religious education and the use of information and communication technology**

Religious education can make an important contribution to pupils' use of ICT by enabling pupils to:

- make appropriate use of the internet or CD-ROM sources to investigate, analyse and
- evaluate different aspects of religious beliefs and practices, ultimate questions and ethical issues
- use email or videoconferencing to communicate and collaborate with individuals in different locations, enabling associations to be made between religions and individual, national and international life
- use multimedia and presentation software to communicate a personal response, the essence of an argument or a stimulus for discussion
- use writing-support and concept-mapping software to organise thoughts and
- communicate knowledge and understanding of the diversity of belief and practice within and between religious traditions
- use equipment such as digital cameras and digital video to bring authentic images into the classroom to support discussion and reflection, and to enhance understanding of the impact of religious beliefs and practices on the lives of local individuals and faith communities.

The above examples are not intended to offer a comprehensive list of the way in which RE can involve pupils' use of ICT. New developments in ICT should be explored for their potential in RE teaching and learning.

In line with child and data protection issues, teachers should be sensitive to use of images of children.

## Pedagogy in religious education

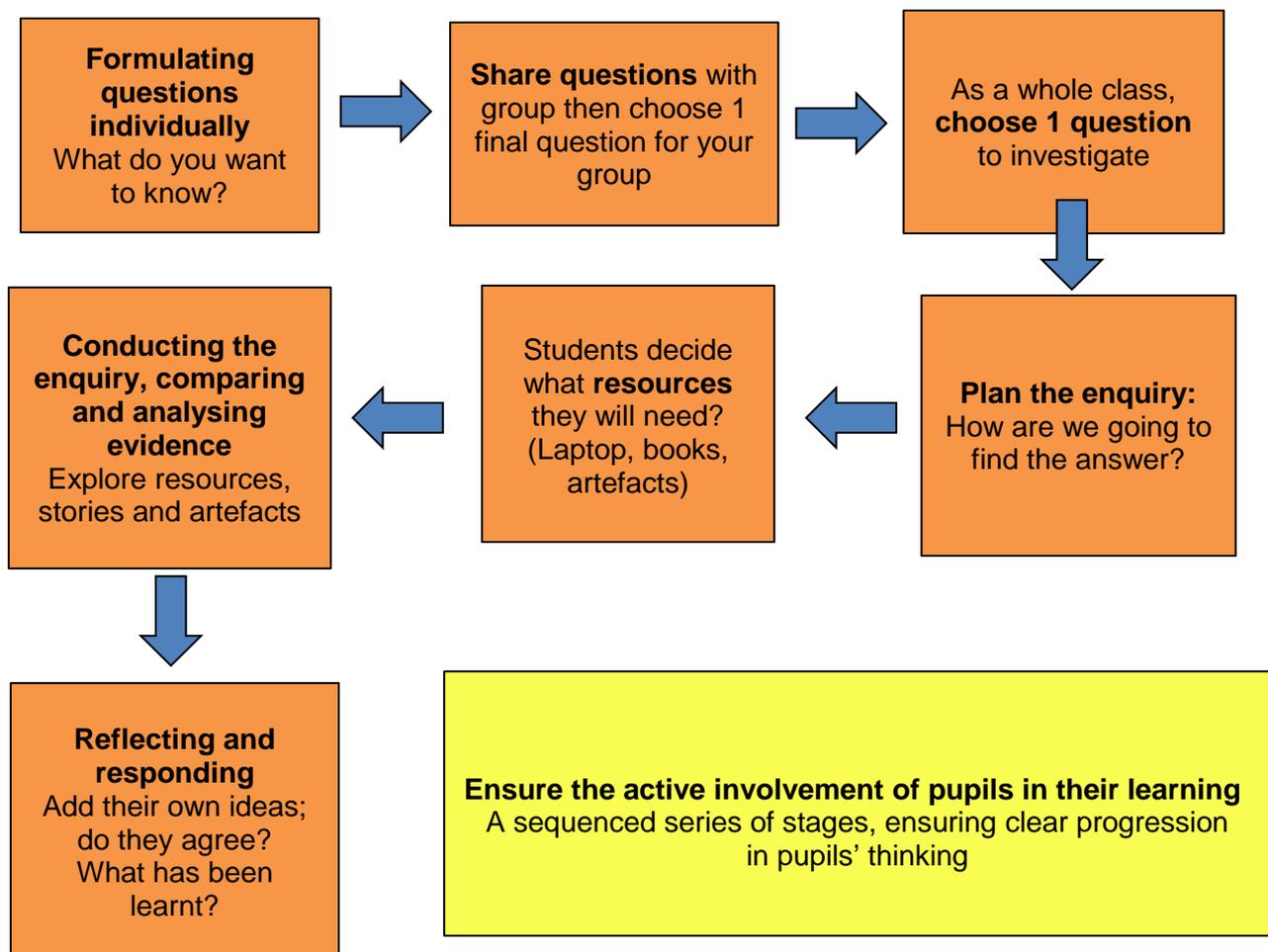
There are many approaches to teaching and learning in RE, one of which is Enquiry based learning. Enquiry should be at the heart of Religious Education and children should be given the opportunity to ask and answer 'big' questions, with an aim to ensure children and young people become 'religiously literate'.

Teachers should create a classroom where children and young adults can engage in purposeful talk and ask deep and meaningful questions and discuss and debate issues in a safe space; an environment in which learning is driven by a process of enquiry owned by the student.

Children and young people should have the opportunity to encounter and ask fundamental questions, including questions about God, religion, belief, life and death and make informed responses to them. They should explore inner meanings and interpretations of religious and sacred texts.

Teachers should guide and act as a facilitator, allowing students identify their own issues and questions. They then examine the resources they need to research the topic, thereby acquiring the requisite knowledge.

The following chart is one way of leading enquiry based learning in class.



## The legal position and requirements for religious education

1. Religious education must be taught to all registered pupils in maintained schools,<sup>3</sup> including those in the sixth form, except to those withdrawn by their parents. This requirement does not apply to nursery classes in maintained schools.<sup>4</sup>
2. Religious education is a component of the basic curriculum, to be taught alongside the National Curriculum in all maintained schools. In all maintained schools, other than voluntary aided schools with a religious character, it must be taught according to a locally agreed syllabus.<sup>5</sup>
3. Each LEA must convene an Agreed Syllabus Conference to produce a syllabus. Once adopted by the LEA, the programme of study of the Agreed Syllabus sets out what pupils should be taught and the attainment levels set out the expected standards of pupils' performance at different ages.
4. Schools are required to report to parents on pupils' progress in religious education annually from registered school age, i.e., from Reception (YR) onwards. This Agreed Syllabus requires schools to report progress in terms of the levels of attainment set out on pages 47-49.
5. The Standing Advisory Council on Religious Education (SACRE) is expected to monitor and evaluate the implementation and impact of its local Agreed Syllabus and to report to the DfES via the QCA annually. Schools are also expected to monitor and evaluate their overall effectiveness, standards and provision. This Agreed Syllabus requires schools to report its self-evaluation of religious education to SACRE. In consultation with headteacher representatives, SACRE will provide guidance, a recommended RE self-evaluation form and will establish a reporting cycle.
6. The Education Act 1996 states that an Agreed Syllabus must 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 other principal religions represented in Great Britain.
7. In addition to teaching the programmes of study for Christianity and the other principal religious traditions, schools are advised to take into account additional religions and belief systems where there are adherents in the school community, eg by acknowledging festivals when they occur and making these times 'special days' for children who celebrate them.
8. Further, while exploring religious responses to questions of meaning, purpose and value, there is scope for considering non-religious responses, such as those from ethical secular humanism.
9. An Agreed Syllabus, and religious education taught according to it, must not be designed to urge a particular religion or religious belief on pupils.
10. This syllabus embodies an open, objective and educational approach to the subject. Thus religious education provided in accordance with this syllabus should:
  - protect the integrity of pupils by ensuring that the teaching is not designed to convert or urge a particular religion or religious belief
  - present the religious beliefs and practices studied as they are perceived by faith communities
  - contribute to the spiritual, moral, social, cultural and mental development of all pupils<sup>6</sup> whether they come from religious traditions or not.

<sup>3</sup> The legal requirements for teaching religious education are set out in the Education Act 1996 and School Standards and Framework Act 1998. Parents have the right to withdraw their children from religious education.

<sup>4</sup> See requirements for RE in the Foundation Stage (pages 15-17).

<sup>5</sup> See School Standards and Framework Act 1998 for variations on this requirement.

<sup>6</sup> Education Reform Act 1988

11. Religious education should challenge prejudice and negative stereotyping. Religions should not be presented as static; cultural traditions should not be confused with religious requirements, and teachers should give due recognition to diversity within religions.
12. This syllabus is based on the expectation that RE will have a minimum of 5% of curriculum time at each Key Stage which equals broadly to the following hours:
  - 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
13. Schools should note that:

Collective worship is a separate statutory requirement and time used for it should not be included in the Religious Education allocation

Religious Education, unlike some foundation subjects, remains a legal pupil entitlement at KS4 and in the school sixth form

Personal, social, political and moral issues necessarily arise in Religious Education. When they do, they must be explored in the light of religious teachings and in the context of the agreed syllabus programmes of study. However, Religious Education should not be confused or conflated with PSHE or Citizenship.

### **Requests to withdraw from all or part of religious education**

In Enfield, our teaching of Religious Education is transparent; our Agreed Syllabus and accompanying units of work are easily available to view and download from the SACRE website: <http://webfronter.com/enfield/sacre/>

We hope that no parents / carers will withdraw their children from all or part of the subject. Nevertheless, it remains the right of parents / carers and to post-16 students, to withdraw from RE (and/or collective worship) if they wish to do so.

However, it is recommended that parents/carers are given the opportunity to discuss why they have opted to withdraw. This will give the school an opportunity to explain how Religious Education contributes and promotes the British Values, teaches respect for all, open-mindedness and that it is there to challenge prejudice and negative stereotyping.

Further guidance can be obtained from the document 'Religious education in English schools: Non-statutory guidance 2010' (DCSF) which states:

*"The use of the right to withdraw should be at the instigation of parents (or pupils themselves if they are aged 18 or over), and it should be made clear whether it is from the whole of the subject or specific parts of it. No reasons need be given."*

## Assessment and Progression in Religious Education – Part 1

The guidance from RE Online provides information on assessing progress in RE in an educational context that has moved beyond levels. There are two parts to the material:

- Part 1 offers guidance on navigating options through an examination of the strengths and weaknesses of current beyond-levels approaches.
- Part 2 presents a new model for RE assessment and progression that takes the best parts from existing models and balances the requirements for knowledge and skills.

### Why do we need new guidance?

The Review of National Curriculum (2010-2014), led by Professor Tim Oates, was highly critical of the previous levels-based system. Levels have now been removed nationally to encourage new assessment models that focus on the knowledge-based curriculum, where students should learn *fewer things in greater depth*<sup>7</sup>. However, the removal of levels left an *assessment vacuum*, which is currently being filled by a variety of new models and frameworks. The guidance therefore aims to help teachers & SACREs navigate the different choices available to them and work with a framework that moves beyond the 'levels' or 'can-do' method to focus on assessing rich, deep learning and understanding of key knowledge in RE.

### The purposes of assessment are to show:

- (a) how well the pupils are doing
- (b) what they need to do next to make progress
- (c) how effective the curriculum and teaching are.

Since the publication of the NCFRE, there has been increasing interest in defining the overall purpose of RE in terms of promoting *literacy* about religious and non-religious worldviews. The guidance has a series of ideas for new models for assessment in RE looking at the relative merits of knowledge and skills based approaches. It then goes through the process of outlining the next steps and suggests developing a '*middle ground between extremes of over-emphasising knowledge or skills and find a framework that balances specificity with generalizability and prescription with teacher freedom*'. Part 2 of the RE on line document, offers an example of such a framework, adopting the best parts of the two different kinds of models presented above

<sup>7</sup> © 1998-2017. RE Online. Used with permission.

# Assessment and Progression in Religious Education

## Part 2: A New Framework for Assessment in RE

### Introduction

Part 1 of this guidance provides a vision for a new assessment framework for RE that is based on the three aims of the RE curriculum provided in the 2013 [National Curriculum Framework for RE](#) (NCFRE) and the objectives of GCSE Religious Studies.

In brief, this framework brings together the aims and objectives to form the following focuses for assessment:

1. Knowledge and understanding of religious and non-religious worldviews;
2. Analysis and evaluation of important questions and experiences of life in relation to religious and non-religious worldviews.

In Part 2, these focuses are unpacked in terms of benchmark expectations for pupils as they make progress in their RE learning. A new model for RE assessment and progression is presented here, that balances the requirements for knowledge, understanding AND skills. It aims to provide an approach that is clear, straightforward and manageable and that will provide pupils, teachers and parents with information about a pupil's attainment in RE and what needs to be done next for progress to be made.

Part 2, therefore provides additional notes on:

- 'Big Ideas' and 'concepts' in RE and in religious and non-religious worldviews;
- Using benchmark expectations in RE;
- Short-term, medium-term and long-term planning;
- Recording and communicating judgements;
- Proposed expectations in RE for 7, 11, 14 and 16 year olds.

### 'Big Ideas', 'Areas of Enquiry' and 'Concepts' in RE and in Religious and Non-Religious Worldviews

In order to provide direction for assessing pupils' progress in RE, it is important to have an idea of where their learning is going. In other words, we need to identify the overarching ideas that pupils should encounter in their RE that will enable them to engage with and understand the power of religion and belief in people's lives.

Some examples of key words in the whole field of religious education are: authority, belief, belonging, community, communication/expression, diversity, experience, identity, knowledge, certainty, life, purpose, religion, practice, ethics and truth. If pupils are developing their knowledge and understanding of such terms and are learning to engage in productive enquiries about them, then we can be confident that they are moving in the right direction.

More specifically, where pupils are investigating and interpreting **concepts** used in particular traditions, they will be building their detailed knowledge and understanding of theological and/or philosophical ideas that will help them to analyse and evaluate some of the questions and experiences of life.

It will be a matter of debate as to which concepts are held to be 'central' or at the 'core' of any particular tradition, and it will be important to recognise the diversity of emphasis within them.

## The Framework

The following table provides a set of concise descriptions of what pupils are expected to know and be able to do at specific points in their studies in religious education. These 'learning standards' do not describe any particular teaching practice or pedagogy. Nor do they describe any particular RE curriculum. Instead, they relate to:

- the three aims of the RE curriculum in the NCFRE and
- the assessment objectives set by Ofqual for GCSE religious studies.

It is important to know what progress in these aims and objectives looks like in order to support pupils' learning and to gauge how well they are doing in RE and how best to advise them on how to improve.

The descriptions here are in effect broad indicators of progress – signs of pupils 'getting better' at RE. Teachers should also have a grasp of the details of the RE syllabus being followed in their school, its aims and purpose as well as the content for the key stages. These will usually be set out in the programme of study.

Finally, teachers need an understanding of progression and assessment and its relationship to planning, teaching and achievement, in order to construct a system that works in their school. Definitions of key terms are included in Part 1 of this guidance.

## Benchmark expectations

By combining elements of knowledge and understanding of religious and non-religious worldviews with the interpretation, analysis and evaluation of questions and experiences of life, teachers can gain a clear view of what they expect pupils to achieve.

These provide a way to map out progression when planning. They can help promote a shared understanding and a common language about achievement in RE. This will enable teachers to make end of key stage judgements about pupil attainments.

The benchmark expectations can also be used as guidance when writing mark schemes. They can be used or modified to set standards in your school, and shared with parents and pupils. The benchmarks can be adapted to show expectations for each year group, e.g., 'pupils are doing well in RE in year 5 when they know and understand... and can recall...' and personalised by relating them to your curriculum plan, e.g., by adding points of belief, practice and forms of expression (such as stories) from specific traditions being studied and specific skills being demonstrated.

## Planning

The advantage of using the big ideas / areas of enquiry in planning the RE curriculum, is that it provides a clear structure for pupils to revisit these elements and build on previous achievements. Thus, a 'spiral' curriculum can be planned so that pupils can deepen their knowledge and understanding of the traditions being studied by looking, e.g., at a familiar story from a different perspective.

The benchmark statements can be used to inform and set expectations for pupils' achievement and *assessment criteria* in the individual teaching units. These won't use the same general or abstract language, but will *contextualise* the expectations into a mark scheme or assessment criteria that will make sense to pupils, i.e., they will provide pitch. This provides the basis of planning assessment opportunities and shows how benchmark expectations develop in practice.

## Using the framework

In order to create a manageable assessment system in your school it is helpful to consider the three familiar levels of assessment thinking: short term, medium term and long term.

### Short term (day-to-day)

The benchmark expectations for RE are not for sharing directly with students and are of limited use in making day-to-day assessment. However, an understanding of the progression shown in the expectations is essential underpinning for assessment for learning. Progress can be shown on a day-to-day basis, even if assessment information is more informal and ephemeral in nature.

Formative strategies such as better questioning (challenging questions, rich questions); feedback (including formative marking, with opportunities for students to respond and improve their work) and effective self- and peer-assessment require teachers and students to understand progress in these terms.

### Medium term assessment (periodic)

Pupils should have the chance to demonstrate their achievement through more formal periodic assessment, typically towards the end of a unit of work. Here, assessing using the criteria for the unit can be used formatively to identify broad progress, strengths and weaknesses and to identify curriculum targets, as well as summatively to monitor progress towards the expectations benchmarks.

A 'mixed economy' of assessment opportunities can be built in to test a range of pupils' capabilities and different aspects of achievements in RE. This might include short tests of specific knowledge, more developed enquiries to assess conceptual understanding and skills, and perhaps occasional synoptic assessment, such as problem solving or decision-making exercises at the end of a year or key stage.

These can focus on the extent to which pupils can apply skills, link ideas together and move from the particular to the general, so demonstrating their progress as RE thinkers. These assessment opportunities will draw upon the benchmark expectations.

### Long term assessment (transitional)

The benchmark expectations help set a national standard so that schools can be secure in their judgement for monitoring and reporting purposes.

## Recording and communicating the judgement

Teachers will be asked to report periodically on pupils' progress. The NAHT suggests a system of *working towards* / *met* / *exceeded* the expected standards to make judgement about attainment in the long term. This will mean a significant shift from the previous use of levels. If tasks and criteria are planned and written with the benchmark expectations in mind they will become more demanding across the year and key stage.

Thus, pupils who continue to meet expectations throughout a year will inevitably show that they are making progress.

## Knowledge, skills and understanding in religious education

The knowledge, skills and understanding identify the key aspects of learning in religious education. These are described as 'learning about religion' and 'learning from religion'.

Learning about religion includes enquiry into, and investigation of, the nature of religion, its beliefs, teachings and ways of life, sources, practices and forms of expression. It includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary. It also includes identifying and developing an understanding of ultimate questions<sup>8</sup> and ethical issues. Learning about religion covers pupils' knowledge and understanding of individual religions and how they relate to each other as well as the study of the nature and characteristics of religion.

Learning from religion is concerned with developing pupils' reflection on and response to their own and others' experiences in the light of their learning about religion. It develops pupils' skills of application, interpretation and evaluation of what they learn about religion. Pupils learn to develop and communicate their own ideas, particularly in relation to questions of identity and belonging, meaning, purpose and truth, and values and commitments.

### Attitudes in religious education

While the knowledge, skills and understanding are central to the Agreed Syllabus, it is also vital that religious education encourages pupils to develop positive attitudes to their learning and to the beliefs and values of others. The following four attitudes are essential for good learning in religious education and should be developed at each stage or phase of religious education:

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

Self-awareness in religious education includes pupils:

- feeling confident about their own beliefs and identity and sharing them without fear of embarrassment or ridicule
- developing a realistic and positive sense of their own religious, moral and spiritual ideas
- recognising their own uniqueness as human beings and affirming their self-worth
- becoming increasingly sensitive to the impact of their ideas and behaviour on other people.

Respect for all in religious education includes pupils:

- developing skills of listening and a willingness to learn from others, even when others' views are different from their own
- being ready to value difference and diversity for the common good
- appreciating that some beliefs are not inclusive and considering the issues that this raises for individuals and society
- being prepared to recognise and acknowledge their own bias
- being sensitive to the feelings and ideas of others.

In teaching religious education, it is vital that the skills are developed through the knowledge and understanding, and vice versa. It is also important that pupils understand how their learning in religious education is progressing, and what they need to do to improve it.

At each key stage, the Agreed Syllabus identifies specific opportunities for developing these attitudes.

These attitudes should be exemplified in the school ethos and modelled by staff in RE and across the curriculum.

<sup>8</sup> Ultimate questions refer to the study within religious education of questions such as 'Is God real?', 'Why are we alive?', 'What is meant by good and evil?', 'Why do people suffer?'. These are powerful questions about beliefs and values.

Open-mindedness in religious education includes pupils:

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

Appreciation and wonder in religious education includes pupils:

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

# **Religious Education in the Early Years Foundation Stage**

## **Religious Education in the Early Years Foundation Stage**

The Early Years Foundation Stage (EYFS) framework focuses on children from birth to the end of the reception year at the age of 5. Religious Education is statutory for all pupils registered on the school roll and is a legal requirement, including all those in the reception year.

Every child and young person who goes to school is entitled to an experience of religious education that is both academically challenging and personally inspiring. Children should be given the opportunity to encounter religions and worldviews through special people, books, times, places and objects and by visiting places of worship. They should listen to and talk about stories. Children can be introduced to subject specific words and use all their senses to explore beliefs, practices and forms of expression. They ask questions and reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation of and wonder at the world in which they live.

The EYFS specifies requirements for learning and development and for safeguarding children and promoting their welfare. The learning and development requirements cover:

- the areas of learning and development which must shape activities and experiences (educational programmes) for children in all early years settings
- the early learning goals that providers must help children work towards (the knowledge, skills and understanding children should have at the end of the academic year in which they turn five)
- assessment arrangements for measuring progress (and requirements for reporting to parents and/or carers)

### **The seven areas of learning and development.**

There are seven areas of learning and development, all of which are important and inter-connected. The seven areas are subdivided into 3 Prime Areas and 4 specific areas. The 3 Prime areas are particularly crucial for igniting children's curiosity and enthusiasm for learning, and for building their capacity to learn, form relationships and thrive. Schools must also support children in four specific areas, through which the three prime areas are strengthened and applied.

#### **Prime areas:**

- communication and language
- physical development
- personal, social and emotional development

#### **Specific areas:**

- literacy
- mathematics
- understanding the world
- expressive arts and design

## **Understanding the World**

There are many opportunities for religious education-related activities and experiences, but most can be found under one of the four the specific areas '**Understanding the world**', as detailed below.

Understanding the world involves guiding children to make sense of their physical world and their community through opportunities to explore, observe and find out about people, places, technology and the environment. It has 3 early learning goals within it:

- People and Communities
- The World
- Technology

### **Early learning Goal - People and communities.**

The knowledge, skills and understanding needed for teaching and providing high quality religious education experiences and activities, are included within this early learning goal, which states that, 'Children talk about past and present events in their own lives and in the lives of family members. They know that other children don't always enjoy the same things, and are sensitive to this. They know about similarities and differences between themselves and others, and among families, communities and traditions'.

The table overleaf sets out what you should be observing a child doing at each stage, if they are developing typically for their age.

When teachers plan the RE element of these experiences and opportunities, they should take into account Christianity and other principal religions (Buddhism, Hinduism, Islam, Judaism and Sikhism), and other religions and belief systems represented in the school community.

## Understanding the world People and communities

## Typical behaviour

### Age

#### Birth to 11 months

- The beginnings of understanding of people and communities lie in early attachment and other relationships.

#### 8 to 20 months

#### 16 to 26 months

- Is curious about people and shows interest in stories about themselves and their family.
- Enjoys pictures and stories about themselves, their families and other people.

#### 22 to 36 months

- Has a sense of own immediate family and relations.
- In pretend play, imitates everyday actions and events from own family and cultural background, e.g. making and drinking tea.
- Beginning to have their own friends.
- Learns that they have similarities and differences that connect them to, and distinguish them from, others.

#### 30 to 50 months

- Shows interest in the lives of people who are familiar to them.
- Remembers and talks about significant events in their own experiences.
- Recognises and describes special times or events for family or friends.
- Shows interest in different occupations and ways of life.
- Knows some of the things that make them unique, and can talk about some of the similarities and differences in relation to friends or family.

#### 40 to 60+ months

- Enjoys joining in with family customs and routines.

Department for Education, (2013). *Early Years Outcomes*. London, p.27

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

### **Communication and language:**

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

### **Personal, social and emotional development:**

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

### **Understanding the world**

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

### **Expressive arts and design**

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

### **Literacy**

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

### **Mathematics**

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

The Religious Education Council of England and Wales, (2013). *A Curriculum Framework for Religious Education in England*. London, p.13-14.

**Key Stage 1**

**Exploring**

## Key Stage 1

### Knowledge, skills and understanding

#### Attainment Target 1: Learning about religion

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

#### Attainment Target 2: Learning from religion

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

Attainment Target 1 a-e and Attainment Target 2 a-e [above] are the generic KS 1 Programmes of Study. On pages 22-27 are the AT 1 religion-specific KS 1 Programmes of Study for Christianity and the other principal religions. AT 2 religion-specific Programmes of Study are not determined by the Agreed Syllabus because it is in the choices a teacher makes, about learning objectives, activities and resources, that opportunities for learning from religion (AT 2) arise through learning about religion (AT 1). Therefore, it is the expectation of the Agreed Syllabus that teachers' medium and short term planning will identify how the AT 2 a-e generic PoS will be delivered through the AT 1 religion-specific PoS.

Throughout key stage 1, pupils explore specified Programmes of Study of Christianity and of the other principal religions (see pages 21-27). They learn about different beliefs about God and the world around them. They encounter and respond to a range of stories, artefacts and other religious materials. They learn to recognise that beliefs are expressed in a variety of ways, and begin to use specialist vocabulary. They begin to understand the importance and value of religion and belief, especially for other children and their families. Pupils ask relevant questions and develop a sense of wonder about the world, using their imaginations. They talk about what is important to them and others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.

#### 1a. Links to other subjects

This builds on En1/11b, where pupils in drama activities present stories to others and En1/2c- e, where pupils make relevant comments, listen to others' reactions and ask questions to clarify their understanding.

#### 1a-b. ICT opportunity

Pupils could use the internet or CD-ROMs to obtain a wide range of stories about religious beliefs and teachings.

#### 1c. Attitudes

Pupils have the opportunity to develop respect for all.

#### 2a. Links to other subjects

This builds on Gg1c and 3a, where pupils express their own views about places and environments, which can lead to reflection on spiritual experiences and concepts.

#### 2a. Attitudes

Pupils have the opportunity to develop appreciation and wonder.

#### 2c-d. Links to other subjects

These build on PSHE/Ci1a-b, 2c and 2e, where pupils are taught about what is fair and unfair, right and wrong, to share their opinion on things that matter to them, to recognise choices they make and to realise that people and other living things have needs and they have responsibilities to meet them.

## Experiences and opportunities

3. Pupils' learning in RE should include the entitlement to:
  - a. visit places of worship and focus on symbols and feelings
  - b. listen and respond to visitors from local faith communities
  - c. use their senses and have times of quiet reflection
  - d. use art and design, music, dance and drama to develop their creative talents and imagination
  - e. share their own beliefs, ideas and values and talk about their feelings and experiences
  - f. begin to use ICT to explore religions and beliefs as practised in the local and wider community.

### 3 a-b. ICT opportunity

Pupils could use digital recording equipment to enhance their learning about places of worship.

### 3d. ICT opportunity

Pupils could record their work using digital video and use ICT painting, desktop publishing or multimedia authoring packages.

**Enfield Agreed Syllabus 2017 – KS1 Christianity Programme of Study**



<b>KS1 generic programme of study</b>	<b>Religion-specific programme of study</b> <b>To deliver the generic PoS AT1a-e and AT2a-e, teaching and learning should:</b>
AT1a: explore a range of religious stories and sacred writings and talk about their meanings	<ul style="list-style-type: none"> <li>• explore Bible stories of the birth of Jesus which teach the Christian belief that Jesus is God's Son</li> <li>• explore Bible narratives of Jesus' death and resurrection, understood by Christians as an offer of forgiveness and new life</li> </ul>
AT1b: name and explore a range of celebrations, worship and rituals in religion, noting similarities where appropriate	<ul style="list-style-type: none"> <li>• explore how Christian traditions at and preparing for Christmas re-tell the birth of Jesus and teach Christians about God and Jesus Christ</li> <li>• explore how Christian traditions at Easter re-tell the death and resurrection of Jesus and teach Christians about God and Jesus Christ</li> <li>• explore how baptism and infant dedication express the hope that children will grow up to follow the teaching and example of Jesus and to make the Christian faith their own</li> <li>• explore how the traditions of Christian Harvest Festival express Christian beliefs about, and responses to, God as Creator eg thankfulness and sharing with others</li> </ul>
AT1c: identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives	<ul style="list-style-type: none"> <li>• explore some of the ways in which children learn about their faith by growing up in a Christian home eg by worshipping together on Sunday and on other days, reading and studying the bible, listening to stories, singing and praying</li> <li>• explore how belonging to the Christian 'family' means living in the way Jesus taught, in relation to God and to others, eg the poor and those in need</li> <li>• explore how local leaders of Christian communities (eg priests, ministers, elders) teach about Jesus and belonging to the Christian family</li> </ul>
AT1d: explore how religious beliefs and ideas can be expressed through the arts and communicate their responses	<ul style="list-style-type: none"> <li>• explore how Christian songs and prayers, pictures and icons re-tell events from the life of Jesus and express beliefs about God</li> </ul>

<p>AT1e: identify and suggest meanings for religious symbols and begin to use a range of religious words</p>	<ul style="list-style-type: none"><li>• explore how the symbols of light, used by Christians at and preparing for Christmas, express their belief that Jesus is the light of the world</li><li>• explore how the symbols of baptism (eg water, light, the sign of the cross and the colour of baptism clothing) mark a new beginning in the Christian family</li><li>• explore how the symbols of Easter (eg palms, crosses, eggs, hot cross buns and colours associated with Lent and Easter) remind Christians of Easter events and the theme of forgiveness and new life</li></ul>
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Key Stage 1 Programme of Study: **Buddhism**

Religion-specific Programme of Study To deliver the generic PoS AT1a-e and AT2a-e, teaching and learning should:	KS1 generic Programme of Study.
<ul style="list-style-type: none"><li>• explore how the story of Siddhartha* and the 'four sights' helps Buddhists to understand that nothing lasts forever and everything changes</li></ul>	AT1a. explore a range of religious stories and sacred writings and talk about their meanings
<ul style="list-style-type: none"><li>• explore how in celebrating Wesak Buddhists remember the Enlightenment of the Buddha e.g. by retelling stories about his birth, life and death</li></ul>	AT1b. name and explore a range of celebrations, worship and rituals in religion, noting similarities where appropriate
<ul style="list-style-type: none"><li>• explore how celebrating Wesak develops a sense of belonging to the Buddhist Community. A Buddhist monastic community is known as a 'Sangha</li></ul>	AT1c. identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives
<ul style="list-style-type: none"><li>• explore how, through the objects and artefacts on a shrine (e.g. the Buddha rupa, candles, flowers, incense), The Buddha is not prayed to, but Buddhists show reverence to him and benefit from his teachings</li></ul>	AT1d. explore how religious beliefs and ideas can be expressed through the arts and communicate their responses
<ul style="list-style-type: none"><li>• explore the symbolism of light at Wesak, reminding Buddhists of the Buddha's teachings For example the five precepts which are like a light, showing people how to be kind in everything they do, think and say</li></ul>	AT1e. identify and suggest meanings for religious symbols and begin to use a range of religious words.

\* religion specific vocabulary shown in bold is cross-referenced to the *Glossary of Religious Terms* which can be downloaded from [www.qca.org.uk](http://www.qca.org.uk)



## Key Stage 1 Programme of Study: **Hinduism**

Religion-specific Programme of Study To deliver the generic PoS AT1a-e and AT2a-e, teaching and learning should:	KS1 generic Programme of Study
<ul style="list-style-type: none"><li>• explore how, in the stories told at Divali*, Rama and Sita provide Hindus with role models and values to live by, e.g. love, courage, loyalty, duty</li></ul>	AT1a: explore a range of religious stories and sacred writings and talk about their meanings
<ul style="list-style-type: none"><li>• explore how, in celebrating Holi and Divali, Hindus learn about God's power, love and forgiveness, e.g. through telling stories about the childhood of Krishna</li></ul>	AT1b: name and explore a range of celebrations, worship and rituals in religion, noting similarities where appropriate
<ul style="list-style-type: none"><li>• explore how, through daily religious observance in the home and through festival celebrations, children learn about God and about belonging to the Hindu community</li></ul>	AT1c: identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives
<ul style="list-style-type: none"><li>• explore how pictures and images of Krishna and Rama communicate religious belief through the halo, tilak and symbolism of colour</li></ul>	AT1d: explore how religious beliefs and ideas can be expressed through the arts and communicate their responses
<ul style="list-style-type: none"><li>• explore how symbols associated with Divali, (e.g. light – good overcoming evil as light overcomes the dark) and Holi (e.g. fire – purifying and destroying evil) communicates beliefs about God's love and power</li></ul>	AT1e: identify and suggest meanings for religious symbols and begin to use a range of religious words

\* religion specific vocabulary shown in bold is cross-referenced in the *Glossary of Religious Terms* which can be downloaded from [www.qca.org.uk](http://www.qca.org.uk)



Key Stage 1 Programme of Study: **Islam**

Religion-specific Programme of Study To deliver the generic PoS AT1a-e and AT2a-e, teaching and learning should:	KS 1 generic Programme of Study
<ul style="list-style-type: none"> <li>• explore how the Qur'an* teaches Muslims that there is One God, Allah, who created the world and that humans should look after it</li> <li>• explore narratives of the life of the Prophet Muhammad (pbuh)<sup>9</sup> which provide examples for Muslims of how to live according to the will of Allah</li> </ul>	AT1a: explore a range of religious stories and sacred writings and talk about their meanings
<ul style="list-style-type: none"> <li>• explore how Muslim children are encouraged to be conscious of Allah throughout the day eg through sallah</li> </ul>	AT1b: name and explore a range of celebrations, worship and rituals in religion, noting similarities where appropriate
<ul style="list-style-type: none"> <li>• explore how Muslim children learn about Allah and about their Muslim identity in the home eg through sallah and daily religious observances, Ramadan and Id-ul-Fitr</li> <li>• explore how family and community life, the home, the masjid (mosque), madrassah and the imam, help children understand and keep the rules for being good Muslims</li> </ul>	AT1c: identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives
<ul style="list-style-type: none"> <li>• explore how retelling stories and events from the Muslim tradition are ways of communicating the beliefs and values of Islam eg caring for and sharing with others</li> </ul>	AT1d: explore how religious beliefs and ideas can be expressed through the arts and communicate their responses
<ul style="list-style-type: none"> <li>• explore how the choice of a baby's name, the 'whispering of the adhan' and the traditions of welcoming a baby into the Muslim community declare belief in the One and only God, Allah, and express a hope for a life committed to Allah</li> </ul>	AT1e: identify and suggest meanings for religious symbols and begin to use a range of religious words.

\* religion specific vocabulary shown in bold is cross-referenced in the *Glossary of Religious Terms* which can be downloaded from [www.qca.org.uk](http://www.qca.org.uk)

<sup>9</sup> After the name of the prophet Muhammad, Muslims say or write 'Salla-illahu alaihi wa sallam' – 'peace or blessings of Allah upon him'. This is often shortened to 'peace be upon him', 'pbuh' or the letters 'saw' which abbreviate the Arabic phrase.



Key Stage 1 Programme of Study: **Judaism**

Religion-specific Programme of Study To deliver the generic PoS AT1a-e and AT2a-e, teaching and learning should:	KS1 generic Programme of Study
<ul style="list-style-type: none"> <li>• explore extracts from the Tenakh which teach Jews that there is One God who created the world, human beings and everything in the world.</li> <li>• explore stories and extracts from the Tenakh which remind Jews that they should love God and keep God's commandments.</li> </ul>	AT1A. explore a range of religious stories and sacred writings and talk about their meanings
<ul style="list-style-type: none"> <li>• explore how traditions at Shabbat help Jews to remember, and be thankful to, God eg for creating the world and everything in it, for creating time for work and Shabbat.</li> </ul>	AT1b. name and explore a range of celebrations, worship and rituals in religion, noting similarities where appropriate.
<ul style="list-style-type: none"> <li>• explore how Jewish children learn about God and about their Jewish identity in the home eg through daily religious observance and festival celebrations.</li> <li>• explore how family and community life, the home, the synagogue and the rabbi, help children understand how to live as good Jews.</li> </ul>	AT1c. identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives.
<ul style="list-style-type: none"> <li>• explore how food, storytelling, songs and games at festivals and celebrations express the religious history and beliefs of the Jewish people.</li> </ul>	AT1d. explore how religious beliefs and ideas can be expressed through the arts and communicate their responses.
<ul style="list-style-type: none"> <li>• explore how the lighting of the Shabbat candles and the hanukiah express Jewish belief in a loving, ever-present God.</li> <li>• explore how symbols and objects in the home are a constant reminder of the presence of God and the history of the Jewish people eg the mezuzah.</li> </ul>	AT1e. identify and suggest meanings for religious symbols and begin to use a range of religious words.



Key Stage 1 Programme of Study: **Sikhism**

Religion-specific Programme of Study To deliver the generic PoS AT1a-e and AT2a-e, teaching and learning should:	KS1 generic Programme of Study
<ul style="list-style-type: none"><li>• explore some stories about Guru Nanak's* early life and how these teach Sikhs how to live good lives, e.g. thinking about and praying to God, helping others</li></ul>	AT1a: explore a range of religious stories and sacred writings and talk about their meanings
<ul style="list-style-type: none"><li>• explore how, in celebrating the birthday of Guru Nanak, Sikhs are reminded of his life and teachings, e.g. sharing food in the langar</li></ul>	AT1b: name and explore a range of celebrations, worship and rituals in religion, noting similarities where appropriate
<ul style="list-style-type: none"><li>• explore how, in celebrating Guru Nanak's birthday as a community, Sikhs are reminded of his teachings, e.g. about treating everyone as sisters and brothers</li></ul>	AT1c: identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives
<ul style="list-style-type: none"><li>• explore the way in which pictures of Guru Nanak communicate Sikhs' feelings of reverence for him</li></ul>	AT1d: explore how religious beliefs and ideas can be expressed through the arts and communicate their responses
<ul style="list-style-type: none"><li>• explore the meaning of some Sikh symbols which might be seen on a visit to the gurdwara on the birthday of Guru Nanak, e.g. turban</li></ul>	AT1e: identify and suggest meanings for religious symbols and begin to use a range of religious words.

\* religion specific vocabulary shown in bold is cross-referenced in the *Glossary of Religious Terms* which can be downloaded from [www.qca.org.uk](http://www.qca.org.uk)

# **Key Stage 2**

## **Making Connections**

## Key Stage 2

### Knowledge, skills and understanding

#### Attainment Target 1: Learning about religion

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

#### Attainment Target 2: Learning from religion

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

Attainment Target 1 a-h and Attainment Target 2 a-f [above] are the generic KS2 Programmes of Study. On pages 30-35 are the AT 1 religion-specific KS 2 Programmes of Study for Christianity and the other principal religions. AT 2 religion-specific Programmes of Study are not determined by the Agreed Syllabus because it is in the choices a teacher makes, about learning objectives, activities and resources, that opportunities for learning from religion (AT 2) arise through learning about religion (AT 1). Therefore, it is the expectation of the Agreed Syllabus that teachers' medium and short term planning will identify how the AT 2 a-f generic PoS will be delivered through the AT 1 religion-specific PoS.

**Throughout key stage 2**, pupils study specified Programmes of Study of Christianity and of the other principal religions (see pages 29-35), recognising the impact of religion and belief locally, nationally and globally. They make connections between differing aspects of religion and consider the different forms of religious expression. They consider the beliefs, teachings, practices and ways of life central to religion. They learn about sacred texts and other sources and consider their meanings. They begin to recognise diversity in religion, learning about similarities and differences both within and between religions and beliefs and the importance of dialogue between them. They extend the range and use of specialist vocabulary. They recognise the challenges involved in distinguishing between ideas of right and wrong, and valuing what is good and true. They communicate their ideas, recognising other people's viewpoints. They consider their own beliefs and values and those of others in the light of their learning in religious education.

#### 1a-b. Links to other subjects

These build on PSHE/Ci4b, where pupils are taught about the lives of people in other places and times, and people with different values and customs.

#### 1a-d. ICT opportunity

Pupils can use ICT to find information on a variety of subjects and use ICT tools to present their findings.

#### 1b. Links to other subjects

This builds on Hi2b, where pupils learn about the social, cultural, religious and ethnic diversity of societies in Britain and the wider world.

#### 1d. Attitudes

Pupils have the opportunity to develop open-mindedness.

#### 1e. Links to other subjects

This requirement builds on Mu5e, where pupils develop their skills through a range of live and recorded music from different times and cultures.

## Experiences and opportunities

3. Pupils' learning in RE should include the entitlement to:
  - a. encounter religion through visitors and visits to places of worship, and focus on the impact and reality of religion on the local and global community
  - b. discuss religious and philosophical questions, giving reasons for their own beliefs and those of others
  - c. consider a range of human experiences and feelings
  - d. reflect on their own and others' insights into life and its origin, purpose and meaning
  - e. express and communicate their own and others' insights through art and design, music, dance, drama and ICT
  - f. develop the use of ICT, particularly in enhancing pupils' awareness of religions and beliefs globally.

## 1g. Links to other subjects

This requirement builds on En2 and 5a, where pupils are taught to identify the use and effect of specialist vocabulary.

## 2d. Attitudes

Pupils have the opportunity to develop self-awareness.

## 3a. & e. ICT opportunity

Pupils could record and enhance their learning using digital video and use desktop publishing or multimedia authoring packages.

## 3f. ICT opportunity

Pupils could research places of worship and religious communities locally, nationally and globally on the Internet.



<b>Religion-specific programme of study</b> <b>To deliver the generic PoS AT1a-h and AT2a-e, teaching and learning should:</b>	<b>KS2 generic programme of study</b>
<ul style="list-style-type: none"> <li>• make connections between Jesus' teachings , events from his life, and the Christian belief that God is loving and forgiving, e.g. teachings: the Lord's Prayer; parables: the Prodigal Son, the Lost Sheep; events: the Nativity, Easter</li> <li>• make connections between stories Jesus told and events from his life, and Christian beliefs that people should love and serve others, e.g. the Good Samaritan; Jesus washing his disciples' feet</li> </ul>	AT1a. describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others
<ul style="list-style-type: none"> <li>• make connections between how Christians celebrate Easter and the events in the last week of Jesus' life</li> <li>• make connections between the Christian celebration of the Eucharist, Holy Communion and what Jesus said and did at the Last Supper</li> <li>• make connections between the Christian celebrations of Advent, Lent, Ascension and Pentecost and Christian beliefs about the person and work of Jesus Christ and the Holy Spirit</li> <li>• make connections between the Bible, the source of Christian belief and teaching, and the decisions and actions of Christians in their daily lives</li> </ul>	AT1b. describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected with, beliefs and teachings
<ul style="list-style-type: none"> <li>• make connections between the Christian ceremony of baptism and Christian beliefs about the purpose of membership of the church in the local community and the world</li> <li>• make connections between Christianity and other religions in relation to, for example, Jesus' teachings about loving God and loving others, which motivate individuals, Churches and Christian aid agencies (e.g. Christian Aid, CAFOD, TEAR Fund)</li> </ul>	AT1c. identify and begin to describe the similarities and differences within and between religions
<ul style="list-style-type: none"> <li>• make connections between the different traditions within worldwide Christianity and recognise similarities and differences, e.g. forms of worship in the Catholic, Orthodox and Protestant traditions</li> <li>• make connections between Jesus' command to go out into the world and make disciples of all nations, and the Christian practice of Mission</li> <li>• make connections between an awareness that there are Christians of many nationalities, races and cultures within Britain and around the world and their unity in the Church</li> </ul>	AT1d. investigate the significance of religion in the local, national and global communities
<ul style="list-style-type: none"> <li>• make connections between what the Bible teaches about God (Father, Son and Holy Spirit), and how this is expressed in worship and prayer, e.g. the Lord's Prayer, psalms, songs</li> <li>• make connections between the commemoration, worship and teaching, which occur at Christian festivals , and the Bible</li> </ul>	AT1e. consider the meaning of a range of forms of religious expression, understand why they are important in religion and note links between them
<ul style="list-style-type: none"> <li>• make connections between the belief that service to others is service to God, (i.e. Jesus' commandment to love God and love your neighbour), and its implications for how Christians should respond to others</li> <li>• make connections between the resurrection and ascension of Jesus and Christian belief in life after death</li> </ul>	AT1f. describe and begin to understand religious and other responses to ultimate and ethical questions
Teaching and learning should involve pupils in developing the skill of: <ul style="list-style-type: none"> <li>• using specialist vocabulary in communicating their knowledge and understanding of Christian beliefs, teachings , practices and symbols</li> </ul>	AT1g. use specialist vocabulary in communicating their knowledge and
Teaching and learning should involve pupils in using and interpreting: <ul style="list-style-type: none"> <li>• a range of sources including the Bible, stories from the Christian tradition, poetry, songs, pictures, artefacts and Churches, the media and the !CT/internet, to gain knowledge and understanding of Christian beliefs, teachings and practices</li> </ul>	AT1h. use and interpret information about religions from a range of sources



Key Stage 2 Programme of Study: **Buddhism**

Religion-specific Programme of Study To deliver the generic PoS AT1a-h and AT2a-e, teaching and learning should:	KS 2 generic Programme of Study
<ul style="list-style-type: none"> <li>make connections between stories from the life of the Buddha* and his teachings about living a contented life eg the early life of Prince Siddhartha, the Four Sights, the years in the forest, the Enlightenment; Kisa, Angulimala, King Ajatasattu</li> </ul>	AT1a: describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others
<ul style="list-style-type: none"> <li>make connections between the Buddha's teaching that everyone can become awake to the truth (Enlightened) and the Buddhist way of life which includes meditation, worship and ethical behaviour</li> </ul>	AT1b: describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected with, beliefs and teachings
<ul style="list-style-type: none"> <li>make connections between Buddhism and other religions in relation to, for example, the Buddha's teachings about compassion and caring for others which motivate individuals, communities and Buddhist aid agencies (eg IBRO - International Buddhist Relief Organisation)</li> </ul>	AT1c: identify and begin to describe the similarities and differences within and between religions
<ul style="list-style-type: none"> <li>make connections between trying to live according to the Buddha's teachings and how belonging to the Sangha is a way of gaining and giving strength and support</li> </ul>	AT1d: investigate the significance of religion in the local, national and global communities
<ul style="list-style-type: none"> <li>make connections between the symbolism of the Buddha rupa and qualities and practices that Buddhists aspire to, e.g. fearlessness, contentment, kindness, meditation</li> </ul>	AT1e: consider the meaning of a range of forms of religious expression, understand why they are important in religion and note links between them
<ul style="list-style-type: none"> <li>make connections between the Buddhist understanding of what causes human dissatisfaction (dukkha) and the way it may be overcome (the four Noble Truths, the Noble Eightfold Path)</li> </ul>	AT1f: describe and begin to understand religious and other responses to ultimate and ethical questions
<p>Teaching and learning should involve pupils in developing the skill of:</p> <ul style="list-style-type: none"> <li>using specialist vocabulary in communicating their knowledge and understanding of Buddhist beliefs, teachings, practices and symbols</li> </ul>	AT1g: use specialist vocabulary in communicating their knowledge and understanding
<p>Teaching and learning should involve pupils in using and interpreting:</p> <ul style="list-style-type: none"> <li>a range of sources including the Buddhist scriptures, stories from the Buddhist tradition, the vihara, artefacts, pictures and symbols; the media and ICT/ the internet, to gain knowledge and understanding of Buddhist beliefs, teachings and practices</li> </ul>	AT1h: use and interpret information about religions from a range of sources.

\* religion specific vocabulary shown in bold is cross-referenced in the *Glossary of Religious Terms* which can be downloaded from [www.qca.org.uk](http://www.qca.org.uk)



Key Stage 2 Programme of Study: **Hinduism**

<p>Religion-specific Programme of Study To deliver the generic PoS AT1a-h and AT2a-e, teaching and learning should:</p>	<p>KS2 generic Programme of Study</p>
<ul style="list-style-type: none"> <li>• make connections between stories about, e.g. Krishna* and Rama, and the Hindu belief that God descends to earth when evil threatens to overcome good</li> <li>• make connections between Hindu stories (e.g. Krishna and Sudarma, Krishna dancing with the gopis) and belief in a personal, devotional relationship between God and the individual.</li> </ul>	<p>AT1a: describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others</p>
<ul style="list-style-type: none"> <li>• make connections between Hindu belief in one God and the diverse forms in which God is worshipped, e.g. Krishna, Rama, Lakshmi, Ganesha</li> <li>• make connections between service (seva) to others and devotion to God</li> </ul>	<p>AT1b: describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected with, beliefs and teachings</p>
<ul style="list-style-type: none"> <li>• make connections between Hinduism and other religions in relation to, for example, teachings about loving God and a responsibility to care for others, which motivate individuals, communities and Hindu aid agencies (e.g. Sewa International).</li> </ul>	<p>AT1c: identify and begin to describe the similarities and differences within and between religions</p>
<ul style="list-style-type: none"> <li>• make connections between the existence of well-established Hindu communities in Britain and the building of traditionally-designed mandirs in London and other cities</li> </ul>	<p>At1d: investigate the significance of religion in the local, national and global communities</p>
<ul style="list-style-type: none"> <li>• make connections between devotion to God and how this is expressed in worship in the Hindu home and mandir, e.g. puja, arti, phrashad</li> </ul>	<p>AT1e: consider the meaning of a range of forms of religious expression, understand why they are important in religion and note links between them</p>
<ul style="list-style-type: none"> <li>• make connections between the belief that God is in everyone and everything and the implications for how Hindus should live their lives</li> <li>• make connections between the themes of Hindu narratives about the gods and the parallel experiences for humans trying to live a good life, e.g. the struggles to overcome evil in the Ramayana, Ganesha helping to overcome obstacles</li> </ul>	<p>At1f: describe and begin to understand religious and other responses to ultimate and ethical questions</p>
<p>Teaching and learning should involve pupils in developing the skill of:</p> <ul style="list-style-type: none"> <li>• using specialist vocabulary in communicating their knowledge and understanding of Hindu beliefs, teachings, practices and symbols</li> </ul>	<p>AT1g: use specialist vocabulary in communicating their knowledge and understanding</p>
<ul style="list-style-type: none"> <li>• Teaching and learning should involve pupils in using and interpreting:</li> <li>• a range of sources including the Hindu scriptures, stories from the Hindu tradition, murtis, the mandir, artefacts, pictures and symbols, songs and music, festival food; the media and ICT/the internet, to gain knowledge and understanding of Hindu beliefs, teachings and practices</li> </ul>	<p>AT1h: use and interpret information about religions from a range of sources</p>

\* religion specific vocabulary shown in bold is cross-referenced in the *Glossary of Religious Terms* which can be downloaded from [www.qca.org.uk](http://www.qca.org.uk)



## Key Stage 2 Programme of Study: Islam

Religion-specific Programme of Study To deliver the generic PoS AT1a-h and AT2a-e, teaching and learning should:	KS 2 generic Programme of Study
<ul style="list-style-type: none"> <li>make connections between the revelation of the Qur'an* and the Prophet Muhammad (pbuh)<sup>10</sup> as the messenger of Allah eg the first revelation on Mount Hira</li> </ul>	AT1a: describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others
<ul style="list-style-type: none"> <li>make connections between the way the Qur'an is treated with reverence, studied and committed to memory, and the belief that it is precious because it contains the message of Allah</li> </ul>	AT1b: describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected with, beliefs and teachings
<ul style="list-style-type: none"> <li>make connections between Islam and other religions in relation to, for example, teachings about loving Allah and a responsibility to care for others (e.g. zakah and sadaqah) which motivate individuals, communities and Muslim aid agencies (e.g. Islamic Relief, Muslim Aid)</li> </ul>	AT1c: identify and begin to describe the similarities and differences within and between religions
<ul style="list-style-type: none"> <li>make connections between an awareness that there are Muslims of many nationalities, races and cultures within Britain and around the world and their unity in the ummah</li> <li>make connections between the obligations of religious observance and the strength Muslims gain from belonging to the ummah, e.g. sawm (fasting at Ramadan), standing shoulder to shoulder in salah, rituals during the hajj</li> </ul>	AT1d: investigate the significance of religion in the local, national and global communities
<ul style="list-style-type: none"> <li>make connections between the belief in One God, Allah and the way this is reflected in salah and the mosque, e.g. everyone facing the qiblah and mihrab, the prohibition of idolatry reflected in an absence of representations of humans and animals, the use of calligraphy and pattern</li> </ul>	AT1e: consider the meaning of a range of forms of religious expression, understand why they are important in religion and note links between them
<ul style="list-style-type: none"> <li>make connections between the Muslim belief in Allah and the part human beings are required to play in protecting the pattern, order and diversity of the world Allah has created</li> <li>make connections between two attributes of Allah, Ar-Rahman, (The Compassionate) and Ar-Rahim (The Merciful), and the qualities Muslims try to develop in their own lives</li> </ul>	AT1f: describe and begin to understand religious and other responses to ultimate and ethical questions
Teaching and learning should involve pupils in developing the skill of: <ul style="list-style-type: none"> <li>using specialist vocabulary in communicating their knowledge and understanding of Muslim beliefs, teachings and practices</li> </ul>	AT1g: use specialist vocabulary in communicating their knowledge and understanding
Teaching and learning should involve pupils in using and interpreting: <ul style="list-style-type: none"> <li>a range of sources including the Qur'an, stories from the Muslim tradition, the mosque, artefacts, art, pattern and calligraphy; the media and ICT/ the internet, to gain knowledge and understanding of Muslim beliefs, teachings and practices</li> </ul>	AT1h: use and interpret information about religions from a range of sources.

\* religion specific vocabulary shown in bold is cross-referenced in the *Glossary of Religious Terms* which can be downloaded from [www.qca.org.uk](http://www.qca.org.uk)

<sup>10</sup> After the name of the Prophet Muhammad, Muslims say or write 'Salla-illahu alaihi wa sallam' – 'peace or blessings of Allah upon him'. This is often shortened to 'peace be upon him', 'pbuh' or the letters 'saw' which abbreviate the Arabic phrase.



## Key Stage 2 Programme of Study: **Judaism**

Religion-specific Programme of Study To deliver the generic PoS AT1a-h and AT2a-e, teaching and learning should:	KS 2 generic Programme of Study
<ul style="list-style-type: none"> <li>make connections between narratives about key figures and events from the Tenakh* (e.g. Moses; the giving of the Torah), and the Jewish understanding of their people's relationship with God</li> </ul>	AT1a: describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others
<ul style="list-style-type: none"> <li>make connections between the re-living (e.g. during the Seder, Shabbat and Sukkot) of key events in the history of the Jewish people and the belief in God's on-going care and protection</li> <li>make connections between the way the Sefer Torah is treated with reverence and love and the belief that it is precious because it contains God's word</li> </ul>	AT1b: describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected with, beliefs and teachings
<ul style="list-style-type: none"> <li>make connections between Judaism and other religions in relation to, for example, teachings about loving God and a responsibility to care for others, which motivate individuals, communities and Jewish aid agencies (e.g. Tzedek, World Jewish Relief).</li> </ul>	AT1c: identify and begin to describe the similarities and differences within and between religions
<ul style="list-style-type: none"> <li>make connections between the awareness that there are Jewish people of many nationalities in communities around the world and a sense of shared Jewish identity (the people of 'Israel')</li> </ul>	AT1d: investigate the significance of religion in the local, national and global communities
<ul style="list-style-type: none"> <li>make connections between the belief in One God and the way this is reflected in the synagogue, e.g. Ner Tamid, the position of the Ark and the Torah; how the prohibition of idolatry is reflected in an absence of representations of humans</li> </ul>	AT1e: consider the meaning of a range of forms of religious expression, understand why they are important in religion and note links between them
<ul style="list-style-type: none"> <li>make connections between the Jewish belief in a Creator God and the role assigned to humans in taking responsibility for others and for the environment</li> <li>make connections in Judaism between repenting and being forgiven, e.g. Rosh Hashanah and Yom Kippur</li> </ul>	AT1f: describe and begin to understand religious and other responses to ultimate and ethical questions
<p>Teaching and learning should involve the pupils in developing the skill of:</p> <ul style="list-style-type: none"> <li>using specialist vocabulary in communicating their knowledge and understanding of Jewish beliefs, teachings, practices and symbols</li> </ul>	AT1g: use specialist vocabulary in communicating their knowledge and understanding
<p>Teaching and learning should involve pupils in using and interpreting:</p> <ul style="list-style-type: none"> <li>a range of sources including the Tenakh, stories from the Jewish tradition, the synagogue, artefacts, pictures, poetry, songs, festival food; the media and the ICT/the internet to gain knowledge and understanding of Jewish beliefs, teachings and practices</li> </ul>	AT1h: use and interpret information about religions from a range of sources.

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Key Stage 2 Programme of Study: **Sikhism**

Religion-specific Programme of Study To deliver the generic PoS AT1a-h and AT2a-e, teaching and learning should:	KS 2 generic Programme of Study
<ul style="list-style-type: none"> <li>make connections between narratives about key events from the lives of the Gurus (e.g. Guru Nanak*, Guru Har Gobind, Guru Gobind Singh) and their teachings about God and how to be a good Sikh, contained in the Guru Granth Sahib</li> </ul>	AT1a: describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others
<ul style="list-style-type: none"> <li>make connections between the teachings of the Gurus that Sikhs should share what they have with others (vand chhakna) and some ways in which this is practised, e.g. in the Gurdwara</li> </ul>	AT1b: describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected with, beliefs and teachings
<ul style="list-style-type: none"> <li>make connections between Sikhism and other religions in relation to, for example, teachings about loving God and a responsibility to serve others (e.g. sewa, langar) which motivate individuals, communities and Sikh aid agencies (e.g. Khalsa Aid)</li> </ul>	AT1c: identify and begin to describe the similarities and differences within and between religions
<ul style="list-style-type: none"> <li>make connections between the existence of well-established Sikh communities in Britain and the building of traditionally-designed Gurdwaras in London and other cities</li> </ul>	AT1d: investigate the significance of religion in the local, national and global communities
<ul style="list-style-type: none"> <li>make connections between the story of Guru Gobind Singh at Baisakhi and the commitments Sikhs make today, e.g. the Khalsa, the 5 Ks, taking amrit, the implications of being named Singh and Kaur</li> </ul>	AT1e: consider the meaning of a range of forms of religious expression, understand why they are important in religion and note links between them
<ul style="list-style-type: none"> <li>make connections between key Sikh stories (e.g. Bhai Khanaya, Bhai Lalo) and beliefs relating to honesty, and to equality</li> </ul>	AT1f: describe and begin to understand religious and other responses to ultimate and ethical questions
Teaching and learning should involve pupils in developing the skill of: <ul style="list-style-type: none"> <li>using specialist vocabulary in communicating their knowledge and understanding of Sikh beliefs and teachings, practices and symbols</li> </ul>	AT1g: use specialist vocabulary in communicating their knowledge and understanding
Teaching and learning should involve pupils in using and interpreting: <ul style="list-style-type: none"> <li>a range of sources including the Sikh scriptures, stories from the Sikh tradition, the Gurdwara, artefacts, songs, pictures and symbols, festival food; the media and ICT/ the internet, to gain knowledge and understanding of Sikh beliefs, teachings and practices</li> </ul>	AT1h: use and interpret information about religions from a range of sources.

\* religion specific vocabulary shown in bold is cross-referenced in the *Glossary of Religious Terms* which can be downloaded from [www.qca.org.uk](http://www.qca.org.uk)

# **Key Stage 3**

## **Application**

## Key Stage 3

### Knowledge, skills and understanding

#### Attainment Target 1: Learning about religion

1. Pupils should be taught to:
  - a. investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies
  - b. analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions
  - c. investigate and explain why people belong to faith communities and explain the reasons for diversity in religion
  - d. analyse and compare the evidence and arguments used when considering issues of truth in religion and philosophy
  - e. discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues
  - f. apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in expressing religious ideas and beliefs
  - g. interpret and evaluate a range of sources, texts and authorities, from a variety of contexts
  - h. interpret a variety of forms of religious and spiritual expression

#### Attainment Target 2: Learning from religion

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

Attainment Target 1 a-h and Attainment Target 2 a-e [above] are the generic KS3 Programmes of Study. On pages 38-43 are the AT 1 religion-specific KS3 Programmes of Study for Christianity and the other principal religions. AT 2 religion-specific Programmes of Study are not determined by the Agreed Syllabus because it is in the choices a teacher makes, about learning objectives, activities and resources, that opportunities for learning from religion (AT 2) arise through learning about religion (AT 1). Therefore, it is

**Throughout key stage 3**, pupils extend their understanding of Christianity and of the other principal religions, through the study of specified Programmes of Study (see pages 37-43), in a local, national and global context. They deepen their understanding of important beliefs, concepts and issues of truth and authority in religion. They apply their understanding of religious and philosophical beliefs, teaching and practices to a range of ultimate questions and ethical issues, with a focus on self-awareness, relationships, rights and responsibilities. They enquire into and explain some personal philosophical, theological and cultural reasons for similarities and differences in religious beliefs and values, both within and between religions. They interpret religious texts and other sources, recognising both the power and limitations of language and other forms of communication in expressing ideas and beliefs. They reflect on the impact of religion and belief in the world, considering both the importance of interfaith dialogue and the tensions that exist within and between religions and beliefs. They develop their evaluative skills, showing reasoned and balanced viewpoints when considering their own and others' responses to religious, philosophical and spiritual issues.

#### 1a. Links to other subjects

This builds on Ci1b, where pupils develop their knowledge and understanding of national, regional, religious and ethnic identities in the UK and the need for mutual respect and understanding.

#### 1c. ICT opportunity

Pupils could use the internet to investigate the websites of a range of religious groups.

#### 1d. Links to other subjects

This builds on En3/1i and 3m, where pupils develop logical arguments and cite evidence, and form their own views, taking into account a range of evidence opinions.

#### 1d. Attitudes

Pupils have the opportunity to develop respect for all.

the expectation of the Agreed Syllabus that teachers' medium and short term planning will identify how the AT 2 a-f generic PoS will be delivered through the AT 1 religion-specific PoS.

### **Experiences and opportunities**

1. Pupils' learning in RE should include the entitlement to:
  - a. encounter people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and ethical issues
  - b. visit, where possible, places of major religious significance and use opportunities in ICT to enhance pupils' understanding of religion

#### 1h. Links to other subjects

This requirement builds on A&D5d where pupils investigate art, craft and design in a variety of styles and traditions and from a range of historical, social and cultural contexts.

#### 2b. Attitudes

Pupils have the opportunity to develop respect for all.

#### 2d. Links to other subjects

This builds on Gg5a-b and 6i-k, where pupils investigate issues concerning the environment and sustainability and the need to reflect on and evaluate their own and other beliefs about issues.

#### 2e. ICT opportunity

Pupils could use presentation software, digital video and desktop publishing to express their own beliefs and ideas.

#### 3a. ICT opportunity

Pupils could use CD-ROMs to experience a virtual visit and video-conference to develop their understanding of places of major religious significance.



## Key Stage 3 Programme of Study: **Christianity**

Religion-specific Programme of Study To deliver the generic PoS AT1a-h and AT2a-e, teaching and learning should:	KS 2 generic Programme of Study
<ul style="list-style-type: none"> <li>apply knowledge of Christian teaching about forgiveness, repentance, love and service to God, to a range of individual, corporate, national and international issues</li> <li>apply knowledge of Christian understanding of the Holy Spirit* to explain authority, and traditions of worship, practice and community life, e.g. at baptism, at confirmation and in the Pentecostal and charismatic traditions.</li> </ul>	At1a: investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies.
<ul style="list-style-type: none"> <li>apply an understanding of how Christian belief in One God in three persons (Father, Son and Holy Spirit) is represented within Christianity, e.g. text, worship, art</li> <li>apply Biblical accounts and theological understanding of Jesus' incarnation and crucifixion to the Christian concepts of redemption and salvation</li> </ul>	At1b: analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions.
<ul style="list-style-type: none"> <li>apply an understanding of authority in Christianity (e.g. the Bible and oral tradition, priesthood and laity) to beliefs and worship within different Churches and denominations</li> <li>apply knowledge of the concept of Sacrament, e.g. baptism, Eucharist/Holy Communion/breaking of bread, to illustrate diversity within the Christian tradition</li> <li>apply an understanding of differences between Christian Churches and denominations to examine initiatives promoting unity in the universal Church – the Body of Christ</li> </ul>	At1c: investigate and explain why people belong to faith communities and explain the reasons for diversity in religion.
<ul style="list-style-type: none"> <li>apply analytical skills to examine Christian evidence (e.g. scripture, tradition, human experience and reason) for the existence of God</li> <li>apply analytical and comparative skills to understandings of the concept of the Kingdom of God and their impact on the lives of individual Christians and organisations</li> <li>apply knowledge of the birth, life and teachings, death and resurrection of Jesus to Christian understanding of sin, human suffering, death and life after death</li> </ul>	At1d: analyse and compare the evidence of arguments used when considering issues of truth in religion and philosophy.
<ul style="list-style-type: none"> <li>apply Christian belief about the relationship between God and humanity (e.g. humans created in the image of God, the command to love God and love one's neighbour) to Christian responses on issues of social, economic and racial justice</li> <li>apply Christian understanding of God as Creator and Sustainer to Christian responses to issues of stewardship and scientific and medical ethics</li> <li>apply knowledge of the birth, life and teachings, death and resurrection of Jesus to Christian understanding of sin, human suffering, death, and life after death.</li> </ul>	At1e: discuss and evaluation how religious beliefs and teachings inform answers to ultimate questions and ethical issues.
<ul style="list-style-type: none"> <li>apply understanding of metaphor, allegory and symbol to the varying Christian responses to scripture</li> <li>apply a wide range of specialist vocabulary in communicating their knowledge and understanding of Christian theology, philosophy and ethics and demonstrate an awareness of differences of interpretation</li> </ul>	At1f: apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in expressing religious ideas and beliefs
<ul style="list-style-type: none"> <li>apply comparative and analytical skills to the portrayal of Jesus, e.g. the differing emphases of the Gospel writers</li> <li>apply the skills of interpretation and evaluation to a range of sources, e.g. in the Bible, contemporary religious writings and media reports and representations</li> </ul>	At1g: interpret and evaluate a range of sources, texts and authorities, from a variety of contexts
<ul style="list-style-type: none"> <li>apply a knowledge of diversity within Christian traditions by interpreting forms of religious expressions, e.g. text and preaching, worship and liturgy, artefacts, art, architecture and music</li> </ul>	At1h: interpret a variety of forms of religious and spiritual expression

religion specific vocabulary shown in bold is cross-referenced in the *Glossary of Religious Terms* which can be downloaded from [www.qca.org.uk](http://www.qca.org.uk)



### Key Stage 3 Programme of Study: **Buddhism**

Religion-specific Programme of Study To deliver the generic PoS AT1a-h and AT2a-e, teaching and learning should:	KS 3 generic Programme of Study
<ul style="list-style-type: none"> <li>apply an understanding of the Buddha's* teaching about impermanence and dissatisfaction, and how to become free of it (i.e. The Four Noble Truths), to explain its impact upon the spiritual lives, values and actions of individuals, family and community</li> </ul>	AT1a: investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies
<ul style="list-style-type: none"> <li>apply analytical skills to narratives about the life of the Buddha (e.g. the Four Sights, the Going Forth, the Enlightenment) to explain how these transmit the belief that by following Buddha's teachings all beings have the potential for Enlightenment</li> </ul>	AT1b: analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions
<ul style="list-style-type: none"> <li>apply an awareness of those perennial questions and experiences which first prompted the Buddha to seek Enlightenment, to understand why and how Buddhists today 'seek refuge' in The Three Jewels (Tiratana)</li> </ul>	AT1c: investigate and explain why people belong to faith communities and explain the reasons for diversity in religion
<ul style="list-style-type: none"> <li>apply philosophical and evaluative skills to analyse the Buddhist law of karma and how the Five Precepts can help Buddhists to achieve Enlightenment through their own action</li> </ul>	AT1d: analyse and compare the evidence and arguments used when considering issues of truth in religion and
<ul style="list-style-type: none"> <li>apply knowledge of steps of the Eightfold Path, such as right livelihood and right action, and evaluate Buddhist responses to ethical issues, e.g. vegetarianism, ethical trading</li> </ul>	AT1e: discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and
<ul style="list-style-type: none"> <li>apply a wide range of specialist vocabulary in communicating their knowledge and understanding of Buddhist philosophy and ethics and demonstrate an awareness of differences of interpretation, e.g. Theravada and Mahayana</li> </ul>	AT1f: apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of
<ul style="list-style-type: none"> <li>apply analytical skills to historical and contemporary accounts to understand the Bodhisattva Ideal, e.g. The Dalai Lama, Dr Ambedkar, Dhardo Rimpoche</li> </ul>	AT1g: interpret and evaluate a range of sources, texts and authorities, from a variety of contexts
<ul style="list-style-type: none"> <li>apply knowledge of diversity within Buddhist forms of worship and meditation to explain how this involves the believer spiritually, mentally and physically, e.g. yoga, the Buddha rupa, puja, mantras, mandalas, pilgrimage</li> </ul>	AT1h: interpret a variety of forms of religious and spiritual expression.

religion specific vocabulary shown in bold is cross-referenced in the *Glossary of Religious Terms* which can be downloaded from [www.gca.org.uk](http://www.gca.org.uk)



## Key Stage 3 Programme of Study: **Hinduism**

Religion-specific Programme of Study To deliver the generic PoS AT1a-h and AT2a-e, teaching and learning should:	KS3 generic Programme of Study
<ul style="list-style-type: none"><li>• apply an understanding of key Hindu* concepts, e.g. karma, samsara, moksha, to explain their impact on the spiritual lives, values and actions of individuals, family and community.</li></ul>	AT1a: investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies
<ul style="list-style-type: none"><li>• apply knowledge of Hindu belief in One, formless, Supreme Being to explain the Trimurti and Hindu devotion to a variety of deities, e.g. Krishna, Lakshmi, Shiva, Durga</li><li>• apply a knowledge of the Hindu concept of avatar to explain the circumstances when these descents occur, the characteristics of God and the relationships between God and humanity revealed, e.g. the avatars of Vishnu, Krishna and Rama.</li></ul>	AT1b: analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions.
<ul style="list-style-type: none"><li>• apply knowledge of religious and social reformers within the Hindu tradition (e.g. Ramakrishna, Gandhi) to understand how they have inspired individuals to religious commitment and action (e.g. living a self-disciplined life, in harmony with God, nature and others – ahimsa).</li></ul>	AT1c: investigate and explain why people belong to faith communities and explain the reasons for diversity in religion.
<ul style="list-style-type: none"><li>• apply philosophical and evaluative skills to analyse the Hindu concept of karma – the law of cause and effect.</li></ul>	AT1d analyse and compare the evidence and arguments used when considering issues of truth in religion and philosophy.
<ul style="list-style-type: none"><li>• apply knowledge of the Hindu belief in a Supreme Being (God) that is in all things, to Hindu responses to issues of equality, social justice, human rights, the environment</li></ul>	AT1e discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues.
<ul style="list-style-type: none"><li>• apply a wide range of specialist vocabulary in communicating their knowledge and understand of Hindu philosophy and ethics and demonstrate an awareness of differences of interpretation.</li></ul>	AT1f apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in expressing religious ideas and beliefs.
<ul style="list-style-type: none"><li>• apply analytical skills to textual extracts from the Hindu scriptures, e.g. Bhagavad Gita, Ramayana to show an understanding of the nature of God, of life, and of relationships between God and humans.</li></ul>	AT1g interpret and evaluate a range of sources, texts and authorities, from a variety of contexts
<ul style="list-style-type: none"><li>• apply knowledge of how Hindus show devotion to God to explain how this involves the believer spiritually, mentally and physically eg yoga, bhakti, seva, darshan, murtis.</li></ul>	AT1h interpret a variety of forms of religious and spiritual expression.

\* religion specific vocabulary shown in bold is cross-referenced in the *Glossary of Religious Terms* which can be downloaded from [www.gca.org.uk](http://www.gca.org.uk)



## Key Stage 3 Programme of Study: **Islam**

Religion-specific Programme of Study To deliver the generic PoS AT1a-h and AT2a-e, teaching and learning should:	KS3 Generic Programme of Study
<ul style="list-style-type: none"> <li>apply knowledge of Muslim* belief in the One God (Tawhid) and the concept of shirk, that nothing and no one is comparable to Allah, to understand how this permeates all aspects of Islamic thought and practice</li> <li>apply an analysis of Muslim beliefs that humans are accountable to Allah for all actions in this life, and that life is a preparation for the hereafter, and consider their impact on individuals and communities</li> </ul>	AT1a: investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies
<ul style="list-style-type: none"> <li>apply knowledge of the Muslim belief that Allah has sent guidance through many prophets, e.g. Ibrahim, Musa, Isa, (pbut), to an understanding of the role of the Prophet Muhammad (pbuh)<sup>11</sup> as the final messenger of Allah</li> </ul>	AT1b: analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions
<ul style="list-style-type: none"> <li>apply knowledge of how, through ibadah, Muslims strive to achieve 'Islam' - living in harmony with the will of Allah</li> <li>apply knowledge of those beliefs and traditions which unite Muslims in the worldwide Muslim community (ummah) to an awareness of its diversity eg sunni and shi'ah</li> </ul>	AT1c: investigate and explain why people belong to faith communities and explain the reasons for diversity in religion
<ul style="list-style-type: none"> <li>apply a knowledge of the concept of jihad to understand how, in their daily personal observances and in their interactions in the wider society, Muslims are striving to establish 'right' and remove 'evil'</li> </ul>	AT1d: analyse and compare the evidence and arguments used when considering issues of truth in religion and philosophy
<ul style="list-style-type: none"> <li>apply understanding of Allah, as Creator and Sustainer, to Muslim responses to issues of stewardship of the earth, poverty and wealth, social justice and equity</li> </ul>	AT1e: discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues
<ul style="list-style-type: none"> <li>apply a wide range of specialist vocabulary in communicating their knowledge and understanding of Islamic scholarship, philosophy and ethics and demonstrate an awareness of differences of interpretation</li> </ul>	AT1f: apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in expressing religious ideas and beliefs
<ul style="list-style-type: none"> <li>apply analytical skills to textual extracts from the Qur'an and sunna (hadith) to show an understanding of a range of Muslim beliefs, practices and values, e.g. family life, morality</li> </ul>	AT1g: interpret and evaluate a range of sources, texts and authorities, from a variety of contexts
<ul style="list-style-type: none"> <li>apply an awareness of the spiritual intention of Muslim acts of worship (e.g. salah, hajj, sawm, zakah, du'a and sadaqah) to knowledge of how they are offered</li> </ul>	AT1h: interpret a variety of forms of religious and spiritual expression.

\* religion specific vocabulary shown in bold is cross-referenced in the *Glossary of Religious Terms* which can be downloaded from [www.qca.org.uk](http://www.qca.org.uk)

<sup>11</sup> After the name of the prophet Muhammad, Muslims say or write 'Salla-illahu alaihi wa sallam' – 'peace or blessings of Allah upon him'. This is often shortened to 'peace be upon him', 'pbuh' or the letters 'saw' which abbreviate the Arabic phrase.



## Key Stage 3 Programme of Study: **Judaism**

Religion-specific Programme of Study To deliver the generic PoS AT1a-h and AT2a-e, teaching and learning should:	KS3 Generic Programme of Study
<ul style="list-style-type: none"> <li>apply knowledge of the key commandments in the Shema* to understand Jewish beliefs and practices and observances in the home and synagogue, e.g. tallit, tefillin, mezuzah, blessings, bar/bat mitzvah</li> </ul>	AT1a: investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies
<ul style="list-style-type: none"> <li>apply analytical skills to Jewish texts and practices (e.g. Jonah, Rosh Hashanah and Yom Kippur), to demonstrate understanding of Jewish beliefs about God's judgement, and about repentance and forgiveness</li> </ul>	AT1b: analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions
<ul style="list-style-type: none"> <li>apply knowledge of the Covenant (e.g. Biblical texts relating to Abraham and Moses; Brit Milah) to understand the relationship between God and the Jewish people</li> </ul>	AT1c: investigate and explain why people belong to faith communities and explain the reasons for diversity in religion
<ul style="list-style-type: none"> <li>apply a knowledge of the Noachide Laws to an evaluation of their appropriateness to contemporary multi-faith Britain, e.g. for law makers, inter-faith dialogue, as the basis for values today</li> </ul>	AT1d: analyse and compare the evidence and arguments used when considering issues of truth in religion and philosophy
<ul style="list-style-type: none"> <li>apply knowledge of the Jewish concept of Godliness and the Covenant, to evaluate responses to events in the history of the Jewish people, e.g. the Shoah</li> <li>apply an analysis of Jewish beliefs about living a good life, making choices between good and evil, and life after death, identifying and evaluating similarities and differences within other traditions</li> </ul>	AT1e: discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues
<ul style="list-style-type: none"> <li>apply a wide range of specialist vocabulary in communicating their knowledge and understanding of Jewish philosophy and ethics and demonstrate an awareness of differences of interpretation</li> </ul>	AT1f: apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in expressing religious ideas and beliefs
<ul style="list-style-type: none"> <li>apply an understanding of the relationship between the written Torah and the oral Torah (e.g. Talmud and Midrash) and how Jews apply God's laws in a changing world, e.g. scientific and medical ethics</li> </ul>	AT1g: interpret and evaluate a range of sources, texts and authorities, from a variety of contexts
<ul style="list-style-type: none"> <li>apply a knowledge of diversity within Judaism by interpreting forms of religious expression, e.g. in the Ashkenazi and Sephardi traditions</li> </ul>	AT1h: interpret a variety of forms of religious and spiritual expression.

\* religion specific vocabulary shown in bold is cross-referenced in the *Glossary of Religious Terms* which can be downloaded from [www.gca.org.uk](http://www.gca.org.uk)



## Key Stage 3 Programme of Study: **Sikhism**

Religion-specific Programme of Study To deliver the generic PoS AT1a-h and AT2a-e, teaching and learning should:	KS3 Generic Programme of Study
<ul style="list-style-type: none"> <li>apply an analysis of the key beliefs and values taught by the Sikh* Gurus to explain how these are expressed through the community and individual life of Sikhs eg kirat karna, vand chhakna, sewa</li> </ul>	AT1a: investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies
<ul style="list-style-type: none"> <li>apply a knowledge of the belief that the Guru Granth Sahib is the final Guru, to explain its religious authority in Sikh life and worship</li> </ul>	AT1b: analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions
<ul style="list-style-type: none"> <li>apply knowledge of the Sikh beliefs about God expressed in the Mool Mantar, to explain how this permeates all aspects of the Sikh tradition eg Ik Onkar, Hukam, nam simran, worship</li> </ul>	AT1c: investigate and explain why people belong to faith communities and explain the reasons for diversity in religion
<ul style="list-style-type: none"> <li>apply the Sikh belief in karma and mukti to understand the importance for individuals of both meditation on God and good actions</li> </ul>	AT1d: analyse and compare the evidence and arguments used when considering issues of truth in religion and philosophy
<ul style="list-style-type: none"> <li>apply knowledge of the belief in a Creator God, who made all humans equal, to Sikh responses to issues of the equality of women and men, social justice, human rights, stewardship of the earth</li> </ul>	AT1e: discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues
<ul style="list-style-type: none"> <li>apply a wide range of specialist vocabulary in communicating their knowledge and understanding of Sikh philosophy and ethics and demonstrate an awareness of differences of interpretation</li> </ul>	AT1f: apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in expressing religious ideas and beliefs
<ul style="list-style-type: none"> <li>apply analytical skills to textual extracts from the Guru Granth Sahib and other Sikh scriptures, e.g. janamsakhi, to show an understanding of a range of Sikh beliefs, practices and values, e.g. family life and morality</li> </ul>	AT1g: interpret and evaluate a range of sources, texts and authorities, from a variety of contexts
<ul style="list-style-type: none"> <li>apply a knowledge of the commitments involved in belonging to the Khalsa (e.g. amrit, rahit, kurahit, keshdari), to understand diversity within the Sikh sadhsangat</li> </ul>	AT1h: interpret a variety of forms of religious and spiritual expression.

\* religion specific vocabulary shown in bold is cross-referenced in the *Glossary of Religious Terms* which can be downloaded from [www.qca.org.uk](http://www.qca.org.uk)

# **Ages 14-19**

## **Ages 14-19**

Religious education is a statutory subject for all registered students, across Key Stage 4, and in the school sixth form, except those withdrawn by their parents.

Personal, social, political and moral issues necessarily arise in Religious Education. When they do, they must be explored in the light of religious teachings. However, Religious Education should not be confused or conflated with PSE or Citizenship education.<sup>12</sup>

### **Key Stage 4**

At Key Stage 4 all students should study a GCSE in Religious Studies.

The GCSE course should include the study of Christianity and at least one other religion.

The minimum of 5% of curriculum time is required for religious education in each of Y10 and Y11.

Throughout this phase, students analyse and interpret a wide range of religious, philosophical and ethical concepts in increasing depth. They investigate issues of diversity within and between religions and the ways in which religion and spirituality are expressed in philosophy, ethics, science and the arts. They 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 religion and belief contribute to community cohesion, recognising the various perceptions people have regarding the role of religions in the world.

### **School sixth forms**

It is a legal requirement that students in school sixth forms continue to receive their religious education entitlement.

Schools should plan for continuity of provision in religious education that is progressive and rigorous from Key Stage 4 for all students.

Students should be offered an accredited course, including A/S or A-level.

### **Experiences and opportunities 14-19**

All course should provide opportunities within and beyond school for learning that involves first-hand experiences and activities involving people, places and events.

<sup>12</sup> The legal position and requirements for religious education pages 10-11.

# **The attainment targets for religious education**

## About the attainment targets

Using levels to assess pupils' progress was removed from the curriculum in 2015. However, these attainment targets are still very helpful, as they were written to specifically meet the expected outcomes for the Enfield Agreed Syllabus. The statements could also support teachers with report writing/assessment and could translate easily in to 'I can' statements for pupils' self-assessment and peer assessment.

The attainment targets for religious education set out the knowledge, skills and understanding that pupils of different abilities and maturities are expected to have by the end of key stages 1, 2 and 3. As with the National Curriculum subjects, the attainment targets consist of eight level descriptions of increasing difficulty, plus a description for exceptional performance above level 8. Each level description describes the types and range of performance that pupils working at that level should characteristically demonstrate.

Apart from their summative use, these level descriptions can be used in assessment for learning.

The key indicators of attainment in religious education are contained in two attainment targets:

- Attainment target 1: Learning about religion
- Attainment target 2: Learning from religion

Learning about religion includes enquiry into, and investigation of, the nature of religion. It focuses on beliefs, teachings and sources, practices and ways of life and forms of expression. It includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary. It includes identifying and developing an understanding of ultimate questions and ethical issues.

Learning from religion is concerned with developing pupils' reflection on, and response to, their own experiences and learning about religion. It develops pupils' skills of application, interpretation and evaluation of what they learn about religion, particularly questions of identity and belonging, meaning, purpose, truth, values and commitments, and communicating their responses.

The level descriptions provide the basis to make judgements about pupils' performance at the end of key stages 1, 2 and 3. In the foundation stage, children's attainment is assessed in relation to the early learning goals. At key stage 4, national qualifications are the main means of assessing attainment in religious education.

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

### Assessing attainment at the end of a key stage

The two attainment targets, Learning about religion and Learning from religion are closely related and neither should be taught in isolation. Therefore, assessment needs to take place in relation to both attainment targets.

In deciding on a pupil's level of attainment at the end of a key stage, teachers should judge which description best fits the pupil's performance. When doing so, each description should be considered alongside descriptions for adjacent levels. There are no national statutory assessment requirements in religious education, but schools must report to parents on pupils' progress in religious education. Agreed syllabuses may require schools to report progress in terms of levels of attainment.

It is important to note that not all aspects of religious education can be assessed. For example, pupils may express personal views and ideas that, although integral to teaching and learning, would not be appropriate for formal assessment.

Schools are required to report to parents on pupils' progress in religious education annually from registered school age, ie from Reception (YR) onwards. This Agreed Syllabus requires schools to report progress in terms of the levels of attainment set out on pages 47-49.

## Attainment targets for religious education

### Level 1

#### Attainment target 1

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

#### Attainment target 2

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

### Level 2

#### Attainment target 1

Pupils use religious words and phrases to identify some features of religion and its importance for some people. They begin to show awareness of similarities in religions. Pupils retell religious stories and suggest meanings for religious actions and symbols. They identify how religion is expressed in different ways.

#### Attainment target 2

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

### Level 3

#### Attainment target 1

Pupils use a developing religious vocabulary to describe some key features of religions, recognising similarities and differences. They make links between beliefs and sources, including religious stories and sacred texts. They begin to identify the impact religion has on believers' lives. They describe some forms of religious expression.

#### Attainment target 2

Pupils identify what influences them, making links between aspects of their own and others' experiences. They ask important questions about religion and beliefs, making links between their own and others' responses. They make links between values and commitments, and their own attitudes and behaviour.

### Level 4

#### Attainment target 1

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

#### Attainment target 2

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

### Level 5

#### Attainment target 1

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

#### Attainment target 2

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

The level descriptors for **Attainment Target 1: Learning about Religion** refer to how pupils develop their knowledge, skills and understanding with reference to:

- beliefs, teachings and sources
- practices and ways of life
- forms of expression

The level descriptions for **Attainment Target 2: Learning from Religion** refer to how pupils, in the light of their learning about religion, express their responses and insights with regard to questions and issues about:

- identity and belonging
- meaning, purpose and truth
- values and commitments

## **Level 6**

### **Attainment target 1**

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

### **Attainment target 2**

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

## **Level 7**

### **Attainment target 1**

Pupils use a wide religious and philosophical vocabulary to show a coherent understanding of a range of religions and beliefs. They analyse issues, values and questions of meaning and truth. They account for the influence of history and culture on aspects of religious life and practice. They explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition. They use some of the principal methods by which religion, spirituality and ethics are studied, including the use of a variety of sources, evidence and forms of expression.

### **Attainment target 2**

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

## **Level 8**

### **Attainment target 1**

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

### **Attainment target 2**

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

## **Exceptional performance**

### **Attainment target 1**

Pupils use a complex religious, moral and philosophical vocabulary to provide a consistent and detailed analysis of religions and beliefs. They evaluate in depth the importance of religious diversity in a pluralistic society. They clearly recognise the extent to which the impact of religion and beliefs on different communities and societies has changed over time. They provide a detailed analysis of how religious, spiritual and moral sources are interpreted in different ways, evaluating the principal methods by which religion and spirituality are studied. They synthesise effectively their accounts of the varied forms of religious, spiritual and moral expression.

### **Attainment target 2**

Pupils analyse in depth a wide range of perspectives on questions of identity and belonging, meaning, purpose and truth, and values and commitments. They give independent, well-informed and highly reasoned insights into their own and others' perspectives on religious and spiritual issues, providing well-substantiated and balanced conclusions.

# **Accompanying Guidance**

## Religious Education and British Values

### Democracy

The RE classroom must be a democratic place where all pupils have the right to be heard. In the KS2 classroom, teachers may explain Britain's democratic system when covering topics about rules and laws. At KS3, a democratic country may be contrasted to a theocratic country or a monarchy if the class is exploring rules, free-will and determinism. KS4 students may debate the value of majority rule when studying utilitarianism, which is an oblique critique of our democratic system.

### The rule of law

In RE, pupils examine different codes for living, through the study of Sacred Texts. In the primary classroom, the rule of law may be contrasted with religious rules or moral precepts. For example, in an exploration of the idea of rules generally, children may consider why we all have to follow civic law and the impact this has on our lives. This may then be contrasted with rules, precepts and guidance given by different religious communities. In addition, pupils may explore how democracy and legislation in the UK, in contrast to some other jurisdictions, support and protect people's religious beliefs and freedoms. At KS3, students may encounter religious customs, such as polygamy which are not allowed under civic law. At KS4, students may contrast the rule of law to ethical and religious norms.

### Individual Liberty

In RE, pupils consider questions about identity and belonging. Religion is a good case study of the balance between freedom and restraint. In studying non-Christian faiths in the UK, the idea of freedom of religion may arise as part of the rights of the individual. At primary level, there will be the study of rights and responsibilities and examples of where, while we have individual liberty with it, religions explain that there are certain responsibilities. It would be appropriate at secondary level to explore in more detail the history of this right, and the nature of it within the Church of England.

### Mutual Respect

Exploring diverse faiths in RE lessons requires a positive attitude towards diversity. Mutual respect occurs across the phases in RE lessons through case studies, religious teachings and ethical debates. Pupils hear stories of people who have taken particular actions because of their beliefs, actions that have been about equal treatment and respect for those who are, for example, black, female, or have a different religious belief from the majority, such as Martin Luther King or Malala Yousafzi.

### Tolerance of those with different faiths and beliefs

This is clearly a key driver in RE lessons across the age range. To learn about different ways of life and beliefs requires openness to difference. Students at secondary level might query if tolerance as an ethic is powerful enough, and suggest warm acceptance or love is a better ideal to work towards. RE can challenge children to be increasingly respectful and to celebrate diversity, with tolerance as a starting point.

Above examples taken from *Religious Education and British Values*, © RE Today Services. Used by permission.

## Religious Education (RE) Survey Visits

### **Generic grade descriptors and supplementary subject-specific guidance.**

These grade descriptors are no longer used in inspections; however, the statements provide clear criteria, as they are subject specific and are helpful to refer to when carrying out observations, if being observed in RE or to simply recognise features of an outstanding RE lesson! Subject feedback could contain separate judgements on:

- the achievement of pupils in the subject the quality of teaching in the subject
- the quality of the curriculum in the subject
- the quality of leadership and management of the subject the overall effectiveness of the subject.

Key elements of these descriptors are set out in the left-hand columns in the following pages. Alongside them (for achievement, teaching, the curriculum and leadership and management) are supplementary, subject-specific descriptors which provide additional guidance for RE. These descriptors should be applied in a way which is appropriate to the age of pupils involved. Except where otherwise indicated, descriptors are intended to be used on a 'best fit' basis.

It is important to note that the grade descriptors have been included in this syllabus to provide guidance and to support for the teaching of high quality RE.

## Grade descriptors: \* achievement of pupils in RE\*\*

	<b>Generic</b>	<b>Supplementary subject-specific</b>
<b>1</b>	<p><b>Outstanding</b></p> <p>Almost all pupils, including, where applicable, disabled pupils and those with special educational needs, are making rapid and sustained progress in the subject over time given their starting points. They learn exceptionally well and as a result acquire knowledge quickly and in depth, including in the sixth form and areas of learning in the Early Years Foundation Stage. They develop and apply a wide range of skills to great effect, including reading, writing, communication and mathematical skills that will ensure they are exceptionally well prepared for the next stage in their education, training or employment. The standards of attainment of almost all groups of pupils are likely to be at least in line with national averages for all pupils with many above average. In exceptional circumstances, where standards of attainment of any group of pupils are below those of all pupils nationally, the gap is closing dramatically over a period of time.</p>	<p>Pupils show exceptional independence; they are able to think for themselves and take the initiative in, for example, asking questions, carrying out their own investigations and in working constructively with others. They show significant levels of originality, imagination or creativity in their understanding and skills within RE. They apply a wide range of higher level skills to their studies including analysis, interpretation, evaluation and reflection as appropriate to their age and ability. They develop a sense of passion and commitment to RE. Pupils show impressive achievement in linking their study of religion and belief to their exploration of more personal reflections on issues of meaning and purpose. Their progress is outstanding or good across an appropriate breadth of religions, beliefs and investigations.</p>
<b>2</b>	<p><b>Good</b></p> <p>Pupils are making better progress than all pupils nationally in the subject given their starting points. Groups of pupils, including disabled pupils and those with special educational needs, are also making better progress than similar groups of pupils nationally. Pupils acquire knowledge quickly and are secure in their understanding of the subject. They develop and apply a range of skills well, including reading, writing, communication and mathematical skills that will ensure they are well prepared for the next stage in their education, training or employment. The standards of attainment of the large majority of groups of pupils are likely to be at least in line with national averages for all pupils. Where standards of any group of pupils are below those of all pupils nationally, the gaps are closing. In exceptional circumstances, where attainment is low overall, it is improving at a faster rate than nationally over a sustained period.</p>	<p>Pupils are able to work independently when given the opportunity, taking the initiative in their work and when working with others. They demonstrate some originality, imagination or creativity in their RE work. They apply a range of higher level skills to their studies such as analysis, interpretation, evaluation and reflection as appropriate to their age and ability. They enjoy RE and can explain its value. Pupils routinely link their study of religion and belief to their exploration of more personal reflections on issues of meaning and purpose. Progress is good across an appropriate breadth of religions, beliefs and investigations.</p>

\* Grade descriptors are not to be used as a checklist but should be applied adopting a 'best fit' approach.

\*\* Judgements should be made in relation to the relevant locally agreed syllabus or, in the case of academies, the equivalent requirements which are applied to RE in their funding agreed.

	<b>Generic</b>	<b>Supplementary subject-specific</b>
<b>3</b>	<p><b>Satisfactory</b></p> <p>Pupils are progressing at least as well in the subject as all pupils nationally given their starting points. Groups of pupils, including disabled pupils and those with special educational needs, are also making progress in line with similar groups of pupils nationally. Pupils generally learn well in the subject, with no major weaknesses. They acquire the knowledge, understanding and skills, including those in reading, writing, communication and mathematics that will ensure they are prepared adequately for the next stage in their education, training or employment. The standards of attainment of the majority of groups of pupils are likely to be in line with national averages for all pupils. Where standards of groups of pupils are below those of all pupils nationally, the gaps are closing overall. In exceptional circumstances, where attainment is low overall, it is improving over a sustained period.</p>	<p>Pupils are generally dependent on their teachers but can occasionally work independently and take the initiative in developing their work. Occasionally pupils show creative or original responses in their RE work. They sometimes apply some higher level skills to their studies such as analysis, interpretation, investigation, evaluation and reflection as appropriate to their age and ability. They are generally interested in RE. Pupils can, when given the opportunity, link their study of religion and belief to their exploration of more personal reflections on issues of meaning and purpose. Progress is sound across a range of religions, beliefs and investigations.</p>
<b>4</b>	<p><b>Inadequate</b></p> <p>Achievement in the subject is likely to be inadequate if any of the following apply.</p> <ul style="list-style-type: none"> <li>• Pupils' learning and progress, or the learning and progress of particular groups, is consistently below those of all pupils nationally given their starting point. Learning and progress in any key stage, including the sixth form, lead to underachievement.</li> <li>• The learning, quality of work and progress of disabled pupils and those with special educational needs show that this group is underachieving.</li> <li>• Pupils' communication skills, including in reading and writing and proficiency in mathematics overall, or those of particular groups, are not sufficient for the next stage of education or training.</li> <li>• Attainment is consistently low showing little, fragile or inconsistent improvement, or is in decline.</li> <li>• There are wide gaps in attainment and in learning and progress between different groups of pupils and of all pupils nationally that are showing little sign of closing or are widening.</li> </ul>	<p>Pupils rarely show the ability to work independently or take the initiative in their work. They rarely demonstrate creativity or originality in their RE work. They rarely apply any higher level skills as appropriate to their age and ability. They lack interest and enthusiasm for RE. Pupils do not link their study of religion and belief to their exploration of more personal reflections on issues of meaning and purpose. Progress is made only across a narrow range of religions, beliefs and investigations.</p>

## Grade descriptors: \* the quality of teaching in RE\*\*

	<b>Generic</b>	<b>Supplementary subject-specific</b>
<b>1</b>	<p><b>Outstanding</b></p> <p>Much of the teaching in the subject is outstanding and never less than consistently good. As a result, almost all pupils are making rapid and sustained progress. All teachers have consistently high expectations of all pupils. Drawing on excellent subject knowledge, teachers plan astutely and set challenging tasks based on systematic, accurate assessment of pupils' prior skills, knowledge and understanding. They use well-judged and often imaginative teaching strategies that, together with sharply focused and timely support and intervention, match individual needs accurately. Consequently, pupils learn exceptionally well. Teaching promotes pupils' high levels of resilience, confidence and independence when they tackle challenging activities. Teachers systematically and effectively check pupils' understanding throughout lessons, anticipating where they may need to intervene and doing so with notable impact on the quality of learning. Time is used very well and every opportunity is taken to successfully develop crucial skills, including being able to use their literacy and numeracy skills. Appropriate and regular homework contributes very well to pupils' learning. Marking and constructive feedback from teachers and pupils are frequent and of a consistently high quality, leading to high levels of engagement and interest.</p>	<p>Teachers communicate high expectations, enthusiasm and passion about RE to pupils. They have a high level of confidence and expertise both in terms of their specialist knowledge and their understanding of effective learning in RE. As a result, they use a very wide range of innovative and imaginative resources and teaching strategies to stimulate pupils' active participation in their learning and secure outstanding progress across all aspects of RE. Teachers consistently plan and deliver RE very effectively to enable pupils to forge strong links between their study of religion and belief and their exploration of more personal reflections on issues of meaning and purpose. They ensure that pupils are very actively involved in a clear process of learning which secures a progressive, structured development of high level skills of enquiry and reflection.</p>
<b>2</b>	<p><b>Good</b></p> <p>As a result of teaching that is mainly good, with examples of outstanding teaching, most pupils and groups of pupils, including disabled pupils and those who have special educational needs, are achieving well in the subject over time. Teachers have high expectations of all pupils. Teachers use their well-developed subject knowledge and their accurate assessment of pupils' prior skills, knowledge and understanding to plan effectively and set challenging tasks. They use effective teaching strategies that, together with appropriately targeted support and intervention, match most pupils' individual needs so that pupils learn well. Teaching generally promotes pupils' resilience, confidence and independence when tackling challenging activities. Teachers regularly listen astutely to, carefully observe and skilfully question groups of pupils and individuals during lessons in order to reshape tasks and explanations to improve learning. Teaching consistently deepens pupils' knowledge and understanding and teaches them a range of skills including literacy and numeracy skills. Appropriate and regular homework contributes well to pupils' learning. Teachers assess pupils' progress regularly and accurately and discuss assessments with them so that pupils know how well they have done and what they need to do to improve.</p>	<p>Teachers have a clear understanding of the value of RE which they communicate effectively to pupils. They have a confident level of specialist expertise which they use well in planning and teaching RE. As a result, they use an appropriate range of resources and teaching strategies to promote good learning across all aspects of RE. Teachers usually plan and deliver RE to enable pupils to forge links between their study of religion and belief and their exploration of more personal reflections on issues of meaning and purpose. Teachers ensure that pupils are</p>

\* Grade descriptors are not to be used as a checklist but should be applied adopting a 'best fit' approach.

\*\* Judgements should be made in relation to the relevant locally agreed syllabus or, in the case of academies, the equivalent requirements which are applied to RE in their funding agreed.

	<b>Generic</b>	<b>Supplementary subject-specific</b>
<b>3</b>	<p><b>Satisfactory</b></p> <p>Teaching results in most pupils, and groups of pupils, currently in the school making progress in the subject broadly in line with that made by pupils nationally with similar starting points. There is likely to be some good teaching and there are no endemic inadequacies across year groups or for particular groups of pupils. Teachers' expectations enable most pupils to work hard and achieve satisfactorily and encourage them to make progress. Due attention is often given to the careful assessment of pupils' learning but this is not always conducted rigorously enough and may result in some unnecessary repetition of work for pupils and tasks being planned and set that do not fully challenge. Teachers monitor pupils' work during lessons, picking up any general misconceptions and adjust their plans accordingly to support learning. These adaptations are usually successful but occasionally are not timely or relevant and this slows learning for some pupils. Teaching strategies ensure that the individual needs of pupils are usually met. Teachers carefully deploy any available additional support and set appropriate homework and these contribute reasonably well to the quality of learning for pupils, including disabled pupils and those who have special educational needs. Pupils are informed about the progress they are making and how to improve further through marking and dialogue with adults that is usually timely and encouraging. This approach ensures that most pupils want to work hard and improve.</p>	<p>Teachers understand how to maintain pupils' interest in RE. They have a sound level of RE expertise which they use in their planning and teaching. As a result they use a range of resources and teaching strategies to promote a satisfactory level of learning across most aspects of RE. Teachers sometimes plan and deliver RE to enable pupils to identify some connections between their study of religion and belief and their exploration of more personal reflections on issues of meaning and purpose. Teachers sometimes, though not always, ensure that lessons are structured around the development of some skills of enquiry and reflection.</p>
<b>4</b>	<p><b>Inadequate</b></p> <p>Teaching in the subject is likely to be inadequate where any of the following apply.</p> <ul style="list-style-type: none"> <li>• As a result of weak teaching, pupils or groups of pupils currently in the school are making inadequate progress.</li> <li>• Teachers do not have sufficiently high expectations and teaching over time fails to excite, enthuse, engage or motivate particular groups of pupils, including those who have special educational needs and/or disabilities. Pupils cannot communicate, read, write or use mathematics as well as they should, as appropriate, in the subject.</li> <li>• Learning activities are not sufficiently well matched to the needs of pupils so that they make inadequate progress.</li> </ul>	<p>Teachers are not able to engage pupils' interest in RE. Their RE expertise is limited and, as a result, they do not provide the resources or teaching strategies to promote effective learning. Teachers do not plan and deliver RE to enable pupils to identify any connections between their study of religion and belief and their exploration of more personal reflections on issues of meaning and purpose. Teachers do not ensure that lessons are structured around the development of skills of enquiry and reflection.</p>

## Grade descriptors: the curriculum<sup>13</sup> in RE\*

	<b>Generic</b>	<b>Supplementary subject-specific</b>
<b>1</b>	<p><b>Outstanding</b></p> <p>The curriculum in the subject provides highly positive, memorable experiences and rich opportunities for high quality learning, has a very positive impact on pupils' behaviour and, where appropriate, their safety, and contributes very well to pupils' achievement and, where appropriate, to their spiritual, moral, social and cultural development.</p>	<p>The imaginative and stimulating RE curriculum is skilfully designed to match to the full range of pupils' needs and to ensure highly effective continuity and progression in their learning. Excellent links are forged with other agencies and the wider community to provide a good range of enrichment activities to promote pupils' learning and engagement with the subject. The curriculum enables pupils to gain first hand experiences of a wide diversity of religious and belief communities. The overall curriculum for RE secures a highly effective balance and breadth of study in relation to the agreed syllabus or equivalent expectations. Secondary schools provide a diversity of RE programmes to accredit pupils' learning across all ability groups. All aspects of pupils' spiritual, moral, social and cultural development in the context of RE are at least good, and most are outstanding.</p>
<b>2</b>	<p><b>Good</b></p> <p>The curriculum in the subject provides well organised, imaginative and effective opportunities for learning for all groups of pupils including disabled pupils and those who have special educational needs, promotes positive behaviour and, where appropriate, their safety, and provides a broad range of experiences that contribute well to the pupils' achievement and, where appropriate, to their spiritual, moral, social and cultural development.</p>	<p>The curriculum is broad, balanced and well informed by current initiatives in RE. It is designed to match to a range of pupils' needs and ensure effective continuity and progression in their learning in RE. Good links are forged with other agencies and the wider community to provide a range of enrichment activities to promote pupils' learning and their engagement with RE. The curriculum enables pupils to gain first hand experiences of local religious and belief communities. The overall curriculum for RE secures a good balance and breadth of study in relation to the agreed syllabus or equivalent expectations. Secondary schools provide good opportunities to accredit pupils' learning. All aspects of pupils' spiritual, moral, social and cultural development in the context of RE are at least good.</p>
<b>3</b>	<p><b>Satisfactory</b></p> <p>The curriculum in the subject is generally matched to pupils' needs, interests and aspirations and provides adequate preparation for the next stage of their lives, whatever their starting points.</p>	<p>The curriculum secures the pupils' broad and balanced entitlement in RE and meets any statutory requirements which apply. It provides for a range of pupils' needs and ensures they make satisfactory progress in their learning. Some links are forged with other agencies and the wider community, although the range of activity provided to enrich pupils' interest and learning may be quite limited. The curriculum enables pupils to gain some first-hand experiences of local religious and belief communities. The overall curriculum for RE secures a reasonable balance and breadth of study in relation to the agreed syllabus or equivalent expectations. Secondary schools make some provision to accredit pupils' learning. All aspects of pupils' spiritual, moral, social and cultural development in the context of RE are at least satisfactory.</p>
<b>4</b>	<p><b>Inadequate</b></p> <p>The curriculum in the subject fails to meet the needs of pupils or particular groups of pupils.</p>	<p>The curriculum does not ensure pupils' entitlement to RE and does not secure continuity in their learning. There is little by way of enrichment activity in the subject. The overall curriculum for RE does not provide a reasonable balance and breadth of study in relation to the agreed syllabus or equivalent expectations. In secondary schools little provision is made to accredit pupils' learning. Some aspects of pupils' spiritual, moral, social and cultural development in the context of RE are inadequate.</p>

<sup>13</sup> The generic grade descriptors are drawn from the leadership and management section of *The evaluation schedule for the inspection of schools and academies, January 2012*

\* Judgements should be made in relation to the relevant locally agreed syllabus or, in the case of academies, the equivalent requirements which are applied to RE in their funding agreed.

## Grade descriptors: \* quality of leadership and management of RE

	<b>Generic</b>	<b>Supplementary subject-specific</b>
<b>1</b>	<p><b>Outstanding</b></p> <p>The pursuit of excellence in all activities relating to the subject is demonstrated by an uncompromising and highly successful drive to strongly improve achievement, or maintain the highest levels of achievement, for all pupils including disabled pupils and those who have special educational needs, over a sustained period of time. Actions are based on a deep and accurate understanding of performance in the subject. Key leaders focus relentlessly on improving teaching and learning, resulting in teaching that is likely to be outstanding and at least consistently good.</p>	<p>Leadership is informed by a high level of RE expertise and vision. There is a strong track record of innovation. Subject reviews, self-evaluation and improvement planning are well-informed by current best practice in RE and in education generally. Subject leadership inspires confidence and whole-hearted commitment from pupils and colleagues. There are effective strategies to delegate subject responsibilities where appropriate and to share good practice and secure high quality professional development in the subject. RE has a very high profile in the life of the school and is actively involved in initiatives within the school. Provision meets the requirements of the locally agreed syllabus or equivalent in full (including in the sixth form where appropriate).</p>
<b>2</b>	<p><b>Good</b></p> <p>Key leaders and managers consistently communicate high expectations and ambition in the subject. They model good practice and demonstrably work to monitor, improve and support teaching, encouraging the enthusiasm of staff and channelling their efforts and skills to good effect. As a result, teaching is improving and is at least satisfactory, with much that is good. Planned actions based on accurate self-evaluation to overcome weaknesses have been concerted and effective. As a result, achievement has improved or consolidated previous good performance.</p>	<p>Leadership is well-informed by current developments in RE. Subject reviews, self-evaluation and improvement planning are clearly focused on raising standards and improving the provision for RE. There is a shared common purpose amongst those involved in teaching RE with good opportunities to share practice and access subject training. RE reflects wider whole school priorities and has a prominent profile in the school. Provision meets the requirements of the locally agreed syllabus or equivalent (including some sixth form provision where appropriate).</p>
<b>3</b>	<p><b>Satisfactory</b></p> <p>Key leaders and managers provide a concerted approach to improvement in the subject. Planned actions by leaders and managers have improved the quality of teaching so that very little is inadequate. Capacity to secure improvements in the subject is demonstrated by a trend of sustained improvement in achievement although a few significant weaknesses remain.</p>	<p>Leadership is aware of current developments in RE and incorporates these within its practice. Provision for RE is monitored and reviewed regularly and there is a sound understanding of the strengths and priorities for improvement. There is some sharing of good practice, with modest access to subject-specific professional development. Provision meets the requirements of the locally agreed syllabus or equivalent in full (although there may be limited sixth form provision).</p>
<b>4</b>	<p><b>Inadequate</b></p> <p>Leadership and management of the subject are likely to be inadequate if any of the following apply.</p> <ul style="list-style-type: none"> <li>Capacity for further improvement is limited because current leaders and managers have been ineffective in securing essential improvements.</li> <li>Leaders and managers are not taking effective steps to secure satisfactory and better teaching for all groups of pupils, including disabled pupils and those who have special educational needs.</li> <li>Despite remedying a few small areas of weakness, perhaps recently, improvements are fragile, too slow or depend on external support.</li> </ul>	<p>Leadership is not well-informed about current initiatives in RE. Key statutory requirements for RE are not met. Self-evaluation is weak and not informed by good practice in the subject. Opportunities for professional development in the subject are limited and, as a result, some staff lack the confidence and expertise to deliver it effectively. The subject has a low profile in the life of the school. Provision does not meet some of the key requirements of the locally agreed syllabus or equivalent. RE makes very limited or no significant contribution to the promotion of community cohesion.</p>

\* Grade descriptors are not to be used as a checklist but should be applied adopting a 'best fit' approach.

## Grade descriptors\* : the overall effectiveness of RE

<p><b>Outstanding (1)</b></p>	<p>Practice in the subject consistently reflects the highest aspirations for pupils and expectations of staff. Best practice is spread effectively in a drive for continuous improvement. Teaching in the subject is likely to be outstanding and together with a rich curriculum, which is highly relevant to pupils' needs, it contributes to outstanding learning and achievement or, in exceptional circumstances, achievement that is good and rapidly improving. Thoughtful and wide-ranging promotion of the pupils' spiritual, moral, social and cultural development in the subject enables them to thrive. Consequently, pupils and groups of pupils have excellent experiences in the subject, ensuring they are very well equipped for the next stage of their education, training or employment.</p>
<p><b>Good (2)</b></p>	<p>Effective action is taken in the subject to enable most pupils to reach their potential. Pupils benefit from teaching that is at least good. This promotes very positive attitudes to learning and ensures that achievement in the subject is at least good. Leadership and management of the subject play a significant role in this and are good overall. Deliberate and effective action is taken to promote the pupils' spiritual, moral, social and cultural development. A positive climate for learning exists and pupils and groups of pupils have highly positive experiences in the subject so that they are well prepared for the next stage in their education, training or employment.</p>
<p><b>Satisfactory (3)</b></p>	<p>Achievement, the quality of teaching and learning and leadership and management of the subject are all likely to be at least satisfactory with some significant good practice. Reasonable steps are taken to promote pupils' spiritual, moral, social and cultural development. Pupils and groups of pupils have a generally positive experience in the subject and are not disadvantaged as they move to the next stage of their education, training or employment.</p>
<p><b>Inadequate (4)</b></p>	<p>Overall effectiveness in the subject is likely to be inadequate if any of the following apply.</p> <ul style="list-style-type: none"> <li>• Achievement is inadequate.</li> <li>• The quality of teaching is inadequate.</li> <li>• The curriculum is inadequate.</li> <li>• Leadership and management are inadequate.</li> <li>• There are important weaknesses in the promotion of pupils' spiritual, moral, social and cultural development resulting in a poor climate for learning in the subject where pupils or groups of pupils are unable to thrive.</li> </ul>

\* Grade descriptors are not to be used as a checklist but should be applied adopting a 'best fit' approach.

## The RE level descriptors and their application

The heart of any good scheme of lessons is the assessment mechanism. Religious education is no exception to this and is required to meet the same demands of any other subject. For this reason it is important for the level descriptors to be understood and used to inform planning in a way in which teachers and in particular pupils can access them. This will facilitate accurate assessment across the levels including their sub-levels.

This will facilitate good lesson planning, differentiation as well as meeting the requirements for assessment for learning.

The levels themselves can take quite a degree of unpacking and as they stand, seem almost impossible to implement in a way that can facilitate the above. However, this document sets out in a systematic way how they can be broken down into a manageable way and then make them accessible to pupils. This will enable teachers and pupils to readily identify their achievement whilst enabling good target setting.

This document is set out into the following parts:

- 1) The level descriptors
- 2) The level descriptors within their groupings
- 3) Attainment target 2
- 4) Application to tasks
- 5) Blooms taxonomy

### 1) The level descriptors

#### **Attainment target 1 – Learning about religion**

#### **Attainment target 2 – Learning from religion**

**Level 1:** Pupils use some religious words and phrases to recognise and name features of religious life and practice. They can recall religious stories and recognise symbols, and other verbal and visual forms of religious expression.

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

**Level 2:** Pupils use religious words and phrases to identify some features of religion and its importance for some people. They begin to show awareness of similarities in religions. Pupils retell religious stories and suggest meanings for religious actions and symbols. They identify how religion is expressed in different ways.

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

**Level 3:** Pupils can describe some key features of religions, recognising similarities and differences and begin to identify the impact religion has on believers' lives. They can use a developing religious vocabulary to make links between religious stories, beliefs and sources including sacred texts. They can describe some forms of religious expression.

*They can reflect on aspects of their own and others' experiences, identifying what influences the lives of individuals, families and communities. They can ask religious questions, comparing their own and others' ideas about questions that are difficult to answer. They can make links between values and commitments, including religious ones, and their own attitudes and behaviour.*

**Level 4:** Pupils can begin to describe the impact of religion on people's lives. They can identify and begin to describe examples of similarity and difference, both within and between religions. They can interpret a range of forms of religious expression, making links where

appropriate. They can use religious vocabulary accurately, showing understanding of sources, beliefs and ideas.

*In responding to their learning about religion, pupils can reflect on human experiences, including what it might mean to belong to a faith community. They can suggest answers to questions about identity, meaning and beliefs, referring to religions. They can respond to questions about right and wrong, applying ideas to their own and others' lives.*

**Level 5:** Pupils can explain the impact of beliefs upon individuals and communities. They can explain some similarities and differences in approaches to significant questions and ethical issues. They can explain the significance and relevance of religious sources, beginning to recognise diverse interpretations. They can explain some reasons for diversity in forms of religious and spiritual expression, within and between religions. They can use an increasingly wide religious vocabulary.

*In the light of their learning about religion, pupils can consider people's values and commitments, and issues of identity, experience and meaning, expressing their own perspectives clearly. They raise, and respond to, religious, spiritual and moral questions, relating these to their own and others' lives.*

**Level 6:** Pupils can explain the spiritual and social significance of a range of religious and other beliefs for individuals, communities and societies. They can discuss distinctive characteristics, the reasons for diversity within and between traditions in their approaches to questions of meaning and ethical issues. They can evaluate sources explaining the reasons why they are interpreted in different ways by different traditions. They interpret the significance of diverse forms of religious and spiritual expression. They use an increasingly mature religious and philosophical vocabulary.

*In the light of their learning about religions, pupils can express insights into people's values, commitments and questions of identity, experience and meaning. They can give reasoned and informed accounts of perspectives, including their own, on religious, spiritual and moral questions. They can begin to evaluate differing responses to questions of meaning, purpose and truth.*

**Level 7:** Pupils can apply a coherent understanding of a range of religious and other beliefs to an analysis of issues, values and questions of meaning and purpose. They can account for the influence of history and culture on aspects of religious life and practice, linking this with forms of religious expression in Britain and the wider world. They can explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition. They begin to evaluate critically some of the principal methods by which religion and spirituality are studied, including the use of a variety of sources and evidence. They can use a wide religious and philosophical vocabulary effectively.

*Pupils can evaluate the significance of religious and other views for human identity and experience, society, questions of meaning and purpose, and values and commitments, using appropriate evidence and examples.*

**Level 8:** Pupils can analyse and account for different views of religious practice and experience, using appropriate evidence and examples, and contextualise the beliefs and teaching of religions with reference to history, society and culture. They can evaluate the impact of religious and other beliefs on different people, communities and societies. They are able to analyse and account for different interpretations of religious sources and evidence, and develop simple methods for analysing and evaluating the impact of religious and spiritual phenomena.

*Pupils can give an informed, coherent and well-argued account of their own and others' views on human identity and experience, questions of meaning and purpose, and values and commitments, in the light of different religious perspectives and other views.*

**EP:** Pupils can investigate and distinguish between different interpretations of the nature of religion, giving a balanced analysis of their sources, validity and significance. They evaluate the importance of diversity within a plural society and the extent to which the impact of religious and worldviews on different people, communities and societies has changed over

time. They can investigate and distinguish between different interpretations of the meaning of language in religion in the light of philosophical questions about its status and function.

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

## 2) The level descriptors within their groupings

Upon close analysis it is readily recognisable that there are five themes that run through the level descriptors. Each of these themes is drawn from the wording of the descriptors and colour coded to aid quick reference. When set in this way its progression becomes instantly recognisable.

It therefore becomes possible for a teacher to structure a piece of work or a scheme of learning that can embody differentiation, assessment for learning etc. It will also aid explicit learning outcomes whilst add greatly to both formative and summative assessment. This will then facilitate sub-level assessment.

### 1) The vocabulary of religion

#### 2) The sources of religion

#### 3) The diversity of religion

#### 4) The impact of religion

#### 5) The expression of religion

### 1. The vocabulary of religion

L1 use **some religious words** and **phrases**

L2 use **religious words** and **phrases**

L3 use a **developing religious vocabulary**

L4 use a **developing religious vocabulary**

L5 use an **increasingly wide religious vocabulary**

L6 use an **increasingly wide religious and philosophical vocabulary** to give informed accounts of religions and beliefs

L7 use a **wide religious and philosophical vocabulary** to show a coherent understanding of a range of religions and beliefs

L8 use a **comprehensive** religious and philosophical vocabulary to analyse a range of religions and beliefs

EP use a **complex** religious, moral and philosophical vocabulary to provide a consistent and detailed analysis of religions and beliefs

### 2. The sources of religion

L1 **recall** religious stories and recognise symbols

L2 pupils **retell** religious stories and suggest meanings for religious actions and symbols

L3 **describe** some **key features** of religions making links between beliefs, sources, stories and texts

L4 **describe** and show **understanding** of sources, practices, beliefs, ideas, feelings and experiences

L5 **explain** how religious sources are used to provide answers to ultimate questions, ethical issues

L6 **interpret** sources and arguments, **explain** the reasons for why **differences** are used by **different traditions** to provide answers for ultimate questions and ethical issues

L7 **analyse** issues, values and questions of meaning and truth

L8 **analyse** differing **interpretations** of religious, spiritual and moral sources, using some of the principal methods by which religion, spirituality and ethics are studied

EP provide a **detailed analysis** of how religious, spiritual and moral sources are interpreted in different ways, evaluating the principle methods by which religion and spirituality are studied

### 3. The diversity of religion

L2 **begin** to show awareness of **similarities** in religions L3

**recognising similarities and differences**

L4 **describe** some **similarities** and **differences** within and between religions L5

**describe** why people belong to religions and **understand** the **distinctive similarities and differences** illustrate distinctive beliefs within and between, **suggest reasons** for this

L6 **explain** the reasons for **diversity** within and between religions and beliefs L7

**account** for the influence of history and culture on aspects of religious life and practice

L8 **contextualise** interpretations of religion with reference to historical, cultural, social and philosophical ideas

EP **evaluate in depth** the importance of religious diversity in a pluralistic society

### 4. The impact of religion

L1 **recognise** and **name features** of religious life and practice

L2 **identify some features** of religion and its importance for some people L3

**begin to identify the impact** religion has on believers' lives

L4 **describe the impact** of religion on people's lives

L5 **explain the impact** of beliefs on individuals and communities

L6 **explain** why the **impact** of religions and beliefs on individuals, communities and societies **vary**

L7 **explain** why the **consequences** of belonging to a faith are not the same for all within the same religion or tradition

L8 **critically evaluate** the **impact** of religions and beliefs on differing communities and societies

EP **clearly recognise** the extent to which the **impact** of religion and beliefs on different communities and societies has changed over time

### 5. The expression of religion

L1 **recognise** verbal and visual forms of religious expression L2

**identify** how religion is expressed in different ways

L3 **describe some forms of religious expression**

L4 **suggest meanings** for a range of forms of **religious expression**

L5 **recognising diversity** in forms of religion, spiritual and **moral expression**, within and between religions

L6 **interpret** the **significance** of different forms of **religious, spiritual and moral expression**

L7 use **some** of the **principle methods** by which **religion, spirituality and ethics** are studied, including the use of a variety of **sources, evidence and forms of expression**

L8 **interpret** and **evaluate** varied forms of **religious, spiritual and moral expression**

EP **synthesise effectively** their accounts of the varied forms of **religious, spiritual and moral expression**

### **3) Attainment Target 2 – learning from**

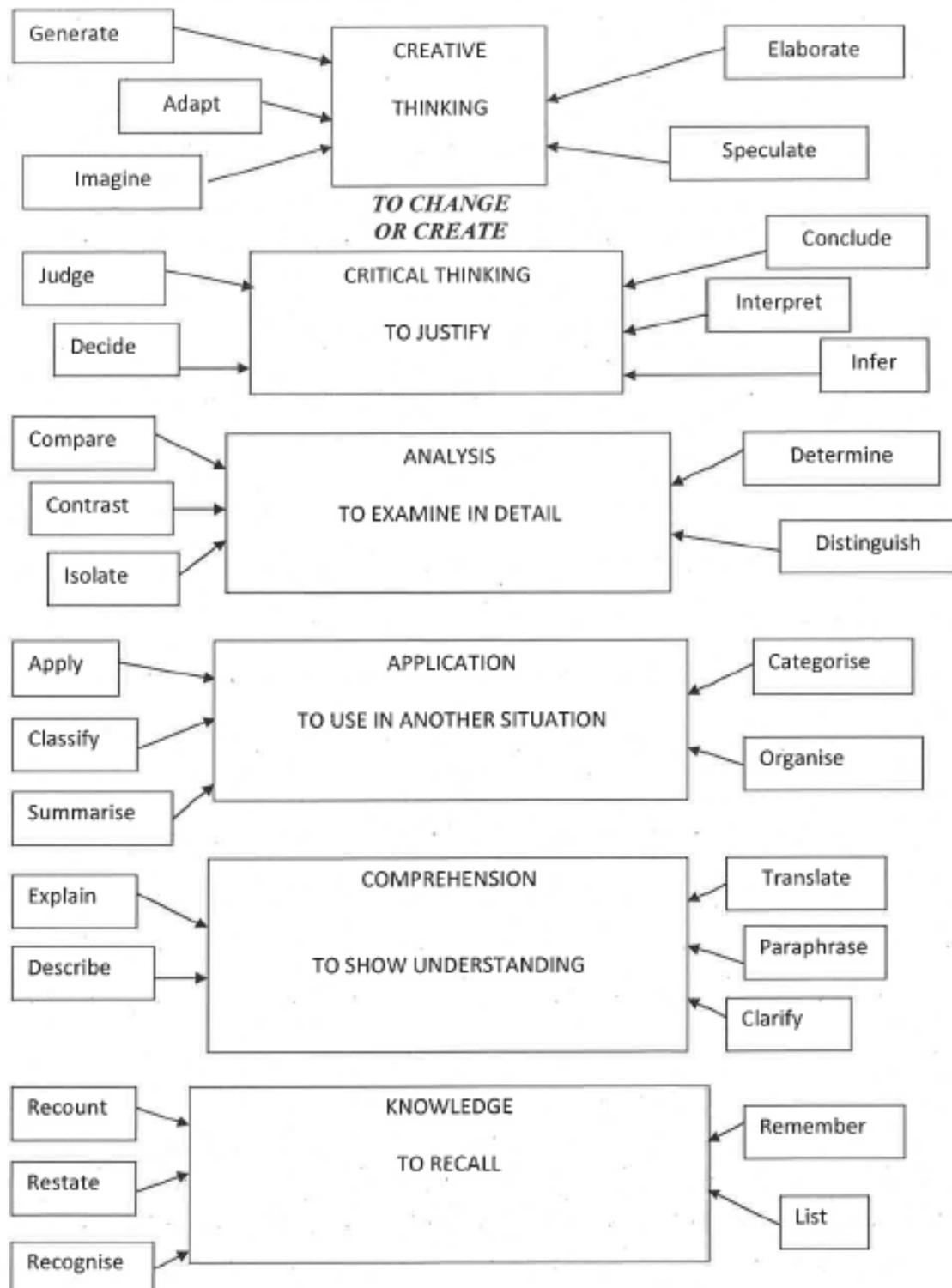
Attainment target 2, learning from is often regarded as the most important of the two targets as it is this in which the pupil connects to the subject and informs their own lives so as to develop the spiritual, moral, social and cultural. It is therefore a valuable tool when planning lessons, also excellent for starters and plenaries. It is important to stress that it is an area that should not be assessed as it relates to the pupils personal development. It is not appropriate to formally assess a pupils value judgements, for example, grade them as to whether they are a good person or not, whereas attainment target 1 will focus on skills that can be readily assessed.

### **4) Application to tasks**

Level 1 – Recognise  
Level 2 – Identify some  
Level 3 – Identify  
Level 4 – Describe and show some understanding  
Level 5 – Explain  
Level 6 – Interpret  
Level 7 – Analyse  
Level 8 - Evaluate

These are general terms that have a broad connection to the level descriptors and connect well with Blooms taxonomy. They can be further elaborated through using this taxonomy, but they will certainly enable to teacher to identify those areas of a piece of work that fit that given level. It is obvious therefore the planning of such work will elicit a specific level, thus aid assessment.

## Bloom's Taxonomy-hierarchy levels of thinking



**Year 8 RE Judaism – Standardised Assessment Task**

**Enquiry:** To produce either an informative poster or a magazine article based on the Noahide Laws.  
**Teacher assessment:** The table below shows what you have achieved in this assessment and what you need to do to develop. If you have achieved the criteria then the Achieved box is ticked, if you have attempted it but not completed one of the criteria then the Started to do box is ticked, and finally, if you have missed out on a criteria then the Target for improvement box is ticked.

Name:	Achieved	Started to do	Target for improvement
Level 3 - Identifying			
Read the Noahide Laws and think about what they mean.			
Think about a modern day example for each that you can use.			
Produce a poster, contain the two above tasks.			
Level 4 - Describe and show some understanding			
Complete the tasks for Level 3			
Add a brief explanation for each as to why they are important.			
Level 5 - Explain			
Do the preparation for Levels 3 & 4 for a magazine article, not a poster.			
Prepare a title for your article (e.g. <i>Can the Noahide Laws create a better world?</i> )			
Prepare either two brief or one longer explanation for each of the Noahide Laws.			
Write an introduction and a conclusion.			
Write the magazine article using the information you have gathered.			
Level 6 - Interpret			
Do the tasks as for Level 5.			
Take some examples of the things that are wrong within the world and apply them to the Noahide Laws. Explain how they could put right some of those things you think are wrong.			
Level 7 - Analyse			
Do the tasks as for Level 6.			
Some people show concern for the first 2 laws as they are not 'universal'. Research this and write about some of the controversial issues raised, giving reasons for them.			
What I found difficult:			
My target - what I can improve on:			
Teacher comment:			
			Level: