



The Staffordshire Agreed Syllabus for Religious Education

STATUTORY REQUIREMENTS 2023

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Introduction

From Jonathan Price Staffordshire County Council Cabinet Member for Education and County Councillor for Stafford North

I am pleased to commend this revised Staffordshire Agreed Syllabus for Religious Education to all Staffordshire schools.

Building on the widely acclaimed yet quite radical revision of the county's Agreed Syllabus in 2016, this latest Agreed Syllabus continues to offer sound professional support to schools and teachers as they seek to deliver high quality Religious Education to Staffordshire pupils.

The County Council applauds the work of the Agreed Syllabus Conference and County RE Consultant Mary Gale in carrying through the revision of the 2016 Agreed Syllabus.

The world is constantly changing and evolving, and Religious Education must take note and evolve correspondingly.

The ultimate aim remains the same however, that through their education pupils should be fully equipped to become responsible citizens in the future.

Staffordshire's Agreed Syllabus for Religious Education will continue to make a major contribution to this aspiration.





Foreword

Rev. Prebendary Michael Metcalf,
Chair of Staffordshire SACRE and
Agreed Syllabus Conference

I am pleased warmly to commend to schools in Staffordshire this revised Agreed Syllabus in Religious Education, (RE) which has evolved from the Syllabus launched in 2016. At the time, the 2016 Syllabus was very much at the forefront of developments in RE syllabus design; it has worn well in the years since then.

Extensive consultations have shown that it has also been popular with teachers and schools, so it has not been felt necessary to carry out a radical overhaul of the whole Agreed Syllabus. Nevertheless, there have been changes and developments in the wider context, of which this revised Syllabus has taken proper account. New statutory elements now cover education for the Early Years and Foundation stages, and these sections in the Syllabus have been expanded. Similarly, with more government attention being given to SEND pupils (Special Educational Needs and Disabilities), the revised Syllabus offers significantly more support, integrated into the main text. Within the RE world itself, perhaps the main event in the intervening years has been the 2019 report of the Religious Education Council's Commission on RE: 'Religion and World Views – the way forward'. The report proposes a national entitlement in RE, and a pupil-centred world-views approach to the subject. This report has no statutory force; however, it is a sign of the way ideas are moving, and the report will continue to influence and impact on the development of RE.

Looking forwards, the government's White Paper of 2022 and the subsequent Schools Bill set out a plan to academise all schools by 2030. It remains to be seen if this will be realised and how the details of this process will affect Staffordshire SACRE and other SACREs, the local provision of Agreed Syllabuses in RE, and indeed the current regulations governing RE and Collective Worship themselves. A national network of regional RE hubs is being established alongside local SACREs, and is likely to have an increasing role in supporting and enhancing RE.

Social studies reveal an ongoing decline in religious affiliation across the country. This clearly has implications for RE. First of all, pupils without a religious background need to gain a valid insight into what it means to be a person of faith from a range of faith communities, and how this is lived out in daily life. Pupils from a faith community background likewise need to become aware and take account of those who live independently of the guidance of a faith, and of the secular character of the public arena. Secondly, pupils must be supported as they shape their own values and views, and as they explore and navigate their own path in the diverse and plural world with which they are engaging. Engaging with this plurality can be both immensely stimulating and yet also deeply challenging, for both pupils and teachers. Nevertheless, it is an essential element in preparing pupils to flourish as responsible citizens in the future that awaits them.

The need for high quality RE, available to all pupils and accessible to all, has therefore never been higher. The aim of this Agreed Syllabus in RE is to enable teachers in Staffordshire schools to aspire to such excellence and to fulfil this need with distinction and acclaim.

Vision and Aims

The vision for Religious Education (RE) in Staffordshire's Agreed Syllabus 2023 is as follows:-

The role of RE in schools is to help prepare and equip all pupils for life and citizenship in today's diverse and plural Britain, through fostering in each pupil an increasing awareness of, and sensitivity within, the diversity of religious and non-religious beliefs, practices, spiritual insights and world views** they will encounter.

By **EXPLORING, ENGAGING** and **REFLECTING**, pupils will develop the knowledge, insights and skills necessary for them to be able to live authentically and responsibly as adults in today's world, acknowledging how religious and secular communities seek to uphold and develop the well-being of the human family.

Rationale

We live in an increasingly diverse society, religiously and culturally. Religious Education plays a special role in preparing pupils to flourish in this complex world. Educating pupils to live well in a culturally and religiously plural society means that they must learn how to navigate difference and diversity. This will often mean reflecting on views and behaviours that they have previously not encountered, and which may not correspond neatly with their own views and understandings of the world. Religious Education therefore not only enables pupils to build up a core basis of relevant knowledge and insights and supports them as they explore the “big questions” about life and formulate and express their own views and values. It also challenges pupils to recognise and confront negative attitudes towards diversity, both in society at large and within themselves.

** Note on world views

A “world view” is the framework of beliefs and values which shape the way a person experiences and responds to the world. Everyone has a world view, though this may not be acknowledged and articulated in a fully conscious form. When a group of people consciously share the same world view, they often express this in organised and tangible ways, and commit to it as part of their individual identities. Such a shared world view may be religious in character, or non-religious. Religious Education brings pupils into contact with a range of world views, encouraging each pupil to develop and forge their own personal sense of values, identity and world view, both in the context of the pupil's cultural heritage and also more widely in relation to the diversity of world views found within society as a whole.

Throughout the text of this document, we have used the form ‘world views’ for consistency wherever the phrase occurs (except when quoting a title or other existing material).

Other forms are in use as well, such as Worldviews, World Views, world-views etc. Different nuances are sometimes read into certain forms of the phrase. The form ‘world views’ has been adopted here to avoid conveying any overt or hidden agenda relating to the phrase.

The Staffordshire Agreed Syllabus seeks to achieve this vision through following three specific themes.

The intended outcomes of RE within the Staffordshire Agreed Syllabus are that pupils should acquire, through the three themes:

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1) An increasing core of insightful knowledge concerning religion(s), beliefs and world views, both in Britain and in more global terms.

By exploring religious beliefs, teachings and practices – so acquiring knowledge and understanding of religious stories, sacred texts, lifestyles, rituals, and symbolism that offer an insight into religious and secular experiences.

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2) A developing capacity to engage with ultimate questions alongside the consideration of the responses from religious and non-religious groups and world views and to formulate their own sense of identity and values.

By engaging with fundamental questions – so appreciating the human and religious questions that are raised by life and its experiences, and through which meaning, significance and values are forged, and by expressing and evaluating their personal responses to such questions- so gaining skills to be able to relate the issues studied and discussed, to their own experience.

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3) A growing range of the social, spiritual, and emotional skills and dispositions appropriate to living well in a religiously plural and open society.

By reflecting on the reality of religious diversity and on the issues raised by living in a diverse world-so developing skills of analysis and discernment in relation to prejudice, discrimination, and bias, together with the skills of self-awareness, moral judgement, and responsible choice.

These above outcomes underpin the Staffordshire Agreed Syllabus.

Background Information

The Staffordshire revised Agreed Syllabus (AS) for Religious Education (RE) for has been determined locally through the Agreed Syllabus Conference (ASC) of the Staffordshire SACRE, supported by Religious Education professionals.

This AS is a statutory syllabus of RE prepared under

- Schedule 31, section 375 of the Education Act 1996
- The Schools Standards and Framework Act 1998
- National Curriculum in England: Framework Document, DfE, September 2013, p.4)

The RE curriculum drawn up by a SACRE or used by an academy or free school,

‘shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain’

[Section 375 Education Act 1996]

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

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

All state schools ... must teach religious education ... All schools must publish their curriculum by subject and academic year online’.

[National Curriculum in England: Framework Document, DfE, September 2013, p.4]

In addition, the schools white paper entitled ‘*Opportunity for All*’ (2022) sets out the DfE’s long term vision for the school system. RE remains a core part and will continue to form an essential part of a school’s curriculum.

The Staffordshire Agreed Syllabus (AS) sets out the statutory requirements for RE in Staffordshire.

This revised syllabus supersedes all previous versions and is issued for implementation in all applicable Staffordshire schools from September 2023. RE remains a compulsory subject that must be taught in all state funded schools including academies to all pupils up to the age of 18, unless withdrawn by their parents (or withdrawing themselves if they are aged 18 or over).

This requirement does not apply for children below compulsory school age (although there are many examples of good practice of RE in nursery classes).

Special schools should ensure that every pupil receives RE ‘as far as is practicable’ (see ‘Ensuring Your School is Compliant’ page 42)

This revised syllabus seeks to build on the previous syllabus from 2016.

Research of the following documents has supported the writing of the Staffordshire Agreed Syllabus

- National Curriculum Programmes of Study 2013, 2014 etc.
- 2018 final report of the Commission on Religious Education Religion and Worldviews: The Way Forward- A National Plan for RE
- Ofsted May 2021 research paper on Religious Education
- Policy Paper on Inclusive Britain May 2022
- Early Years Foundation Stage Profile Handbook including Development Matters 2021
- The REC Draft Handbook Religion and Worldviews in the classroom 2022

Staffordshire SACRE is confident that this revised Agreed Syllabus (AS) provides firm foundations for the teaching of high quality RE including world views, enabling all pupils to explore religion(s) and world views (religious and non-religious) by:-

- exploring
- engaging and
- reflecting

on the sources of their own developing knowledge of RE and world views within the rich and complex heritage of humanity.

This AS acknowledges that all learners need to acquire core knowledge and understanding of the beliefs and practices of the religion(s) and world views which not only shape their history and culture, but which guide their own development.



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The Staffordshire Agreed Syllabus: What should be taught and when?

Each key stage should involve an in-depth study of the narrative, beliefs and practices at the heart of **Christianity** and other focus faiths.

These will include **Abrahamic** and **Dharmik** religions. (See Appendix I for guidance).

It is recommended that alongside **Christianity, Islam** should feature throughout a school's RE curriculum. In selecting their additional in-depth study of a focus faith, schools should take account of other principal/major faiths found in the United Kingdom. These include Abrahamic and Dharmik religions. Schools may draw on examples from other faiths where examples of belief and practice better illustrate the dimension being explored.

See page 11 for further information on the six broad dimensions of:-

1. Beliefs, teachings and sources
2. Practices and ways of life
3. Expressing meaning
4. Identity, diversity and belonging
5. Meaning, purpose and truth
6. Values and commitments

Examples of additional in-depth study/ focus faiths could include: -

Judaism (Abrahamic religion)

Sikhism (Sikhi), Hinduism (Hindu Dharma) and Buddhism (Dharmic religion)

In choosing their in-depth study/focus faiths, schools should take account of the religious profile of the school and the local community as well as national and international factors.

Pupils should also be introduced to the presence of non-religious (secular) world views and the lifestyles these support, as children from families where non-religious world views are held are represented in almost all classrooms.

These world views, including for example Humanism can form part of the field of study.



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Early Years Foundation Stage

In the Early Years Foundation Stage pupils should have the opportunity to develop a growing sense of awareness of self and their own community. They should encounter the diversity of faiths and world views represented in their own community and in Great Britain. Giving young children familiarity with the presence of major faiths, world views and a wide religious vocabulary raises awareness of the diverse nature of the world around them and provides a structure in which to develop their learning. Schools should build upon this foundation in subsequent key stages.

Key Stage 1

At key stage one, schools should focus their study on **Christianity** and one other faith. **Islam** is the recommended other faith. The choice will be determined by the local context. They should encounter the diversity of faiths and world **views** represented in their own community.

Key Stage 2

At key stage two, schools should focus their study on **Christianity** and two other faiths taking note also of non-religious world views. It is recommended that **Islam** is studied as one of the other faiths. This choice again will be determined by the local context.

Key Stage 3 and beyond

At key stage three and beyond, schools should focus their study on **Christianity** and three other faiths and take note of non-religious world views. The choice again will be determined by the local context, but schools should seek to ensure that pupils have achieved a breadth of knowledge. Those pupils who undertake an examination course, their breadth of study will be in line with examination board.

All key stages will utilise the three specific themes to support teaching and learning.

The three specific themes are:-



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Teaching and Learning

Key Dimensions

The development of learners who are equipped for life and citizenship in today's diverse and plural Britain has to take place in a context, using key dimensions to explore the three curriculum themes of:-



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An exploration of the following key dimensions will give pupils the building blocks with which to construct their understanding of belief systems and world views and the context in which to develop such aspects.

The three curriculum themes are supported by six key broad dimensions:

1. Beliefs, teachings and sources
2. Practices and ways of life
3. Expressing meaning
4. Identity, diversity and belonging
5. Meaning, purpose and truth
6. Values and commitments

The programmes of study that follow identify several curriculum opportunities in relation to each of these broad dimensions. These give structure to the planning process.

Each statement should be approached in the context of the syllabus themes of:-



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Pupils are entitled to experience these curriculum opportunities.

They should be recognised as the **starting point** for planning across a key stage.

They do not significantly prescribe content, this is a matter for schools to decide for themselves, however they provide the basis for formulating challenging and stimulating questions which support enquiry and engage pupils in the studies through the three themes.

The curriculum opportunities in the themes and the programmes of study (see page 16) focus on religious experience and world views. To support good learning and skill development through the curriculum opportunities pupils should also, as appropriate:

- encounter people from different religious, non-religious and philosophical groups who can express a range of convictions on religion, world views and moral issues
- visit places of religious significance
- use technology (ICT) to enhance understanding
- discuss, question, and evaluate important issues in religion, world views and philosophy including ultimate questions and ethical issues
- feel confident when taking part in debates about moral issues
- prepare pupils for the fact that there will always be disagreement on matters of morality and their right of expression is balanced by a responsibility to listen to the views of others
- encourage pupils to disagree with dignity and respect the right of individuals and groups to hold different perspectives to their own
- reflect upon and carefully evaluate their own and others' beliefs and values using reasoned and balanced arguments
- use a range of forms of expression to communicate their arguments
- explore the connection between RE and other curriculum areas



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Planning your Religious Education

Religious Education (RE) encompasses depth of understanding rather than breadth of areas covered. It is a complex and dynamic subject. For this reason, it must engage with important concepts rather than amass a vast list of facts.

Good planning in RE will adopt approaches that aspire towards high standards, through inspirational, motivational, and challenging activities. When the subject is highly valued, adequately resourced, led in a passionate way and taught with commitment and thoughtfulness, pupils will be encouraged to think deeply about the questions that confront them in studying RE. It will extend their learning and understanding about world views and a variety of religion and belief perspectives. Effective planning will enable pupils to reflect on their own sense of identity with respect to world views, religion and belief in a meaningful way.

To achieve these outcomes units of work should be planned to develop the three curriculum themes and to allow for regular review of pupils' progress. This would normally, but not exclusively, mean that pupils should be guided through the curriculum themes as follows:

- Exploring the issue or dimension, encountering the context, following up questions and establishing new knowledge concerning religion, belief and world views. **(Explore)**
- Investigating the impact of beliefs and practices on lifestyles, attitudes and action and considering the ways in which beliefs, spiritual insights and ideas are expressed, engaging with fundamental questions to understand why people respond to life as they do. **(Engage)**
- Reflecting on equality and diversity, and on personal responses to these aspects to develop their own standpoints and self-understanding. **(Reflect)**

Teachers should exemplify the above in every unit of work. The three main themes will therefore be revisited in every RE experience, giving pupils the opportunity to practise and make progress within the whole spectrum of religious traditions across the world. Please note two broad families or groups are widely recognised: the Abrahamic family and the Dharmik family. See Appendix 1.

The “Abrahamic” group comprises religious traditions whose origins can be traced back to the figure of Abraham, that is, Judaism, Islam and Christianity.

The “Dharmik” group denotes religious traditions whose origins can be traced back to the Indian sub-continent. This group includes not only followers of Hindu, Sikh and Jain traditions, which are still actively present in the sub-continent, but also followers of the Buddha, who are now mainly found elsewhere.

The planning examples included in Appendix 4 also support ideas based on

Theology..... incorporating beliefs, teachings, sources of authority, and questions of meaning, purpose and truth.

Philosophy..... incorporating religious and spiritual forms of expression; questions about identity and diversity.

Human and Social sciences..... incorporating religious practices and ways of living; questions about values and commitments.

Special Educational Needs & Disabilities (SEND) provision and the Agreed Syllabus

A wide range of pupils have special educational needs, some of whom also have disabilities. A proportion of these pupils will be taught in special schools. Units of work should be planned to ensure that there are no barriers to every pupil achieving. In many cases, such planning will mean that these pupils will be able to study fully the requirements of the locally Agreed Syllabus for Religious Education.

What opportunities are provided for pupils with Special Educational Needs and Disabilities in RE?

The Staffordshire SACRE vision is that every pupil can achieve and benefit from good quality RE, including pupils with SEND. RE is a statutory part of the core curriculum for **all** pupils, including those with learning difficulties. Pupils with Special Educational Needs and Disabilities (SEND) are found in all contexts and all teachers are teachers of SEND pupils. Good quality teaching in RE will tailor the planning of the syllabus carefully to meet the special needs of all pupils. The law says that the Agreed Syllabus is to be taught to SEND pupils 'as far as it is practicable.' RE provision for different groups of pupils will vary but all pupils are included.

The achievements and learning of pupils with special educational needs can be measured and credited using the (older) Performance Descriptions for RE ('P' Scales), or the (newer) materials based upon the DfE's Engagement Model.

These can both provide teachers with indicators of progress for pupils with SEND within RE. Teachers who work with children working within the parameters of the 'Engagement Model' will find some published guidance (e.g. Routes for Learning or Quest for Learning or EQUALS units) to support them to implement the syllabus practically and record the progress a pupil has made through the earliest stages of development.

For pupils who may need modified provision, material may be selected from earlier or later key stages, where this is necessary, to enable individual pupils to progress and achieve. Such material should be presented in contexts suitable to the pupil's age. In making decisions about adjusting the content of the key stage, teachers should consider the previous experience of the pupil as well as the necessity to communicate a specific differentiated approach to entitlement to subsequent teachers.

Specific advice

Pupils with complex learning difficulties and disabilities (CLDD)

Quality RE begins with the unique experience of each pupil. A calm and peaceful space can enable pupils to experience and enjoy a sense of spirituality as an individual. RE for CLDD pupils involves developing a sense of themselves, their emotions, senses and feelings.

Pupils with severe learning difficulties (SLD)

Quality RE begins with the unique experience of each pupil. RE for SLD pupils involves developing a sense of themselves, their emotions, senses and feelings. Multi-sensory approaches can aid the enjoyment of spiritual experiences. The use of story, music and shared outdoor experiences will enhance such experiences. RE can also support the development of relationships and the understanding of the needs of other people.

Pupils with moderate learning difficulties (MLD)

RE for MLD pupils can provide an insight into the world of religions and human experience. Pupils can develop a sense of themselves, their emotions, senses and feelings. Multi-sensory approaches can aid the enjoyment of spiritual experiences. This can support pupils in making links with their own lives, in their own family and local community, which should include local religious communities.

Effective teaching of RE supports:-

- communication and interaction
- cognition and learning.
- social, emotional and mental health difficulties.
- sensory and/or physical needs.

Pupils with Social, Emotional and Mental Health needs (SEMH)

RE for SEMH pupils can enable them to address deep issues of concern in the world of religions and human experience. Pupils can develop a sense of themselves, their emotions, senses and feelings, many of which can be complex in nature. The school can provide a safe space to aid this development. Multi-sensory approaches can be utilised to deepen these feelings. RE can also assist the development of pupils' maturity. This can support pupils in making links with their own lives in their own family and local community, which should include local religious communities.

The 2021 Government standards for assessing pupils working towards the standards of key stage 1 can be found at: the DfE website. <https://www.gov.uk/government/publications/pre-key-stage-1-standards>.

The updated 2022 engagement model for pupils with SEND is available here: <https://www.gov.uk/government/publications/the-engagement-model>



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Programmes of Study

- Early Years Foundation Stage (EYFS)
- Key Stage 1
- Key Stage 2
- Key Stage 3
- Key Stage 4
- Post 16



Early Years Foundation Stage (EYFS)

Children in Nursery classes /other early years' settings are not subject to the requirements of the locally agreed syllabus, but they are required to cover the religious and spiritual aspects of the Early Years Foundation Stage (EYFS).

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

Three characteristics of effective teaching and learning are:

- playing and exploring – children investigate and experience things, and ‘have a go,’
- active learning – children concentrate and keep on trying if they encounter difficulties and enjoy achievements,
- creating and thinking critically – children have and develop their own ideas, make links between ideas, and develop strategies for doing things.

These are developed from the relevant areas of learning in the Early Years Foundation Stage (EYFS) Statutory Framework (DfE, 2021), supported by Development Matters and the Early Learning Goals (ELGs) which define the level of development children should be expected to have attained by the end of the EYFS.

The EYFS framework strengthens the place of RE through its explicit reference to ‘*religious communities*’, thus supporting the extensive opportunities for providing RE. These are exemplified in the **Prime** areas of learning.

Prime area: Communication and Language

RE enables pupils to:

- Listen attentively and respond with questions comments and actions to a wide range of stories from different religions and world views.
- Hold conversation and make comments about the religious materials, artefacts, songs, stories and celebrations they encounter.
- Participate in discussions offering their own ideas about religion and belief using recently introduced religious vocabulary.
- Offer explanations and answers to ‘why’ questions about religious stories, non-fiction, rhymes, songs and poems.

Prime area: Personal, Social & Emotional Development.

RE enables pupils to:

- Understand their own feelings and those of others, stimulated by religious materials and ideas.
- Give focused attention to religious materials such as worship, story, festival, song, and community living.
- Confidently talk about simple values, right and wrong and good or inappropriate behaviour.
- Co-operate and take turns with others, showing sensitivity to their own and others' needs and feelings.

Specific areas - through which the prime areas are strengthened and applied.

Specific area: Literacy

RE enables pupils to:

- Demonstrate an understanding of religious stories and narratives using recently introduced vocabulary to retell stories.
- Enjoy and learn from discussion and role play about religious stories, non-fiction, rhymes, poems and songs.
- Use RE examples to write simple phrases or sentences that can be read by others.

Specific area: Mathematics

RE enables pupils to:

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

Specific area: Understanding the World

RE enables pupils to:

- Talk about the lives of people around them, understanding characters and events from stories.
- Describe their immediate environment – e.g. on a visit to a place of worship.
- Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read in class.
- Explore the natural world around them making observations of animals and plants, environments and seasons, making space for responses of wonder, awe and questioning.

Specific area: Expressive Arts and Design.

RE enables pupils to:

- Create artwork, drawing from religions and beliefs with a variety of materials and tools, sharing their creations and explaining the meaning of their work.
- Adapt and recount religious stories inventively, imaginatively and expressively.
- Sing, perform and learn from well-known songs in RE imaginatively and expressively.
- Develop their imagination and expression using RE content in relation to art, music, dance, imaginative play, 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.



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Key Stage One (KSI)

Dimension	Curriculum Opportunities Pupils should have the opportunity to:		
Beliefs, teachings and sources	Engage with stories and extracts from religious literature and talk about their meanings - 1.1a	Explore stories about the lives and teachings of key religious figures - 1.1b	Find out about ways in which sacred texts are regarded, read and understood by believers - 1.1c
Practices and ways of life	Find out about how and when people worship and ask questions about why this is important to believers - 1.2a	Explore the preparations for and find out about the celebration of festivals 1.2b	Identify the importance for some people of belonging to a religion and recognise the difference this makes to their lives - 1.2c
Expressing meaning	Explore as appropriate the special nature of artefacts used in worship - 1.3a	Identify symbolic actions, gestures and rituals and talk about how they are used as part of worship and ceremonies - 1.3b	Engage with religious beliefs and ideas expressed through story, symbols and other visual forms of expression - 1.3c
Identity, diversity and belonging	Reflect and respond to stories about belonging and relating to religious communities and non-religious ways of life- 1.4a	Identify and ask questions about customs associated with particular religious and non-religious ways of life- 1.4b	Find out about ceremonies in which special moments in life are marked- 1.4c
Meaning, purpose and truth	Ask and respond to questions about things that are interesting or puzzling in the world- 1.5a	Listen to and ask questions about stories of individuals and their relationship with God - 1.5b	Explore a range of stories and extracts from sacred writings and talk about the meaning they have for believers - 1.5c
Values and commitment	Reflect and respond to stories highlighting the morals and values in practice- 1.6a	Reflect on examples of care and concern shown by believers in religious communities and non-religious ways of life and explore reasons for these actions- 1.6b	Explore stories from religious traditions and find out about attitudes to the natural world- 1.6c

Key Stage Two (KS2)

Dimension	Curriculum Opportunities Pupils should have the opportunity to:			
Beliefs, teachings and sources	Explore the origins of sacred writings and consider their importance for believers today - 2.1a	Explore a variety of forms of literature found in sacred books and investigate a range of religious teachings - 2.1b	Explore the life of key religious and inspirational figures making links, where appropriate, with teachings and practices of special significance to followers - 2.1c	Explore the meaning of a wide range of stories about the beginnings of the world and reflect upon their importance for believers and non-believers - 2.1d
Practices and ways of life	Compare and contrast the practice of religion in the home in different religious communities - 2.2a	Identify the main features and patterns of an act of worship and talk about the importance of worship for believers – 2.2b	Investigate some features of key religious festivals and celebrations and identify similarities and differences – 2.2c	Investigate the life of a person who has been inspired by their faith and make links between belief and action – 2.2d
Expressing meaning	Explore the symbolic use of a wide range of objects, sounds, visual images, actions and gestures. Make suggestions as to the intended meaning they might have for believers 2.3a	Explore the meaning of stories drawn from religious sources and reflect on the significance of key words, phrases or expressions - 2.3b	Compare and contrast the use of symbols, actions and gestures used in worship by different communities – 2.3c.	Identify some of the ways in which some religions name and describe attributes of God and make links with belief and practice. 2.3d
Identity, diversity and belonging	Explore the diversity of a range of religious traditions and	Find out about the activities of a local religious or community group and make links	Research some key events in the development of a religious or non-religious tradition	Investigate the importance for believers of ceremonies in which special

	world views and identify and reflect on similarities and differences - 2.4a	with key religious teachings or moral codes (British Values). 2.4b	and explain the impact on communities today 2.4c	moments in life are marked 2.4d
Meaning, purpose and truth	Raise questions about issues which cause people to wonder. Investigate some answers to be found in religious writings and teachings and world views- 2.5a	Investigate and reflect on a range of religious and world view responses to suffering, hardship and death- 2.5b	Investigate stories about God's relationship with people and suggest how, for some people this helps them to make sense of life - 2.5c	Make links between beliefs and actions and reflect on how this might have local, national and international impact- 2.5d
Values and commitments	Explore rules for living found in sacred writings and teachings and ask questions about their impact- 2.6a	Investigate ceremonies associated with joining or belonging to a community. Talk about the meaning of commitment- 2.6b	Engage with a variety of people about their beliefs and values and ask questions about the way commitment affects their lives- 2.6c	Explore religious stories and world views about the environment and identify and reflect on their impact on all- 2.6d



Key Stage Three (KS3)

Dimension	Curriculum Opportunities Pupils should have the opportunity to:		
Beliefs, teachings and sources	Explore different possible interpretations for a range of sacred writings and religious teachings. Reflect on their impact on individuals and communities - 3.1a	Evaluate the contribution made to communities and societies by different religious leaders - 3.1b	Apply the teachings of key religious figures to contemporary moral and ethical issues - 3.1c
Practices and ways of life	Analyse and reflect on the significance of shared activities for individuals both believers and non-believers. 3.2a	Explore celebrations and commemorations which can both unite and divide communities and reflect on the reasons for this- 3.2b	Evaluate the impact of beliefs on behaviour. Explore the consequences for individuals and communities- 3.2c
Expressing meaning	Compare and contrast the use of symbolism in worship and analyse its effectiveness for believers - 3.3a	Investigate the symbolism of celebration and commemoration. Evaluate its effectiveness in expressing what is important to religious communities - 3.3b	Identify a range of key sources for religious communities and make connections between interpretation and action- 3.3c
Identity, diversity and belonging	Explore why people belong or do not, to a religious community. Analyse the impact this has on individuals and communities - 3.4a	Compare and contrast key religious practices and reflect on why there is diversity within and between faiths - 3.4b	Explore the impact of diversity on communities and how some apply religious teaching to issues of tolerance and harmony - 3.4c

<p>Meaning, purpose and truth</p>	<p>Demonstrate how believers use religious sources to provide answers when engaging with questions of meaning, purpose and truth -3.5a</p>	<p>Analyse and compare the evidence and arguments used when engaging with questions about the nature and existence of God - 3.5b</p>	<p>Evaluate the relationship between science and religion- 3.5c</p>
<p>Values and commitments</p>	<p>Investigate the responsibility and explain the challenge of carrying on a religious tradition-3.6a</p>	<p>Make clear connections between religious beliefs, teachings, and actions-3.6b</p>	<p>Apply the information gained about a range of beliefs and values to current issues and questions and analyse the impact on choices and behaviour. Show a depth of knowledge about responses to a range of social issues and responses to a range of ethical issues. -3.6c</p>



Key Stage Four (KS4)

At key stage 4, students are expected to research beliefs, practices, issues and ideas associated with religions and world views and be able to demonstrate an understanding of how these impact on the lives of individuals, groups, communities and within wider society. They should also be attentive to the place of religions and belief within public life in our country and across the world.

In keeping with the three themes and the underlying principles of the Staffordshire Agreed Syllabus all key stage 4 pupils **must** have the opportunity to study Christianity and to draw examples from at least three other faiths or secular world views.

The decision to enter pupils for an examination at the end of the course is at the discretion of the school.

At key stage 4 pupils may fulfil their entitlement by following as a basis an accredited specification (from a recognised examination board) in Religious Studies. Schools should provide reasonable time for pupils to complete this and if appropriate, to attain an external qualification. This may be a Full Course, or Entry Level Religious Studies. Schools wishing to base this provision on any other specification, for example Humanities or Citizenship, must take advice from SACRE.

Please note: Where schools do not provide an accredited course, they must make alternative provision to teach RE. The following information should support this.

Dimension	Curriculum Opportunities Pupils should have the opportunity to:	
Beliefs, teachings and sources	Explore the influence and authority of sacred literature for believers today- 4.1a	Recognise the impact of belief on the achievements of three religious figures and evaluate their influence on historical and contemporary issues - 4.1b
Practices and ways of life	Explore and reflect on the way in which belief and practice support and sustain individuals and communities using contemporary examples - 4.2a	Research evidence for differing interpretations of religious sources and analyse and reflect the impact on individual conscience and social change - 4.2b
Expressing meaning	Explore the significance and function of a variety of forms of religious, spiritual, secular and moral expression - 4.3a	Research key religious and non-religious sources and evaluate a range of interpretations - 4.3b

<p>Identity, diversity and belonging</p>	<p>Compare and contrast the advantages and disadvantages of inheriting a religious tradition. Reflect on the changing impact of religion and beliefs on community and society over time -4.4a</p>	<p>Reflect on the variety of practices within and between faith groups and the issues which unite and divide traditions -4.4b</p>
<p>Meaning purpose and truth</p>	<p>Engage with responses to philosophical and paradoxical questions from a range of perspectives Appraise the value of religious influence on individuals and communities. -4.5a</p>	<p>Investigate a variety of religious, non-religious and spiritual experience and reflect on differing responses and impact-4.5b</p>
<p>Values and commitments</p>	<p>Explore ways in which communities help their members respond positively to life's dilemmas - 4.6a</p>	<p>Raise questions about contemporary personal, moral and social issues and analyse the variety of religious and non-religious responses. Evaluate the impact of a social issue on those closely affected. Evaluate the impact of an ethical issue of those closely affected. -4.6b</p>



Post 16 Key Stage Five

A programme of study is included here for students who are not pursuing an examination course in RE or Religious Studies. (RS)

Schools are encouraged to use a variety of approaches to ensuring the statutory requirements are met at key stage 5. **RE/RS must be taught at key stage 5.**

Dimension	Curriculum Opportunities Pupils should have the opportunity to:	
Beliefs, teachings and sources	Critically evaluate the influence and authority of sacred literature for believers today - 5.1a	Explain the impact of belief on the achievements of significant religious figures and evaluate their influence on historical and contemporary issues - 5.1b
Practices and ways of life	Further explore and reflect on the way in which belief and practice support and sustain individuals and communities using contemporary examples - 5.2a	Present evidence for differing interpretations of religious sources and analyse and reflect on the impact on individual conscience and social change - 5.2b
Expressing meaning	Explore and interpret the significance and function of a variety of forms of religious, spiritual, secular and moral expression - 5.3a	Present a detailed analysis of key religious and non-religious sources and evaluate a range of interpretations - 5.3b
Identity, diversity and belonging	Reflect critically on the advantages and disadvantages of inheriting a religious tradition and reflect on the changing impact of religion and beliefs on community and society over time - 5.4a	Reflect critically on the variety of practice within and between faith groups and reflect on issues which unite and divide religious traditions - 5.4b
Meaning purpose and truth	Engage with and analyse responses to philosophical and paradoxical questions from a range of perspectives - 5.5a	Investigate and interpret a variety of religious, non-religious and spiritual experiences and reflect on differing responses and impact - 5.5b
Values and commitments	Further explore ways in which communities support their members and respond positively to life's dilemmas - 5.6a	Raise questions about contemporary personal, moral and social issues and analyse the variety of religious and non-religious responses - 5.6b

A Framework for Assessment

Assessing achievement in Religious Education (RE)

Pupils have an entitlement to RE throughout their school life. This entitlement should include the opportunities, experiences and challenges which engage young people in the learning process.

As part of that learning process, pupils should have clear goals to aim for.

They should be supported on their learning journey by an assessment **framework** which indicates progress.

In this Agreed Syllabus the assessment framework takes the form of age-related expectations.

This assessment framework supports and promotes the development of the three syllabus themes of **Explore Engage Reflect**.

This assessment framework provides a statement of age-related expectations for each year group. It should be used by teachers as a tool to determine the extent to which pupils have met the expectations.

Pupils are assessed as:

- **Working at greater depth/higher standard within the expected standard (GDS):** pupils who are exceeding the expectations for their age group.
- **Working at the expected standard (EXS):** pupils who are meeting the expectations for their age group in full.
- **Working towards the expected standard (WTS):** pupils who have yet to meet the expectations for their age group.

Teachers will be expected to comply with current legislation regarding the reporting of progress and attainment in religious education.

SEND assessment.

The achievements and progress of pupils with special educational needs were in the past measured and credited using the Performance Descriptions for RE. ('P' Scales).

In 2023 the newer materials based upon the DfE's Engagement Model (published in 2020 and updated in October 2022) are now more appropriate. This model is the assessment replacing P scales 1-4 for pupils working below the standard of national curriculum assessments.

It includes:-

5 areas of engagement-

- Exploration
- Realisation
- Anticipation
- Persistence
- Initiation

This may both provide teachers with indicators of progress for pupils with SEND within RE and enable assessment of pupils' engagement in developing new skills, knowledge and concepts. These areas of engagement represent what is necessary for pupils to engage in their learning. The model encourages schools to measure each pupils' progress independently, according to their individual profile of needs. It can also be used as a baseline tool to track and support ongoing progress.

Teachers who work with pupils working within the parameters of the 'Engagement Model' will find some published guidance (e.g., Routes for Learning or Quest for Learning or EQUALS units) to support them to implement the AS practically and record the progress a pupil has made through the earliest stages of development.



The Religious Education Framework

Age related expectations for RE

The age-related expectations can be used to provide an overview of reasonable expectations of achievement across the three themes of religious education for each year group.

For each statement a pupil can be assessed as

- working at greater depth/higher standards within the expected standard (GDS)
- working at the expected standard (EXS) or
- working towards the expected standard (WTS)

Assessment
GDS
EXS
WTS



EXPLORE



ENGAGE



REFLECT

EYFS- Age Related Expectations (ARE)

By the end of Reception

Explore	Engage	Reflect
<p>Pupils talk about past and present events in their own lives and in the lives of family members. They talk about similarities and differences in relation to themselves, places, objects, materials and living things including faith buildings e.g. the church or the mosque.</p>	<p>Pupils can talk about the features of their own immediate environment and how environments might vary from one another and what makes them special and unique.</p> <p>They enjoy learning about the diverse nature of the world around them.</p>	<p>Pupils can talk about how children do not always enjoy the same things and are sensitive to this. They can talk about similarities and differences between themselves and others, and among families, communities, and traditions. They can show how important it is to be part of a community.</p>

Key stage 1 Age Related Expectations (ARE)

By the end of year 1

Explore	Engage	Reflect
<p>Pupils use words and phrases to recognise and name features of religious life and practice valued by believers. They can recall religious stories and recognise symbols and other verbal and visual forms of religious expression which have meaning for believers.</p>	<p>Pupils can talk about the experiences of the world around them, stating what is of value and concern to themselves and others. They use stories to identify ways in which people are special and unique.</p>	<p>Pupils can demonstrate awareness that there are many religious traditions/faith communities and that some people do not follow a recognised faith or believe system or identify as being religious.</p>

By the end of year 2

Explore	Engage	Reflect
<p>Pupils use words and phrases to identify some features of religious life and practices valued by believers. Pupils retell religious stories and suggest meanings for religious actions and symbols. They identify how religion is expressed in different ways.</p>	<p>Pupils can recognise that some questions cause people to wonder and are difficult to answer. They can share ideas about right and wrong.</p>	<p>Pupils can name more than one religious tradition or faith community and can talk about some of the distinctive features of each religious tradition/faith community. They know that some people do not identify as being religious.</p>



EXPLORE



ENGAGE



REFLECT



Key Stage 2 Age Related Expectations (ARE)

By the end of year 3

Explore	Engage	Reflect
<p>Pupils use a developing vocabulary to describe some key features of religions, recognising similarities and differences. They make links between beliefs, practices 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.</p>	<p>Pupils ask important questions about values, commitments, and beliefs, making links between their own and others' responses, attitudes and behaviour.</p>	<p>Pupils can identify and distinguish between the faiths and world views being explored and can express some awareness of their identity within or outside these faiths. They understand the importance and reality of existing in a plural context. They know that some people do not identify as being religious.</p>



EXPLORE



ENGAGE



REFLECT



By the end of year 4

Explore	Engage	Reflect
<p>Pupils use a developing vocabulary to describe and show understanding of religious sources, practices, beliefs, ideas, 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.</p> <p>They explore and explain meanings for a range of forms of religious expression and non-religious expression.</p>	<p>Pupils raise, and suggest answers to, fundamental questions of identity, belonging, meaning, purpose, truth, values, and commitments, recognising the implications and consequences of making moral choices.</p>	<p>They apply their ideas about identity and commitment in a diverse world to their own and other people's lives. They describe what inspires and influences themselves and others, especially their commitments, values, and choices. They can recognise in themselves and others some reactions to living alongside others who have a different faith or stance. They can explain why some people do not identify as being religious.</p>

By the end of year 5

Explore	Engage	Reflect
<p>Pupils use an increasingly wide vocabulary to explain the impact of religious beliefs and a non-religious life stance on individuals and communities. They show a developing insight into why people belong to religions. They demonstrate that similarities and differences illustrate distinctive beliefs within and between religions. They suggest possible reasons for this and explain how religious sources are used to provide answers to ethical issues.</p>	<p>Pupils ask, and suggest answers to, fundamental questions of identity, belonging, meaning, purpose and truth, values and commitments, relating them to their own and others' lives and making clear connections between personal viewpoints and action.</p>	<p>Pupils explain what inspires and influences them, expressing their own and others' views on the opportunities and challenges of commitment in a diverse world. They identify the consequences for themselves and for others of holding particular beliefs and values.</p>

By the end of year 6

Explore	Engage	Reflect
<p>Pupils use an increasingly rich vocabulary to give informed accounts of religions and beliefs. They interpret sources and arguments, explaining the reasons that are used in different ways by different traditions to provide answers for ethical issues. They interpret the significance of different forms of religious, spiritual and moral expression. They interpret sources and arguments regarding world views/issues.</p>	<p>Pupils use reasoning and examples to explore the relationship between beliefs, teachings and world issues. They express insights into their own and others' views on fundamental questions of identify and belonging, meaning purpose and perceived truth.</p>	<p>Focussing on values and commitments pupils consider their own response to the opportunities and challenges of living in a diverse world whilst considering the views and experiences of others. They can talk about examples of religious cooperation and why this is sometimes difficult.</p>



EXPLORE



ENGAGE



REFLECT



By the end of key stage 3 Age Related Expectations (ARE)

Explore	Engage	Reflect
<p>Pupils use a comprehensive vocabulary to show a coherent understanding of a range of religions and beliefs by analysing issues in a faith context. They account for the influence of history and culture on aspects of religious life and practice. 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.</p>	<p>Pupils identify, and articulate critical responses to, fundamental questions of meaning, purpose and truth and ethical issues. They can express a clear sense of their own identity.</p>	<p>Pupils evaluate the significance of religious and world views for understanding questions of human relationships, belonging, identity, society, values, and commitments appropriate to living well in a diverse world. They identify interfaith opportunities and successes as well as instances of religious prejudice and of discrimination on religious grounds using evidence and examples and in the context of their own experience. They can articulate awareness of negative attitudes within themselves and others.</p>



EXPLORE



ENGAGE



REFLECT



By the end of key stage 4 Age Related Expectations (ARE)

Explore	Engage	Reflect
<p>Pupils use sophisticated vocabulary to analyse a range of religions and beliefs. They contextualise expressions 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.</p>	<p>Pupils coherently analyse a wide range of viewpoints on fundamental questions of identity, belonging, meaning, purpose, truth, values, and commitments. They can give an account of and justification for their personal standpoints.</p>	<p>Pupils synthesise a range of evidence, arguments, reflections, and examples on the challenges raised by living in a diverse world. They can discuss coherently strategies for living well in a religiously plural and open society, developing skills for countering prejudice, discrimination, and bias, fully justifying their own views and ideas, providing a detailed insight of the perspectives of others.</p>



EXPLORE



ENGAGE



REFLECT



By the end of key stage 5/Post 16 Age Related Expectations (ARE)

Explore	Engage	Reflect
<p>Pupils use a complex and sophisticated vocabulary to provide a consistent and detailed analysis of religions and beliefs. 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 including world views are interpreted in different ways. They evaluate the principal methods by which religion and spirituality and ethics are studied. They synthesise effectively their accounts of the varied forms of religious, spiritual and moral expression.</p>	<p>Pupils analyse in depth a wide range of perspectives on questions of identity and belonging, meaning, purpose and truth, and values and commitments relating this both to themselves and others.</p>	<p>Pupils evaluate in depth the significance of religious diversity in a pluralistic society. They give independent, well informed, and highly reasoned insights into their own and others' perspectives on religious, spiritual issues and world views raised by living in a diverse world, providing well-substantiated and balanced conclusions.</p>



EXPLORE



ENGAGE



REFLECT



Legal Framework/Statutory Requirements

The position of religious education in the school curriculum has been consolidated through a succession of primary legislation, from the Education Act of 1944 through to the Education Act of 1996 and the School Standards and Framework Act of 1998

Religious Education (RE) is for all pupils.

- There is a statutory requirement and a legal pupil entitlement for schools to provide a basic and broad and balanced curriculum.
- This consists of the national curriculum and the LA Agreed Syllabus for Religious Education (RE)
- RE is part of the basic and broad and balanced curriculum. It **must** be provided for all registered pupils in state-funded schools in England, including those in the sixth form.
- Parents have the right to withdraw their children from all or part of the RE curriculum. [Section 386 Education Act 1996] (or students can withdraw themselves if they are aged 18 or over)
- It is the duty of school leaders (this includes trustees and governors) to ensure that this statutory requirement is met. [The School Standards and Framework Act 1998 Schedule 19]
- Special schools should ensure that every pupil receives RE 'as far as is practicable'.

RE is locally determined, not nationally, but requirements vary for different types of schools.

- A Locally Authority (LA) Agreed Syllabus is a statutory syllabus for RE recommended by an Agreed Syllabus Conference for adoption by a LA.
- The LA Agreed Syllabus must reflect the fact that the religious traditions in Great Britain are in the main Christian, whilst taking account of the teaching and practices of the other principal religions represented in Great Britain. [Section 375 Education Act 1996]. The exploration of non-religious world views should also be included.
- All LAs are required to establish a Standing Advisory Council on RE (SACRE). This Council has the duty of advising the LA on all aspects of RE.
- Local Authority Maintained/ Community/Voluntary Controlled schools without a religious character must follow the LA Agreed Syllabus.

- Foundation Schools and Voluntary Controlled schools with a religious character must follow the LA Agreed Syllabus.
- In Academies and Free schools, RE must be provided as part of a broad and balanced curriculum and in line with the requirements for an Agreed Syllabus. The requirements for the type of RE that an academy provides, will be set out in their funding agreement. For schools without a faith designation, this will usually mirror the requirements for local authority-maintained schools without a religious character.
- Academies may use the LA Agreed Syllabus, or a different Agreed Syllabus (with the permission of the SACRE concerned) or devise their own curriculum. OFSTED expects Academies to provide an RE curriculum ‘of similar ambition’ to the subject orders of the National Curriculum. This Staffordshire Agreed Syllabus has been written to support academies in our local area to meet the requirements of their funding agreement and is warmly commended to them. Academies which were formerly Voluntary Aided schools should follow the guidance for Voluntary Aided schools.
- Voluntary Aided schools with a religious character must provide RE in accordance with the trust deed or religious designation of the school unless parents request the locally agreed syllabus. Church of England schools (including church academies and church free schools) must provide a wide range of opportunities for learners to understand and to make links between the beliefs, practices and value systems of the range of faiths and world views studied. This can be achieved by using the LA Agreed Syllabus.

Please note:

The above information also applies to the teaching of RE in schools with Sixth Forms.

The effectiveness of denominational education in schools with a religious character such as Roman Catholic, Church of England and Methodist schools, is evaluated during the Statutory Section 48 Inspection.

Despite education policy changes, the legal requirement for RE for **all** registered pupils remains unchanged.

RE is an entitlement for all pupils on the roll of every school, unless they have been withdrawn by their parents from RE.

In Staffordshire, schools that are required to follow the LA Agreed Syllabus are deemed to be meeting their statutory duties when:

- Religious Education (RE) is planned and taught in such a way as to ensure pupils’ entitlement to the learning experiences set out in the programme of learning for each key stage.
- The age-related expectations are used to plan for learning, assessment, and progression.
- Sufficient evidence of pupils’ achievement is recorded to allow for an overall ‘best fit’ standard of achievement to be assigned to each pupil at the end of each year.
- On transfer from key stage to key stage or school to school, teachers should provide the following information:

A long-term plan identifying how the programme of study has been delivered during the most recent key stage and a best fit standard of achievement for each pupil.

- Reasonable time is made available for the study of RE. The guidelines can be found below:

(Although not part of the legal requirement, the Standing Advisory Council on Religious Education (SACRE) strongly recommends that the guidelines outlined here are followed)

Year Group	Recommended Time Allocation
Reception/Key stage 1	36 hours per year
Key stage 2	45 hours per year
Key stage 3	45 hours per year
Key stage 4	45 hours per year
Key stage 5/Post 16	Allocation of time for RE for all should be clearly identifiable. Sufficient time to ensure the legal entitlement is met ensuring at least four of the dimensions in the programme of study are studied.



EXPLORE



ENGAGE



REFLECT



Ensuring your setting is compliant.

Religious Education (RE) must be provided as part of the basic curriculum for all registered pupils attending a maintained school. Parents have the right to withdraw their children from all or part of RE and are not obliged to state their reasons for withdrawal.

The 1998 School Standards and Framework Act (the 1998 Act) defined new categories of maintained schools. The rules about the provision of RE differ in some categories, as follows:

- Community/Maintained Schools are controlled by the local authority (LA). RE must be taught according to the requirements of the Agreed Syllabus of the LA.
- In Foundation Schools, RE is taught according to the requirements of the LA Agreed Syllabus, unless the schools are of a religious character, in which case their RE is characterised by their Trust Deed.
- Voluntary Aided (VA) schools are those schools originally founded by voluntary bodies but aided from public funds. RE should be taught according to their Trust Deed.
- Voluntary Controlled (VC) schools were originally founded by voluntary bodies but are now controlled and entirely funded and maintained/controlled by the LA. RE must be taught according to the requirements of the LA Agreed Syllabus, but parents may request that RE should be provided in accordance with the Trust Deed.
- Special Schools should provide RE for all their pupils as far as practicable, according to the status of the school.
- Schools with Sixth Forms must provide RE for all pupils in the sixth form in accordance with the LA Agreed Syllabus.
- Academies are independent schools. Pupils' entitlement to RE must be provided as part of a broad and balanced curriculum in accordance with the requirements for an Agreed Syllabus
- Free Schools are independent schools; however, as a condition of their grant, they must make provision for pupils' entitlement to RE in accordance with the requirements for Agreed Syllabuses.
- Sixth Form Colleges and Further Education Colleges must provide RE for all students who wish to receive it.

Staffordshire SACRE recognises the independence of Academies and Free Schools.

However, it commends this Agreed Syllabus (AS) to them as a constructive and collaborative way to meet their legal requirements in RE.

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 Staffordshire NATRE group
 Doxey Primary School

Agreed Syllabus Conference & SACRE Members

Committee A: Christian & other religious denominations	Committee B: Church of England	Committee C: Teacher Associations	Committee D: Local Authority
Sam Phillips Maddy Bell Mohamed Sedky Mohamed Parekh Gabi Oldfield Tajinder Singh Lydia Bartlett The Ven Dr Laow Ian Horsewell Julie Thompson Amy Bayliss-Fox G Devadason C Tomlinson	Michael Metcalf Vickie Longson Vicky Priestley Lauren Nicholson-Ward Zoe Cahalan	Sam Kirwan Judy Wyman Shaun Miles Linda Goodwin Harold Gurden	Clr Philp Atkins OBE Clr Paul Northcott Clr Paul Snape Clr Mike Wilcox Clr Kath Perry MBE



Additional Information to Support the Staffordshire Agreed Syllabus

- Appendix 1: Information on religious traditions.
- Appendix 2: RE and British Values
- Appendix 3: RE and Ofsted
- Appendix 4: Planning examples
- Appendix 5: Assessment examples



Appendix I: Information on religious traditions/focus faiths

Within the whole spectrum of religious traditions across the world, two broad families or groups are widely recognised: the Abrahamic family and the Dharmik family.

The “Abrahamic” group comprises religious traditions whose origins can be traced back to the figure of Abraham, that is, Judaism, Islam and Christianity.

The “Dharmik” group denotes religious traditions whose origins can be traced back to the Indian sub-continent (*). This group includes not only followers of Hindu, Sikh and Jain traditions, which are still actively present in the sub-continent, but also followers of the Buddha, who are now mainly found elsewhere (**).

While the guidelines in this Agreed Syllabus recommend that Islam should be chosen as a focus faith alongside Christianity at every key stage, it is also important that pupils gain an awareness of the Dharmik family during their formal education, both as a broad family and also through the study of faith-specific examples.

However, the Agreed Syllabus must reflect the fact that the religious traditions in Great Britain are in the main **Christian**, whilst taking account of the teaching and practices of the other principal religions represented in Great Britain. [Section 375 Education Act 1996]

Other principal faiths found in the United Kingdom are Judaism (Abrahamic), Sikhism (Sikhi), Hindu Dharma, and Buddhism (Dharmik). In choosing their focus faiths, schools should take account of the religious profile of the school and the local community as well as national and international factors, seeking to create a balance and an awareness of religious traditions and beliefs.

Schools may also draw on examples from other major faiths where examples of belief and practice better illustrate the dimension being explored.

Pupils should also develop awareness of secular world views as appropriate, for example Humanism and atheism. Schools may, if they choose, draw examples from other faith perspectives to raise awareness of the diversity of religion, for example Baha’i faith, Jainism, Rastafari, Spiritualism and Zoroastrianism (Parsis).

A Religious Education syllabus which confined itself to material derived only from the Abrahamic faiths would be seriously defective.

(*) The convenient umbrella word “Dharmik” derives from the Sanskrit word “Dharma”, meaning the moral law or principle underlying the universe, as perceived within the various dharmik traditions, together with the teachings and duties or obligations deriving from that law.

(**) The use of westernised words such as Hinduism and Sikhism has been deliberately avoided in this paragraph. There is a growing debate and sensitivity around the labels imposed on dharmik

traditions by western academics, of which “Hinduism” and “Sikhism” are particular examples.

RE teachers and senior staff will need to take note of this evolving debate and be ready to respond to fresh guidance about acceptable vocabularies and ways of presentation.



Appendix 2: Religious Education (RE) and British Values

The Government first set out its definition of British values in 2011 as part of its Prevent Strategy, (the Prevent duty became law in 2015) which was introduced as part of a series of initiatives designed to combat violent extremism.

Ofsted has been charged with the responsibility of scrutinising the place of British values in schools. They may make a judgement about the effectiveness of schools in promoting these values as part of the inspection process.

British values include the following strands:

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

Effective teaching and learning in RE will provide a range of opportunities for pupils to engage with and think about British values. RE addresses universal human values and considers the place of moral and ethical concerns within religions and world views, which underline the importance of human dignity, fairness, trust, respect, justice and freedom. Giving pupils regular opportunities to learn about different cultures and beliefs will reinforce messages of respect and tolerance in British values.

RE promotes the different strands of the British values agenda.

It is important to add that RE is only one of many subjects within the school curriculum that will contribute to the promotion of British values. Every school has an overarching responsibility to ensure that each of the statutory values are understood and upheld by the pupils in their care and this requirement will be addressed through a variety of strategies and subject policies.

Democracy

In the study of RE, it is important that a range of views, perspectives and attitudes can be heard and that all pupils have the opportunity to contribute to debates and discussions.

Teachers who ensure that this objective is fulfilled will be modelling democratic behaviour and, in so doing, reinforcing this British value.

The rule of law

RE will involve pupils in learning about and understanding the principles behind a range of codes for human living, which are associated with different faith and belief positions. Pupils will be able to differentiate between state and religious laws and grasp the importance of fairness, justice, equality and order.

Individual liberty

Through their study of a range of religions and non-religious world views, pupils will examine important questions relating to human identity as this is shaped by both socio-cultural settings and personal decisions. The value of individual liberty will be highlighted by considering issues such as human freedom, autonomy and desire, along with the place of both faith and reason.

Mutual respect

A vital outcome of pupils' study of RE should be a sense of respect for those who hold a wide range of faith and belief positions. This stance will not preclude the possibility of disagreement. However, pupils will be encouraged to disagree with dignity and respect the right of individuals and groups to hold different perspectives to their own.

Tolerance of those with different faiths and beliefs

The expression of intolerant attitudes has no place in the RE classroom, although attitudes and behaviours that cause harm to others will be considered and discussed. Teachers should aspire to go beyond promoting tolerance of different religions and world views by underlining the need to celebrate diversity and encouraging attitudes of respect and trust to develop.



EXPLORE



ENGAGE



REFLECT

Appendix 3: The Inspection of Religious Education (RE)

All state-funded primary and secondary schools will be subject to graded and ungraded inspections, which will be carried out by Ofsted inspectors.

Ofsted will also inspect schools of religious character. They may inspect Religious Education.

Schools with a religious character will be subject to an additional inspection process.

In schools within this category, denominational education and collective worship are inspected by a body appointed by the maintained school's governing board under section 48 of the Education Act 2005 or as provided in the academy's funding agreement. The inspection framework or body responsible for different kinds of schools with religious character are as follows:

- Statutory Inspection of Anglican and Methodist schools (SIAMS) for Church of England and Methodist schools.
- Diocesan or Archdiocesan inspections for Catholic schools.
- The Association of Muslim Schools (AMS) for Islamic schools.
- Pikuach – the education arm of the Board of Deputies of British Jews – for Jewish schools.
- The Hindu Education Authority for Hindu schools.
- The Network of Sikh Organisations for Sikh schools.

Further information about the inspection arrangements for schools with a religious character is provided within the briefing paper, Faith Schools in England: FAQs, published by the House of Commons Library in June 2018 and December 2019.

The Ofsted Inspection Framework

Ofsted published a new Education Inspection Framework (EIF) and associated School Inspection Handbooks in 2019.

These documents and the 2022 updates signalled a significant shift in the approach in the inspection of schools. This now involves a greater focus on the wider curriculum subjects, including Religious Education. (RE)

Based on data collected by several national RE bodies the impact of the new inspection framework is already being experienced by schools, with the inspectors taking an increasing interest in what Ofsted are calling 'the quality of education' in Religious Education.

This involves assessment of the leadership, curriculum, planning, teaching, learning, assessment and resourcing of Religious Education.

In addition to inspecting the individual curriculum subjects, Ofsted will also consider the extent to which each school promotes the spiritual, moral, social and cultural (SMSC) development of its pupils.

Under the 2022 Education Inspection Framework, key judgements will be made in a graded

inspection about four aspects of the work of each school:

- Quality of education
- Behaviour and attitudes
- Personal development
- Leadership and management

Implementation of the new Ofsted EIF will involve three interlinked elements:

Top-level view: Inspectors and leaders start with a top-level view of the school’s curriculum, exploring what is on offer, to whom and when, leaders’ understanding of curriculum intent and sequencing, and why these choices were made.

Deep dive: A ‘deep dive’, which involves gathering evidence on the curriculum intent, implementation and impact over a sample of subjects, topics or aspects. This is done in collaboration with leaders, teachers and pupils. The intent of the deep dive is to seek to interrogate and establish a coherent evidence base on quality of education. A ‘deep dive’ will involve conversations with senior leaders and subject leaders, lesson visits, scrutiny of pupils’ work, discussion with teachers and listening to pupils.

Bringing it together: Inspectors will bring the evidence together to widen coverage and to test whether any issues identified during the deep dives are systemic. This will usually lead to school leaders bringing forward further evidence and inspectors gathering additional evidence. The ‘Quality of education’ judgement is at the heart of the inspection process and will be based upon the examination of and judgement about the curriculum, teaching, assessment and standards.

This will involve close attention being given to the so-called ‘three *Is*’:

Intent, Implementation and Impact.

In turn, these three aspects of the education concern

- what is conceived (the vision),
- what is taught (the provision) and
- what is experienced (the outcome)

In preparation for a school inspection, leaders, RE leaders/subject leads, along with class teachers who are delivering the subject, will need to think carefully about each of these elements.

Intent: This will focus on the vision for RE; the clarity of understanding of the subject’s role, purpose and value; how these objectives are expressed within the school’s RE policy; the planning of the subject to demonstrate coherence, progression, balance and structure, based on the syllabus for Religious Education that has been adopted in each school; and the extent to which the RE curriculum reflects the school’s local cultural, religious and wider belief context.

Implementation: This will involve the inspectors making judgements about the subject knowledge of teachers responsible for teaching the subject; the availability and quality of training and other professional development opportunities in Religious Education; the ability of teachers to develop the understanding amongst pupils of key concepts and their engagement in discussion and reflection; the extent to which pupils’ work is checked and any misunderstandings are addressed; and the capacity of pupils to embed religious concepts in their long term memories so that they can be both spoken about and applied in a fluent and constructive way.

Impact: This part of the inspection process will involve inspectors in following through the vision, plans and teaching of the subject by making judgements about: the depth of knowledge and understanding of pupils in RE; the progress that pupils are making in the subject; and the ability of pupils to show that they know more, remember more and can do more as a result of the teaching they have received.

The ‘deep dive’ method may be used to focus on this element of the inspection process. The following includes a number of questions that RE leaders may find helpful as they prepare for the inspection of the subject in the context of each of these ‘three Is’

INTENT

- What is the school’s vision for Religious Education?
- What value is attached to the subject?
- Which religious traditions are to be explored?
- Is the subject adequately resourced?
- Are visits and visitors included within the curriculum plan for Religious Education?
- Has the curriculum been planned to promote progression?
- Has the learning been appropriately differentiated so that all pupils, including those with SEND, can fulfil their potential and demonstrate progress?
- Is there an expectation that children will develop their knowledge, understanding, skills, awareness, values and vocabulary in Religious Education as they study it?
- Has attention been given to the embedding of ideas, concepts and principles relating to Religious Education within the long-term memory of pupils?
- Has assessment been carefully planned?

IMPLEMENTATION

- Are coherent plans available for those responsible for teaching the subject?
- Have clear learning intentions perhaps in the form of key questions, been set out for the units and lessons in the plans for Religious Education?
- Do the teachers have an expert knowledge of Religious Education?
- Do the lessons incorporate a variety of teaching and learning strategies?
- Is the teaching of Religious Education creative, enthusiastic and inspiring?
- Are resources, such as religious artefacts, music and art, used in the lessons?
- Is assessment embedded within lesson delivery?
- Do pupils learn from, as well as about religion, belief and world views?
- Are pupils motivated, positive and committed to the subject?

- Are the lessons and lesson activities coherent and logically ordered?
- Is the teaching of Religious Education open, objective and balanced?
- Does Religious Education promote respect for all religions and beliefs including world views?

IMPACT

- Are most pupils achieving, or exceeding, their age-appropriate expectation for RE as referenced in the assessment section in this AS?
- Are pupils who are facing barriers to learning, including pupils with SEND, able to access learning and succeed in RE?
- Is there clear evidence that pupils are progressing as they move through the year groups in their knowledge and understanding of, and their reflection on, religious, ethical, philosophical, spiritual matters and world views?
- Have pupils developed mastery of certain central concepts and ideas in Religious Education as an outcome of their study of the subject?
- Are pupils able to articulate a clear sense of the value and purpose of Religious Education?
- As an outcome of their learning in RE, are pupils able to make sense of their own and others' religious and non-religious beliefs?
- Are pupils being effectively prepared to play a constructive role within a religiously and culturally diverse society?

How the Staffordshire Agreed Syllabus supports Ofsted inspections- the Expectations, Progression and Achievement in Religious Education

The Ofsted Education Inspection Framework (EIF) places greater emphasis than ever on the role of subjects in setting high standards of learning. The Staffordshire Agreed Syllabus is carefully designed to support teachers in the following inspection priorities for

- Intent
- Implementation and
- Impact.

Inspectors look for an RE curriculum which has similar ambitions to the National Curriculum subject orders. This syllabus offers such a curriculum, and requires schools to provide time, staff leadership and investment in training to ensure that pupil entitlements to quality RE are met.

Intent-setting the intentions (the vision) for RE

We support schools to clearly establish their own intentions for learning with reference to our vision, aims and themes supported by key dimensions. We also advise on which religions are to be studied in each key stage.

Implementation

This syllabus supports the implementation of a high quality and ambitious RE curriculum. It is intended to be intellectually challenging and personally enriching for all learners. The specific curriculum themes of **Explore, Engage and Reflect** support the implementation of this syllabus.

These three curriculum themes are supported by six broad dimensions woven into Programmes of Study:

1. *Beliefs, teachings and sources*
2. *Practices and ways of life*
3. *Expressing meaning*
4. *Identity, diversity and belonging*
5. *Meaning, purpose and truth*
6. *Values and commitments*

The Programmes of Study are woven into every unit of work to enable lesson by lesson and unit by unit progress towards the age-related outcomes for pupils in each year group including the end of key stage 3 and 4 and post 16 outcomes (including GCSE expectations).

The impact of the curriculum on pupils

We have specified the main progression points in the assessment section of this syllabus. These assessment outcomes are woven into every unit of work. The age-related expectations can be used to provide an overview of the reasonable expectations of achievement across the three themes for each year group.

For each statement a pupil can be assessed as:-

- working at greater depth/higher standard within the expected standard (GDS)
- working at the expected standard (EXS)
- or working towards the expected standard (WTS):



Appendix 4: Example Planning to support the Agreed Syllabus



Autumn Term RE Plans KS1-2

Guidance for schools

The Staffordshire Agreed Syllabus does not significantly prescribe specific content to be taught, acknowledging that this is a matter for schools to decide for themselves, however Staffordshire SACRE also understands that planning for good learning and progression in RE takes time. In many primary schools the lead teacher of RE is not an RE specialist and this creates many challenges. To enable schools to deliver challenging and stimulating RE which supports enquiry and engages pupils in the study of religion and world views, the medium-term plans that follow offer ideas and examples. These example plans include ideas on knowledge building eg how to teach Substantive Knowledge- the content of the subject and Disciplinary Knowledge- types of questions the subject asks and the possible responses.

The planning examples include the three themes of **Explore, Engage Reflect** and also support ideas based on

Theology..... incorporating beliefs, teachings, sources of authority, and questions of meaning, purpose and truth.
Philosophy..... incorporating religious and spiritual forms of expression; questions about identity and diversity.
Human and Social sciences... incorporating religious practices and ways of living; questions about values and commitments.

These plans are non-statutory, and schools could choose to follow one or all, or follow their own plans. Schools are free to use or adapt any of the suggested plans. They provide a starting point for more detailed lesson planning. The example plans show progression through the age-related expectations and leave schools free to decide which aspect of the teaching and learning activities is most appropriate to assess. The curriculum opportunities in the programmes of study focus on religious experience and the exploration of ways of living and world views. To support good learning and skill development the following suggestions will help you to maximise the impact from both the plans provided or from your own individual ideas.

Pupils should, as appropriate:

- encounter people from different religious, philosophical and community groups who can express a range of convictions on religious and moral issues
- visit places of religious significance
- use technology to enhance understanding
- discuss, question and evaluate important issues in religion and philosophy including ultimate questions and ethical issues
- reflect upon and carefully evaluate their own and others' beliefs and values using reasoned and balanced arguments
- use a range of forms of expression to communicate their arguments
- explore the connection between RE and other curriculum areas

Long Term Plan KS1-2

	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
R	<p>Identify and ask questions about customs associated with focus religious communities. 1.4b</p> <p>Special Places and Festivals/Belonging</p>	<p>Explore stories about the lives and teachings of key religious figures and inspirational figures. 1.1b</p> <p>The birth of Jesus</p>	<p>Identify symbolic actions, gestures and rituals and talk about how they are used as part of worship and ceremonies 1.3b</p> <p>Relationships, promises and church wedding celebrations</p>	<p>Find out about ways in which sacred texts are regarded, read and handled by believers. 1.1c</p> <p>Easter celebrations</p>	<p>Ask and respond imaginatively to questions about things that are interesting or puzzling in the world. 1.5a</p> <p>Caring for creation</p>	<p>Hear and respond to stories about belonging to a family or group including religious communities. 1.4a</p> <p>Helping others</p>
Year 1	<p>Listen to examples of care and concern shown by communities including religious communities and explore the reasons for these actions. 1.6b</p> <p>Caring</p>	<p>Find out about ceremonies in which special moments in the life cycle are marked. 1.4c</p> <p>Belonging</p>	<p>Explore the preparations for and find out about the celebration of festivals. 1.2b</p> <p>Celebrations</p>	<p>Listen to and ask questions about stories of individuals, special people and those who have a relationship with God. 1.5b</p> <p>Families</p>	<p>Engage with stories and extracts from religious literature and talk about their meanings. 1.1a</p> <p>Answers</p>	<p>Find out about how and when people worship and ask questions about why this is important to believers. 1.2a</p> <p>Worship</p>

Autumn Term RE Plans KS1-2

Year 2	<p>Explore stories from religious and cultural traditions and find out about attitudes to the natural world 1.6c</p> <p>Caring for the natural world</p>	<p>Engage with religious beliefs and ideas expressed through story, symbol and other visual forms of expression 1.3c</p> <p>Valuing new life</p>	<p>Identify symbolic actions, gestures and rituals and talk about how they are used as part of worship and ceremonies 1.3b</p> <p>Worship and ceremonies</p>	<p>Identify the importance for some people of belonging to a religion or a community group and recognise the difference this makes to their lives 1.2c</p> <p>Belonging to a group</p>	<p>Explore a range of stories and extracts from sacred writings and talk about meaning they have for believers 1.5c</p> <p>Storytelling through sacred writings</p>	<p>Listen and respond to stories highlighting the morals and values of all 1.6a</p> <p>Showing kindness and goodness</p>
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	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Year 3	<p>Explore rules for living for all, but especially those found in sacred writings and teachings and ask questions about their impact on the lives of believers 2.6a</p> <p>Exploring living by rules</p>	<p>Compare and contrast the practice of religion in the home in different religious communities 2.2a</p> <p>Religion in the home</p>	<p>Compare and contrast the use of symbols, actions and gestures used in worship by different communities 2.3c</p> <p>Symbols of worship</p>	<p>Investigate some features of key religious festivals and celebrations and identify similarities and differences 2.2c</p> <p>Sharing special food</p>	<p>Explore the meaning of a wide range of stories about the beginnings of the world and reflect upon their importance for believers 2.1d</p> <p>The beginning of the World</p>	<p>Explore the life of key religious figures and make links with teachings and practices of special significance to followers 2.1c</p> <p>Religious Leaders</p>
Year 4	<p>Explore religious/cultural stories and teachings about the environment and identify and reflect their impact on behaviour 2.6d</p> <p>Environment: Harvest</p>	<p>Investigate the importance of ceremonies in which special moments in the life cycle are marked 2.4d</p> <p>Landmarks in life</p>	<p>Engage with a variety of people about their beliefs and values and ask questions about the way commitment affects their lives 2.6c</p> <p>Commitment: Lent</p>	<p>Research some key events in the development of a religious tradition and explain the impact on believers today 2.4c</p> <p>Study of a chosen religion</p>	<p>Identify some of the ways in which religions name and describe attributes of God and make links with belief and practice 2.3d</p> <p>Thinking about God</p>	<p>Identify the main features and patterns of an act of worship and talk about the importance of worship for believers 2.2b</p> <p>Features and patterns of worship</p>

Autumn Term RE Plans KS1-2

<p>Year 5</p>	<p>Explore a variety of forms of literature found in sacred books and investigate a range of religious teachings 2.1b</p> <p>Sacred writings: Hindu Dharma</p>	<p>Explore the symbolic use of a wide range of objects, sounds, visual images, actions and gestures and make suggestions as to the intended meaning they might have for believers and non-believers 2.3a</p> <p>Peace</p>	<p>Explore the diversity of a range of religious traditions and identify and reflect on similarities and differences 2.4a</p> <p>Religious diversity: happiness</p>	<p>Investigate and reflect upon a range of religious responses to suffering, hardship and death 2.5b</p> <p>Easter: suffering and hardship</p>	<p>Explore the origins of sacred writings and consider their importance for believers today 2.1a</p> <p>Wise words</p>	<p>Investigate the life of a person who has been inspired by their faith and make links between belief and action 2.2d</p> <p>Values and beliefs</p>
<p>Year 6</p>	<p>Investigate ceremonies associated with joining or belonging to a faith or community and talk about the meaning of commitment 2.6b</p> <p>Commitment</p>	<p>Explore the meaning of stories drawn from religious sources and reflect upon the significance of key words, phrases or expressions 2.3b</p> <p>Words of wisdom</p>	<p>Find out about the activities of a local religious community and make links with key religious teachings 2.4b</p> <p>Taking part</p>	<p>Make links between beliefs and action and reflect how this might have local, national and international impact 2.5d</p> <p>Belief in action</p>	<p>Raise questions about issues which cause people to wonder and investigate some answers to be found in religious writings and teachings 2.5a</p> <p>The importance of hope</p>	<p>Investigate stories about God's relationship with people and suggest how, for some people, this helps them to make sense of life 2.5c</p> <p>Justice: rich and poor</p>



Blank plan

Religious Education	Title:	Year: Term: Hours:
Programme of Learning Focus		
To support the learners this unit will provide opportunities to:		
Broad Learning Objective	Assessment criteria and differentiation	Learning Activities
<p>EXPLORE (religious and world views content-what beliefs, teachings, practices will you focus on)</p>	<p>What will pupils do and be able to do to confirm their learning? What knowledge will be gained? What new vocabulary will be learnt? How will all pupils be stretched?</p> <p>Assessment opportunities (what will be assessed and when)</p>	<p>Prior knowledge activity What activities are planned to promote further learning?</p>
<p>ENGAGE (What does the religious content mean to a believer, what important questions will be asked)</p>		
<p>REFLECT (What has been learnt from this topic and what might the wider impact for society be)</p>		

Year 1- example plans

Religious Education	Title: 1.6b Caring	Year:1 Term: Aut1 Hours:5
Programme of Learning Focus		
This unit will provide opportunities to: <i>Reflect on</i> examples of care and concern shown by believers, non-believers and religious communities and explore reasons for these actions		
Broad Learning Objective	Assessment criteria and differentiation	Learning Activities
<p>EXPLORE Learners should be able to identify ways in which faith communities respond to need and link this with their beliefs</p>	<p><i>WTS: All learners should be able to say how faith communities care for others</i> <i>EXS: Most learners should be able to suggest how and why members of faith communities care for others recalling the outline of faith stories which focus on caring for others</i> <i>GDS: Some learners should be able to explain how a believer might try to put the teachings into practice in their own lives</i></p> <p>Assessment opportunities (what will be assessed and when)</p>	<p>How do people show they care? For example: Explore the idea of belonging and caring (family, school, church, pets, dolls, and people in news). Draw people who care for us e.g. doctors, teachers etc. Are there special things and people that we care for? Who cares for us? Encourage pupils to share experiences of their own families. Collect and make pictures for a display about people who care for others</p>
<p>ENGAGE Learners should be able to identify the teachings of faith communities about caring for others and suggest how this might impact on behaviour</p>		<p>How do faith communities show they care? Introduce a different faith e.g. Sikhism.(Sikhi) Time could be spent on an introduction and an exploration of the 5Ks of Sikhism (Sikhi). There are many video clips online about Guru Nanak and Sikhism (Sikhi).. This work would make excellent display work. Talk about the Langar (free kitchen in the Gurdwara). Why does a Gurdwara need a kitchen? How do Sikhs show they care through a Gurdwara? What would the world/town be like if everywhere had a langar? Invite a visitor from a faith community to talk about how the faith community cares for others.</p>
<p>REFLECT Learners should be able to identify who cares for them and who they care for and explain how and why people show they care in different ways</p>		<p>Why do believers care for others? Roleplay the distribution of prashad in the gurdwara (using sweets or toffees). Explain that people of faith receive rather than take food. Which is better?</p> <p>Who do you care for? Act out a situation which the children are familiar with (new child at school, being lost, losing something precious, sharing, saying sorry, being fair, etc) How did pupils show acts of care? Introduce pictures of people who are sad. Children discuss why they are sad, and record how they would change things. Discuss feelings of those who have been helped. Engage in practical task, e.g. writing a card to someone who is sick, act out situations where practical help can be given to people in need.</p>

Autumn Term RE Plans KS1-2

Religious Education	Title: I.4c Belonging	Year: 1 Term: Au2 Hours:5
Programme of Learning Focus		
To support the learners this unit will provide opportunities to: <i>Find out about ceremonies in which special moments in the life cycle are marked</i>		
Broad Learning Objective	Assessment criteria and differentiation	Learning Activities
<p>EXPLORE Learners should be able to identify and describe ceremonies which are special to faith communities and suggest why they are important to believers</p>	<p><i>WTS: All learners should be able to identify special moments in life that are celebrated by faith communities</i> <i>EXS: Most learners should be able to describe what happens at such a celebration</i> <i>GDS: Some learners should be able to suggest reasons why it might be important to believers to celebrate in this way and how members of the faith community show what they believe through their celebrations</i></p> <p>Assessment opportunities (what will be assessed and when)</p>	<p>Why do people celebrate special moments in life? Explore the sort of groups that people belong to. For example: Show pupils different uniforms, such as Beavers Rainbows, a school uniform, a swimsuit and badges, a football scarf and programme, a family photograph from a photo album. Talk about how you join, or come to belong to one of these groups, what it means to belong, what promises people make and what these people share. Create a display with the uniforms and pictures. Alongside each add a caption, for example, 'Being a Beaver means...', and 'Belonging to a family means....' Read stories about what it means to belong.</p> <p>How do faith communities celebrate special moments in life? Find out about religious welcoming ceremonies. For example: Show items associated with welcoming a baby in Christianity concentrating on infant baptism, such as a baptismal candle, a certificate of baptism, water, appropriate pictures. Invite a practising Christian with a recently baptised baby to visit and talk about the experience, or celebrate a mock baptism in the classroom/local church using local clergy. Create a display alongside other 'Belonging' images. Look at a welcoming ceremony from a different tradition using important items in the same way. Find out what promises are made.</p> <p>What do these ceremonies mean to believers? Select aspects of the ceremonies from two different religions and find out what they mean to members of the faith community. For example: Water in baptism - list all the things we use water for, and talk about the reasons why it is a good symbol in baptism. The candle in baptism - talk about the reasons why we need light, and why it is a good symbol in baptism. Islam - the shaving of the hair and the giving of money to charity. Why are these things important to believers? Add a caption to the display - 'Being a Christian means.....' What does belonging mean to the families?</p> <p>What does it mean to you to celebrate special moments? For example: Talk about a ceremony or celebration they have attended. Talk about how it felt to be there. Brainstorm words to describe those feelings. Create a collage with images from magazines which illustrate these feelings. Plan a class celebration – how about a 'Fri-Yay' celebration? Talk about the celebrations that the pupils would like to join in with and why. Make a list of the reasons to add to the display.</p>
<p>ENGAGE Learners should be able to link faith stories with beliefs, ceremonies and actions</p>		
<p>REFLECT Learners should be able to identify special ceremonies from their own experience and explore their own related feelings as well as those of others.</p>		

Year 2

Religious Education	Title: 1.6c Caring for the natural world	Year:2 Term:AUI Hours: 5
Programme of Learning Focus		
This unit will provide opportunities to: <i>Explore</i> stories from religious traditions and <i>find out about</i> attitudes to the natural world		
Broad Learning Objective	Assessment criteria and differentiation	Learning Activities
<p>EXPLORE Learners should be able to link faith stories about the natural world with beliefs, attitudes and action</p>	<p><i>WTS: All learners should be able to identify some important ideas from faith stories about the natural world</i> <i>EXS: Most learners should be able to make suggestions as to what the stories mean about the way believers should treat the natural world</i> <i>GDS: Some learners should be able to suggest how believers might put these ideas into practice in their own lives</i></p> <p>Assessment opportunities (what will be assessed and when)</p>	<p>How do people show they care about the world? Talk about what is found in a garden and who cares for it. Give pupils opportunity to focus and reflect through natural objects – flowers, leaves, stones, shells etc. Ask pupils to choose one and think about where it came from, how it’s made and who looks after it. Look at pictures of different gardens and talk about the similarities and differences, e.g. formal gardens, wildlife gardens, vegetable gardens. Discuss whether a garden needs tending, or whether it grows flowers and foods on its own. Visit and explore a park. Talk to the park keeper or a gardener about the work involved in creating and maintaining a garden. Draw pictures or create a collage of a garden with the plant and animal life which might be found there. Resources: Pictures from magazines of gardens, plants and animals to create a collage, Selection of natural objects. A visit to a local park or garden, a gardener/ park keeper willing to talk about looking after the earth.</p> <p>What do faith communities believe about the world? Find out about stories and teachings from religious traditions regarding the care of the land. For example: Read the Christian creation story and what is said about caring for the land. e.g. Genesis 1, 2¹⁵⁻²⁵, 3¹⁷⁻²⁴. Christianity teaches that Adam and Eve were given the earth by God for them to look after it and care for it. Discuss the story/s and confirm understanding – what happened? what pupils liked most/least?, what didn’t they understand? Pupils could describe and write about what it was like before creation, they could also represent the creation story in a variety of ways – through drama, art or using ICT</p> <p>Why do believers show they care about the world? Explore reasons why religious people feel they must care for the land. For example: Using the story from Genesis as the teaching to follow, devise situations in which these teachings might apply and role play, e.g. What might a Christian do if they were given a piece of land which was overgrown and full of rubbish? What would a Christian do if someone wasn’t caring for an animal? Resources: Stimulus situations to encourage role play.</p> <p>How can you show you care about the world Share ideas about who has responsibility for the land. For example: Find out what groups of people actively care for the land, such as environmental groups. Think about ways in which the land at school could be cared for. Talk about whether pupils could take a role in caring for the land at home and at school. Plan and carry out a small project, such as a litter pick, or planting a tree in the school grounds. Resources: Illustrations of the work of green organisations..</p>
<p>ENGAGE Learners should be able to identify important teachings from faith stories and demonstrate how these might impact on the lives of believers</p>		
<p>REFLECT Learners should be able to identify personal responses to the natural world showing how ideas about right and wrong can influence behaviour</p>		

Autumn Term RE Plans KS1-2

Religious Education	Title: I.3c valuing new life – Birth of Jesus	Year: 2 Term: Aut 2 Hours: 5
Programme of Learning Focus		
This unit will provide opportunities to: <i>Engage with religious beliefs and ideas expressed through story, symbol and other visual forms of expression</i>		
Broad Learning Objective	Assessment criteria and differentiation	Learning Activities
<p>EXPLORE Learners should be able to identify stories symbols, and other visual forms of expression of significance to faith communities and describe how they are used.</p>	<p><i>WTS: All learners should be able to link stories, symbols and visual forms of expression to particular faith communities</i> <i>EXS: Most learners should be able to identify important beliefs reflected in the stories, symbols and visual forms of expressions belonging to a faith community or communities</i> <i>GDS: Some learners should be able to make clear links between stories, symbols and other forms of visual expression and beliefs</i></p> <p>Assessment opportunities (what will be assessed and when)</p>	<p>How do people show what is important to them? Talk about babies and how special they are to their parents / carers .Look carefully at some 'new baby' cards and talk about the messages they give. Invite a parent with a young baby to talk about how they care for him / her. Make a class card for a baby, each child writing a message with their hopes for the baby.Read the story of the birth of Jesus. Explain that this story is important to Christians because they believe that Jesus was a special baby because he was God's Son. Questions and discussion: In the story, who thought that Jesus was a special baby? (You may like to talk about how Mary and Joseph knew he was special - the angel's visits.) Talk about how Mary and Joseph showed that Jesus was special to them. Start a class frieze to show who thought Jesus was a special baby. Resources: Bible, New baby cards. Christmas cards with pictures of baby Jesus. Materials for class frieze, individual pictures and for making card or present.</p> <p>What stories, symbols and visual forms of expression are important to members of faith communities? Read the story of the shepherds. Questions and discussion: In this part of the story, who thought that Jesus was a special baby? How did the shepherds know he was special? What did the angels say was special about this new baby? What did the shepherds do to show that they thought he was special? Continue with the frieze.</p> <p>Read the story of the Wise Men Talk about how the Wise Men knew that a special baby had been born. What did they do to show that they thought he was special? Add to the frieze.</p> <p>How can you show what is important to you? Look at some Christmas cards with pictures of baby Jesus. Talk about how the artists have shown that he is a special baby. Discuss the things that Christians do at Christmas to show they believe he is special e.g. celebrate, worship, send cards with a Christian message, give money and help to people who need it (such as the homeless). Listen to a CD of a carol about Jesus being special e.g. 'Come and join the celebration' or 'Hark! The herald angels sing'. Add some pictures of people today to the frieze. Invite the children to respond to the idea of Jesus as a special baby in a way of their own choice e.g. a picture, a poem, their own carol. Make pictures to show some of the people they are special to and who are special to them. Talk about how we can show people that we care about them. Make a card or present for someone we care about. Resources: Materials for class frieze, individual pictures and for making card or present. Christmas carols.</p>
<p>ENGAGE Learners should be able to link stories, symbols and other visual forms of expression to faith communities making clear links with important beliefs</p>		
<p>REFLECT Learners should be able to identify what they value and show how they might express this symbolically</p>		

Year 3

Religious Education	Title: 2.6a Exploring Living by Rules	Year: 3 Term: Aut I Hours:8
Programme of Learning Focus		
This unit will provide opportunities to: <i>Explore</i> rules for living found in sacred writings and teachings and <i>ask questions</i> about their impact on the lives of believers		
Broad Learning Objective	Assessment criteria and differentiation	Learning Activities
<p>EXPLORE</p> <p>Learners should be able to identify rules found in sacred writings and show how these influence the behaviour of believers</p>	<p><i>WTS: All learners should be able to make the link between the rules of a faith community and the actions of believers</i></p> <p><i>EXS: Most learners should be able to explain how believers would put the rules of their community into practice in a modern day setting. These learners will be able to explain the impact of keeping the rules on the life of a believer</i></p>	<p>What do we need rules for?</p> <p>This makes a good start to the new school year and provides an opportunity for pupils to think about a set of class rules. Take any starting point which is within the children’s experience to begin a discussion about rules e.g. class and/or school rules. How do we know what the rules are? Where do our rules come from? Are they always written? Who makes the rules? Do they help us to live together? Could we manage without them? Do people always obey the rules? What happens when they don’t? What would life be like without any rules? This can then be widened out to include other areas of life e.g. home, clubs and groups, the local community, the country. Talk about what people mean by a ‘moral code’. Ask children to create their own set of a rules based on a theme e.g. for the class, school, in the countryside, firework code etc.</p> <p>What rules can be found in sacred writings?</p> <p>Explore the main rules for living of the different faiths being studied e.g. Buddhism: The Eightfold Path; Christianity: The Ten Commandments, Islam: The Five Pillars; Sikhism: (Sikhi). The Five Ks. Divide the class into four and ask each group to look more closely at one set of rules. Groups should decide if the rules are good ones, how following them would make a difference to life in school/home, they should then take one rule, think about how it could be put into practice in the class/school/world and write a poem/design a poster/use ICT to illustrate their</p>
<p>ENGAGE</p> <p>Learners will show how these rules influence the behaviour of believers – individuals and communities</p>	<p><i>GDS: A few should be able to explain how rules help to strengthen believers and the faith community</i></p> <p>Assessment opportunities:</p>	

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<p>REFLECT</p> <p>Learners should be able to identify rules that are important to them and make the link between personal values, rules and behaviour</p>	<ul style="list-style-type: none"> • <i>Identify the rules for living in the faith being studied</i> • <i>Create a set of rules based on a theme</i> • <i>Discussion or prose: Why do people of faith follow religious rules</i> 	<p>ideas. Pupils could take turns reporting back.</p> <p>What impact do these rules have on the lives of believers?</p> <p>Pupils should consider why god is mentioned in the rules they have looked at. Why is he considered so important and what questions would they like to ask a person of faith about it? If God was to look at the world today what rules would he want to remind people of? Imagine God could send a text message what would he want to say? – create one text message for you, one for the school, one for the town and one for the world.</p> <p>What impact do rules have on your life? Random acts of Kindness (RAK)</p> <p>The golden rule sums up the rules expressed in all religions and is simply ‘always treat others as you would like them to treat you’. One way that pupils could reflect this rule is to do small acts of kindness for each other, the school, community and beyond. This could be anything from making a drink for someone, helping someone to tidy up, being kind to a younger pupil in school, volunteering for jobs. Acts can be big or small, anonymous or not as it is the sentiment behind the act that matters. Individually or in small groups create some RAK cards (to be left in the place where a RAK has been carried out) and plan some RAKs. Allow an opportunity for pupils to carry these out.</p>
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Religious Education	Title:2.2a Religion in the home	Year:3 Term:AU2 Hours:5
Programme of Learning Focus		
This unit will provide opportunities to: <i>Compare and contrast</i> the practice of religion in the home in different religious communities		
Broad Learning Objective	Assessment criteria and differentiation	Learning Activities
<p>EXPLORE Learners should be able to identify characteristics of believers' homes and link this with belief and practice</p>	<p><i>WTS: All learners should be able to identify symbols, actions and gestures characteristic of the faith which could be found in a believers' home</i> <i>EXS: Most learners should be able to identify the beliefs demonstrated by the practice of religion in the home</i> <i>These learners should be able to suggest meaning for the values and practices found in a believers' home</i> <i>GDS: A few learners should be able to link sources and writing with these practices and to explain why it might be important to believers to carry on these traditions.</i></p>	<p>What makes people's homes different? Talk about the customs and practices which may go on in any household regularly. For example: Grandparents visit every weekend, having a particular meal on a certain day of the week, a fixed pattern for bedtimes, eating meals at the table, friends coming to play, reading time, watching a programme on television together. Discuss some ideas in detail - who is involved, what usually happens, does the activity follow a pattern, are there particular rules about how you behave? Talk about the meaning of 'custom' and 'practice'. Ask pupils to identify a custom or practice and illustrate or describe starting 'In my house....' or 'Some people...' Resources: <i>Images of everyday activities as stimulus for discussion, images from magazines or stories. Record of responses from pupils to be used in later activity.</i></p> <p>What makes a home distinctive of a particular faith community? Find out about religious practices in the home. For example: Focus on two or three aspects of religious practices based in the home, such as saying grace, reading the Bible, saying prayers, the Jewish Sabbath, Hindu puja. Present pupils with pictures of the identified activity and explore... 'I wonder what is happening here?' Pupils to draw up list of questions to ask the person involved, then see if they can find the answers from a books, ICT, video, story, visitor, etc. Create a story board to explain what is happening. Resources: <i>Images of members of faith communities involved in religious activities in the home.</i></p> <p>How important is it for believers to practice their faith at home? Select aspects of these practices and find out what they mean to members of the community. For example: Talk about why someone might close their eyes and put hands together during a prayer. Share ideas about why the Sabbath meal might be very special to Jewish people. Talk about how a Hindu might feel having a very special shrine at home, and making use of it regularly. What might it be like to pray five times a day and how might that be helpful for a Muslim? If possible invite a member of the faith community to talk about their feelings and how they pray at home. Activity – children to draw the outline of a house with columns inside of different faiths. In the columns write down the different activities that take place in different faiths at their homes. 'Through the keyhole' activity – children use artefacts or pictures to introduce what might be seen if pupils looked through the keyhole into a Hindu family home. Resources: <i>Visitor from a faith community. BBC Learning Zone video clips portraying praying at home.</i></p> <p>What makes a home distinctive for you? Share personal ideas about customs and practices which you think are good to carry on at home. For example: Which do you think you would miss most if they all stopped? What do you think you would like to carry on doing when you have a home of your own? What might be a good custom for the classroom, home to your class? Put it into practice. Create a display called ' Home is where the heart is'. Using a heart shape children to draw and write about what makes their house a home. Resources: <i>Heart shapes.</i></p>
<p>ENGAGE Learners should be able to identify important beliefs evident in a believers' home and explain why it might be important to carry on these traditions</p>	<p>Assessment opportunities (what will be assessed and when)</p>	
<p>REFLECT Learners should be able to identify attitudes and values that might influence their homes and suggest how they might demonstrate their own values at home.</p>		

Year 4

Religious Education	Title: 2.6d ENVIRONMENT: Harvest	Year: 4 Term:AU1 Hours:5
Programme of Learning Focus		
This unit will provide opportunities to: <i>Explore</i> religious stories and teachings about the environment and <i>identify</i> their impact on behaviour		
Broad Learning Objective	Assessment criteria and differentiation	Learning Activities
<p>EXPLORE Learners should be able to link stories, beliefs and practices and explain their impact on believers and communities</p>	<p><i>WTS: All learners should be able to identify stories and teachings from faith communities relating to the environment/natural world</i> <i>EXS: Most learners should be able to link stories and teachings to beliefs and practices</i> <i>These learners should be able to identify similarities and differences between the teachings of different faith communities</i> <i>GDS: A few learners should be able to explain the impact of beliefs about the environment/natural world on believers and faith communities</i></p> <p>Assessment opportunities (what will be assessed and when)</p>	<p>Being thankful for the fruits of the Earth How is the word Harvest used? What does 'harvesting' mean to a farmer and to ourselves? Create a class definition. What do human beings need to survive? Show pupils a bowl of fruit and vegetables, packets of cereal, bags of flour, cartons of juice and milk, bottle of water, eggs, bread, pictures of supermarkets. Invite pupils to use their knowledge of nutrition and choose three items that a human being needs to survive, and explain why they need them. Divide pupils into two groups: group one could make an inquiry about where food is sourced for a family in the UK e.g. shop, supermarket, allotment. Invite them to think about how many different food products they might use in a day, or a week. Group two could do a comparison with a community overseas e.g. Mozambique. Why do different religions and different countries celebrate harvest? What might inspire them to celebrate in the UK and overseas?</p> <p>Discuss the idea of celebrating harvest in times of plenty and in times when there is less than enough. In what situations might people have more than they need, or not enough? How might this affect their belief in God as provider?</p> <p>God as creator and provider: Christian beliefs in one God as creator of the world and provider for human needs originate in the Book of Genesis. Here God is described as creating man in his own image, and putting him in charge of animals and seed bearing plants for human beings to care for and use for food. See Bible Text: Genesis 1 v 27-31. What attitude to Creation and food does this text suggest to Christians and to Jews? What attitudes do we have towards animals and plants (looking after them, and relying on them for food and drink).</p> <p>Explore the Jewish festival of Sukkoth and task pupils with creating a model of a sukkah from recycled materials, imagine that they have stayed out overnight in the Sukkah, and write a diary entry from the viewpoint of a Jewish believer about how it helped them feel close to God as</p>
<p>ENGAGE Learners should be able to explain how stories and beliefs influence behaviour and help believers to make moral choices in relation to the environment/ natural world</p>		
<p>REFLECT Learners should be able to link their own values and actions and consider the consequences of their actions for the environment/natural world</p>		

		<p>Creator and provider.</p> <p>Explore the Christian Harvest and a Lamas (loaf mass). Task pupils with making bread in small groups to reflect on what it might mean to a Christian believer to celebrate Loaf Mass at the beginning of Harvest in a rural area. In what ways might it be different for someone living in a city celebrating harvest? What might Harvest mean to someone living in a country where there are environmental problems, such as drought or flooding, e.g Mozambique? What might influence their attitude? In what ways could faith in God help in this?</p> <p>Harvest Festival</p> <p>To reflect their understanding of Christian Harvest pupils could engage in practical activities. Ideas include:</p> <ul style="list-style-type: none"> • Making a difference – e.g designing and implementing a charity campaign across the school, linked to the local church eg Foodbank – poster design to raise awareness, leading an assembly, organising collecting for a charity • Pupils could plan a harvest festival/collection for the class/school. This could involve publicising it, presenting their plan in a school assembly, choosing a suitable recipient for the goods collected, packing and distribution. • organising a fundraiser for a charity • Writing an explanation: 'Six reasons why our act of gratitude can make a difference to our local or overseas neighbour (less than 100 words).
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Religious Education	Title: 2.4d Landmarks in life	Year: 4 Term: AU2 Hours:5
Programme of Learning Focus		
This unit will provide opportunities to: <i>Investigate</i> the importance for believers of ceremonies in which special moment in the lifecycle are marked		
Broad Learning Objective	Assessment criteria and differentiation	Learning Activities
<p>EXPLORE Learners should be able to identify important features of religious ceremonies and explain why these might be seen as important aspects of a believer's life</p>	<p><i>WTS: All learners should be able to identify a range of ceremonies linked to special moments in life that are important to members of faith communities</i> <i>EXS: Most learners should be able to describe the important features of ceremonies</i> <i>These learners should be able to compare and contrast ceremonies from different traditions</i> <i>GDS: A few learners should be able to explain why believers would see these celebrations as an important part of their faith</i></p> <p>Assessment opportunities (what will be assessed and when)</p>	<p>Rites of passage are special rituals that mark the different stages in life. These include birth ceremonies, ceremonies marking joining a faith, marriage and death.</p> <p>Why is it important to people to celebrate special times in life? For example: Think about coming of age, birthdays, marriage, funerals. Collect examples of the way in which people celebrate or mark these events, such as greetings cards, photographs, invitations etc... Create a display. Look at pictures of special events and identify what landmarks are being acknowledged. Construct a list of pupils' priorities - which are the most important landmarks. Pupils draw a road representing their life so far. Label the road (write/draw/describe) with three high points they have experienced in life so far e.g. starting school, baptism. Label the road with two low points. Can pupils continue the road with what they hope to come? Resources: examples from appropriate celebrations e.g. invitations etc...</p> <p>Why is it important to believers to celebrate special times in life? In small groups or pairs pupils research & produce a presentation about the way joining a faith is celebrated by Christians (confirmation) and Hindus (Sacred Thread <i>upanayana</i> ceremony) Pupils will need to be organised and able to discuss: what they need to find out, how they gather information, share out tasks and what format to present in. This should take more than one lesson and time could then be spent sharing their work with others.</p> <p>Pupils should find out: about what happens what symbolism is important Why is the symbolism important? What actions are important? Are there any special vows or promises made? Are special prayers or words spoken? What people wear? What they eat? How the person might feel before and during this key point in their lives?</p> <p>What does what you celebrate say about you? For example: Discuss their own experiences. Refer to their list of priorities identified in the first lesson. Take the first on the list and ask pupils individually or in small groups to create a ceremony to mark the occasion in an appropriate way. If possible, act out the best ideas as a class, keeping a photographic record of the occasion, and encouraging pupils to express how it felt to take part. What would help them to keep the promises they have just made? What symbol would they choose to remind them of their new promises?</p>
<p>ENGAGE Learners should be able to link symbolic aspects of ceremonies to beliefs and teachings and explain why the ceremony might be important to those taking part</p>		
<p>REFLECT Learners should be able to share ideas and experiences of ceremonies important to them and suggest what these might say about their personal beliefs and values</p>		

Year 5

Religious Education	Title: 2.1b Sacred Writings – Hindu Dharma	Year: 5 Term: AUI Hours:5
Programme of Learning Focus		
This unit will provide opportunities to: <i>Explore</i> a variety of forms of literature found in sacred books and <i>investigate</i> a range of religious teachings		
Broad Learning Objective	Assessment criteria and differentiation	Learning Activities
<p>EXPLORE Learners should be able to distinguish different types of religious literature and say why different sacred writings are important to faith communities</p>	<p><i>WTS: All learners should be able to distinguish different types of literature contained within sacred writings</i> <i>EXS: Most learners should be able to identify some important teachings and sources from sacred writings making links with belief and practice</i> <i>These learners should be able to show how believers use a range of sources to support their beliefs and practices</i> <i>GDS: A few learners should be able to explain why it is important to believers to refer to scriptures for guidance</i></p> <p>Assessment opportunities (what will be assessed and when)</p>	<p>Notes: ‘all Gods lead to God as all rivers lead to the sea’ is the best way to sum up what Hindu’s believe about god. There are many different Gods worshipped in Hindu Dharma but they are all different aspects of the one supreme God. Hindus can choose the way they want to think of and worship God, the important thing is to love God. In this unit of work the focus is on Krishna – God as a child.</p> <p>Recap prior learning about Hindu Dharma with pupils. Place the faith in the world by tasking pupils to collect facts about the religion e.g. where in the world it originated, number of followers, where they worship, key beliefs, sacred writings etc.</p> <p>Begin to explore Hindu sacred writings. Explain Hindu beliefs about God (see note) and focus on Krishna. Show images of Krishna, why might it be helpful to look at Krishna? Share the story of Krishna eating soil. Support pupils understanding of the story by sharing a selection of images of the story (available online). In groups pupils can annotate their image with what they can see, who the characters are, what is happening. Pupils can come up with questions about the story and take turns to share these. What does the story tell them about Krishna? Why are stories about Krishna the favourite of many Hindu children?</p> <p>It is traditional to tell the story of Krishna through mime and dance. In groups pupils can complete this task and then present.</p> <p>Move on to share the story of Rama and Sita (many versions available online in video form if preferred). Share images of scenes from the story. In groups pupils can annotate their images with what they can see, who the characters are, what is happening. Pupils can come up with questions about the story and take turns to share these. What does the story teach about overcoming temptation? How could the main characters inspire Hindu’s to overcome temptation?</p> <p>Explore the festival of and celebrations for Divali which link to the story of Rama and Sita. Pupils could compare and contrast the different ways of celebrating in the UK and in India. In groups pupils could explore different ways of celebrating Divali and present back. What matters most to Hindu’s at Divali? What would happen if Hindu’s weren’t allowed to celebrate Divali?</p> <p>‘All gods lead to God as all rivers lead to the sea.’ What aspects of God have pupils uncovered through their studies of Hindu stories. What does this tell them about what Hindu’s believe God is like and how he is helpful?</p>
<p>ENGAGE Learners should be able to identify teachings and source material from a range of sacred writings and explain how these might be used within faith communities</p>		
<p>Learners should be able to identify literature relevant to them and to explain the impact this might have on their lives</p>		

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Religious Education	Title: 2.3a Peace	Year:5 Term: AU2 Hours:5
Programme of Learning Focus		
<p>This unit will provide opportunities to: <i>Explore</i> the symbolic use of a wide range of objects, sounds, visual images, actions and gestures and <i>make suggestions</i> as to the intended meaning they might have for believers</p>		
Broad Learning Objective	Assessment criteria and differentiation	Learning Activities
<p>EXPLORE Learners should be able to identify, compare and contrast a range of symbolism used in faith communities</p>	<p><i>WTS: All pupils should be able to suggest ways in which people show that peace is important to them and identify examples of symbolism used by faith communities</i></p> <p><i>EXS: Most pupils should be able to give examples of ways in which people actively seek peace making links between beliefs, sources and the use of symbolism in faith communities</i></p> <p><i>GDS: Some pupils should be able to demonstrate how seeking peace may involve moral choices and compare and contrast the use of symbolism within and between faiths</i></p> <p>Assessment opportunities (what will be assessed and when)</p>	<p>What is peace? Show pupils some works of art and symbols that show peace. Can pupils rank them in order of which expresses peace the most to them. What links can be made between the pictures? What do they all have to say about peace? Discuss a peaceful place, a peaceful time, people who bring peace. Where do you go to be at peace, or your parent/s? Write a poem called My Peaceful Place.</p> <p>Blessed are the peacemakers - Mt 5⁹. Begin with this phrase as a caption, showing it above a picture of soldiers. Who is a peacemaker? Discuss that peace is a key character trait for Christians and explain Jesus demonstrated this in his life and Christians try to follow his example. Explore the Christian idea of the gift of peace, and extend the idea to the Jewish <i>shalom</i>. Ask a member of a local church to describe the passing / sharing of the peace or to explain the meaning to them of the phrase <i>The peace of the Lord be with you</i>. Explore the work of 'Christian peacemakers today'. Is the way to peace always peaceful? Pupils can sum up the learning by explaining why peace is important to a Christian, how peace is demonstrated in church and how peace is demonstrated by Christians in everyday life.</p> <p>Explore the National Memorial Arboretum, the work that they do and some of their memorials. How is it a place of peace and remembrance. Explore what three religions say about Peace: Hindu Dharma Ahimsa – non-violence, comes from strength, and strength is from God, not man. Ahimsa always comes from within. Islam: do not take life – which Allah has made sacred – except for a just cause. Christians: Blessed are the peacemakers. Complete a venn diagram to show similarities and differences between the three faiths. Design a new memorial for the national memorial arboretum to commemorate and celebrate the work of soldiers from one of the three faiths. Present to the class explaining the symbolism they have used, its link to the religion and where this memorial should be placed.</p>
<p>ENGAGE Learners should be able to identify beliefs expressed through the use of symbolism and explain why it might be important to believers</p>		
<p>REFLECT Learners should be able to identify ways in which they might express their own values symbolically and consider the consequences of showing commitment in this way</p>		

		<p>Tell the story of Sadako Sasaki and her cranes for peace. https://theelders.org/news/story-sadako-sasaki-and-hiroshima-peace-cranes</p> <p>There is now a memorial to Sadako at Hiroshima. Written on Sadako's statue are the words: This is our cry, This is our prayer: To create peace in the world. Many, many people visit the statue to think about this message. Pupils can make their own cranes using origami techniques and either hang them up in school or send them to Hiroshima to be put at the Children's Peace Monument: Peace Promotion Division The City of Hiroshima 1-5 Nakajima-cho Naka-ku, Hiroshima 730-0811 Japan (Please make sure your teacher fills out a registration form on the Hiroshima Peace Museum Website.) Pupils could use persuasive writing to encourage other classes to also make a crane for peace. They could write out instructions about how to make a crane and then teach someone from another class.</p>
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Year 6

Religious Education	Title: 2.6b COMMITMENT	Year:6 Term:AU1 Hours:5
Programme of Learning Focus		
<p>This unit will provide opportunities to: <i>Investigate</i> ceremonies associated with joining or belonging to a faith community and <i>talk about</i> the meaning of commitment</p>		
Broad Learning Objective	Assessment criteria and differentiation	Learning Activities
<p>EXPLORE Learners should be able to describe what happens at a ceremony associated with joining or belonging to a faith community and explain why people might choose to join</p>	<p><i>WTS: All learners should be able to identify ideas, values or groups to which they and people of faith are committed</i> <i>EXS: Most learners should be able to explain what this means about the choices they and people of faith make in their everyday lives</i> <i>These learners should be able to explain the impact this has on their life and on the lives of the people who are committed to a faith</i> <i>GDS: A few learners should be able to identify the consequences for themselves and people of faith, of</i></p>	<p>What does it mean to make a commitment?</p> <p>Explore the word commitment. What does it mean and what does it mean and how are commitments demonstrated? Take 5 characters from fiction or media (e.g. Harry Potter, Bart Simpson) and decide what their top five commitments would be. Ask pupils to come up with 5 things they are committed to and 5 things they aren't committed too. Discuss their ideas. Discuss why for some people religious commitments might be important. Select the commitments that they think they will have to make and the responsibilities they will bring and make an individual chart. How do they hope to be responsible adults? Why is it important for adults to be serious about their responsibilities? What are the benefits of commitments and responsibilities? What are they looking forward to?</p>
<p>ENGAGE Learners should be able to explain the meaning of a joining ceremony for believers and explain the impact of commitment on their future lives</p>		

<p>REFLECT Learners should be able to talk about personal values and commitments and the impact that these have on their own lives and the lives of people around them.</p>	<p><i>making a commitment to particular values, groups or causes</i> Assessment opportunities (what will be assessed and when)</p>	<p>Talk about the responsibilities which people have when they become adults. For example: Brainstorm some of the things which you cannot do as a 10/11 year but which you will be able to do when you are an adult. Talk about the things they are looking forward to doing when they are grown up. List the responsibilities that go with the good things and the privileges. What makes the difference between someone who is growing up and someone who is an adult? What are the good things about being an adult and what are the disadvantages?</p> <p>Group research tasks:</p> <ul style="list-style-type: none"> • Find out what happens at a Jewish Bar or Bat Mitzvah • Find out what happens at a Christian Confirmation ceremony <p>Pupils could use books and ICT to research each ceremony and prepare to present back. What happens, important beliefs, promises made, special items etc.</p> <p>Discuss the fact that the young person now has responsibility for their own faith and must do all the things that are required of them. How much of a challenge would this be?</p> <p>What about your commitments?</p> <p>Discuss what their own lives might be like, recap what commitments they might make and what responsibilities they might have</p> <p>Design your own coming-of-age ritual</p> <p>Apart from graduation after university the educational system rarely provides a significant passage ritual. Some schools/families are now creating their own. These could incorporate a number of elements:</p> <ul style="list-style-type: none"> • Contact with the natural environment: One or more days spent in nature, experiencing isolation, beauty and grandeur. • A test of strength, self-discipline, and endurance: a fast, a difficult task etc.
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		<ul style="list-style-type: none">• A complete physical withdrawal from the pressures of life.• Public recognition: An "...announcement, ceremony or gathering with family and friends..." to acknowledge the person's new status.• Symbolic representations: Some object that symbolizes the person's new status: a totem, ring, etc. <p>In groups pupils could plan a coming of age ceremony for the end of year 6...it could even be carried out!</p>
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Religious Education	Title: 2.3b Words of Wisdom	Year: 6 Term: AU2 Hours:5
Programme of Learning Focus		
This unit will provide opportunities to: <i>Explore</i> the meaning of stories drawn from religious sources and <i>reflect on</i> the significance of key words, phrase or expressions		
Broad Learning Objective	Assessment criteria and differentiation	Learning Activities
<p>EXPLORE Learners should be able to make links between words, phrases and stories of importance to faith communities and say how these reflect the ideas of believers</p>	<p><i>WTS: All learners should be able to identify significant words and stories and suggest what they tell a believer about their faith</i> <i>EXS: Some learners should be able to suggest how these words, phrases and stories might have a major impact on a believer's life</i> <i>GDS: A few learners should be able to explain how these stories might help believers to make moral choices</i></p>	<p>Stories with messages What do we mean by stories with a message? Read a story with a message e.g. an Aesop fable. Circle time - what was the message, are stories useful as guidance, why stories and not just a list of rules, are stories always understood, when a poster be more effective than a story? Pupils could make a dust jacket for one of the stories they have heard; design front cover and write a short blurb which describes the message.</p> <p>In this unit of work pupils will explore several stories. For each story the following process of exploration is useful:</p> <ul style="list-style-type: none"> • share the story and explore meaning • What place does the story have in the religion(s) we are studying/what is the key message? • How important is the story to believers/how might it encourage them to act? • A practical task to sum up understanding e.g. a text to self (a connection between the story and your experience), text to a believer (a connection between the story and how a believer should put the message into practice) text to world (a connection between the story and events in the real world) and text to media (a connection between the story and something you've seen on TV, in a computer or heard in a song) <p>Possible stories: The Lost Sheep; Jesus calms a storm, Bilal – the first muezzin, Prophet Muhammad and the thirsty camel Angulimala and the Buddha Abraham and Isaac The formation of the Khalsa</p> <p>What do wise words mean to you? Ask pupils to imagine they were world leaders for a day. What message would they like to give the world? Is there one group of people they would like to give a message to? What about a message for the class? School? Country? Pupils could write their messages in a variety of ways e.g. scroll, a letter (which is really posted) banner, video, decorated stone, class wall of wisdom</p>
<p>ENGAGE Learners should be able to link words, phrases and stories with important beliefs and say what impact these might have on the lives of believers</p>	<p>Assessment opportunities (what will be assessed and when)</p>	
<p>REFLECT Learners should be able to use words, phrases and stories to explore their personal values and explain what influences them</p>		

Appendix 5: Assessment examples

This is an example of a simple assessment class record sheet for RE.

It preserves the achievement profile across the three syllabus themes in each unit and can show progress over time. The mark sheet provides a space for a summary grade in each unit. It would be possible to allocate numbers and calculate averages to complete these summaries. However, this seems unnecessary and mechanistic. Summary grades should be assessed as a best fit judgement as the teacher takes everything into account. This is a better solution because the three assessment objectives may not be equally important/demanding. The teacher is best placed to assess and balance summary grades using their professional judgement of the pupil's achievement.

Year group	Topic 1				Topic 2				Topic 3				Topic 4			
	Explore	Engage	Reflect	SUMMARY	Explore	Engage	Reflect	SUMMARY	Explore	Engage	Reflect	SUMMARY	Explore	Engage	Reflect	SUMMARY
Pupil's Name																
Jenny Blogs	GDS	GDS	EXS	GDS	GDS	EXS	EXS	EXS								
Joe Blogs	GDS	EXS	WTS	EXS	GDS	EXS	WTS	EXS								
Jamie Blogs	WTS	EXS	WTS	WTS	EXS	WTS	WTS	WTS								

KEY

working at greater depth within the expected standard (GDS): pupils who are exceeding expectations will typically be providing evidence of achievement which consistently extends their learning beyond the confines of the task. They are working in ways which show deeper understanding and mastery, and which are above the norm for their peer group. (e.g., showing greater vocabulary, understanding, explanation, complexity, originality, judgement)

working at the expected standard (EXS): Pupils who are meeting the expectations in full will typically be providing consistent evidence of achievement which shows that they have understood and confidently achieved the assessment criteria. They are working at a level which is appropriate for their peer group.

working towards the expected standard (WTS): pupils who have yet to meet the expectations in full will typically be providing evidence which is consistently less determined and less confident than their peer group.