



The Agreed Syllabus for Religious Education



Oxfordshire 2007



INVESTOR IN PEOPLE



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FOREWORD

I am very pleased to introduce the new Agreed Syllabus for Religious Education in Oxfordshire which becomes statutory for all maintained schools in Oxfordshire from September 2008.

This new syllabus is based on the national non-statutory Framework for Religious Education published by the Qualifications and Curriculum Authority (QCA) on behalf of the Department for Education and Skills (DfES) in October 2004. It enables pupils to explore aspects of all six of the principal religions found in Great Britain.

Religious Education is an important part of the curriculum for all pupils whatever their backgrounds. It contributes to the Every Child Matters outcomes, encourages discussion and dialogue, promoting understanding and respect. This syllabus positively takes forward these ideas.

I would like to thank all those who have helped to produce this document. The Agreed Syllabus Conference members and the Writing Group have worked tirelessly to ensure a high quality document for Oxfordshire schools.

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Director for Children, Young People & Families

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SECTION A

THE FRAMEWORK FOR THE AGREED SYLLABUS

This section sets out the statutory requirements for Religious Education as laid down in the relevant Education Acts. It also indicates the key features of Religious Education and how it supports the values and aims of the school curriculum. The Framework also demonstrates clearly how Religious Education contributes to learning across the curriculum.

STATUTORY REQUIREMENTS FOR THE PROVISION OF RELIGIOUS EDUCATION

The legal requirements concerning the provision of Religious Education and an Agreed Syllabus flow, principally, from the: Education Act 1996 (S. 375); School Standards and Framework Act 1998 (SS. 69 and 71 and Schedule 19); and Education Act 2002 (S. 80).

The legal requirements are:

1. Religious Education must be provided for all registered pupils in full time education except those withdrawn at their parents' request, this includes pupils in:
 - (i) Reception classes but not those in nursery classes
 - (ii) Years 12 and 13 (but not those in Sixth Form Colleges)
 - (iii) Special schools, where provision for Religious Education should be delivered as far as is practicable.
 - Religious Education must be also provided for students in sixth form colleges who may wish to receive it.
 - In Community Schools, Foundation Schools and Voluntary Controlled Schools without a religious character, Religious Education **must** be taught in accordance with an Agreed Syllabus.
 - In Foundation and Voluntary Controlled Schools with a religious foundation, parents may request Religious Education in accordance with the school's Trust Deed, or in accordance with the beliefs or denomination specified in the designation of the school.
 - In Voluntary Aided Schools with a religious character, Religious Education is taught in accordance with the Trust Deed, or with the beliefs or denominations specified in the designation of the school, to reflect the religious character of the foundation. Following a recommendation from their diocese, a school may choose to adopt the locally Agreed Syllabus.
2. A locally Agreed Syllabus must reflect the fact that 'the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'.
3. In schools where an Agreed Syllabus applies, Religious Education must be non-denominational. Teaching about denominational differences is permitted.
4. In Foundation, Community maintained and Voluntary Controlled schools, the Headteacher, along with the Governing Body and the Local Authority, is responsible for the provision of Religious Education.

Reporting on Pupils' Progress and Attainment

In line with other subjects of the curriculum, schools are required to provide an annual report for parents on the attainment and progress of each child in Religious Education.

For details of statutory requirements relating to assessment and reporting in Oxfordshire schools, see page 93 in Section B of this syllabus.

Withdrawal from Religious Education

Pupils

A parent may request that their child be wholly or partly excused from receiving Religious Education given in accordance with the Agreed Syllabus. Schools should have procedures in place to deal with such requests.

Teachers

A teacher may not be required to teach Religious Education (although this may not be the case in a school with a religious foundation).

The Oxfordshire Agreed Syllabus for Religious Education becomes statutory for all Community and Voluntary Controlled schools with effect from September 2008.

THE IMPORTANCE OF RELIGIOUS EDUCATION

Religious Education should:

- provoke challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human
- develop pupils' knowledge and understanding of Christianity, other principal religions, other religious traditions and other world views that offer answers to questions such as these
- offer opportunities for personal reflection and spiritual development
- enhance pupils' awareness and understanding of religions and beliefs, teachings, practices and forms of expression as well as the influence of religion on individuals, families, communities and cultures
- encourage pupils to learn from different religions, beliefs, values and traditions while exploring their own beliefs and questions of meaning
- challenge pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses
- encourage pupils to develop their sense of identity and belonging, and enable them to flourish individually within their communities, and as citizens in a pluralistic society and global community
- play an important role in preparing pupils for adult life, employment and lifelong learning enabling them to develop respect and sensitivity to others, in particular those whose faiths and beliefs are different from their own
- promote discernment enabling pupils to combat prejudice.

RELIGIOUS EDUCATION AND THE SCHOOL CURRICULUM

Religious Education contributes to the school curriculum by:

1. Supporting the values of the curriculum

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

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

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

2. Supporting the aims of the curriculum

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

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

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

Religious Education has a significant role in the promotion of spiritual, moral, social and cultural development. At its heart is a focus on ultimate questions and ethical issues. This focus enables pupils to appreciate their own and others' beliefs and cultures and how these impact on individuals, communities, societies and cultures. It seeks to develop pupils' awareness of themselves and others, enabling them to gain a clear understanding of the significance of religions and beliefs in the world today and learn about the ways different faith communities relate to each other.

Religious Education aims to promote religious understanding, discernment and respect, and to challenge prejudice and stereotyping. It is committed to exploring the significance of the environment, both locally and globally, and the role of human beings and other species within it. It is concerned with the promotion of each pupil's self-worth, enabling them to reflect on their uniqueness as human beings, to share their

feelings and emotions with others and appreciate the importance of forming and maintaining positive relationships.

RELIGIOUS EDUCATION AND THE EVERY CHILD MATTERS OUTCOMES

The contribution of Religious Education to the five outcomes

1. Be Healthy

Religious Education emphasizes valuing and respecting yourself and others, both as individuals and part of a community. It contributes towards developing a healthy relationship between body, mind and spirit.

2. Stay Safe

Religious Education encourages reflection on the value of human life and the importance of tackling prejudice and discrimination. It examines the rules and values of different traditions that guide individuals and families. It provides for reflection on the qualities of good role models.

3. Enjoy and Achieve

Religious Education offers an inclusive and challenging curriculum. It provides opportunities for the development of important skills and attitudes which promote independent and life-long learning.

4. Make a Positive Contribution

Religious Education enables pupils to explore the concept of community and their role within it. Building dialogue, respecting differences and contributing positively to community cohesion are positively encouraged.

5. Achieve Economic Well-being

Religious Education helps to develop values, priorities and a sense of purpose, reflecting on the positive and negative effects of lifestyle choices. It provides pupils with the skills for working effectively with other people who have a range of beliefs and values through respect and reciprocity.

LEARNING ACROSS THE CURRICULUM: THE CONTRIBUTION OF RELIGIOUS EDUCATION

Religious education can promote learning across the curriculum in a number of areas:

Promoting spiritual, moral, social and cultural development through Religious Education

Religious Education provides opportunities to promote ***spiritual development*** through:

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

Religious Education provides opportunities to promote ***moral development*** through:

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

Religious Education provides opportunities to promote ***social development*** through:

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

Religious Education provides opportunities to promote ***cultural development*** through:

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

Promoting citizenship through Religious Education

Religious Education plays a significant part in promoting ***citizenship*** through:

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

Promoting personal, social and health education through Religious Education

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

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

Promoting key skills through Religious Education

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

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

Promoting other aspects of the curriculum

Religious Education provides opportunities to promote:

- **thinking skills** through helping pupils to research, select, interpret and analyse information from religious traditions, reflect and question their own views and ideas and those of others and communicate their ideas in a variety of ways
- **financial capability** through considering the responsible use of money, the importance of giving and the ethics of wealth, debt, poverty, gambling, business and investment
- **creativity and culture** through considering the scope of human nature, sources of inspiration and discovery, connections between beliefs, values and forms of artistic expression, appreciating the value of cultural distinctiveness and reflecting on beauty, goodness and truth in creative and expressive arts
- **education for racial equality and community cohesion** through studying the damaging effects of xenophobia and racial stereotyping, the impact of conflict in religion and the promotion of respect, understanding and cooperation through dialogue between people of different faiths and beliefs
- **effective contributions to scientific, medical and health issues** through exploring philosophical and ethical questions of the origin, purpose and destiny of the cosmos and life within it, exploring the nature of humanity and human interaction with the world, exploring developments in genetics and medicine and

their application and use and exploring concepts of health and well-being and their promotion

- ***links to employment, vocations and work-related learning*** through a focus on individual sense of purpose and aspiration in life, and through considering the appropriateness and relevance of Religious Education to a wide range of employment opportunities and the development of spiritual and ethical issues linked to the world of work
- ***education for sustainable development*** through helping pupils consider the origins and value of life, the importance of looking after the environment and studying the ways in which religious beliefs and teachings have influenced attitudes to the environment and other species.

RELIGIOUS EDUCATION AND THE GENERAL TEACHING REQUIREMENTS

Religious Education and inclusion

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

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

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

To overcome any potential barriers to learning in Religious Education, some pupils may require:

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

Religious Education and the use of language

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

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

Religious Education and the use of information and communication technology

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

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

SECTION B

THE AGREED SYLLABUS FOR RELIGIOUS EDUCATION IN OXFORDSHIRE

This section sets out the statutory curriculum for Religious Education in maintained schools in Oxfordshire.

Schools **must** meet legal requirements when the Agreed Syllabus is fully implemented. This Syllabus becomes statutory for all Community and Voluntary Controlled schools with effect from September 2008.

THE AIMS OF RELIGIOUS EDUCATION

The aims of Religious Education are encompassed by the Attainment Targets and the development of specific attitudes.

ATTAINMENT TARGETS

The two Attainment Targets **Learning about Religion (AT1)** and **Learning from Religion (AT2)** provide the aims and direction for teaching and learning in Religious Education.

Learning about Religion includes enquiry into, and investigation of, the nature of religion, its beliefs, teachings and ways of life, sources, practices and forms of expression. It includes the skills of interpretation, analysis and explanation and includes identifying and developing an understanding of ultimate questions and ethical issues. Pupils will develop knowledge and understanding of Christianity and the other principal religions represented in Great Britain.

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

ATTITUDES IN RELIGIOUS EDUCATION

While the knowledge, skills and understanding outlined in the attainment targets are central to Religious Education, it is also vital that pupils are encouraged to develop positive attitudes to their learning and to the beliefs and values of others. The following four attitudes are essential for good learning in Religious Education and should be developed at each stage:

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

Self-awareness in Religious Education includes pupils:

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

Respect for all in Religious Education includes pupils:

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

Open-mindedness in Religious Education includes pupils:

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

Appreciation and wonder in Religious Education includes pupils:

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

FOUNDATION STAGE ENTITLEMENT

The Foundation Stage describes the phase of a child's education from the age of 3 to the end of Reception at the age of 5. Religious Education is statutory for all pupils registered on the school roll, in accordance with the locally Agreed Syllabus.

The statutory requirement for Religious Education does not extend to nursery classes in maintained schools and is not, therefore, a legal requirement for much of the Foundation Stage. It may, however, form a valuable part of the educational experience of children throughout the key stage. Where there are mixed key stage classes, schools will need to ensure that the Religious Education curriculum for both key stages is met.

During the Foundation Stage, children may begin to explore the world of religion in terms of special people, books, times, places and objects and by visiting places of worship. They listen to and talk about stories. They may be introduced to religious words and use their senses in exploring religions and beliefs, practices and forms of expression. They reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation and wonder of the world in which they live.

There is no recommended time allocation for Foundation Stage Religious Education, however Religious Education needs to be clearly identified within teacher planning, should be evaluated on a regular basis and is a distinctly different activity from Collective Worship.

Breadth of Study

During the Foundation Stage children receive their entitlement in Religious Education through a range of activities with a specific RE focus, relating to The Stepping Stones and the Early Learning Goals. The breadth of study of Religious Education in the Foundation Stage encompasses Religions and beliefs, Themes, and Experiences and opportunities.

Religions and beliefs

Religious content should be drawn primarily from Christianity, then from other religions particularly those represented amongst the pupils. During the Foundation Stage it is not required, nor is it appropriate to cover the many aspects of several world religions.

Religious Education involves 'Learning about Religion' and 'Learning from Religion'. These are described as the two Attainment Targets from Key Stage 1 onwards. (Details can be found in the Key Stage 1 Programme of Study).

Children need to encounter explicit religious material and begin to reflect on and consider religious and spiritual feelings, experiences and concepts. They also need to be given opportunities to ask and respond imaginatively to puzzling questions.

Themes

The contribution of Religious Education to the Early Learning Goals

The Early Learning Goals set out what children can achieve by the end of the Foundation Stage. The six areas of learning identified in these goals are:

- personal, social and emotional development
- communication, language and literacy
- mathematical development
- knowledge and understanding of the world
- physical development
- creative development

Religious Education can make an active contribution to all six areas of the Foundation Stage curriculum but has a particularly important contribution to make to:

- personal, social and emotional development
- communication, language and literacy
- knowledge and understanding of the world
- creative development

For each of these four areas there follow examples of key Early Learning Goals to which Religious Education may specifically, but not exclusively contribute, with some examples of Religious Education related experiences and opportunities.

Personal, Social and Emotional Development

Early Learning Goals related to Religious Education

Self-confidence and self esteem

- respond to significant experiences showing a range of feelings when appropriate
- have a developing awareness of their own needs, views and feelings and be sensitive to the needs, views and feelings of others
- have a developing respect for their own cultures and beliefs and those of other people.

Making relationships

- work as part of a group or class, taking turns, sharing fairly, understanding that there need to be agreed values and codes of behaviour for groups of people including adults and children, to work together harmoniously.

Behaviour and self-control

- understand what is right, what is wrong and why
- consider the consequences of their words and actions for themselves and others.

Sense of community

- understand that people have different needs, views, cultures and beliefs that need to be treated with respect
- understand that they can expect others to treat their needs, views, cultures and beliefs with respect.

Communication, Language and Literacy

Early Learning Goals related to Religious Education

Language for communication

- listen with enjoyment and respond to stories, songs and other music, rhymes, and poems and make up their own stories, songs, rhymes and poems
- extend their vocabulary, exploring the meaning and sounds of new words.

Language for thinking

- use language to imagine and recreate roles and experiences
- use talk to organise, sequence and clarify thinking, ideas, feelings and events.

Reading

- retell narratives in the correct sequence, drawing on language patterns of stories.

Knowledge and Understanding of the World

Early Learning Goals related to Religious Education

Exploration and investigation

- investigate objects and materials by using all of their senses as appropriate
- find out and identify some features of living things, objects and events they observe
- look at similarities and differences, patterns and change
- ask questions about why things happen and how things work.

Information and Communication Technology

- use information and communication technology to support their learning.

A sense of time

- find out about past and present events in their own lives, and in those of their families and other people they know.

Cultures and beliefs

- begin to know about their own cultures and beliefs and those of other people.

Creative Development

Early Learning Goals related to Religious Education

Imagination

- use their imagination in art and design, music, dance, imaginative play, role play and stories.

Responding to experiences, and expressing and communicating ideas

- respond in a variety of ways to what they see, hear, smell, touch and feel
- explore colour, texture, shape, form and space in two or three dimensions.

Experiences and opportunities

Personal, Social and Emotional Development

- Listening to and exploring stories from religious traditions
- Using religious stories as a stimulus to reflect on their own feelings and experiences
- Using role-play to explore caring for others and why this is important
- Persona doll work to develop understanding and empathy with people of other cultures and beliefs
- Visiting places of worship and meeting visitors from different communities to help develop respect for different beliefs and cultures
- Thinking about issues of right and wrong and how humans help each other.

Communication, Language and Literacy

- Children have opportunities to respond creatively, imaginatively and meaningfully to memorable experiences
- Using a religious celebration as a stimulus, children talk about the special events in their own lives
- Through artefacts, stories and music, children learn about important religious celebrations and important events in their own lives
- Developing a role-play area with an RE focus to develop language skills.

Knowledge and Understanding of the World

- Children ask and answer questions about religion and culture as they occur naturally within their everyday experiences
- Children visit places of worship
- They listen to and respond to a wide range of religious and ethnic groups
- They handle artefacts with curiosity and respect
- Explore special times and celebrations from their own family and from different religions
- Explore and look closely at the natural world to develop a sense of wonder.

Creative Development

- Using religious artefacts as a stimulus, children think about and express meanings associated with the artefact
- Children share their own experiences and feelings and those of others, and are supported in reflecting on them
- Listen and respond to music from different faiths
- Look at pictures/photos of religious scenes/people practising their faith and make a response.

Planning for Religious Education

The following grid draws on content from the six major world religions. It gives specific examples of Religious Education focused activities which will support teachers in their planning. This grid is not a scheme of work but is a collection of carefully chosen activities from which teachers can select. The selected activities from the grid should form a substantial part of the Religious Education curriculum in the Foundation Stage.

Teachers are free to add further examples from different religions but should note the requirements and guidance given under 'Breadth of Study' – Religions and beliefs (page 23).

Examples of RE focused activities for Foundation Stage

Christianity and General	Personal, Social and Emotional Development	Communication, Language and Literacy	Knowledge and Understanding of the World	Creative Development
	<p>Prepare food for festivals and share it</p> <p>Display of baby photos</p> <p>Role play – looking after baby</p> <p>Re-enact baptism of a baby with help of local vicar</p> <p>Circle time – people who care for us</p> <p>Talk about the meaning of a story, e.g. parable of the mustard seed – what would they like to grow into?</p> <p>Circle time – special places e.g. home and church</p> <p>Talk about/display special things, e.g. Christian artefacts</p>	<p>Harvest stories, songs and thank you prayers</p> <p>Harvest festival</p> <p>Labelling baby photos – writing names</p> <p>Take part in a nativity play</p> <p>Christmas songs and prayers</p> <p>Stable role play or small world storytelling</p> <p>Making and writing cards for Christmas and Easter</p> <p>Read stories Jesus told, e.g. Lost Sheep, House on the rock, Good Samaritan</p> <p>Read stories about Jesus, e.g. Zacchaeus, Jesus and the fisherman, Stilling the storm</p> <p>Stories from the Old Testament, e.g. Noah, Joseph, David and Goliath</p> <p>Make a special class book of stories heard</p>	<p>Autumn walk – collect conkers, leaves etc. Create a seasonal table</p> <p>Visit by mother and baby</p> <p>Visit church to find out where babies are baptised</p> <p>Explore and display baptismal artefacts</p> <p>Feel water – what do we use it for? How and why do Christians use it in baptism?</p> <p>Look at candle light – when do we light candles? Planning a celebration</p> <p>Look at pictures of candles used in Christian worship – baptismal, Advent, Christmas, Easter</p> <p>Display different sources of light</p> <p>Spring seasonal table</p> <p>Spring walk – look for signs of new life</p> <p>Grow plants from bulbs and seeds, watch tadpoles grow</p> <p>Visitor/visits</p> <p>Use internet for images of buildings and people</p>	<p>Leaf/veg/fruit-printing</p> <p>Harvest display</p> <p>Harvest dances and songs</p> <p>Harvest festival</p> <p>Make baptismal cards – different Christian symbols</p> <p>Music for Christmas and other Christian festivals</p> <p>Make Advent calendars, Christingles, Christmas decorations and cards</p> <p>Decorate Easter eggs and make an egg tree</p> <p>Make role play area into a special place</p> <p>Display paintings/photos of special places, artefacts</p> <p>Paint pictures of ideas related to religious stories</p>

	Personal Social and Emotional Development	Communication, Language and Literacy	Knowledge and Understanding of the World	Creative Development
Buddhism	<p>Listen to the story of Buddha and Bodhi tree</p> <p>Practise quiet time/reflection time</p>	<p>Listen to and explore the meaning of the stories of Buddha and Bodhi tree and the Monkey King</p>	<p>Explore Kathina and the idea of thankfulness</p> <p>Explore how things change in the world – keep seasonable table</p> <p>Visitor/visits</p> <p>Use internet for images of buildings and people</p>	<p>Make lotus flowers</p> <p>Look at Buddha figures and make display</p>
Hinduism	<p>Listen to story of Rama and Sita and talk about good and evil</p> <p>Persona doll of Hindu child</p> <p>Dressing up clothes in role play area</p>	<p>Listen to and explore the meaning of stories, e.g. Ganesha, Hanuman, Krishna</p> <p>Use puppets to retell stories</p>	<p>Explore Divali (light)</p> <p>Raksha Bandhan (brothers and sisters festival)</p> <p>Visitor/visits</p> <p>Use internet for images of buildings and people</p>	<p>Make diva lamps, candles, cards and decorations</p> <p>Make friendship bracelets</p> <p>Make a display of different Hindu images of God</p> <p>Listen to traditional Indian music</p>
Islam	<p>Listen to story of Muhammad and the Camel and talk about caring for animals</p> <p>Persona doll of Muslim child</p> <p>Dressing up clothes in the role play area</p>	<p>Listen to and explore the meaning of Muhammad receiving the Qur'an</p> <p>Look at Arabic script and compare different forms of writing</p>	<p>Explore Ramadan and Eid (fasting and celebration)</p> <p>Welcoming a baby into a Muslim family</p> <p>Visitor/visits</p> <p>Use internet for images of buildings and people</p>	<p>Make patterns of crescent moon and stars</p> <p>Listen to call to prayer</p>

	Personal Social and Emotional Development	Communication, Language and Literacy	Knowledge and Understanding of the World	Creative Development
Judaism	<p>Listen to important Jewish stories, e.g. Moses in bulrushes, Joseph and his brothers (forgiveness and compassion)</p> <p>Role play Sukkah</p>	<p>Listen to and explore the meaning of the story of Shabbat (creation), Hanukkah, Sukkot</p>	<p>Explore Shabbat, Hanukkah, Sukkot</p> <p>Visitor/visits</p> <p>Use of internet for images of buildings and people</p>	<p>Listen to and sing Jewish songs</p> <p>Design and make a kippah</p> <p>Make a dreidl</p>
Sikhism	<p>Listen to why Sikhs wear some special symbols, e.g. kara (bracelet), kesh (uncut hair), kanga (comb)</p> <p>Discuss the wearing of symbols</p> <p>Persona doll of Sikh child</p>	<p>Listen to and explore the meaning of Baisakhi (founding of Sikh community)</p> <p>Diwali (justice and service to others)</p>	<p>Explore Diwali (justice and service)</p> <p>Langar (within temple) sharing</p> <p>Visitor/visits</p> <p>Use internet for images of buildings and people</p>	<p>Make and share food for everyone in the class</p> <p>Listen to Sikh music</p>

PROGRAMME OF STUDY FOR KEY STAGE 1

Throughout Key Stage 1 pupils study Christianity and some aspects of Islam and Judaism. They learn about different beliefs about God and the world around them. They encounter and respond to a range of stories, artefacts and other religious materials. They learn to recognise that beliefs are expressed in a variety of ways and begin to use specialist vocabulary. They begin to understand the importance and value of religion and belief for some children and their families. Pupils ask relevant questions and develop a sense of wonder about the world, using their imagination. They talk about what is important to them and others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.

Recommended time allocation – 36 hours per year

Knowledge, Skills and Understanding

Attainment Target 1. Learning about Religion (AT1)

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

Attainment Target 2. Learning from Religion (AT2)

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

Breadth of Study

During this key stage, pupils should be taught the **Knowledge, skills and understanding** through the following areas: Experiences and opportunities; Religions and beliefs, and Themes.

Experiences and opportunities

- a visiting places of worship and focusing on symbols and feelings
- b listening and responding to visitors from local faith communities
- c using their senses and having times of quiet reflection
- d using art and design, music, dance and drama to develop their creative talents and imagination
- e sharing their own beliefs, ideas and values and talking about their feelings and experiences
- f beginning to use ICT to explore religions and beliefs as practised in the local and wider community.

Religions and beliefs

- Christianity should be taught on a regular basis with all themes covered over the key stage
- Islam, the theme 'Believing' (which is integral to all themes), plus 2 further themes
- Judaism, the theme 'Believing' (which is integral to all themes), plus 2 further themes
- An additional minimum of 2 themes, either from Judaism or Islam, or one from each, (or from the other three major world religions)
- The above requirements are to be delivered across the key stage.

Schools are encouraged to be responsive to:

- i) a religious community with a significant local presence, where appropriate
- ii) a secular world view, where appropriate.

Themes

What are the themes?

The themes for Key Stage 1 are listed in two ways:

i) The Grid Overview

For each religion studied the key concepts/ideas linked to each theme are summarized. These provide a springboard for planning.

ii) Exemplification of Grid

- **Content**

For each religion the themes are listed in detail. The text in italics, following each theme, gives examples of content. This is intended as a guide and although teachers are encouraged to follow this, alternative examples can be used.

- **Key Questions**

Effective teaching and learning starts with a key question. At the end of each theme are examples of some key questions (both AT1 and AT2) for consideration when planning. These may relate to individual lessons, a series of lessons or a whole scheme of work. Sometimes the same or a very similar question is repeated under several themes.

Developing 'themes' as a context for learning

- The themes provide a context for 'Learning about Religion' (AT1) and 'Learning from Religion' (AT2).
- Themes may be taught separately, in combination with other themes, or as part of a study on a specific religion. Thus a 'theme' does not automatically require a comparative approach.
- Although themes are listed separately, there is clear overlap between the themes. For example theme 1 'Believing' is central to the study of each religion.

Selecting themes and mapping these onto a scheme of work

Schools will need to ensure that all themes relating to Christianity and all other selected themes for the other religions are mapped appropriately across their schemes of work. This mapping exercise will enable schools to decide what adjustments if any need to be made to their schemes of work.

Step 1

Ensure all themes from Christianity are mapped.

Step 2

Select 'focus' themes from Islam and Judaism (in addition to the theme 'Believing'). The focus theme provides the main emphasis for a unit of work but inevitably reference may well be made to other themes. For example, a chosen focus theme could be 'Belonging' because it is central to a unit of work in a scheme entitled 'Welcoming babies into a faith community'. However, other themes such as 'Celebrations' and 'Symbols' (although not selected focus themes) may also be referred to.

Note:

- (i) It is not expected that an equal time allocation will be given to all themes studied.
- (ii) Schools may use supporting resource materials provided that these link to the legal requirements of this Agreed Syllabus.
- (iii) Planning and delivery should take account of the level descriptors in order to ensure that pupils have opportunities to achieve the highest appropriate levels.

KEY STAGE 1 THEMES GRID WITH EXAMPLES OF CONTENT

	1. Believing	2. Story	3. Celebrations	4. Symbols	5. Leaders & Teachers	6. Belonging	7. Myself
CHRISTIANITY	One God, Father, Creator, Jesus Christ, Son of God, Holy Spirit	Old Testament stories Stories of Jesus' birth Stories Jesus told	Sunday Harvest Advent Christmas Epiphany Easter Weddings	Bible, cross Candle, Chalice & paten Bread & wine, Icons	Jesus Christ Clergy	Baptism/ Dedication Church as community	The Christian Family Prayer Making a difference
ISLAM	One God Allah Creator Muhammad, the Messenger	Stories of Muhammad	Ramadan / Eid-UI-Fitr Hajj/Eid-UI-Adha Weddings	Qur'an Subhah (beads) Qiblah (compass) prayer mat Head covering Modest dress	Muhammad Muslim clerics	Naming Ceremony Call to prayer Mosque Ummah (Muslim community)	The Muslim Family Prayer Making a difference
JUDAISM	One God Creator Covenant God given Torah	Stories from the Torah (5 Books of Moses), Abraham, Joseph, Moses	Shabbat Sukkot Hanukkah Pesach Weddings	Sefer Torah (Torah Scroll) Tallit (prayer shawl) Kippah (head covering) Mezuzah Menorah / Hanukkah	Patriarchs and Matriarchs including Abraham Moses Rabbis	Synagogue The people of Israel	The Jewish Family Prayer Making a difference

CHRISTIANITY

1. **Believing: what do people believe about God, humanity and the natural world?**

- *How Christians 'see' God – belief in one God: Father, Son of God, (special human being, lived human life), Holy Spirit*
- *Creation by God of humanity and the natural world*

How do Christians 'see' God?
Why is Jesus important for Christians?
Why is the Holy Spirit important for Christians?
What are my ideas about God?

2. **Story: how and why are some stories sacred and important in religion?**

- *Importance of stories in communicating ideas, values and beliefs*
- *Stories from the Old Testament e.g. Abraham, Moses, Joseph, Samuel, David and Goliath, Samson*
- *Story of Jesus' birth (God's gift to the world), Friends of Jesus – disciples, people Jesus met and helped e.g. Zacchaeus, people in need, feeding hungry people*
- *Stories Jesus told and their meanings e.g. house builders, lost sheep, lost coin, lost son*

How do stories communicate ideas, values and beliefs?
e.g. in what way is Abraham faithful?
Which stories are special to me and why?
Which stories are special to Christians and why?

3. **Celebrations: how and why are celebrations important in religion?**

- *Sunday – celebration of Jesus' resurrection*
- *Harvest – appreciation of natural world, giving thanks, sharing resources fairly, locally/globally*

- *Advent*
- *Christmas – The Nativity story – importance and meaning for Christians – specialness of Jesus, gift from God, giving of gifts today*
- *Epiphany – recalls visit of kings / wise men to baby Jesus*
- *Easter – the first Easter – death and resurrection of Jesus/ themes of new life/ hope. Contrasting time for Christians – remembrance of death but hope for Christians (Easter Day)*
- *Weddings in Church*

Why do some Christians give thanks at Harvest?

Why is Christmas important for Christians?

When is my favourite time and why?

What do Christians remember on Easter Day and why?

4. Symbols: how and why do symbols express religious meaning?

- *Artefacts and Symbols e.g. Bible, cross, candle, statues, chalice and paten, bread and wine, icons*

Which objects are special to me and why?

Why is the cross so important for Christians?

Why is bread important for Christians?

Why is the Bible a special book for Christians?

5. Leaders and teachers: who has an influence on others locally, nationally and globally in religion?

- *Jesus Christ*
- *Clergy: priest, vicar, minister - where they work, what they do*

Who are the important people in my life and why?

Why is Jesus important for Christians?

Why is the Vicar / Priest important in the Christian community?

6. Belonging: where and how do people belong and why is belonging important?

- *Birth ceremonies e.g. baptism, dedication, thanksgiving – what happens, importance for Christians*
- *Church as building and community where Christians meet to worship and hold special rituals/celebrations*
- *Importance of mutual support and ‘building up’ of faith*

What does it mean to belong to a family?

Why is water important for Christians?

Why is the Church so important for Christians?

Who are the people who help me most in my life and how?

How are babies welcomed into the church?

7. Myself: who am I and what is my uniqueness as a person in a family and community?

- *Belonging to a family, school communities, religious/other groups/communities*
- *Individuals as part of God’s family*
- *Prayer*
- *Making a difference – how can I help others?*

Of which special groups am I a part?

What makes me special?

Why do Christians believe everyone is special?

How can I make a positive contribution to the community?

ISLAM

1. **Believing: what do people believe about God, humanity and the natural world?**

- *How Muslims understand Allah – belief in one God, Creator of life, belief in Muhammad as final prophet and key messenger*

How do Muslims understand God?

Why is Muhammad important for Muslims?

What are my ideas about God?

2. **Story: how and why are some stories sacred and important in religion?**

- *Importance of stories in communicating ideas, values and beliefs*
- *Stories of Muhammad, his family and friends*

How do stories communicate ideas, values and beliefs
e.g. Muhammad's friendship with Bilal?

Which stories are special to me and why?

Why are stories about Muhammad so special to Muslims?

3. **Celebrations: how and why are celebrations important in religion?**

- *Ramadan, time of fasting and discipline, Eid-UI-Fitr*
- *Hajj, Eid-UI-Adha and the importance of Makkah*
- *Weddings*

Why do Muslims fast for a month?

Why do Muslims go on Hajj?

Why do Muslim children wear new clothes at Eid?

What happens at a Muslim wedding and why?

What special times are important to me?

4. **Symbols: how and why do symbols express religious meaning?**

- *Qur'an, holy book*
- *Subhah (beads), Qiblah (compass), prayer mat, head covering*
- *Modest dress*

Why is the Qur'an a special book for Muslims?

How do Muslims pray?

What objects are special to me and why?

5. **Leaders and teachers: who has an influence on others locally, nationally and globally in religion?**

- *Muhammad, his family and friends*
- *Muslim clerics: Imam (teacher, leader of prayers)*

Who are the important people in my life and why?

Why is Muhammad so special to Muslims?

Who is the Imam and what is his role?

6. **Belonging: where and how do people belong and why is belonging important?**

- *Naming ceremony (call to prayer) – what happens and importance for Muslims*
- *Mosque as building and meeting place where Muslims worship and hold rituals, celebrations*
- *Ummah – Muslim community*

What does it mean to belong to a family?

Why is the mosque a special building for Muslims?

How are babies welcomed into a Muslim family?

7. Myself: who am I and what is my uniqueness as a person in a family and community?

- *Belonging to a family, school communities, religious/other groups/communities*
- *Individuals but part of 'family' of Muslims*
- *Making a difference – how can I help others?*

Of which special groups am I a part?

What makes me special?

How do Muslims practise their beliefs in the home?

What does it mean to belong to the Ummah?

How do my actions make a difference to others?

JUDAISM

1. **Believing: what do people believe about God, humanity and the natural world?**

- *How Jews 'see' God, belief in one God, Creator of life*
- *Covenant, God-given Torah*

What do Jewish people believe about God?

What are my ideas about God?

What is the special 'Covenant' between God and the Jewish people?

2. **Story: how and why are some stories sacred and important in religion?**

- *Importance of stories in communicating ideas, values and beliefs*
- *Stories from the Torah (Five Books of Moses), e.g. Abraham, Joseph, Moses*

Who was Moses and why is he important to Jews?

What is the most important book for Jews and why?

Which stories mean most to me and why?

3. **Celebrations: how and why are celebrations important in religion?**

- *Shabbat*
- *Sukkot*
- *Hanukkah*
- *Pesach*
- *Weddings*

How do Jews celebrate Harvest?

Why is Passover a special time for Jews?

What do Jewish families do at home on Shabbat and why?

What happens at a Jewish wedding and why?

When is my favourite time and why?

4. Symbols: how and why do symbols express religious meaning?

- *Sefer Torah (scroll)*
- *Tallit (prayer shawl)*
- *Kippah (head covering)*
- *Mezuzah*
- *Menorah/Hanukkiah*

How do Jews remember the words that God has spoken to them?

How does an Orthodox Jewish man prepare for prayer?

What objects help you remember important people in your life?

5. Leaders and teachers: who has an influence on others locally, nationally and globally in religion?

- *Patriarchs and Matriarchs*
- *Abraham – founder / father of Judaism*
- *Moses – the law giver and stories of his life*
- *Rabbi (teacher)*

Who was Moses and why is he important to the Jewish people?

What makes a good teacher?

What is a Rabbi and what does s/he do?

Who are the important people in my life and why?

6. Belonging: where and how do people belong and why is belonging important?

- *Synagogue*
- *The people of Israel*

What is special about the synagogue and what happens there?

When do Jews sing psalms and use prayers?

How do Jewish people show their identity?

Why do Jews sometimes describe themselves as part of a large family?

Where do I feel most at home and why?

7. Myself: who am I and what is my uniqueness as a person in a family and community?

- *Belonging to a family, school communities, religious/other groups/communities*
- *Individuals but belonging to God's chosen community*
- *Making a difference – how can I help others?*

What makes me special?

What does it mean to belong to a Jewish family?

How do Jewish people practise their beliefs in the home?

Of which special groups am I a part?

How do my actions help others?

PROGRAMME OF STUDY FOR KEY STAGE 2

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

Recommended time allocation 45 hours per year

Knowledge, Skills and Understanding

Attainment Target 1. Learning about Religion (AT1)

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

Attainment Target 2. Learning from Religion (AT2)

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

- d reflect on ideas of right and wrong and their own and others' responses to them
- e reflect on sources of inspiration in their own and others' lives.

Breadth of Study

During this key stage, pupils should be taught the **Knowledge, skills and understanding** through the following areas: Experiences and opportunities, Religions and beliefs, and Themes.

Experiences and opportunities

- a encountering religion through visitors and visits to places of worship, and focusing on the impact and reality of religion on the local and global community
- b discussing religious and philosophical questions, giving reasons for their own beliefs and those of others
- c considering a range of human experiences and feelings
- d reflecting on their own and others' insights into life and its origin, purpose and meaning
- e expressing and communicating their own and others' insights through art and design, music, dance, drama and ICT
- f developing the use of ICT, particularly in enhancing pupils' awareness of religions and beliefs globally.

Religions and beliefs

- Christianity should be taught on a regular basis and all themes must be covered over the key stage
- Islam, the theme 'Beliefs and Questions' (which is integral to all themes), plus 2 further themes
- Judaism, the theme 'Beliefs and Questions' (which is integral to all themes), plus 2 further themes
- Hinduism, the theme 'Beliefs and Questions' (which is integral to all themes), plus 2 further themes
- An additional minimum of 2 more themes to be selected from any of these religions (or Buddhism or Sikhism)
- The above requirements are to be delivered across the key stage.

Schools are encouraged to be responsive to:

- i) a religious community with a significant local presence, where appropriate
- ii) a secular world view, where appropriate.

Themes

What are the themes?

The themes for Key Stage 2 are listed in two ways:

i) The Grid Overview

For each religion studied the key concepts/ideas linked to each theme are summarized. These provide a springboard for planning.

ii) Exemplification of Grid

- **Content**

For each religion the themes are listed in detail. The text in italics, following each theme, gives examples of content. This is intended as a guide and although teachers are encouraged to follow this, alternative examples can be used.

- **Key Questions**

Effective teaching and learning starts with a key question. At the end of each theme are examples of some key questions (both AT1 and AT2) for consideration when planning. These may relate to individual lessons, a series of lessons or a whole scheme of work.

Developing ‘themes’ as a context for learning

- The themes provide a context for ‘Learning about Religion’ (AT1) and ‘Learning from Religion’ (AT2).
- Themes may be taught separately, in combination with other themes, or as part of religions and beliefs. Thus a ‘theme’ does not automatically require a comparative approach.
- Although themes are listed separately, there is clear overlap between the themes and as already stated, theme 1 ‘Beliefs and Questions’ is central to the study of each religion.

Selecting themes and mapping these onto a scheme of work

Schools will need to ensure that all themes relating to Christianity and all other selected themes (including ‘Beliefs and Questions’) are mapped appropriately across their schemes of work. This mapping exercise will enable schools to decide what adjustments if any need to be made to their schemes of work.

At Key Stage 2 schools may select themes (outside Christianity) that directly link to those selected at Key Stage 1, e.g. KS1 ‘Leaders and Teachers’, KS2 ‘Inspirational People’. However, schools may choose to select new themes.

Step 1

Ensure all themes from Christianity are mapped.

Step 2

Select 'focus' themes from Islam, Judaism and Hinduism (in addition to the theme 'Beliefs and Questions'). The 'focus' theme provides the main emphasis for a unit of work but inevitably reference may well be made to other themes. For example, a 'focus' theme might be 'Worship, Pilgrimage and Sacred Places'. In teaching this theme reference may well be made to other themes, e.g. 'Symbols and religious expressions', 'Religion and the Individual' (although these may not be chosen as 'focus' themes).

Note:

- (i) It is not expected that an equal time allocation will be given to all themes studied.
- (ii) Schools may use supporting resource materials provided that these link to the legal requirements of this Agreed Syllabus.
- (iii) Planning and delivery should take account of the level descriptors in order to ensure that pupils have opportunities to achieve the highest appropriate levels.

KEY STAGE 2 THEMES GRID WITH EXAMPLES OF CONTENT

	1. Beliefs and Questions	2. Teachings and Authority	3. Worship, Pilgrimage and Sacred Places	4. Journey of Life and Death	5. Symbols and Religious Expression	6. Inspirational People	7. Religion and the Individual	8. Religion, Family and Community	9. Beliefs in Action
CHRISTIANITY	One God Creator, Father, Jesus Christ, Son of God, Saviour, Holy Spirit Good and Evil	Bible: Old and New Testaments	Church Pilgrimage sites Holy Communion	Baptism Dedication Confirmation Weddings Death & the afterlife	Pentecost Visual Symbols, Symbolic titles given to Jesus Art, Music and Architecture	Jesus – early life, ministry, death, resurrection, ascension Peter Paul Modern day examples	Ten Commandments Jesus' teaching on Commandments Jesus' parables	Clergy Personal Bible study, family prayer, service to others, Modern monastic community	Fairtrade Christian Aid Tear Fund Cafod Stewardship
ISLAM	God – Allah Creator Muhammad, the Messenger Good and Evil	Qur'an Hadith	Ramadan / Eid-UI-Fitr / Hajj / Eid-UI- Adha Makkah Medina Mosque	Adhan / Aqiqah (Naming Ceremony) Weddings Death and the afterlife	Five Pillars Art and Architecture	Muhammad Prophets Khalifah Modern day examples	Five Pillars Sunnah Dietary Laws Modest dress	Imam Family prayer Service to others Ummah	Zakat (charity) Islamic Aid Islamic Relief Khalifah
JUDAISM	God Creator Covenant God given Torah Messiah	The Law Ten Command- ments Justice and Forgiveness	Synagogue Jerusalem (Western Wall)	Bar / Bat Mitzvah Weddings Burials and rituals of mourning (sitting shivah) The value of life	Aron Hakodesh Torah Mezuzah Tefillin Talit Art, Music and Architecture	Abraham Moses Modern day examples	Ten Commandments Mitzvot – good deeds Daily prayer Dietary Laws Blessings Rosh Hashanah/ Yom Kippur	Rabbi Shabbat Passover Purim Shavuot	Tzedakah (charity / justice) Shemittah (Environ- ment)
HINDUISM	One God, (Brahman) many aspects Atman Creation Preservation Destruction Good and Evil	The Vedas The Bhagavad Gita Ramayana	Shrine Temple Puja Ganges Varanasi (Benares) Divali Holi Kumbhamela	Namakaran (Naming Ceremony) Upanayana (Sacred Thread) Raksha Bandhan (family) Weddings Death and the afterlife	Aum Murtis (representations) Puja Tray Art, Music and Architecture	Gurus Rama, Krishna, Sita Modern day examples	Sanatanadharma Karma Dharma Self discipline	Priest Guru Puja Shrine Temple	Karma Dharma Ahimsa

CHRISTIANITY

1. **Beliefs and questions: how do people's beliefs about God, the world and others impact on their lives?**

- *One God, Creator, Father*
- *Jesus Christ as Saviour, Son of God, Messiah*
- *Holy Spirit*
- *Creator*
- *Good and Evil*

What do Christians believe about God?

How do Christians believe God acts in the world?

What does the story of Adam and Eve tell Christians about ourselves today?

What are my ideas about God?

How important is Jesus' life and example to me and why?

2. **Teachings and authority: what do sacred texts and other sources say about God, the world and human life?**

- *Bible: Old and New Testaments – divinely inspired, types of literature, scholarship*

Why are the Gospels so important for Christians?

In what different ways does the Bible inspire Christians?

Why do sacred texts inspire people?

How far can the Bible and its contents, e.g. parables/miracles of Jesus be used as a guide book today?

3. Worship, pilgrimage and sacred places: where, how and why do people worship, including at particular sites?

- *Church and other places of worship – features e.g. font, altar, lectern, Bible, pulpit, baptistry, simplicity in worship*
- *Pilgrimage sites e.g., Lourdes, the story of Bernadette and belief in healing; Canterbury – story of Thomas a Beckett and healing; Taize – ecumenical community founded by Brother Roger*
- *Holy Communion – link to Last Supper*

What are the key features of a Church building and why?

What do places of worship teach us about a religion?

How are beliefs and values expressed through worship?

Why is Holy Communion important for many Christians?

Why do millions travel to sacred places?

What places are special to me and why?

4. The journey of life and death: why are some occasions sacred to believers, and what do people think about life after death?

- *Baptism, dedication*
- *Confirmation*
- *Weddings*
- *Death and the afterlife*

What occasions are special and sacred to individual Christians and why?

What do Christians believe about death and the afterlife?

What occasions are special for me and why?

What occasions inspire and influence people and why?

5. Symbols and religious expression: how are religious and spiritual ideas expressed?

- *Pentecost – fire, light, power, wind, birthday of Church, God as a spirit*
- *Visual Symbols – dove (Holy Spirit), fish (identity symbol of early church), cross, crucifix, chi-rho, water at baptism, candles, incense, icons*
- *Symbolic titles given to Jesus or used by Himself, e.g. Christ, Lord, Light of the World, Good Shepherd*
- *Art, architecture and music*

What is the significance of Pentecost for Christians?

What do different Christian symbols mean?

What ideas/values are important to you and how would you symbolize them?

Why are the interiors of Christian churches so different?

How can art, architecture and music and silence contribute to worship?

6. Inspirational people: from whom do believers find inspiration?

- *Jesus – birth and early life, baptism, temptations, disciples, teachings including parables, miracles, death, resurrection, ascension*
- *Peter – denial and forgiveness, keys of the kingdom*
- *Paul – conversion, journeys and letters*
- *Modern day examples*

What kind of people inspire you and why?

What kind of person was Jesus and why is he inspirational for Christians?

What are the key events associated with Holy Week and why are they significant?

Why is Easter a special occasion for Christians around the world?

Who was Peter and how did he get a second chance?

What did a conversion experience mean for Paul?

How has being religious made a difference to people's lives?

7. Religion and the individual: what is expected of a person in following a religion or belief?

- *Ten Commandments (Exodus 20)*
- *Jesus' teaching on the Commandments (Mark 12 vs 28-34, John 13 v 34, Matthew Chapters 5 – 7)*
- *Jesus' teaching e.g. parables of good Samaritan, prodigal son*

What did Jesus teach about the Commandments and why?

How do I decide what is right and wrong?

In what ways do some of Jesus' parables tell Christians how to behave?

8. Religion, family and community: how do religious families and communities practise their faith, and how does this contribute to local life?

- *Clergy: Vicar/Priest – role in services and community*
- *Personal Bible Study, family prayer*
- *Service to others in Church/community*
- *Modern monastic community*

What is the role of the clergy (vicar)?

Why is religious commitment important to religious people today, e.g. personal devotion/monastic order?

How can faith affect family life?

How far does religion make a difference to your community?

9. Beliefs in action in the world: how do religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment?

- *Fairtrade, Christian Aid, Tear Fund, Cafod, Stewardship*

How do people's religious beliefs affect their actions?

What motivates me to help others in need?

In what ways might Jesus' teachings inspire social justice?

ISLAM

1. Beliefs and questions: how do people's beliefs about God, the world and others impact on their lives?

- *God – Allah*
- *Muhammad, the Messenger and last of the prophets*
- *Good and evil*

What are the names given to Allah and why are they important?

What is the significance of Muhammad for Muslims?

How do I understand God?

Do you think God speaks to people and why?

2. Teachings and authority: what do sacred texts and other sources say about God, the world and human life?

- *Qur'an – revelation to Muhammad, use and guidance*
- *Hadith – statement/report of what Muhammad said and did*

What is the significance of the Qur'an to Muslims?

Why do sacred texts inspire people?

Who or what gives you guidance in your life?

3. Worship, pilgrimage and sacred places: where, how and why do people worship, including at particular sites?

- *Ramadan* - *sawm (fasting), zakat (giving of money)*
- *kindness, consideration towards others, self discipline*
- *Eid-UI-Fitr* - *cards and presents, sharing food*
- *charity, empathy, remembrance of Muhammad's life*
- *Hajj/Eid-UI-Adha* - *visiting sacred places*
- *sacrifice, consideration, kindness, remembering life of Muhammad, his family and friends*

- *Makkah and Medina* - *Hajj once in a lifetime is a duty*
- *tomb of Muhammad in Prophet's mosque, place of first Muslim Community*
- *Mosque* - *features, e.g. dome, minaret, water for wudu (ritual washing), minbar (pulpit), mihrab (marking direction of Makkah), removal of shoes, prayer mats*

What happens during Hajj and why?

Why do Muslims feel it important to go to the mosque?

What objects would you put at the centre of your life and why?

4. The journey of life and death: why are some occasions sacred to believers, and what do people think about life after death?

- *Adhan/Aqiqah – naming ceremony*
- *Weddings*
- *Death and the afterlife*

How and why are Muslim babies welcomed into the Muslim community and are their names symbolic?

What does the Aqiqah ceremony show about Muslim belief?

What do Muslims believe about death and the after life?

What do I think about life after death and why?

5. Symbols and religious expression: how are religious and spiritual ideas expressed?

- *Five Pillars - Shahadah (declaration of faith), Salah (prayer five times a day), Zakat (giving of money), Sawm (fasting), Hajj (pilgrimage)*
- *Art and Architecture – calligraphy and geometric design in some mosques, crescent moon and star as symbol of Islam*

Why are the Five Pillars important to Muslims?

How are Muslim beliefs expressed through calligraphy and architecture and why?

What would your five pillars be and why?

6. Inspirational people: from whom do believers find inspiration?

- *Muhammad – stories about his birth, the first revelation (Qur'an), role as Allah's prophet and messenger, story of the Hijrah (exile), story of Bilal, Mi'raj (journey to heavens)*
- *Prophets, e.g. Ibrahim, Isa*
- *The rightly guided Khaliphs, e.g. Abu Bakr, Ali*
- *Modern day examples*

Why is Muhammad's example important for Muslims?

In what ways do the prophets inspire Muslims?

What kind of people inspire me?

7. Religion and the individual: what is expected of a person in following a religion or belief?

- *Five Pillars - Shahadah (declaration of faith), Salah (prayer five times a day), Sawm (fasting), Zakat (giving of money), Hajj (pilgrimage)*
- *Sunnah – the path and example of the prophet Muhammad*
- *Dietary laws – halal food, no alcohol*
- *Modest dress but varying across cultures/countries*

Why are the Five Pillars important to Muslims?

In what ways does belief make a difference to the way Muslims dress, eat and behave?

What daily challenges might present themselves to practising Muslims?

What would your five pillars be?

Does religion make too many demands on people?

8. Religion, family and community: how do religious families and communities practise their faith, and how does this contribute to local life?

- *Imam – leads prayers, gives address at Friday prayers, advises on Islamic law for the community, takes part in ceremonies for initiation, marriage and death*
- *Family Prayer*
- *Service to others*
- *Ummah (community) – all Muslims across the world are members of the Ummah*

How can faith affect family life?

How far does religion make a difference in your community?

9. Beliefs in action in the world: how do religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment?

- *Zakat – giving of money*
- *Islamic Aid, Islamic Relief*
- *Khalifah – stewardship of creation*

How do people's religious beliefs affect their actions?

What motivates me to help others in need and look after the environment?

JUDAISM

1. **Beliefs and questions: how do people's beliefs about God, the world and others impact on their lives?**

- *God – one God*
- *Creator*
- *Covenant – blessing, promised land, great nation*
- *God-given Torah*
- *Messiah – still awaiting the Messiah*

What does the story of creation mean for Jewish people?

What do Jews believe will happen when the Messiah comes?

What is God's promise in the Covenant and why is it important to Jews?

Do I believe the future will be a better place? Why and how?

2. **Teachings and authority: what do sacred texts and other sources say about God, the world and human life?**

- *The Law (Torah and other passages within Jewish Scriptures)*
- *Ten Commandments*
- *Justice and Forgiveness*

Do the Ten Commandments have any meaning for us today?

Why do sacred texts inspire people?

What do religions say about right and wrong and what is the impact of these teachings?

Why do Jewish people believe the Law is so important?

What do Torah stories say about the importance of human life?

3. **Worship, pilgrimage and sacred places: where, how and why do people worship, including at particular sites?**

- *Synagogue - Aron Hakodesh (Ark of the Covenant)
Sefer Torah (Scroll), parochet (curtains)
Ner Tamid (perpetual light), bimah (raised platform from which Torah is read)*
- *Jerusalem - Western Wall*

What are the key features of a Jewish synagogue and why are they significant?

What are the holy places that are important to Jews and why?

What do places of worship teach us about religion?

What makes places special for you?

4. **The journey of life and death: why are some occasions sacred to believers, and what do people think about life after death?**

- *Bar / Bat Mitzvah*
- *Weddings*
- *Burials – sitting shivah*
- *The value of life*

Why is Bar / Bat Mitzvah an important occasion for a young Jewish person?

How might religious commitment ceremonies present challenges for young people?

What values would you like to pass on to your children and grandchildren?

How do you think the ceremonies of burial and mourning help the grieving family?

Why is the Jewish focus so strongly on this life rather than what happens after death?

5. Symbols and religious expression: how are religious and spiritual ideas expressed?

- *Aron Hakodesh – Ark of the Covenant*
- *Torah – first five books of Jewish Scriptures*
- *Mezuzah – small case on doorposts, containing Shema*
- *Tefillin – leather boxes containing Torah texts worn by Jewish men*
- *Tallit – prayer shawl*
- *Art, architecture, music*

Choose a value. How would you symbolise this?

Can religious laws be important for non-religious people?

How do the mezuzah, tefillin and tallit help Jews think about God?

6. Inspirational people: from whom do believers find inspiration?

- *Abraham – his role as the father / founder of Judaism and Covenant with God. Genesis 12 and 17*
- *Moses – his role as leader and giver of Law, birth and upbringing, burning bush, Exodus, Passover, plagues, parting of Red Sea, wanderings in wilderness, Mt Sinai, Ten Commandments, his death before entering Promised Land*
- *Modern day examples*

What is faith and what difference does it make? (Abraham)

Why is Moses remembered as a great leader?

What qualities make for a great leader?

Should you always do as you are asked? Why, why not?

7. Religion and the individual: what is expected of a person in following a religion or belief?

- *Ten Commandments*
- *Mitzvot – good deeds*
- *Daily prayer*
- *Dietary laws*
- *Blessings*
- *Rosh Hashanah, Yom Kippur*

Do the Ten Commandments have any meaning for us today?

Why is kosher food significant for Jews?

How do I decide what is right and wrong?

Why is it important for Jews to say blessings?

8. Religion, family and community: how do religious families and communities practise their faith, and how does this contribute to local life?

- *Rabbi – teacher and leader of congregation*
- *Shabbat – making Shabbat and Havdalah, day of rest and keeping Shabbat*
- *Passover – Seder meal – freedom and birth of Jewish nation, symbols of food on Seder plate, thanksgiving, faithfulness of God, God as Saviour, no leavening, chamatz*
- *Purim – celebration of freedom from persecution, good over evil (story of Esther)*
- *Shavuot – harvest festival, giving of Torah (10 Commandments) on Mt Sinai, dairy foods*

How and why do Jews celebrate Passover?

How can faith affect family life?

What special celebrations does your family have and why?

In what ways is the work and role of a Jewish rabbi like / unlike that of a vicar?

9. Beliefs in action in the world: how do religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment?

- *Tzedakah – charity and justice, Jubilee and release from debt*
- *Shemittah and other rules governing farming and the environment*

How do people's religious beliefs affect their actions?

What motivates me to help others in need?

What do Jewish rules about farming teach and what impact would these have?

HINDUISM

1. **Beliefs and questions: how do people's beliefs about God, the world and others impact on their lives?**

- *One God, Brahman, Universal Spirit*
- *Many aspects of Brahman*
- *Atman - Soul*
- *Creation, Preservation, Destruction – Brahma, Vishnu, Shiva*

How do Hindus understand God?

How do Hindus understand the relationship between Brahma, Vishnu and Shiva?

Why is good overcoming evil an important idea?

2. **Teachings and authority: what do sacred texts and other sources say about God, the world and human life?**

- *The Vedas - oldest Hindu Scriptures, giving religious and ethical rules*
- *The Bhagavad Gita - Scriptures - a guide to worship and good deeds*
- *Ramayana - epic story about Rama and Sita*

Why is the story of the Ramayana so important for Hindus?

What might a Hindu learn from the story of Rama and Sita?

Who is your hero? Why do Hindus see Rama as a hero?

How might these stories help Hindus when making life choices?

Why do religious people see sacred texts as special?

3. Worship, pilgrimage and sacred places: where, how and why do people worship, including at particular sites?

- *Shrine – in the home – deities, bell, incense, picture of Gurus, offerings, prashad*
- *Temple (mandir) – deities, (pictures/statues), images, bell, priests, puja and prashad, community*
- *Puja – worship at home*
- *Sacred places of pilgrimage in India, e.g. Varanasi (Benares) on river Ganges, place of cleansing and cremation, rites of passage*
- *Divali – story of Rama and Sita, decorations, food, Lakshmi goddess of wealth, triumph of good over evil, light*
- *Holi – festival of colours, celebration in spring, story of Prahlada and Holika, triumph of good over evil*
- *Kumbhamela – pilgrimage to Ganges*

What are the special features of a Hindu mandir and what are their significance for people who worship there?

How and why do Hindus make pilgrimage?

What does the festival of Divali tell us about Hindu beliefs?

What happens at Holi and why?

What makes places special for you?

4. The journey of life and death: why are some occasions sacred to believers, and what do people think about life after death?

- *Namakaran – naming ceremony*
- *Upanayana – sacred thread – initiation of boys*
- *Raksha Bandhan – girls tie bracelets on brothers' wrists*
- *Weddings*
- *Death and the afterlife*

What happens at a sacred thread ceremony and why?

What are the milestones in the life of a Hindu and why are they so significant?

What are the 'milestones' in my journey of life?

What are your duties at your stage of life?

5. Symbols and religious expression: how are religious and spiritual ideas expressed?

- *Aum (OM) – sacred symbol for name for god*
- *Murtis, the image, used as a focus for worship*
- *Puja Tray – used in worship*
- *Art, music and architecture*

Why are symbols sometimes more useful than words?

What can we understand about Hindu beliefs from statues of Shiva?

6. Inspirational people: from whom do believers find inspiration?

- *Gurus – spiritual teachers*
- *Rama and Krishna, Sita*
- *Modern day examples, e.g. Gandhi*

Why are gurus important for Hindus?

In what ways are Rama and Krishna role models for Hindus?

Why was Gandhi an inspirational person to many people, not just Hindus?

Which people do I consider special and why?

7. Religion and the individual: what is expected of a person in following a religion or belief?

- *Sanatanadharma – eternal laws of life*
- *Dharma – religious duty based on person's stage in life and social position*
- *Karma – the law of cause and effect*
- *Self discipline*

Why do Hindus think it is important not to be selfish?

Should everyone follow the same rules?

Do the actions in this life affect the next?

Is religious belief important to me?

8. Religion, family and community: how do religious families and communities practise their faith, and how does this contribute to local life?

- *Priest – looks after the murtis in the temple, conducts arti (light) ceremony*
- *Guru – spiritual leader*
- *Puja – worship in a special place (shrine/temple) with appropriate murtis of one/two deities, aum symbol, incense holder and bell, water, flowers*
- *Shrine – in the home and temple where puja takes place*
- *Temple*

What does Hinduism teach about serving your community?

What is the difference between a Priest and a Guru in Hinduism?

What are the special features of a Hindu mandir/temple and what are their significance for people who worship there?

What challenges might a Hindu face when trying to live as a Hindu in the UK?

9. Beliefs in action in the world: how do religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment?

- *Karma – the law of cause and effect*
- *Dharma – religious duty based on person's stage in life and social position*
- *Ahimsa – non violence – reverence for all living things*

What is Ahimsa and how has this Hindu idea influenced many people?

Do our actions now make a difference to our future?

Can experience of God be gained by being close to nature?

What's the best way to use your wealth?

What motivates a Hindu to give aid to others?

PROGRAMME OF STUDY FOR KEY STAGE 3

Throughout Key Stage 3 pupils study Christianity and draw on aspects of the other five major world religions within a local, national and global context. In addition to Christianity, special prominence should be given to Buddhism and Sikhism thus ensuring depth of coverage of the six major religions by the end of KS3. Pupils deepen their understanding of important beliefs, concepts and issues of truth and authority in religion. They apply their understanding of religious and philosophical beliefs, teachings and practices to a range of ultimate questions and ethical issues with a focus on self-awareness, relationships, rights and responsibilities. They enquire into and explain some personal, philosophical, theological and cultural reasons for similarities and differences in religious beliefs and values, both within and between religions. They interpret religious texts and other sources, recognising both the power and limitations of language and other forms of communication in expressing ideas and beliefs. They reflect on the impact of religion and belief in the world, considering both the importance of interfaith dialogue and the tensions that exist within and between religions. They develop their evaluative skills, showing reasoned and balanced viewpoints when considering their own and others' responses to religious, philosophical and spiritual issues.

Recommended time allocation – 45 hours per year

Knowledge, Skills and Understanding

Attainment Target 1. Learning about Religion (AT1)

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

Attainment Target 2. Learning from Religion (AT2)

2 Pupils should be taught to:

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

Breadth of Study

During this key stage pupils should be taught the **Knowledge, skills and understanding** through the following areas: Experience and opportunities, Religions and beliefs, and Themes.

Experience and opportunities

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

Religions and beliefs

- Christianity should be taught on a regular basis with the majority of themes being explored through this religion
- Buddhism and Sikhism, selecting themes as appropriate
- Aspects of Hinduism, Islam, Judaism selecting themes as appropriate

- Schools are encouraged to be responsive to
 - i) a religious community with a significant local presence, where appropriate
 - ii) secular world view, where appropriate

Themes

The Eight Themes defined:

1. Beliefs and concepts: the key ideas and questions of meaning in religions and beliefs, including issues related to God, truth, the world, human life, and life after death;
2. Authority: different sources of authority and how they inform believers' lives;
3. Religion and science: issues of truth, explanation, meaning and purpose;
4. Expressions of spirituality: how and why human self-understanding and experiences are expressed in a variety of forms;
5. Ethics and relationships: questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil;
6. Rights and responsibilities: what religions and beliefs say about human rights and responsibilities, social justice and citizenship;
7. Global issues: what religions and beliefs say about health, wealth, war, animal rights and the environment;
8. Interfaith dialogue: a study of relationships, conflicts and collaboration within and between religions and beliefs.

The 8 themes are illustrated in two ways:

- i) **The Grid Overview.** This breaks down the themes with reference to the religions.

Some examples of key beliefs, individuals, groups and practices are given as a guide to planning and other examples of content can be added.

These examples build on core content and concepts covered in earlier key stages. In order to ensure continuity, progression and challenge at Key Stage 3, it is essential that work covered at earlier key stages is not repeated. (See core content and key questions at Key Stages 1 and 2). For example within units of work, reference may be made to a festival or a rite of passage but these will no longer feature as major parts of units at Key Stage 3.

- ii) **Asking Challenging Questions – An illustrative list (pages 83-85)**

Developing themes as a context for learning

- All themes must be covered
- There is no requirement that a similar time allocation is given to each theme
- The themes provide a context for 'Learning about Religion' (AT1) and 'Learning from Religion' (AT2)
- Themes may be taught separately, in combination with other themes, or part of religions and beliefs. Thus a theme does not automatically require a comparative approach
- Although themes are listed separately there is a clear overlap between them.

Using the themes to devise a curriculum map at Key Stage 3

Creating Units of Work

It is recommended that approximately six units of work are assigned to each year group, making a total of 18 across Key Stage 3. Levelled assessment activities should feature at least three times a year and should be an integral part of those particular units of work.

Coverage of religions/themes

Units of work may be specific to a religion or may draw on a number of religions and themes. It is important to ensure that overall all themes are covered in Christianity and all themes are covered across all the other units of work. Some themes may be covered several times but there is no requirement that each theme should have a similar time / weight of content. Schools will need to ensure that all themes are mapped across the KS3 curriculum.

Unit titles will often reflect a key question which may also present an opportunity to explore non-religious responses.

To illustrate how different units can (i) map one or more religions, (ii) map several themes, see the table following:

Example of Unit Titles *	Religions and Themes
Looking for God?	Religions – several Themes , e.g. Beliefs and Concepts, Science and Religion, Expressions of Spirituality
Desmond Tutu – Saint or Troublemaker?	Religions – Christianity Themes , e.g. Authority, Ethics and Relationships, Rights and Responsibilities, Global Issues
What’s it like being a Buddhist?	Religions – Buddhism Themes , e.g. Beliefs and Concepts, Authority, Expressions of Spirituality, Ethics and Relationships, Rights and Responsibilities
Did Jesus save the world?	Religions – Christianity Themes , e.g. Beliefs and Concepts, Authority, Ethics and Relationships, Interfaith dialogue
How do Sikh beliefs affect their actions?	Religions – Sikhism Themes , e.g. Beliefs and Concepts, Authority, Ethics and Relationships, Rights and Responsibilities
What happens when you die?	Religions – several Themes , – e.g. Beliefs and Concepts, Authority, Religion and Science, Ethics and Relationships

* Some of these titles are used in “This is RE” published by Hodder Murray

KEY STAGE 3 THEMES GRID WITH EXAMPLES OF CONTENT

	1. Beliefs and Concepts	2. Authority	3. Religion and Science	4. Expressions of Spirituality	5. Ethics and Relationships	6. Rights and Responsibilities	7. Global Issues	8. Interfaith Dialogue
BUDDHISM	Buddha Noble Eightfold Path Four Noble Truths Karma/Samsara Reincarnation	Buddha Dhamma (teachings) Sangha (Triratna) Teachers, e.g. Tibetan Lamas Personal Experience	Wheel of life anicca anatta dukkha Conditioned Arising	Diversity of corporate worship, e.g. Buddha image and shrine, Wesak, pilgrimage Diversity of private worship, e.g. meditation, prayer, chanting	Suffering Compassion (Karuna) Middle Way Five Precepts	Right livelihood Engaged Buddhism Dana (Alms) Sangha Metta Project Dalai Lama	Right livelihood Animal welfare Samye Ling Conservation project Ahimsa	Inter-dependence
CHRISTIANITY	Trinity, Incarnation, Resurrection, Atonement, Salvation, Soul	Bible Revelation, Conscience, Reason, the Church's authority	Creation, Design, First Cause arguments, experiential argument	Diversity of corporate worship, e.g. across denominations, Diversity of private worship, including meditation and prayer	Agape, Forgiveness, Equality, The Lord's Prayer	Desmond Tutu, Martin Luther King, Trevor Huddleston, Mother Teresa	Pacifism, Just War, stewardship, aid issues, liberation theology	Corrymeela, Taizé Evangelism, Jerusalem, Local interfaith dialogue, e.g. Oxford Round Table of religions
HINDUISM	Brahman, Atman, Samsara, Moksha, Dharma Karma, Artha, Reincarnation	Smirti Shruti Gurus (e.g. Sai Baba) Krishnamurthi Ramakrishna	Creation, Evolution, Atomic theory, Great elements (5 elements)	Diversity of corporate worship, Diversity of private worship, e.g. puja, meditation, the 3 paths, Sannyasin Hare Krishna	Dharma Karma Manu's laws Seek the truth, act righteously	Gandhi Ahimsa Duties to yourself, family and society, caste, ashramas or stages in life	Satyagraha Ahimsa Chipko movement	Local groups, e.g. Oxford Round Table Views about other religions Inter-community celebrations
ISLAM	Tawhid, Creation, Shirk, Prophethood, Judgement	Qur'an Revelation, Sunnah, Shia authority, Reason	Creation, Kalam argument, reason	Diversity of corporate worship, e.g. zikr, hajj Diversity of private worship, e.g. rakat	Submission Purity, Equality, Greater Jihad	Justice, Community Ummah Jammah	Jihad (struggle) Khalifah Zakat, Sadaqah,	Religions of the Book, Ibrahim, Isa, Islamophobia / Westophobia Da'wah, Jerusalem
JUDAISM	God Israel Covenant God-given Torah	Tanakh Torah, Prophets, Writings Talmud	Creation	Diversity of corporate worship, e.g. Shabbat, Yom ha Shoah and across denominations Diversity of private worship, e.g. Jewish Mysticism	Yom Kippur, Purity, Preservation of Life, Rosh Hashanah	Social Justice Tzedakah	Tikkun Olam (repair of the world) Diaspora	Jerusalem, Covenant, Abraham, Messiah Anti-Semitism
SIKHISM	God Gurmukh Manmukh Guru	Guru Granth Sahib, Gurus Khalsa	Creation and active God Karma – cause and effect (sukh – happiness dukh – unhappiness)	Corporate and individual worship, e.g. Akhand Path, Nit Nem kirtan, prayer	Sewa Equality, e.g. gender, caste, race, disability, rich and poor	Langar Faith and Community Justice Human Rights Khalsa Aid	Fighting discrimination Human rights Environment Diaspora	Guru Tegh Bahadur Universality of Guru Granth Sahib Design of Golden Temple Guru Arjan

Asking challenging questions – some examples

Below are some examples of key questions (both AT1 and AT2) linked to the 8 themes which indicate the level of challenge appropriate to Key Stage 3.

1. Beliefs and Concepts

- Why do Christians consider the Incarnation an event of universal importance?
- Do you think that some people in our society idolise some people or things? (Islam – tawhid).
- Explain why you do or do not believe in God.
- Is the world in a perpetual state of suffering? (Buddhism – 4 noble truths)
- Do you think what you do in this life affects what happens in the next?
- Is it possible for God to have a contract with people? (Judaism – covenant).

2. Authority

- How do you decide which sources of authority to rely on?
- How relevant are ancient texts in modern society?
- Is it better to rely on a person or a book?
- What are the sources of revelation in different religions?
- Can you argue with the Word of God?
- Am I my own authority?

3. Religion and Science

- What does Islam teach about human reason and intelligence?
- In a scientific age, is the Incarnation plausible?
- How far do you think scientists use their skills to do good?
- Was the Buddha a scientist? (Science and Religion in Schools Project).
- We have the technology, do we have the right?
- In what ways did Islamic scholars and scientists contribute to the development of science and medicine?

- 'All is illusion' (Maya). What effect would this have on science?

4. Expressions of Spirituality

- Which is more important in Judaism, corporate or private worship?
- Can you be a believer and not attend corporate worship?
- Does spirituality have to include God?
- How does the outward journey of pilgrimage reflect the inner journey of faith?
- In what ways do different branches of Christianity worship differently? And why?
- How might an atheist express spirituality?

5. Ethics and Relationships

- How do Christians use the Bible to address moral problems that are not specifically within it, e.g. abortion?
- What does 'love your neighbour' mean?
- What does Sikhism teach about the importance of equality and what impact does this teaching have?
- Should you always let your conscience be your guide?
- Why do different groups within a religion have different ideas about right and wrong?
- In what ways are precepts different from commandments?

6. Rights and Responsibilities

- Why is justice important in Islam?
- How should people spend their money?
- Do men and women have different rights and responsibilities?
- Do you have to be religious to make a difference?
- Can you have rights without responsibilities?
- Do we have responsibilities to people we don't know?

7. Global Issues

- Is it ever right to fight in the name of religion?
- How important is Khalifah in today's world?
- Do laws of kashrut and halal respect or violate animal rights?
- Is the notion of equal rights for all realistic?
- Can we live without harming other people or the environment?
- What does jihad mean and what would your jihad be?

8. Interfaith Dialogue

- Is the Incarnation a help or a hindrance to interfaith dialogue?
- What values do the three Abrahamic faiths share?
- How did Christianity influence Gandhi?
- Which is the greatest barrier to interfaith dialogue – a religion's encouragement or discouragement of conversion?
- Are all religions equal/the same?
- Do media representations of faith help or hinder interfaith dialogue?
- Why do people of different religions want to talk to each other?
- How and why do people of different faiths engage together in activities to help the wider community?

14 – 19 ENTITLEMENT

Throughout this phase, pupils analyse and interpret a wide range of religious, philosophical and ethical concepts in increasing depth. They investigate issues of diversity within and between religions and the ways in which religion and spirituality are expressed in philosophy, ethics, science and the arts. They expand and balance their evaluations of the impact of religions on individuals, communities and societies, locally, nationally and globally. They understand the importance of dialogue between and among different religions and beliefs. They gain a greater understanding of how religions and beliefs contribute to community cohesion, recognising the various perceptions people have regarding the roles of religion in the world.

PROGRAMME OF STUDY FOR KEY STAGE FOUR

Religious Education is part of the core curriculum. This syllabus requires schools to ensure that all pupils follow a nationally accredited course for example Full GCSE, Short Course GCSE, and Entry Level Religious Studies.¹

The Exam Boards offer a wide range of specifications. The expectation is that almost all pupils will have their learning accredited. The chosen specifications should be taught to pupils whether or not they will be entered for examination.

The following points should be noted:

- Schools may select any GCSE Religious Studies specification (but should reach a decision having carefully considered that a broad and balanced RE curriculum is being offered across KS3 & KS4).
- Ideally RE should be taught regularly over the key stage. However, it is acceptable for schools to arrange the delivery of RE in a number of ways provided that an adequate percentage of time is given to the overall curriculum at KS4.
- Time Recommendation
GCSE Full Course – approximately 2 hours per week
GCSE Short Course – approximately 1 hour per week
Entry Level – approximately 1 hour per week

¹ Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State.

PROGRAMME OF STUDY FOR KEY STAGE FIVE

For all students 16-19, schools should provide access to both:

A course that represents a progression from 14-16, such as A/S or A level Religious Studies.

A valid Religious Education entitlement would be where the course requires some significant study of a world religion/world religions and/or engagement with religious, philosophical and secular ideas.

AND for all students, either:

(i) A minimum of 6 hours study per year relating to religious, ethical and philosophical topics.

This entitlement can be delivered in a variety of ways, e.g. regular timetabled courses, day conferences, field trips. Some suggested topics are set out below but schools are encouraged to devise additional topics of current interest provided they relate to world religions and/or engagement with religious, philosophical and secular ideas:

- Science and Religion
- Religion in a World Context
- The Existence of God and Limits of Explanation
- The Religious and the Secular
- Evil and Suffering
- Sexuality and Religion
- Death and Beyond
- Religion in the Local Community
- Religion in a Technological Age
- Religion in the Arts
- Varieties of Religious Experience
- Faith and Fundamentalism

Or

(ii) Any other accredited course which relates to some of the topics mentioned above and leads to a qualification approved under Section 96.²

² Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State.

SUPPORTING PUPILS WITH LEARNING DIFFICULTIES

1. Guidance for Special Schools

Time Allocation

In Special Schools Religious Education must be taught in each key stage. As in other schools, the time allocation may be met through a combination of timetabled Religious Education lessons, visits and visitors. In addition, appropriate links can be made between Religious Education and other subject areas such as the arts, humanities and literature.

Meeting the requirements of the Agreed Syllabus

Special Schools must follow the Oxfordshire Agreed Syllabus as far as is practicable. This means that the programmes of study may be modified in a way that is helpful and appropriate for the learning needs of different pupils. This could mean using programmes of study from alternative key stages. Such modifications are to be made at the discretion of the Headteacher and Religious Education Co-ordinator.

Assessment

As in mainstream schools, teachers are required to assess pupils' progress in Religious Education and report on an annual basis to parents. In addition to the Eight Level Scale of Attainment, P Levels have been developed for use in Special Schools and can be found in the Appendix.

2. Guidance for Mainstream Classes

For all pupils with learning difficulties, the appropriate support should be provided to ensure a good Religious Education entitlement. The programmes of study in the Agreed Syllabus set out the Religious Education curriculum for each key stage. As in any subject, Religious Education benefits from careful planning and the appropriate use of resources and activities.

ASSESSMENT, RECORDING AND REPORTING REQUIREMENTS

About the Attainment Targets

The Attainment Targets for Religious Education set out the knowledge, skills and understanding that pupils of different abilities and maturities are expected to have by the end of Key Stages 1, 2 and 3. As with the National Curriculum subjects, the Attainment Targets consist of eight level descriptions of increasing difficulty, plus a description for exceptional performance above level 8. Each level description describes the types and range of performance that pupils working at that level should characteristically demonstrate. Apart from their summative use, these level descriptions can be used in assessment for learning.

The key indicators of attainment in Religious Education are contained in two Attainment Targets:

- Attainment Target 1: Learning about Religion
- Attainment Target 2: Learning from Religion.

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

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

The two Attainment Targets, **Learning about Religion** and **Learning from Religion** are closely related and neither should be taught in isolation. Therefore, assessment needs to take place in relation to both Attainment Targets.

In deciding on a pupil's level of attainment at the end of a key stage, teachers should judge which description best fits the pupil's performance. When doing so, each description should be considered alongside descriptions for adjacent levels.

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

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

Foundation Stage

Children's attainment is assessed and reported in relation to the Early Learning Goals.

Key Stages 1 and 2

The 8 level scale on pages 96-97 provides the basis on which to make judgements about pupils' performance. Teachers may find it helpful to refer to the Oxfordshire 'Can Do' statements found in the Appendix. These statements are derived from the 8 level scale and have been updated replacing those published in 1999 (previously in New Patterns of Experience Handbook and the Oxfordshire Pupil Record).

There is no requirement to report annually in levels though schools may decide to do this. The 'Can Do' statements are a helpful starting point both in planning, recording and report writing.

The 'Can Do' statements in grid format are available on the Oxfordshire Intranet.

Key Stage 3

The 8 level scale on pages 96-97 provides the basis on which to make judgements about pupils' performance. Teachers should report annually in relation to these levels.

There is a Pupil-Speke version of the 8 level scale which can be found on: www.betterre.reonline.org.uk/assessment. Teachers may find this version helpful but it is not part of the Oxfordshire Agreed Syllabus and is not a substitute for the full version.

Key Stage 4

At Key Stage 4 most pupils will have their learning accredited through GCSE courses. The annual report to parents will therefore usually relate to GCSE criteria.

P Scales

These can be found in the Appendix and outline early learning and attainment before level 1.

ATTAINMENT TARGETS FOR RELIGIOUS EDUCATION

The level descriptions for **Attainment target 1: Learning about religion** refer to how pupils develop their knowledge, skills and understanding with reference to:

- Beliefs, teachings and sources
- Practices and ways of life
- Forms of expression.

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

- Identity and belonging
- Meaning, purpose and truth
- Values and commitments.

LEVEL 1

Attainment target 1

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

Attainment target 2

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

LEVEL 2

Attainment target 1

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

Attainment target 2

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

LEVEL 3

Attainment target 1

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

Attainment target 2

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

LEVEL 4

Attainment target 1

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

Attainment target 2

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

LEVEL 5

Attainment target 1

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

Attainment target 2

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

LEVEL 6

Attainment target 1

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

Attainment target 2

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

LEVEL 7

Attainment target 1

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

Attainment target 2

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

LEVEL 8

Attainment target 1

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

Attainment target 2

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

EXCEPTIONAL PERFORMANCE

Attainment target 1

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

Attainment target 2

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

APPENDIX

Acknowledgements

Oxfordshire 'Can Do' Statements for Primary Schools

P Scales

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Rosemary Hampshire	Administrator
Isobel Vale	Religious Education Adviser

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Committee C: Representatives of the Teachers' Associations

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The Non Statutory National Framework published 2004 by QCA has been used as the basis for the writing of the Oxfordshire Agreed Syllabus and can be located on www.qca.org.uk. In the appendix to the Framework are some general articles on:

- Inclusion: providing effective learning opportunities for all pupils
- Use of language across the curriculum
- Use of Information and Communication Technology across the curriculum.

Schools are free to photocopy this Agreed Syllabus for use in their own schools. Every effort has been made to check information and accuracy in this document.

OXFORDSHIRE 'CAN DO' STATEMENTS

(for use in primary schools)

Attainment Target 1 – Learning About Religion

Level 1

- Can use some religious words and phrases
- Can talk about harvest, Christmas and Easter
- Can recognise and name some Christian symbols and artefacts
- Can recall some Old Testament stories
- Can recall some stories and events in the life of Jesus

Level 2

- Can use religious words and phrases
- Can identify some Christian festivals and suggest why they are important for Christians
- Can identify some Christian symbols and artefacts and suggest meanings
- Can retell some Old Testament stories and identify some of the beliefs and teachings
- Can retell stories and events in the life of Jesus and suggest their significance for Christians

Level 3

- Can use a developing religious vocabulary
- Can describe some Christian symbols and religious actions (including Holy Communion), and suggest their meanings
- Can describe some key features of a Christian place of worship and make links with the beliefs which underline them
- Can describe some of the key teachings of Jesus and begin to connect them with the beliefs and practices of Christians today
- Can begin to recognise similarities and differences between religions

Level 4

- Can use a developing religious vocabulary
- Can show understanding of the teachings of Jesus and connect them with the beliefs and practices of Christians today
- Can describe a range of Christian symbols and religious actions (including Holy Communion), and suggest their meanings
- Can describe some similarities and differences within and between religions

Level 5

- Can use an increasingly wide religious vocabulary
- Can explain how Jesus' life and teaching has influenced the lives of Christians
- Can explain how individuals and groups within Christianity express their religion in a variety of ways and link these differences to distinctive beliefs
- Can explain how Christians use the Bible and other religious sources to provide answers to ultimate questions and ethical issues
- Can show similarities and differences between Christian beliefs and practices and those of other religions and suggest possible reasons for this

OXFORDSHIRE 'CAN DO' STATEMENTS

(for use in primary schools)

Attainment 1 – Learning About Religion

Level 1

- Can use some religious words and phrases
- Can recognise and name some features of Islamic life and practice, for example festivals, artefacts, and prayer
- Can recall stories of Muhammad

Level 2

- Can use religious words and phrases
- Can identify some features of Islamic life and practice and suggest their meanings
- Can retell stories of Muhammad and suggest their significance for Muslims

Level 3

- Can use a developing religious vocabulary
- Can describe some key features of Islamic life and practice and make links with the beliefs which underline them
- Can describe some stories from the Qur'an and/or the life of Muhammad and begin to connect them with the beliefs and practices of Muslims today
- Can begin to recognise similarities and differences between religions

Level 4

- Can use a developing religious vocabulary
- Can describe the key teachings and beliefs of Islam and connect them with the practices of Muslims today
- Can describe a range of Islamic symbols and religious actions and suggest their meanings
- Can describe some similarities and differences within and between religions

Level 5

- Can use an increasingly wide religious vocabulary
- Can explain how the teachings of the Qur'an have influenced the lives of Muslims
- Can explain how individuals and groups within Islam express their religion in a variety of ways and link these differences to distinctive beliefs
- Can explain how Muslims use the Qur'an and other religious sources to provide answers to ultimate questions and ethical issues
- Can show similarities and differences between Islamic beliefs and practices and those of other religions and suggest possible reasons for this

Attainment Target 1 – Learning About Religion

Level 1

Can use some religious words and phrases
Can recognise and name some features of Jewish life and practice, for example festivals, artefacts, and prayer
Can recall stories from the Torah

Level 2

Can use religious words and phrases
Can identify some features of Jewish life and practice and suggest their meanings
Can retell stories from the Torah and suggest their significance for Jews

Level 3

Can use a developing religious vocabulary
Can describe some key features of Jewish life and practice and make links with the beliefs which underline them
Can describe some stories from the Torah and begin to connect them with the beliefs and practices of Jews today
Can begin to recognise similarities and differences between religions

Level 4

Can use a developing religious vocabulary
Can describe the key teachings and beliefs of Judaism and connect them with the practices of Jews today
Can describe a range of Jewish symbols and religious actions and suggest their meanings
Can describe some similarities and differences within and between religions

Level 5

Can use an increasingly wide religious vocabulary
Can explain how the teachings of the Torah have influenced the lives of Jews
Can explain how individuals and groups within Judaism express their religion in a variety of ways and link these differences to distinctive beliefs
Can explain how Jews use the Torah and other religious sources to provide answers to ultimate questions and ethical issues
Can show similarities and differences between Jewish beliefs and practices and those of other religions and suggest possible reasons for this

OXFORDSHIRE 'CAN DO' STATEMENTS

(for use in primary schools)

Hinduism

Attainment Target 1 – Learning About Religion

Level 1

Can use some religious words and phrases
Can recognise and name some features of Hindu life and practice, for example festivals, artefacts, and prayer
Can recall stories from the Hindu tradition

Level 2

Can use religious words and phrases
Can identify some features of Hindu life and practice and suggest their meanings
Can retell stories from the Hindu tradition and suggest their significance for Hindus

Level 3

Can use a developing religious vocabulary
Can describe some key features of Hindu life and practice and make links with the beliefs which underline them
Can describe some stories from the Hindu tradition and begin to connect them with the beliefs and practices of Hindus today
Can begin to recognise similarities and differences between religions

Level 4

Can use a developing religious vocabulary
Can describe the key teachings and beliefs of Hinduism and connect them with the practices of Hindus today
Can describe a range of Hindu symbols and religious actions and suggest their meanings
Can describe some similarities and differences within and between religions

Level 5

Can use an increasingly wide religious vocabulary
Can explain how the teachings of Hinduism have influenced the lives of Hindus
Can explain how individuals and groups within Hinduism express their religion in a variety of ways and link these differences to distinctive beliefs
Can explain how Hindus use religious sources, for example the Bhagavad Gita, to provide answers to ultimate questions and ethical issues
Can show similarities and differences between Hindu beliefs and practices and those of other religions and suggest possible reasons for this

OXFORDSHIRE 'CAN DO' STATEMENTS

(for use in primary schools)

Attainment Target 2 – Learning From Religion

Level 1

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

Level 2

- Can ask, and respond sensitively to, questions about their own and others' experiences and feelings
- Can recognise that some questions cause people to wonder and are difficult to answer
- Can recognise their own values and those of others, in relation to matters of right and wrong

Level 3

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

Level 4

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

Level 5

- Can ask and suggest answers to questions of identity, belonging, meaning, purpose, truth, values and commitments, relating them to their own and others' lives
- Can explain what inspires and influences them, expressing their own and others' views

P Scales

(taken from 'Planning, teaching and assessing the curriculum for pupils with learning difficulties – Religious Education QCA published March 2001)

Performance descriptions

These performance descriptions outline early learning and attainment before level 1 in eight levels, from P1 to P8.

The performance descriptions can be used by teachers in the same way as the National Curriculum level descriptions to:

- Decide which description best fits a pupil's performance over a period of time and in different contexts
- Develop or support more focused day-to-day approaches to ongoing teacher assessment by using the descriptions to refine and develop long, medium and short-term planning
- Track linear progress towards attainment at National Curriculum level 1
- Identify lateral progress by looking for related skills at similar levels across their subjects
- Record pupils' overall development and achievement, for example, at the end of a year or a key stage.

Performance descriptions across subjects^{*}

The performance descriptions for P1 to P3 are common across all subjects. They outline the types and range of general performance that some pupils with learning difficulties might characteristically demonstrate. Subject-focused examples are included to illustrate some of the ways in which staff might identify attainment in different subject contexts.

P1 (i) Pupils encounter activities and experiences. They may be passive or resistant. They may show simple reflect responses, *for example, startling at sudden noises or movements*. Any participation is fully prompted.

P1 (ii) Pupils show emerging awareness of activities and experiences. They may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects, *for example, becoming still in response to silence*. They may give intermittent reactions, *for example, vocalising occasionally during group celebrations and acts of worship*.

P2 (i) Pupils begin to respond consistently to familiar people, events and objects. They react to new activities and experiences, *for example, briefly looking around in unfamiliar natural and man-made environments*. They begin to show interest in people, events and objects, *for example, leaning towards the source of a light, sound or scent*.

*

When used, these must relate back to content covered through the programme of study in the Oxfordshire Syllabus.

They accept and engage in coactive exploration, *for example, touching a range of religious artefacts and found objects in partnership with a member of staff.*

P2 (ii) Pupils begin to be proactive in their reactions. They communicate consistent preferences and affective responses, *for example, showing that they have enjoyed an experience or interaction.* They recognise familiar people, events and objects, *for example, becoming quiet and attentive during a certain piece of music.* They perform actions, often by trial and improvement, and they remember learned responses over short periods of time, *for example, repeating a simple action with an artefact.* They cooperate with shared exploration and supported participation, *for example, performing gestures during ritual exchanges with another person performing gestures.*

P3 (i) Pupils begin to communicate intentionally. They seek attention through eye contact, gesture or action. They request events or activities, *for example, prompting a visitor to prolong an interaction.* They participate in shared activities with less support. They sustain concentration for short periods. They explore materials in increasingly complex ways, *for example, stroking or shaking artefacts or found objects.* They observe the results of their own actions with interest, *for example, when vocalising in a quiet place.* They remember learned responses over more extended periods, *for example, following a familiar ritual and responding appropriately.*

P3 (ii) Pupils use emerging conventional communication. They greet known people and may initiate interactions and activities, *for example, prompting an adult to sing or play a favourite song.* They can remember learned responses over increasing periods of time and may anticipate known events, *for example, celebrating the achievements of their peers in assembly.* They may respond to options and choices with actions or gestures, *for example, choosing to participate in activities.* They actively explore objects and events for more extended periods, *for example, contemplating the flickering of a candle flame.* They apply potential solutions systematically to problems, *for example, passing an artefact to a peer in order to prompt participation in a group activity.*

Performance descriptions in Religious Education

From level P4 to P8, many believe it is possible to describe pupils' performance in a way that indicates the emergence of skills, knowledge and understanding in RE. The descriptions provide an example of how this can be done.

P4 Pupils use single elements of communication, *for example, words, gestures, signs or symbols,* to express their feelings. They show they understand 'yes' and 'no'. They begin to respond to the feelings of others, *for example, matching their emotions and laughing when another pupil is laughing.* They join in with activities by initiating ritual actions or sounds. They may demonstrate an appreciation of stillness and quietness.

P5 Pupils respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings. They respond to a variety of new religious experiences, *for example, involving music, drama, colour, lights, food, or tactile objects.* They take part in activities involving two or three other learners. They may also engage in moments of individual reflection.

P6 Pupils express and communicate their feelings in different ways. They respond to others in group situations and cooperate when working in small groups. Pupils listen to, and begin to respond to, familiar religious stories, poems and music, and make their

own contribution to celebrations and festivals. They carry out ritualized actions in familiar circumstances. They show concern and sympathy for others in distress, *for example, through gestures, facial expressions or by offering comfort*. They start to be aware of their own influence on events and other people.

P7 Pupils listen to and follow religious stories. They communicate their ideas about religion, life events and experiences in simple phrases. They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of the consequences. They find out about aspects of religion through stories, music or drama, answer questions and communicate their responses. They may communicate their feelings about what is special to them, *for example, using role play*. They begin to understand that other people have needs and to respect these. They make purposeful relationships with others in group activity.

P8 Pupils listen attentively to religious stories or to people talking about religion. They begin to understand that religious and other stories carry moral and religious meaning. They are increasingly able to communicate ideas, feelings or responses to experiences or to retell religious stories. They communicate simple facts about religion and important people in religions. They begin to realise the significance of religious artefacts, symbols and places. They reflect on what makes them happy, sad, excited or lonely. They demonstrate a basic understanding of what is right and wrong in familiar situations. They are often sensitive to the needs and feelings of others and show respect for themselves and others. They treat living things and their environment with care and concern.

“Formate alternative te ketij publikimi ofrohen me kerkese. Kjo perfshin dhe gjuhe te tjera, me shkronja te medhaja, shkronja per te verberit, kasete degjimi, disk kompjuteri ose email.”

Albanian

আপনি যদি অনুরোধ করেন তাহলে এই পুস্তিকাটি বিকল্প ছাঁদে, যেমন, অন্য কোনও ভাষায়, বড় হরফে, ব্রেইলে, অডিও-ক্যাসেটে, কমপিউটারের ডিস্কে বা ইমেলের মাধ্যমে পেতে পারেন।

Bengali

“本刊物備有其他的格式可供索取。這些包括有其他語言版，大字版，盲人用版，錄音帶版，電腦磁碟版或電子郵件版。”

Chinese

प्रार्थना करने पर यह प्रकाशन दूसरे रूपों में प्राप्त किया जा सकता है। जिस में सम्मिलित है, दूसरी भाषाओं में, बड़े छापे में, ब्रेअल, सुनने की टेप पर, कम्प्यूटर की डिस्क पर या ई-मेल द्वारा।

Hindi

“ਇਹ ਪੁਸਤਕ ਬੇਨਤੀ ਕਰਨ ਤੇ ਹੋਰ ਰੂਪਾਂ ਵਿਚ ਵੀ ਉਪਲਬਧ ਹੈ। ਜਿਵੇਂ ਕਿ ਹੋਰ ਭਾਸ਼ਾਵਾਂ ਵਿਚ, ਵੱਡੇ ਛਾਪੇ ਤੇ, ਬ੍ਰੇਲ ਵਿਚ, ਸੁਣਨ ਵਾਲੀ ਟੇਪ ਤੇ, ਕੰਪਿਊਟਰ ਡਿਸਕ ਜਾਂ ਈ ਮੇਲ ਤੇ।”

Punjabi

“اس اشاعت کو متبادل اشکال میں درخواست کرنے پر حاصل کیا جاسکتا ہے۔ اس میں دوسری زبانیں، بڑا پرنٹ، بریل (جسے اندھے چھو کر پڑھ سکیں)، آڈیو کیسٹ، کمپیوٹر ڈسک یا ای میل شامل ہیں۔”

Urdu

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