

The Norfolk Agreed Syllabus for Religious Education 2012



Foreword

I am pleased to be able to introduce the revised Agreed Syllabus for Religious Education in Norfolk which becomes statutory for all maintained schools in Norfolk from September 2012.

This revised syllabus has built on the 2005 document and key elements of this syllabus have been retained. The review has taken into account recent developments in ways we understand teaching and learning, recommendations from Ofsted and consultation with teachers and pupils in Norfolk.

Creating a climate for effective learning in Religious Education sits at the heart of the revised syllabus. The principles behind this aim to set learning in a real and authentic context and create an environment where pupils are valued and can agree to disagree.

The syllabus promotes an enquiry based approach to learning and provides a best practice framework for a teacher to use in the classroom. This framework has been co-constructed with and piloted by teachers ensuring that the syllabus and professional update materials are accessible and understood by all teachers, of all phases, in their curriculum planning.

The religions and beliefs to be studied at each Key Stage remain largely the same as the 2005 syllabus. However, the two attainment targets have been broadened to 'learning about religion and belief' and 'learning from religion and belief', and the attainment levels have been revised to reflect this ethos and ensure progression across all key stages.

The Norfolk Agreed Syllabus 2012 is a developmental piece of work, where the most important elements of the 2005 syllabus have been retained, but where current thinking on teaching and learning has been used to enhance an already very good syllabus.

I would like to pay tribute to the hard work of all those involved, and especially to the Agreed Syllabus Conference chaired by Alison Thompson. I commend the syllabus to you.

Lisa Christensen

Director, Children's Services

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The Importance of Religious Education

Religious Education should:

- ❑ provoke challenging questions about the ultimate meaning and purpose of life, what is right and wrong, the nature of reality and the being of God
- ❑ develop pupils' knowledge and understanding of Christianity, other principal religions, other religious beliefs and worldviews that offer answers to such questions¹
- ❑ develop pupils' awareness and understanding of religious beliefs, teachings, practices, forms of expression and the influence of religion on individuals, families, communities and cultures
- ❑ encourage pupils to learn from the diversity of religions, religious beliefs and worldviews while affirming their own faith or search for 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 own communities, and as citizens in a plural society and the global community
- ❑ help prepare pupils for adult life and employment by enabling them to develop respect and sensitivity to others - in particular those with different faiths and beliefs - and equipping them to combat prejudice and negative discrimination.

¹ This document takes a holistic view of religion and belief. The wording of this statement is based on the legal framework (1996) and the non-statutory national framework for religious education (2004).

Religious Education and the School Curriculum

Religious Education supports the values of the school curriculum

Religious Education reflects the overarching values of the school curriculum, actively promoting the spiritual, moral, social, cultural, physical and intellectual development of the individual and, as a result, enhancing their wellbeing. It places specific emphasis on pupils valuing themselves and others, on the role of the family and the community, on the celebration of diversity in society through understanding similarities and differences, and on care for the environment. Religious Education aims to promote and critically evaluate the values of truth, justice and respect for all. Religious Education also recognises the changing nature of society, including changes in religious practice and expression, the influence of religion in the local, national and global community and the critique of religions from non-religious groups and individuals.

Religious Education supports the aims² of the school curriculum²

Aim 1: The curriculum should enable all children and young people to become successful learners who enjoy learning, make progress and achieve well

Religious Education provides opportunities for the development of knowledge, skills and understanding that stimulate pupils' interest and enjoyment in learning and encourage the best possible progress and attainment for all. It promotes the development of creative and resourceful children and young people who demonstrate both independent and inter-dependent learning. Religious Education makes an important contribution to the essential learning skills of literacy, and information and communication technology. It promotes an enquiring approach, enabling children and young people to think for themselves, to process information, reason, question and evaluate issues of truth, belief, faith and ethics. Religious Education seeks to enable children and young people to develop an understanding of the big ideas and events that have shaped - and continue to shape - our world, and encourages them to make sense of these, interpreting the world around them.

Aim 2: The curriculum should enable all children and young people to become confident individuals who are able to live safe, healthy and fulfilling lives

Religious Education has a significant role in the promotion of spiritual, moral, social and cultural development. It provokes challenging questions about the meaning and purpose of life, beliefs about God, the nature of reality, ethical issues and what it means to be human. Religious Education seeks to enable children and young people to appreciate their own and others' beliefs and cultures, and how these impact on individuals,

² The three aims here draw on both primary and secondary National Curriculum documentation. The aims for the school curriculum are reflected in Section 351 of the Education Act 1996, which requires that all maintained schools provide a balanced and broadly based curriculum that a) promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and b) prepares pupils at the school for the opportunities, responsibilities and experiences of adult life. In addition, the National Curriculum for England at Key Stages 3 and 4 was first published by QCA in 2007, and implementation in schools started in September 2008. The three aims here also draw on this second publication.

communities and society. It seeks to develop children and young peoples' awareness of themselves and others, offering opportunities for personal reflection and spiritual development as well as preparing all pupils for the opportunities, responsibilities and experiences of life.

Aim 3: The curriculum should enable all children and young people to become responsible citizens who make a positive contribution to society

Religious Education encourages each child and young person to develop a sense of identity and belonging. It aims to promote religious understanding and respect, to promote understanding between those of faith, and to promote understanding between those who are religious and those who are not. It aims to challenge prejudice, discrimination and stereotyping. 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 to appreciate the importance of forming and maintaining positive relationships. Religious Education seeks to enable pupils to learn about the ways different communities, including those of faith, relate to each other and to society as a whole. In addition, Religious Education is committed to exploring the significance of humanity in relation to the environment, and the beliefs people hold about their responsibility towards it. Religious Education aims to enable children and young people to flourish individually within their communities and as citizens in a diverse society and global community.

Statutory Requirements for the Provision of RE

The primary legislation passed with regard to Religious Education between 1944 and 1993 was consolidated by The Education Act (1996) and the School Standards and Framework Act (1998). Circular 1/94 and the subsequent revision of this guidance in 2010 (Religious Education in English Schools: Non Statutory Guidance 2010) offered an interpretation of the legislation.

The legal requirements are that:

1. Religious Education (RE) must be provided for all registered pupils in full time education except those withdrawn at their parents' request or withdrawn themselves if aged 18 or over. [S352 (1) (a)]

- ❑ The law relating to RE for pupils who are not yet in Key Stage One is different from that relating to subjects of the National Curriculum. As RE must be taught to 'all registered pupils at the school', it includes pupils in reception classes, but not those in nursery classes or play groups.
- ❑ RE must be provided for all students in school sixth forms (but not those in Sixth Form Colleges, which must provide RE for all students wishing to receive it).
- ❑ Special schools must comply with this requirement by ensuring that every pupil receives RE as far as is practicable.

2. RE must be taught in accordance with an Agreed Syllabus in Community schools, Foundation schools and Voluntary Controlled schools. However, in Foundation and Voluntary Controlled schools with a religious foundation, parents may request RE in accordance with the school's trust deed or in accordance with the beliefs or denomination specified in the designation of the school.³

In Voluntary Aided schools with a religious character, Religious Education is taught in accordance with the Trust Deed, or with the beliefs or denomination specified in the designation of the school, to reflect the religious character of the foundation. A governing body may accept a recommendation from their Diocese to adopt the Locally Agreed Syllabus.

Academies and Free Schools are state funded schools managed by independent sponsors. As a condition of the funding agreement, they are required to make provision for Religious Education.

- For **denominational Academies and Free Schools** with a religious character (Church of England or Roman Catholic – but also Muslim and most Jewish academies), the Religious Education curriculum will be in line with the denominational syllabus
- For **non-denominational (such as Christian) faith Academies and Free Schools** the curriculum may be in accordance with the locally agreed syllabus or as provided in the funding agreement

³ 1996 Act, Ch 56, S376 (1); 1998 Act, Ch 31 S351 (1); The Designation of Schools Having a Religious Character (England) Order 1999

- For **Academies and Free Schools without a religious character** it is good practice and government recommendation for these schools to use the principles of the Local Agreed Syllabus for their RE. ⁴
3. **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'. [1996 Act, Ch 56 S375 (3).]**
 4. **In schools where an Agreed Syllabus applies, Religious Education must be non-denominational, but teaching about denominational differences is permitted. [Education Act 1944 S26 (2)]**
 5. **The headteacher, along with the governing body and the Local Authority, is responsible for the provision of Religious Education in Foundation and Community Maintained schools and in Voluntary Controlled schools. (See Para. 2 above).**

Reporting on Pupils' Progress and Attainment

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

Withdrawal from Religious Education⁵

Pupils

A parent of a pupil may request:

- that their child be wholly or partly excused from receiving Religious Education given in accordance with the Agreed Syllabus
- that a pupil who is wholly or partly excused from receiving Religious Education provided by the school may receive Religious Education of the kind desired by the parent elsewhere, provided that it will not interfere with the attendance of the pupil on any day except at the beginning or end of a school session
- that a pupil who is wholly or partly excused from receiving Religious Education provided by the school may receive Religious Education of the kind desired by the parent on the school premises provided that it does not entail any expenditure by the responsible authority.

⁴ “The Funding Agreement requires that Academies that do not have a religious designation must arrange for Religious Education to be given to all pupils in accordance with the requirements for agreed syllabuses. In other words, a curriculum which reflects 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”. DFE response to NATRE request for guidance 8 February 2011.

⁵ Schools should have procedures in place to facilitate such withdrawals when required.

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)
- discriminated against for their religious opinions or practices.

In Norfolk, all Community and Voluntary Controlled schools will meet the legal requirements for Religious Education where they implement the Norfolk Agreed Syllabus 2012. These schools are not at liberty to plan and teach RE from any other basis. This becomes statutory for these schools with effect from 1 September 2012.

Independent schools in Norfolk, such as academies, are invited to use this syllabus.

The Purpose of the Norfolk Agreed Syllabus 2012

1. To establish an entitlement:

All pupils in Norfolk schools, irrespective of social background, culture, race, religion, gender, differences in ability and disabilities, have an entitlement to learning in Religious Education. The Norfolk Agreed Syllabus contributes to the developing knowledge, understanding, skills and attitudes necessary for their self-fulfilment and growth as successful learners, confident individuals and active and responsible citizens. Parents may withdraw their children from this entitlement.

2. To establish standards:

The Agreed Syllabus sets out expectations for learning and attainment that are explicit to pupils, parents, teachers, governors, employers and the public. It establishes standards for the performance of all pupils in Religious Education, which may be used to measure progress and set targets for improvement.

3. To promote coherence and continuity:

The Agreed Syllabus seeks to contribute to a coherent curriculum that promotes continuity. It facilitates the transition of pupils between schools and phases of education by setting out clear requirements for all concerned. It provides foundations for further study and for lifelong learning.

4. To promote public understanding:

The Norfolk Agreed Syllabus Conference (ASC) and Standing Advisory Council on Religious Education (SACRE) monitor this area of the curriculum on behalf of the Local Authority (LA), working with local teachers, Dioceses and faith communities. Through the Agreed Syllabus they wish to increase public understanding of, and confidence in, the work of Norfolk schools in Religious Education. They also hope to encourage others to participate in enriching the provision of Religious Education.

Attitudes in Religious Education

While **knowledge, skills and understanding** 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 need to be consistently developed at each key stage:

Self Awareness

In Religious Education, this 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, this includes pupils:

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

Open Mindedness

In Religious Education, this includes pupils:

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

Appreciation and wonder

In Religious Education, this includes pupils:

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

The contribution of Religious Education to learning across the wider curriculum

This section sets out in general terms (as do the National Curriculum handbooks for other subjects) how Religious Education promotes learning **across** the curriculum in the following areas:

Promoting spiritual, moral, social and cultural development through RE⁶

RE provides opportunities to promote:

Spiritual development through:

- discussing and reflecting upon key questions of meaning and purpose such as the origins of the universe, life after death, good and evil, the being of God and values such as justice, honesty and truth
- learning about and reflecting upon important concepts, experiences and beliefs which are at the heart of religious, non-religious and philosophical traditions, customs and practices
- considering how beliefs and concepts in religious, non-religious and philosophical traditions 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 religious, non-religious and philosophical traditions perceive the value of human beings and their relationships with one another, the natural world and, for some, God
- valuing relationships and developing a sense of belonging
- developing views on religious, non-religious, philosophical and spiritual ideas and experiences
- an exploration of spirituality in contemporary society which encompasses a diverse range of religious, non-religious and philosophical traditions and customs.

Further guidance on promoting spiritual development through Religious Education is provided in the Professional Update 2012 (guidance that supports this syllabus).

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 on moral choices of family, friends and media 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 religious, non-religious and philosophical traditions on values and ethical codes of practice

⁶ See also Ofsted; Framework for School Inspection January 2012 p.16

- ❑ studying a range of moral issues, including those that focus on justice, to promote racial and religious respect and the importance of personal integrity
- ❑ considering the importance of rights and responsibilities and the development of a sense of conscience.

Social development through:

- ❑ considering how religious, non-religious and philosophical beliefs lead to particular actions and concerns
- ❑ investigating social issues from religious as well as non-religious and philosophical perspectives, recognising diversity of viewpoint and the common ground between them
- ❑ exploring how religious, non-religious and philosophical traditions have shaped and influenced different communities and societies
- ❑ investigating how religious, non-religious and philosophical beliefs have inspired individuals with a sense of social responsibility that historically has sometimes generated great social change.

Cultural development through:

- ❑ promoting cultural understanding from a religious perspective through encounters with people, literature, the creative and expressive arts and resources from differing cultures
- ❑ considering the relationship between religion and cultures and how religious beliefs contribute to cultural identity and practices
- ❑ promoting racial and inter-faith harmony and respect for all, combating prejudice and discrimination, contributing positively to community cohesion and promoting awareness of how inter-faith co-operation can support the pursuit of the common good.

Promoting personal development through Religious Education⁷

This Agreed Syllabus provides opportunities to plan sequences of work, learning outcomes and teaching approaches that support personal development.

- ❑ pupils can be enthused and inspired by RE. They enjoy exploring beliefs and practices and gain satisfaction from engaging with issues of meaning and value. Investigating the place and impact of religion in the modern world develops pupils' curiosity and imagination. Encountering and making sense of ideas for the first time allows pupils to enjoy their own search for meaning
- ❑ pupils can respond positively to vigorous debates, to the respectful sharing of beliefs and feelings, and to the discovery of places of worship. They enjoy meeting people of different cultures and beliefs. They can rise to the challenge of understanding texts, expressing ideas and dealing with ultimate questions, celebrating their insights and achievements

⁷ This section is based on the 'Every Child Matters' documentation (following the Children Act 2004), related materials from the Secondary Curriculum (2008) and the statements in the previous Agreed Syllabus relating to Personal, Social and Health Education.

- ❑ pupils can develop confidence and responsibility and make the most of their abilities by learning about what is fair and unfair, the nature of right and wrong, and being encouraged to share their opinions
- ❑ health can be understood on physical, intellectual, emotional, ethical and spiritual levels. When pupils explore the impact of practices and ways of life on how people live their lives, they are helped to make informed choices about ideas and lifestyles. Religions and beliefs can be either life-affirming or damaging in their teaching about the human condition. Evaluating both kinds of beliefs can lead pupils to positive and healthy attitudes
- ❑ when pupils confront ethical issues such as relationships, human sexuality, drugs, advertising, genetic research or violence, they learn how to make wise decisions, to help or advise others and to understand moral or emotional pressures. By gaining an understanding of ideas such as temptation, desire and emptiness, pupils strengthen their understanding of spiritual and moral perspectives on health and wellbeing
- ❑ young people often wrestle with questions such as 'What can I believe in?' 'Who is a trustworthy friend?' 'How do I weigh up the integrity of a person or a group?' RE offers pupils lively opportunities for evaluating the safety of ideas, relationships and practices. By learning about religious and ethical rules governing the care of children, respect for friends and neighbours and responsibility for crime, pupils widen their understanding of safe and unsafe situations. By learning from themes such as authority, ethics, relationships, and rights and responsibilities, pupils can deepen their understanding of, and commitment to, safe lifestyle choices
- ❑ RE invites pupils to voice their questions and hopes, to engage with major issues affecting their futures and to consider the contributions made by religions and beliefs. RE offers a structured forum for sharing insights and developing an appreciation of different points of view. It encourages pupils to investigate, discuss and build reasoned arguments, giving them experience of dealing with difference respectfully
- ❑ by engaging with themes such as love, justice, authority, inter-faith dialogue and the environment through local community involvement, pupils learn they can make a difference. Using ICT to discuss these themes with other schools, in the UK or overseas, helps pupils understand that their generation can contribute to, and shape, the future
- ❑ pupils can develop good relationships and learn to respect differences between people by being taught about the diversity of 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 with beliefs, views and lifestyles that are different from their own
- ❑ RE offers young people the skills for living prosperously and ethically in an increasingly complex economic world. Pupils can use their understanding of beliefs and teachings to perceive how economic activity can help or harm humanity, other species and the planet as a whole
- ❑ pupils can develop their knowledge and understanding of themes such as equality and justice, prejudice and discrimination, human rights, fair trade, the environment and climate change, and religious rules on financial matters. By considering and

responding to these issues, pupils develop their awareness of how economic wellbeing connects to beliefs, attitudes and lifestyle choices

- ❑ preparation for the world of work includes understanding the differing needs of others in the work place. This includes the varied ways in which the nature of a contract, the characteristics of trustworthiness, imagination and empathy are understood. RE can develop pupils' awareness of the personal attributes that many employers look for. The workplace can also present pupils with specific religious issues such as diet, clothing, use of money, use of time for prayer, meditation or contemplation, and values and attitudes related to work. RE can provide future employees and employers with crucial information on working with a diverse workforce and public, and enrich their understanding of economic and social systems.

Promoting Citizenship through Religious Education

Religious Education plays a significant part in promoting citizenship and social cohesion through, for example:

- ❑ developing pupils' knowledge and understanding regarding 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 nature of civic obligation and national loyalty, and the foundations for wider international obligations
- ❑ enabling pupils to justify and defend orally, and in writing, personal opinions about such issues, problems and events.

Promoting Skills through Religious Education

There are two areas of skill development through the curriculum. These are:

- ❑ Functional Skills
- ❑ Personal, Learning and Thinking Skills (PLTs)

Functional Skills

Functional skills are those core elements of English, mathematics and ICT that provide individuals with the skills and abilities they need to operate confidently, effectively and independently in life, their communities and work.

Functional skills should be integrated into the curriculum. To be effective, functional skills teaching must be relevant and allow learners to engage with real situations in the real world.

Religious Education provides opportunities for pupils to use these skills.

Religious Education and use of language

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

- acquire and develop specialist vocabulary
- communicate their ideas with depth and precision
- listen to the views and ideas of others, including people with different beliefs
- be enthused about the power and beauty of language, recognising limitations
- develop their speaking and listening skills when considering religions, beliefs and ideas and articulating their responses.

Religious Education and the application of number

Religious Education can make an important contribution to pupils' application of number through:

- calendrical reckoning, discovering the numerology in religious texts, collecting, recording, presenting and interpreting data, involving graphs, charts and statistical analysis.
- developing the analytical and reasoning skills needed to draw conclusions, justify how these conclusions are reached and identify errors or inconsistencies.

Religious Education and the use of information and communication technology

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

- make appropriate use of the internet or CD/DVD Rom resources to investigate, analyse and evaluate different aspects of religious beliefs and practices, ultimate questions and ethical issues
- use email or video conferencing to communicate and collaborate with individuals in different locations, enabling links to be made between beliefs and individual, national and international life
- use multimedia and presentation software to communicate 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 and worldviews
- use equipment such as digital camera and digital video to bring authentic images into the classroom to support discussion and reflection, and to enhance

understanding of the impact of beliefs and practices on the lives of local individuals and communities, including those with a faith.

Personal Learning and Thinking Skills

The development of Personal, Learning and Thinking skills (PLTs) aims to enable children and young people to become effective self-managers, creative thinkers, reflective learners, problem-solvers, team workers, independent learners and effective communicators. PLTS provide a national framework which schools can build on in order to meet the needs of their young people and broader communities. These include skills that relate to learning in subjects as well as other more generic, transferable skills.⁸

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 and economic awareness** through considering the responsible use of money, the importance of giving and the ethics of wealth, debt, poverty, gambling, business, enterprise 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 upon beauty, goodness and truth in creative and expressive arts
- ❑ **education for racial equality and social cohesion** through studying the damaging effects of xenophobia and racial stereotyping, the impact of conflict in religion and the promotion of respect, understanding and co-operation through dialogue between people of different faiths and beliefs
- ❑ **effective contributions to scientific, medical and health issues**, for example, exploring philosophical and ethical questions of the origin, purpose and destiny of the cosmos and life within it; the nature of humanity and human interaction with the world; developments in genetics and medicine and their application and use; 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, including an understanding of cultural, 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

⁸ See the Secondary Curriculum 2008

- *the global dimension* through providing opportunities for young people to discuss social justice, controversial issues, and what different religions and beliefs say about global issues such as health, wealth, war and the environment. They reflect on their own and other's identities and motivations.

Religious Education and Inclusion

Religious Education can make a significant contribution to inclusion, particularly through its holistic approach and by its focus on promoting respect for all. The Norfolk Agreed Syllabus contains many references to the role of Religious Education in challenging stereotypical views and appreciating, positively, differences in others. It enables all pupils in Religious Education 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 pupil's 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, pupils who follow worldviews such as Humanism, 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 resources, 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, use of storyboards, dramatic conventions, art, music, dance 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 multi-dimensional and mixed media approaches to learning.

The 2012 Norfolk Agreed Syllabus: similarities to and differences from the 2005 Syllabus

What remains the same

- The religions and beliefs to be studied at each key stage remain largely the same as the 2005 syllabus
- The content of the areas of study remains largely the same as the 2005 syllabus. Please see below for changes.
- Teachers are encouraged to give adequate time and space for reflection within the context of the children's learning, especially opportunities for spiritual development

Some changes since the 2005 syllabus

- This syllabus places enquiry at the heart of learning. The importance of such an approach was highlighted in the Ofsted Report 'Transforming Religious Education'⁹
- This syllabus recognises that there are a range of pedagogies and approaches teachers may use to establish effective enquiry-based learning. In order to support teachers, a framework for best practice developed locally with teachers and advisers is included in this document
- This syllabus includes principles for creating a climate for effective learning in RE which was developed with teachers and other professionals
- This syllabus broadens the field of enquiry more specifically to include Humanism and other non-religious views. This is reflected in the terminology for the two attainment targets which are now:
Attainment Target 1: Learning about religion and belief
Attainment Target 2: Learning from religion and belief
- There are now six areas of study for each key stage to ensure progression
- The level descriptors have been revised to reflect better the ethos of this syllabus.

⁹ Ofsted Report: Transforming Religious Education 6 June 2010. This report evaluates the strengths and weaknesses of Religious Education (RE) in primary and secondary schools and discusses the key issues at the heart of RE teaching today. It is based principally on evidence from visits to 94 primary and 89 secondary schools in England between 2006 and 2009. The sample of schools represented a cross-section, including voluntary controlled schools, but did not include voluntary aided schools, for which there are separate inspection arrangements. The report builds on the findings of an earlier report, Making Sense of Religion.

Effective teaching and learning in RE

Creating a climate for effective learning in RE with enquiry at the heart

The enquiry process is to be set within a climate for effective learning in RE where:

- the learning is set in a real and authentic context, with a clear purpose, meaning and relevance
- a safe environment is created where all pupils are valued, so that they can confidently agree to disagree and express themselves freely
- an appropriate level of challenge is provided for all pupils
- all pupils know they can achieve and there is an expectation of success
- pupils have a sense of ownership over what is being learned and how they are learning it
- there is a clear learning journey and identifiable outcomes
- there is space and time for reflection and spiritual development
- assessment for learning is at the heart of teacher planning.

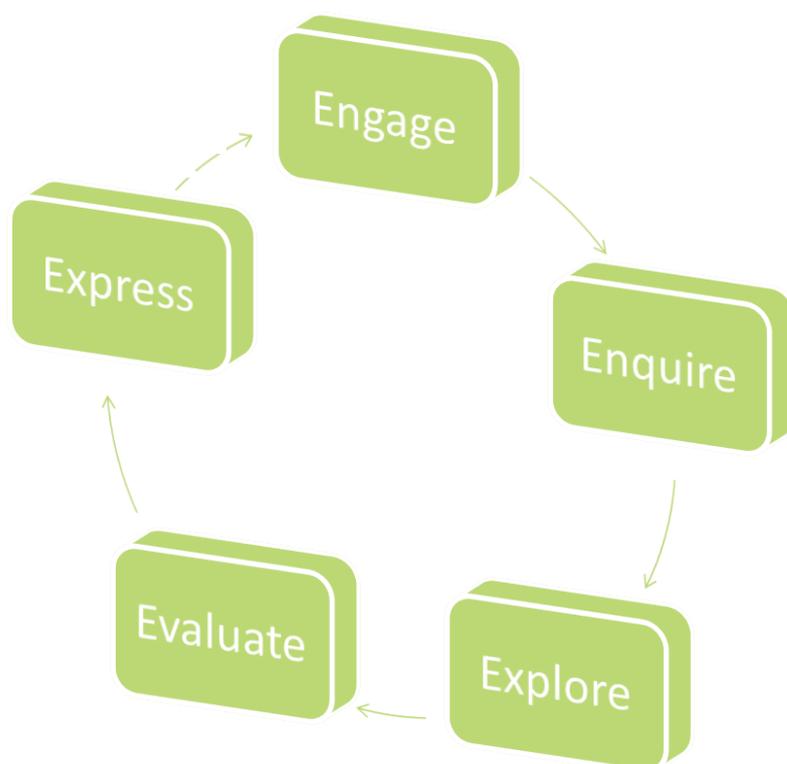
Pedagogical approaches that support this syllabus

This syllabus encourages teachers to use a range of pedagogies and teaching strategies in order to fulfil the requirements of the syllabus.

The Norfolk Best Practice Framework for Enquiry

This framework is rooted in recent research and classroom practice¹⁰. It provides a process of enquiry which can be owned by pupils at every stage. It is not prescriptive and it is expected that teachers will use their professional judgement to employ a range of pedagogies and teaching strategies as well as using this framework.

The framework is outlined below, and examples are given in an appendix and Professional Update Materials 2012.



This framework provides flexible building blocks for an effective enquiry.

Engage: Stage 1 - the new enquiry is introduced by **engaging** learners through a stimulus and key question taken from one of the Areas of Study

Enquire: Stage 2 - pupils create **enquiry questions**

Explore: Stage 3 - pupils **explore the concept** through the process of enquiry and use of appropriate content

Evaluate: Stage 4 - pupils **respond to, analyse and evaluate** their understanding of the concept

Express: Stage 5 - pupils **express** the knowledge and understanding they have gained to answer the key question (assessed outcome).

¹⁰ Enquiry-based learning has its roots in the works Piaget, Dewey, Vygotsky, and Freire. The Ofsted Report: Transforming Religious Education 6 June 2010 highlights the value of enquiry based approaches in RE. Please see Appendix 2 for further information

Other pedagogical approaches

This syllabus encourages teachers to use their professional judgement to ensure that effective and challenging enquiry-based learning takes place. A wide literature exists on pedagogy in RE and the suggested pedagogical approaches outlined here particularly support the ethos of this syllabus. Many of these approaches are already used by teachers, and this syllabus supports their further development in the classroom.

These approaches may be used independently or combined with the *Norfolk best practice framework for enquiry* to provide variety, engagement and enjoyment for all learners. An example showing how these different pedagogies may be used within the best practice framework is shown in the Appendix 1.

Children learn in a variety of ways, so it is important for teachers to consider these approaches and ensure a wide range of strategies are used with them through the different key stages.

Pedagogical approaches specific to RE¹¹

- **Conceptual approaches:** The focus is on understanding the truth-claiming elements of religion. This approach takes key concepts from religions and worldviews and enables learners to increase their ability to understand, analyse and evaluate religions and beliefs in relation to ideas about truth.
- **Experiential approaches:** The focus is on learners' spiritual development. Learners are encouraged to access their own spirituality, often making use of creative imagination and the expressive arts.
- **Worldviews approaches:** The focus is on developing the learners' own answers to spiritual and religious questions. If the task of education is constructing the 'self', so RE should facilitate this with regard to the spiritual self.
- **Interpretive approaches:** The focus is on the skill of interpretation. Learners become researchers and enquirers, exploring internal religious diversity as well as religious plurality through engagement with members of religions and worldviews.
- **The Gift to the Child:** The focus is on engaging with, exploring, contextualising and reflecting on religious numen (often artefacts). This approach is mainly used in the primary phase.
- **Reflective Storytelling approaches:** The focus is on encouraging learners to 'wonder' about a religious or spiritual story and respond to it creatively, and is used predominantly in the primary phase. This approach helps children make connections between stories and their own experience.

¹¹ Please refer to Appendix 2 for references and further reading material relating to these pedagogies.

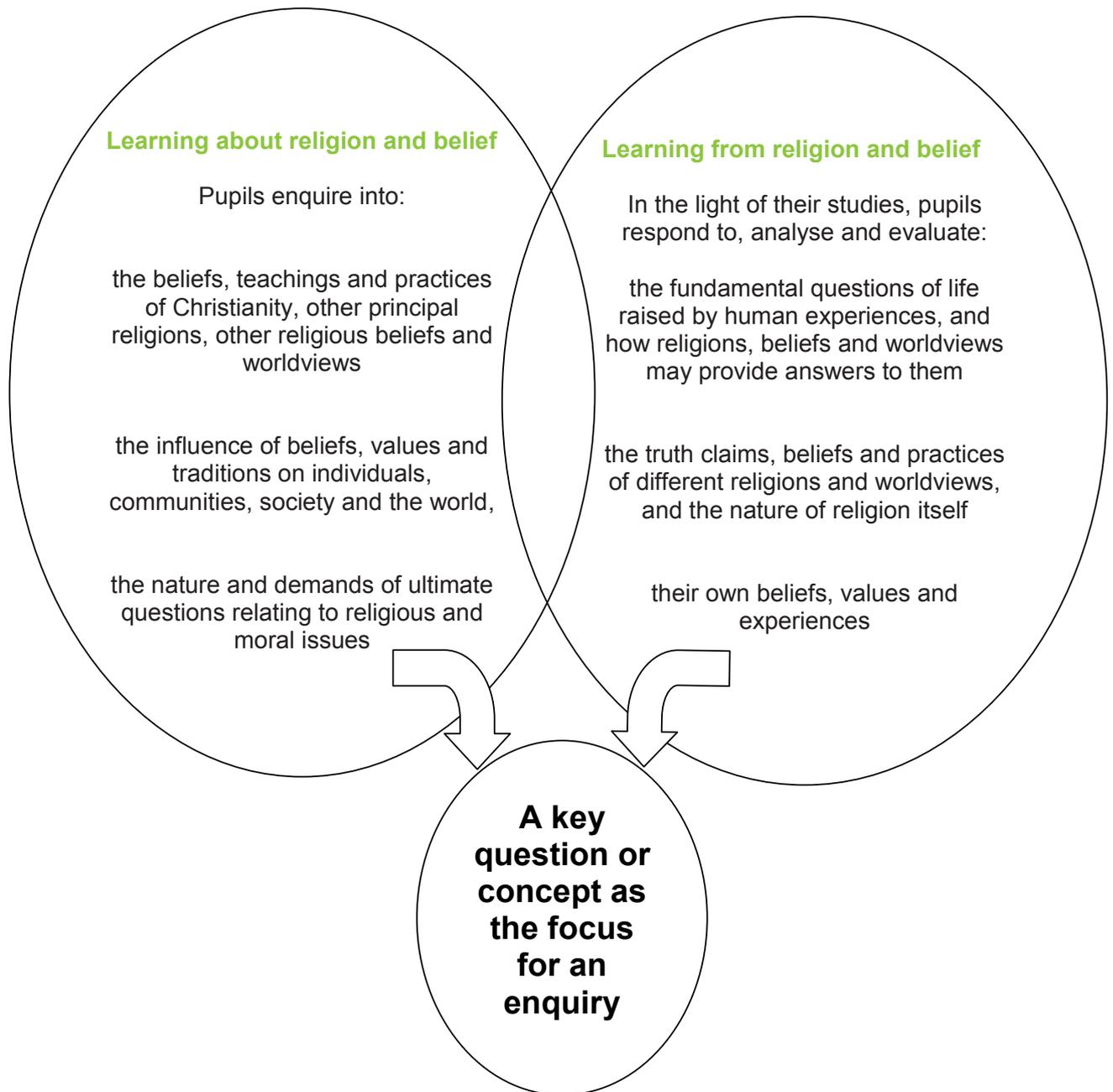
Generic pedagogical approaches that support enquiry based learning in RE

- **Communities of Enquiry:** The focus is on the importance of questioning or enquiry in the development of reasoning. A *community of enquiry* is established where the teacher and children collaborate with each other to grow in understanding, not only of the material world, but also of the personal, spiritual and ethical world around them.
- **Dilemma Based Learning:** The focus is on reflection and action in equal measure. The approach allows the teacher to expose their students to enquiries into a number of difficult choices based upon real life. Enquiries are based upon a joint quest, in the belief that several thinkers working together are more effective than just one.
- **Thinking Actively in a Social Context (TASC):** The focus is on encouraging personalised learning and a sense of ownership. Learners use the TASC problem-solving wheel to guide their thinking. The approach encourages creativity and flexibility within an enquiry framework.

All these approaches are explained in more detail and many are exemplified in the Professional Update materials 2012. Teachers may also wish to refer to the references and further reading in Appendix 2.

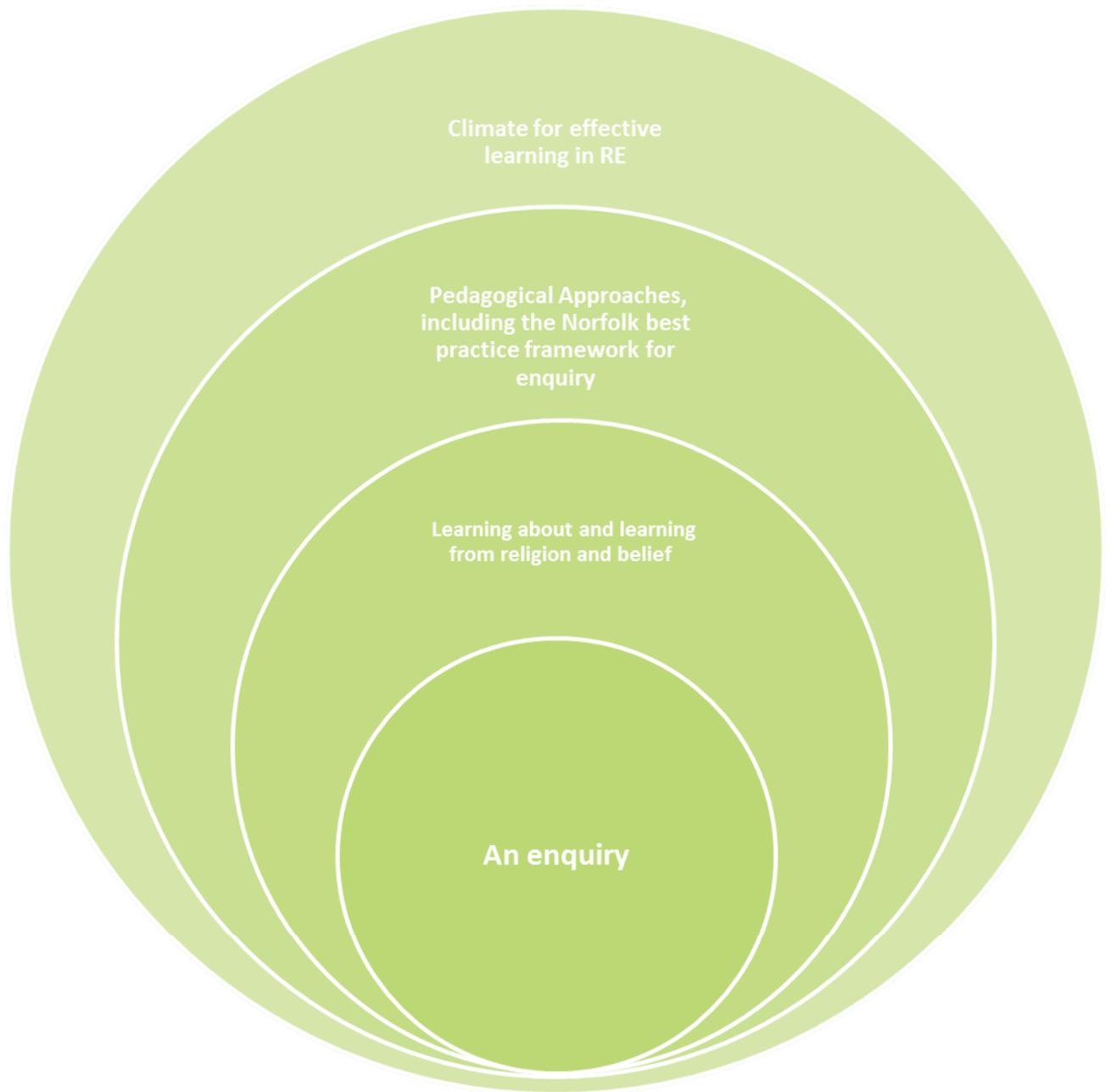
Learning about religion and belief and learning from religion and belief

Whichever pedagogical approach is used, learning *about* and learning *from* religion and belief should be at the heart of the enquiry.



Each enquiry should focus on a concept taken from one of the areas of study and be rooted in both learning about and learning from religion and belief.

The Professional Update 2012 gives examples of how to do this in practice.



A summary of effective teaching and learning in RE

Foundation Stage Entitlement

Introduction

The Foundation Stage describes the phase of a child's education from the age of three to the end of the Reception Year at five. Schools should provide RE for all registered pupils in accordance with the Locally Agreed Syllabus, including those pupils in Reception classes.

*The statutory requirement does not extend to nursery classes in maintained schools. However, the **Programme of Study** overleaf includes much to commend it in terms of preparing younger children to meet the Early Learning Goals employed in 'Curriculum Guidance for the Foundation Stage' (QCA, 2000). It would thus form a valuable part of the educational experience of children throughout the Foundation Stage.*

The contribution of Religious Education to the Early Learning Goals

The Early Learning Goals set out what most children should achieve by the end of the Foundation Stage. The six Areas of Learning identified in these goals are:

1. Personal, social and emotional development
2. Communication, language and literacy
3. Mathematical development
4. Knowledge and understanding of the world
5. Physical development
6. Creative development.

Religious Education enriches children's experience and understanding by making an essential contribution to planning and teaching in all these areas¹². Knowledge of religions, beliefs and cultures is vital to achieve some of the Early Learning Goals.

Religious Education for children in Reception

The Programme of study for Reception class children is in line with Early Learning Goals and consistent with the Key Stage 1 RE curriculum. It is based on a range of human experiences which most children in Norfolk encounter as they begin school, as well as providing opportunities to encounter, possibly for the first time, a range of religions, beliefs and worldviews. The inclusion of RE in the curriculum helps them make sense of their environment.

Schools need to devise ways to incorporate the RE entitlement for Reception children into their curriculum and establish the best model for delivery. **They should be able to identify, quantify and evaluate the RE provided**¹³. As with the idea of working towards the literacy hour and the daily mathematics lesson during Reception Year, it may help to create specific Religious Education time.¹⁴

The Norfolk Agreed Syllabus recommends at least 30 minutes per week of Religious Education for Reception children

¹² Non-statutory Curriculum Guidance for Religious Education in Norfolk Schools 2005 shows how Religious Education can contribute to the Areas of Learning

¹³ Evaluation will also provide evidence for Early Learning Goals to do with beliefs and cultures.

¹⁴ Parents who wish to withdraw their children from Religious Education will probably first make this known to the school during the child's time in the Reception class. Specific Religious Education time may be helpful on the few occasions where a school has to implement the withdrawal clause.

Programme of Study for Foundation Stage

During the Foundation Stage children begin to explore the world of religion and beliefs in terms of special people, books, times, places and objects, as well as visiting places of worship. Children listen to, and talk about, stories which may raise puzzling and interesting questions - including religious stories. They are introduced to specialist words and use their senses in exploring religious beliefs, practices and forms of expression. They reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation of, and wonder at, the world in which they live.

Knowledge, skills and understanding

Learning about religion and belief:

1. Pupils should take part in enquiries which enable them to:
 - a talk about aspects of some stories which raise puzzling and interesting questions
 - b recognise simple religious beliefs or teachings
 - c identify simple features of religious life and practice in a family context
 - d recognise a number of religious words
 - e name the cross as a Christian symbol and recognise some other religious symbols or symbolic clothing
 - f recognise some religious artefacts, including those in cultural as well as religious use

Learning from religion and belief:

2. Pupils should take part in enquiries which enable them to:
 - a recognise aspects of their own experiences and feelings in religious stories and celebrations
 - b recognise there are both similarities and differences between their own lives and those of other children, including those from religious backgrounds
 - c identify what they find interesting or puzzling about religious events
 - d ask questions about puzzling things in religious stories or in the natural world
 - e say what matters, or is of value, to them and talk about how to care for and respect things people value
 - f talk about what concerns them about different ways of behaving e.g. being kind and helpful, being unfair.

Breadth of study

During the Foundation Stage pupils should be taught the **knowledge, skills and understanding** through the following:

(i) Religions, beliefs and worldviews

- a** *Introducing Christianity* as the ‘heritage religion’ of the country and the one that most influences school and community life
- b** *Building on religions and beliefs represented among the pupils* e.g. different Christian denominations, world religions, other religious beliefs or worldviews such as Humanism, so the experiences and interests of children can be used as starting points for learning and teaching
- c** *Sampling from major world religions, outside the children’s experience*, in order to extend their knowledge and understanding

(ii) Areas of Study

No Areas of Study are specified for Foundation Stage although teachers may wish to develop their own around, for example, special people, books, times, places, objects and stories¹⁵.

(iii) Experiences and Opportunities¹⁶

- a** handling a range of religious materials and artefacts that can be accessed through sight, touch, sound and smell
- b** using imaginative play activities that promote understanding of religious traditions and language, including the use of artefacts from different religions, where appropriate, e.g. clothes, badges, symbols, candles, toys
- c** encountering positive images of different religions, beliefs and worldviews through the enjoyment of stories, music, art, puppets, dance, foods, visits, pictures and videos
- d** meeting appropriate visitors from religious and non-religious groups, who can share a child’s eye view of growing up in a religion or worldview
- e** making visits to churches, and other places of worship where possible, to meet people, hear stories and look at artefacts
- f** gaining understanding of being part of a larger community by taking part in school events and celebrations
- g** participating in moments of quiet reflection and physical stillness e.g. lying under trees outside, before or after stories, watching a candle flame, listening to music.

¹⁵ Detailed exemplars in Part C (Guidance) of the 2005 Agreed Syllabus show how teachers might deliver the knowledge, skills and understanding through the six Areas of Learning identified in Curriculum Guidance for the Foundation Stage 2000 (QCA).

¹⁶ Many of these are adapted from the ‘What does the practitioner need to do?’ sections in ‘Curriculum Guidance for the Foundation Stage’ (QCA, 2000).

Teaching Requirements for Key Stages 1-3

The following pages explain the structure of the teaching requirements for Key Stages 1, 2 and 3. Although there is a separate programme of study for each Key Stage, they are structured in the same way to help provide continuity and progression for pupils.



Please refer to the circle diagram on page 25 to support planning.

The Programmes of Study contain:

Knowledge, skills and understanding

The development of **knowledge, skills and understanding** focuses on two key aspects of learning in Religious Education:

Learning about religion and belief:

Pupils enquire into the:

- beliefs, teachings and practices of Christianity, other principal religions, other religious beliefs and worldviews
- influence of beliefs, values and traditions on individuals, communities, society and the world
- nature and demands of ultimate questions relating to religious and moral issues

Learning from religion and belief:

In the light of their studies, pupils respond to, analyse and evaluate:

- the fundamental questions of life raised by human experiences, and how religions, beliefs and worldviews can provide answers to them
- the truth claims, beliefs and practices of different religions and worldviews, and the nature of religion itself

- their own beliefs, values and experiences.

Breadth of study

The **knowledge, skills and understanding** are taught through the three elements of the **Breadth of study**.

(i) Religions, beliefs and worldviews

In accordance with national legislation and to provide a broad and balanced curriculum, the Norfolk Agreed Syllabus requires that:

- **Christianity** should be studied **at each key stage** to ‘reflect the fact that the religious traditions in Great Britain are in the main Christian’ (Education Act 1988)
- **other principal religions** represented in Great Britain (usually regarded as Buddhism, Hinduism, Islam, Judaism and Sikhism) should be studied **across the key stages**; although they do not have to be studied in equal depth, nor all of them in each key stage
- **other religious beliefs** may be studied such as, the Baha’i faith, Jainism, Zoroastrianism
- **worldviews** may be studied such as Humanism

Exact requirements for teaching about which religions, when, and at what depth, are given in the Programme of Study for each Key Stage. Schools are required to make every effort to ensure pupils encounter all the principal religions represented in Great Britain during their school life.

Alongside their consideration of individual religions, pupils also study how religions relate to each other, recognising both similarities and differences. They also consider the significance of inter-faith dialogue and the important contribution this can make to social cohesion and to the combating of religious prejudice and negative discrimination.

(ii) Areas of Study

The **Areas of Study** identify themes appropriate to RE in all key stages. These are outlined on the following pages to show progression through the key stages.

Although the titles for each area of study have changed in some key stages, the content to be taught remains the same. Teachers are advised to note that for some key stages although the syllabus requires fewer areas of study to be covered, the content remains largely the same. (e.g at Key Stage 1 Areas of Study 1-3 are to be taught, in the 2005 syllabus, these were areas 1-4. The content is the same.)

The Areas of Study may be taught separately, in combination, or within studies of particular religions¹⁷.

Within these Areas of Study, teachers should identify key concepts to lead the enquiry process. This enables teachers to create RE programmes that challenge and inspire the learner. Usually these concepts will be presented as

¹⁷ As each Key Stage has the same number of areas of study the amount spent on each area may be different in each Key Stage. A minimum of 6-8 hours should be spent on each area of study at each Key Stage.

key questions¹⁸. Concepts and questions engage learners with issues that are relevant, demanding and important. Choosing appropriate content to go with concepts remains an important task for teachers, enabling them to respond to their local contexts. By leading with concepts and using an enquiry-based approach, teachers will enhance the relevance and appeal of RE.

In addition, this syllabus encourages teachers to explore opportunities for inter-disciplinary enquiries, particularly with English, science, the humanities and creative arts. Collaboration should be based on shared concepts, rather than on aspects of content.

(iii) Experiences and Opportunities

A broad range of experiences and opportunities are identified on the following pages which will enrich and broaden pupils' learning in Religious Education e.g. the use of visits to places of worship, meeting members of religious and non-religious groups, handling religious artefacts, creative activities and use of ICT.

There should be opportunities for all pupils to share their own beliefs, viewpoints and ideas within an environment of respect and tolerance, including those pupils who come from a religious tradition which is not being studied, or who have no attachment to religious beliefs and practices. Pupils in all Key Stages should have planned opportunities to take into account worldviews such as Humanism, particularly in considering ultimate questions and ethical issues.

It is important that schools balance the three elements of the breadth of study when developing learning enquiries. At times, learning will focus on discrete study of a religion or worldview. On other occasions an area of study or experience will be the central element. It is, of course, quite possible to combine all three elements. For example, the **experience** of visiting a place of worship enhances the **study** of symbolism and develops pupils' knowledge and understanding of a **religion**.

Time allocation for RE

The Programmes of study have been developed on the assumption that reasonable time is provided for Religious Education. The Norfolk Agreed Syllabus recommends a minimum of 5% curriculum time i.e.

- 36 hours per year at Key Stage 1
- 45 hours per year at Key Stages 2 and 3.

¹⁸ For example 'What does it mean to belong? Or 'Is life a journey?' Other examples are given in the Professional Update materials 2012.

Areas of Study showing progression through the key stages¹⁹

	Key Stage 1	Key Stage 2	Key Stage 3
Area of Study	<p>a. <i>Investigating Christianity</i> - introducing each area of study</p> <p>b. <i>Introducing</i> one other principal religion Judaism – covering at least Areas of Study 1 to 3.</p> <p>c. <i>Encountering</i> examples from other principal religions, other religious beliefs and worldviews</p>	<p>a. <i>Exploring Christianity</i> in more detail – covering each area of study</p> <p>b. <i>Investigating</i> two principal religions: Hinduism and Islam – covering at least areas of study 1, 4, 5 and 6</p> <p>c. <i>Revisiting or encountering</i> the other principal religions, other religious beliefs and worldviews</p>	<p>a <i>Studying Christianity</i> in depth – covering each area of study</p> <p>b <i>Exploring</i> 2 principal religions: Sikhism and Buddhism – covering at least Areas of Study 1, 3 and 5</p> <p>c <i>Revisiting Islam, Judaism and Hinduism</i>, selecting whichever Areas of Study are appropriate</p> <p>d <i>Considering other religious beliefs and worldviews</i></p>
Spiritual, moral, social and cultural development	<p>All areas of study should promote spiritual, moral, social and cultural development across all key stages. Please see references to this throughout the syllabus</p>		
Beliefs and Questions	<p>What some families believe about God, the natural world, human beings and significant figures</p> <p><i>Previously area 1.</i></p>	<p>What key beliefs people hold about God, the world and humans</p> <p>What religious and non-religious groups think about life after death</p> <p><i>Previously area 1 and 7 (part)</i></p>	<p>The key ideas and questions of meaning in a religion or worldview including issues relating to God, truth, the world, human life and life after death</p> <p>Issues of truth, explanation, meaning and purpose which arise in debates between science and religion</p> <p><i>Previously areas 1 and 6</i></p>

¹⁹ The previous areas of study are shown in italics. Whilst the headings for each area have changed since 2005, the content and expectations are almost the same.

Belonging: family, community and the world	Where and how people belong and why belonging is important	How religious families and communities practise their faith and the contributions this makes to local life	What religions and worldviews say about human rights and responsibilities, social justice and citizenship
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and the world	<p><i>Previously area 2</i></p> <p>How and why some people pray or meditate, and what happens in a place of worship</p> <p>What celebrations are important in religions and worldviews and why</p> <p>How symbols and artefacts are used to express beliefs, including religious meaning and why they are used.</p> <p><i>Previously area 3, 6 and 7</i></p>	<p><i>Previously area 5</i></p> <p>Where, how and why people worship, including the importance of some particular religious sites</p> <p>Why some occasions are sacred to believers</p> <p>How religious and spiritual ideas, and concepts are expressed</p> <p><i>Previously area 6, 7 (part) and 9</i></p> <p>Why some key figures e.g. founders, leaders and teachers, inspire religious believers and followers of worldviews</p> <p>How religions and worldviews respond to and address global issues e.g. human rights, fairness, social justice and the importance of the environment</p> <p><i>Previously area 2 and 9</i></p>	<p><i>Previously area 5</i></p> <p>How, and in what forms, humans express their understanding of who they are, their belief about God and life</p> <p><i>Previously area 3</i></p> <p>What religions and worldviews say about health, wealth, wars, animal rights and the environment</p> <p>How religions and worldviews relate to one another and some examples of conflicts and collaboration within and between them</p> <p><i>Previously area 7</i></p>
Expressions of belief: rituals and practices	<p><i>Previously area 2</i></p> <p>How and why some people pray or meditate, and what happens in a place of worship</p> <p>What celebrations are important in religions and worldviews and why</p> <p>How symbols and artefacts are used to express beliefs, including religious meaning and why they are used.</p> <p><i>Previously area 3, 6 and 7</i></p>	<p><i>Previously area 5</i></p> <p>Where, how and why people worship, including the importance of some particular religious sites</p> <p>Why some occasions are sacred to believers</p> <p>How religious and spiritual ideas, and concepts are expressed</p> <p><i>Previously area 6, 7 (part) and 9</i></p> <p>Why some key figures e.g. founders, leaders and teachers, inspire religious believers and followers of worldviews</p> <p>How religions and worldviews respond to and address global issues e.g. human rights, fairness, social justice and the importance of the environment</p> <p><i>Previously area 2 and 9</i></p>	<p><i>Previously area 5</i></p> <p>How, and in what forms, humans express their understanding of who they are, their belief about God and life</p> <p><i>Previously area 3</i></p> <p>What religions and worldviews say about health, wealth, wars, animal rights and the environment</p> <p>How religions and worldviews relate to one another and some examples of conflicts and collaboration within and between them</p> <p><i>Previously area 7</i></p>
Inspiration, influence and the impact of the impact of belief	<p><i>Previously area 2</i></p> <p>How and why some people pray or meditate, and what happens in a place of worship</p> <p>What celebrations are important in religions and worldviews and why</p> <p>How symbols and artefacts are used to express beliefs, including religious meaning and why they are used.</p> <p><i>Previously area 3, 6 and 7</i></p>	<p><i>Previously area 5</i></p> <p>Where, how and why people worship, including the importance of some particular religious sites</p> <p>Why some occasions are sacred to believers</p> <p>How religious and spiritual ideas, and concepts are expressed</p> <p><i>Previously area 6, 7 (part) and 9</i></p> <p>Why some key figures e.g. founders, leaders and teachers, inspire religious believers and followers of worldviews</p> <p>How religions and worldviews respond to and address global issues e.g. human rights, fairness, social justice and the importance of the environment</p> <p><i>Previously area 2 and 9</i></p>	<p><i>Previously area 5</i></p> <p>How, and in what forms, humans express their understanding of who they are, their belief about God and life</p> <p><i>Previously area 3</i></p> <p>What religions and worldviews say about health, wealth, wars, animal rights and the environment</p> <p>How religions and worldviews relate to one another and some examples of conflicts and collaboration within and between them</p> <p><i>Previously area 7</i></p>

Teachings and Authority	<p>How and why some stories and books are sacred and important</p> <p><i>Previously area 5</i></p>	<p>What sacred texts and other sources say about God, the world and human life</p> <p><i>Previously area 3</i></p>	<p>Different sources of authority and how they inform peoples' beliefs, values and action</p> <p><i>Previously area 2</i></p>
Ethics and Relationships	<p>As covered through the areas of study above</p>	<p>Questions and influences that inform people's ethical and moral choices including forgiveness, justice and issues of good and evil.</p> <p><i>Previously area 4</i></p>	<p><i>Previously area 4</i></p>

Programme of Study for Key Stage 1

The programme of study should be used with the sections on effective teaching and learning and assessment in RE to develop appropriate learning enquiries.

Throughout Key Stage 1, pupils investigate Christianity and are introduced to at least one other principal religion. They learn about different beliefs about God and the world around them. They encounter and respond to a range of stories, artefacts and materials from religions and worldviews. 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 beliefs for some children and their families, as well as recognising that for some it is not important. Pupils ask relevant questions and use their imagination to develop a sense of wonder about the world. 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.

Knowledge, skills and understanding

Learning about religion and belief:

1. Pupils should take part in enquiries which enable them 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 noting similarities and differences, 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, and those of worldviews, can be expressed through the creative and expressive arts and communicate their responses
 - e. identify and suggest meanings for religious symbols and begin to use a range of religious words and phrases.

Learning from religion and belief:

2. Pupils should take part in enquiries which enable them 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 particularly those concerned with right and wrong, justice and injustice
 - 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:

(i) Religions, beliefs and worldviews

- a. *Investigating Christianity* - introducing each Area of Study
- b. *Introducing* one other principal religion²⁰ **Judaism** – covering at least Areas of Study 1 to 3.
- c. *Encountering* examples from **other principal religions, other religious beliefs and worldviews** (e.g Buddhism, Hinduism, Islam, Sikhism, Baha’i, Jainism, Zoroastrianism or Humanism), possibly with a local presence, **as appropriate**, and touching on any relevant area of study.

NB. More time should be spent on Christianity than any other individual religion, with a minimum equivalent of no less than 3 terms on Christianity and one on Judaism.

(ii) Areas of Study

1. Beliefs and questions	<i>what some families believe about God, the natural world, human beings and significant figures</i>
2. Belonging: family, community and the world	<i>where and how people belong and why belonging is important</i>
3. Expressions of belief: rituals and practices	<i>how and why some people pray or meditate, and what happens in a place of worship; what celebrations are important in religions and worldviews and why how symbols and artefacts are used to express beliefs, including religious meaning and why they are used</i>
4. Inspiration, influence and the impact of belief	<i>figures who have an influence on others locally, nationally and globally in religions and worldviews, and why</i>
5. Teachings and Authority	<i>how and why some stories and books are sacred and important</i>
6. Ethics and relationships	<i>As covered through the areas of study above</i>

All areas of study should promote spiritual, moral, social and cultural development.

Key concepts for enquiry should be developed from these Areas of Study.

²⁰ This contributes to the fulfilment of the statutory requirement to teach about all ‘principal’ religions in Britain. It does not exclude the teaching of other faiths or suggest one faith is more or less important than others.

(iii) Experiences and opportunities

- a.** visiting places of worship with a focus on stories, symbols and feelings
- b.** listening and responding to visitors from religious and non- religious groups
- c.** using their senses to explore religious artefacts
- d.**
using art and design, music, dance and drama to express feelings and ideas
- f.** beginning to use ICT to explore religions and beliefs

Programme of Study for Key Stage 2

The programme of study should be used with the sections on effective teaching and learning and assessment in RE to develop appropriate learning enquiries.

Throughout Key Stage 2 pupils learn about Christianity, other principal religions, other religious beliefs and worldviews, recognising the impact of religion and belief both locally and globally. They make connections between differing aspects of religion and consider different forms of religious expression. They consider the beliefs, teachings, practices and ways of life central to religion and worldviews. 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 in valuing what is good and true. They communicate their ideas clearly, 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.

Knowledge, skills and understanding

Learning about religion and belief:

1. Pupils take part in enquiries which enable them to:
 - a. describe the key aspects of religions and worldviews, especially the people, stories, traditions and customs that influence their beliefs and values
 - b. describe the variety of practices and ways of life in religions and worldviews 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, and within and between worldviews
 - d. investigate the significance of religion and worldviews 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 Humanist approaches to ultimate and ethical questions
 - g. use specialist vocabulary in communicating their knowledge and understanding
 - h. use and interpret information about religions and beliefs from a range of sources.

Learning from religion and belief:

2. Pupils take part in enquiries which enable them to:
 - a. reflect on and begin to analyse what it means to belong to a faith community, communicating their own and others' responses

- b. respond to and begin to analyse 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 and beginning to evaluate the views of others
- d. reflect on ideas of right and wrong and their own and others' responses to them
- e. reflect on and begin to evaluate sources of inspiration in their own and others' lives.

Breadth of study

During this key stage the pupils should be taught the **knowledge, skills and understanding** through the following:

(i) Religions, beliefs and worldviews

- a *Exploring Christianity* in more detail – covering each area of study below²¹
- b *Investigating* two principal religions²²: **Hinduism** and **Islam** – covering at least areas of study **1, 4, 5 and 6**
- c *Revisiting or encountering* the **other principal religious, other religious beliefs and worldviews** (e.g Buddhism, Judaism, Sikhism, Baha'i, Jainism, Zoroastrianism and Humanism) touching on various areas of study or looking at one in detail.

NB. Christianity should be studied in each year with a minimum equivalent of 4 terms across key stage 2. The minimum equivalent of two terms should be spent on each of Hinduism and Islam.

(ii) Areas of Study

<p>1. Beliefs and questions</p>	<p><i>What key beliefs people hold about God, the world and humans;</i></p> <p><i>What religious and non-religious groups think about life after death</i></p>
<p>2. Belonging: family, community and the world</p>	<p><i>How religious families and communities practise their faith and the contributions this makes to local life</i></p>
<p>3. Expressions of belief: rituals and practices</p>	<p><i>Where, how and why people worship, including the importance of some particular religious sites;</i></p> <p><i>Why some occasions are sacred to believers; How religious</i></p>

²¹ The areas covered for each religion are largely the same as the 2005 syllabus although the title of each area has changed to bring consistency across the key stages and ensure progression.

²² This contributes to the fulfilment of the statutory requirement to teach about all 'principal' religions in Britain. It does not exclude teaching of other faiths or suggest one faith is more or less important than others

	<i>and spiritual ideas and concepts are expressed</i>
4. Inspiration, influence and the impact of belief	<i>Why some key figures e.g. founders, leaders and teachers, inspire religious believers and followers of worldviews; How religions and worldviews respond to and address global issues e.g. human rights, fairness, social justice and the importance of the environment</i>
5. Teachings and Authority	<i>What sacred texts and other sources say about God, the world and human life</i>
6. Ethics and relationships	<i>What is expected of an individual who follows a religion or worldview and the impact of beliefs on their lives</i>

All areas of study should promote spiritual, moral, social and cultural development

Key concepts for enquiry should be developed from these Areas of Study.

(iii) Experiences and Opportunities

- a encountering religion and worldviews through visitors or visits to places of worship, where possible, and where not, making use of video, Internet and e-mail
- b meeting, in action and dialogue, people who are religious believers and considering a range of human and religious experiences and feelings
- c debating some religious and philosophical questions, reflecting on their own and others' insights into life and its origin, purpose and meaning and learning to engage in dialogue respectfully
- d expressing and communicating their own and others' insights through art and design, music, dance, drama and ICT
- e developing ICT use, particularly in enhancing pupils' awareness of religions and beliefs globally

Programme of Study for Key Stage 3

The programme of study should be used with the sections on effective teaching and learning and assessment in RE to develop appropriate learning enquiries.

Throughout Key Stage 3 pupils extend their understanding of Christianity and other principal religious, other religious beliefs and worldviews in a local, national and global context. They deepen their understanding of important beliefs, concepts and issues of truth and authority in religion. They apply their understanding of religious and philosophical beliefs, 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, and worldviews. They seek to 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, analyse and evaluate the impact of religion and belief in the world, considering both the importance of inter-faith dialogue and the tensions that exist between people of different beliefs. They develop their evaluative skills, showing reasoned and balanced viewpoints when considering their own and others' responses to religious, ethical, philosophical and spiritual issues.

Knowledge, skills and understanding

Learning about religion and belief:

- (i) Pupils should take part in enquiries which enable them to:
 - a. investigate and explain the differing impacts of religious and non-religious beliefs and teachings on individuals, communities, society and the world
 - b. analyse and explain how religious and non-religious beliefs and ideas are transmitted by people, texts and traditions
 - c. investigate and explain why some people belong to faith communities and 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, and perspectives from worldviews, 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 religious, historical and cultural contexts
 - h. interpret a variety of forms of religious and spiritual expression and experience

Learning from religion and belief:

- (ii) Pupils should take part in enquiries which enable them to:
- a reflect on, analyse and evaluate 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 or worldview and the impact of religion and belief in the contemporary world, expressing their own ideas
 - c express insights into the significance and value of religions and worldviews, on human relationships personally, locally and globally
 - d reflect on and evaluate their own and others' beliefs about world issues such as peace and conflict, wealth and poverty and the importance of the environment, communicating their own ideas, and those of others
 - e express their own beliefs and ideas using a variety of forms of expression.

Breadth of study

During the key stage pupils should be taught the **knowledge, skills and understanding** through the following:

(i) Religions, beliefs and worldviews

- a *Studying Christianity* in depth – covering each Area of Study below²³
- b *Exploring 2 principal religions*²⁴: **Sikhism** and **Buddhism** – covering at least Areas of Study **1, 3 and 5**
- c *Revisiting Islam, Judaism and Hinduism*, selecting whichever Areas of Study are appropriate
- d *Considering other religious beliefs and worldviews* (e.g Baha'i, Jainism, Zoroastrianism or Humanism), represented locally or where they have particular relevance to an Area of Study being covered

NB. Christianity should be studied in each year with a minimum equivalent of 3 terms across Key Stage 3. The minimum equivalent of one term should be spent on each of Sikhism and Buddhism.

(ii) Areas of Study

1	Beliefs and questions	<i>the key ideas and questions of meaning in a religion or worldview including issues relating to God, truth, the world, human life and life after death</i> <i>issues of truth, explanation, meaning and purpose which arise in debates between science and religion</i>
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²³ The areas covered for each religion are largely the same as the 2005 syllabus although the title of each area has changed to bring consistency across the key stages and ensure progression.

²⁴ This contributes to the fulfilment of the statutory requirement to teach about all 'principal' religions in Britain. It does not exclude teaching of other faiths or suggest one faith is more or less important than others.

2	Belonging: family, community and the world	<i>what religions and worldviews say about human rights and responsibilities, social justice and citizenship</i>
3	Expressions of Belief: Rituals and practices	<i>how, and in what forms, humans express their understanding of who they are, their beliefs about God and life</i>
4	Inspiration, influence and the impact of belief	<i>what religions and worldviews say about health, wealth, war, animal rights and the environment</i> <i>how religions and worldviews relate to each other and some examples of conflicts and collaboration within and between them</i>
5	Teachings and Authority	<i>different sources of authority and how they inform people's beliefs, values and action</i>
6	Ethics and relationships	<i>questions and influences that inform people's ethical and moral choices including forgiveness, justice and issues of good and evil</i>

All areas of study should promote spiritual, moral, social and cultural development

Key concepts for enquiry should be developed from these Areas of Study.

(iii) Experiences and Opportunities

- a encountering people with a variety of religious, secular, cultural and philosophical backgrounds, who can express a range of convictions on religious and ethical issues
- b visiting, where possible, a place of major or national religious significance and using opportunities in ICT to enhance pupils' understanding of such sites
- 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 the arts, dance, drama, writing and 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 and science

14-19 Entitlement

Religious Education is a **statutory entitlement for all registered students up to the age of 18**, including students in school sixth forms, except when withdrawn by their parents. **The Norfolk Agreed Syllabus requires a minimum of 40 hours a year for KS4 RE and a minimum of 15 hours across two years for Sixth Form students.**

Students may have very different experiences of Religious Education during Key Stages 4 and 5, according to the courses their schools choose to provide. However, schools *must* provide a continuity of provision *from* Key Stage 3 for all students aged 14-19 that is progressive and rigorous and meets legal requirements.

The Norfolk Agreed Syllabus gives an overview of the nature of the Religious Education required in the 14-19 Programme of Study. It details various ways in which schools may provide the subject. It also describes experiences and opportunities which should be made available to all students whatever course they follow. Schools have a responsibility to provide sufficient resources and time for students to follow the Programme of Study in a way that is effective, useful and thought-provoking.

In Key Stage 4, a core course must be provided for all students to meet their entitlement to Religious Education. The course provided must meet the requirement of the Programme of Study 14-19. While there is no legal requirement to sit public examinations, students deserve the opportunity, as far as possible, to have their learning in RE accredited. External accreditation of the subject in this key stage improves student achievement and enhances the status of the subject.

In the Sixth Form, the Religious Education provided should enhance and broaden educational opportunities for all students. It should meet the needs of both one and two year students. The nature and organisation of the sixth form curriculum is such that great flexibility should be possible in how Religious Education is delivered. It is important that students take increasing responsibility for their own learning. They might be encouraged to participate in planning courses and, where a variety of options is offered, could negotiate their entitlement.

Schools catering for the 14-19 age-range **should be able to identify, quantify and evaluate their Religious Education provision 14-19 and demonstrate that the students' entitlement is met.** They are, however, urged to look beyond the statutory requirements for Religious Education to identify the real benefits of engaging students with this area of learning. Religious Education is a major contributor to the spiritual, moral, social and cultural development of students, which continues to be one of the aims of the school curriculum. It is a useful vehicle for the development of key skills. It offers powerful possibilities for engagement with local, national and global issues and a real, but to some, surprising relevance to the world of work.

Programme of Study 14-19

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

Knowledge, skills and understanding

Learning about religion and belief

- 1 Students should take part in enquiries which enable them to:
 - a. investigate, study and interpret significant religious, philosophical and ethical issues, including the study of religious and spiritual experience, in light of their own sense of identity, experience and commitments
 - b. present coherent, widely informed and detailed arguments about beliefs, ethics, values and issues, drawing well-substantiated conclusions
 - c. develop their understanding of the principal methods by which religions, worldviews and spirituality are studied
 - d. draw upon, interpret and evaluate the rich and varied forms of creative expression in religious life
 - e. use specialist vocabulary to evaluate critically both the power and limitations of religious language.

Learning from religion and belief

- 2 Students should take part in enquiries which enable them to:
 - a. analyse and evaluate the critical truth claims of religion and belief, and the nature of religion itself
 - b. reflect on, express and justify their own opinions, and evaluate the views of others in light of their learning about religion and belief, and their study of religious, philosophical, moral and spiritual questions
 - c. develop their own values and attitudes in order to recognise their rights and responsibilities in the light of their learning about religion and belief
 - d. relate their learning in Religious Education to the wider world, gaining a sense of personal autonomy in preparation for adult life

- e. develop skills that are useful in a wide range of careers and in adult life generally, especially skills of critical enquiry, creative problem-solving, and communication in using a wide variety of media.

Breadth of Study

14-19 students should be taught the **knowledge, skills and understanding** through the following:

(i) Religions, beliefs and worldviews

Schools must continue to offer opportunities to study Christianity, other principal religions, religious beliefs and worldviews, in the context of 21st Century society.

(ii) Areas of Study

At Key Stage 4, i.e. for all students 14-16, schools should provide access to:

- a) a course provided by a recognised examination board which leads to a qualification approved under Section 96²⁵ although schools need not enter all pupils for examination. **The course provided should require a significant study of the beliefs and values of Christianity and at least one other religion.** In addition, students should have the opportunity to encounter worldviews such as Humanism as part of their studies.

or

- b) a course based on the 14-19 programme of study which has been designed by the school and received the approval of SACRE. Schools should seek approval **before** they embark on their chosen programme of study. The course must include the study of Christianity and at least one other religion. In addition, students should have the opportunity to encounter worldviews such as Humanism.

At Key Stage 5, i.e. for all students 16-19, schools should provide access to:

- a) a course that represents a progression in RE from 14-16, such as, A/S or A level Religious Studies or Religious Education. Students will be deemed to be receiving their RE entitlement where the course requires some significant study of a world religion or engagement with religious or philosophical ideas.

or

- b) a minimum of 15 hours study of religious, ethical and philosophical topics through a choice of: regular time-tabled courses, modules in an enrichment course, group projects for presentation, a complementary studies approach, self-directed study; day conferences, field trips.

(iii) Experiences and Opportunities

All courses should provide experiences and opportunities within and beyond school for learning that involves first-hand engagement with people of firm commitment to a religious faith or worldview. This may involve visits, for example, to places of worship

²⁵ Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State.

or community activities, public meetings, or places of employment, education, training or recreation in the local area. RE should also offer a chance for young people to engage with such experiences on a national or international level where possible, for example, using internet links, travelling to suitable conferences, study trips to places of national or international religious or spiritual significance.

Assessing Progress in Religious Education

The attainment targets

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

Attainment Target 1 - Learning about religion and belief

This primarily involves the skills of: enquiry, investigation, interpretation, analysis, explanation, identification, communication and use of specialist vocabulary.

Attainment Target 2 - Learning from religion and belief

This primarily involves the skills of: reflection, response, application, interpretation, evaluation, analysis, communication and reasoning.

The Revised Level Descriptions

The **attainment targets** contain eight level descriptions of increasing difficulty. These revised level descriptions are written in such a way that they may be used more easily with learners, especially in the secondary phase.

Each level description describes the types and range of performance in Religious Education that pupils working at that level should characteristically demonstrate.

The level descriptions provide the basis for making judgements about pupils' developing **knowledge, skills and understanding** at the end of Key Stages 1 to 3.

In the foundation stage, children are expected to meet the Early Learning Goals in 'Curriculum Guidance for the Foundation Stage' (QCA, 2000) but the descriptions for Level 1 will give guidance on their progress in Religious Education.

	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	Levels 1 - 3	At age 7 - Level 2
Key Stage 2	Levels 2 - 5	At age 11 - Level 4
Key Stage 3	Levels 3 - 7	At age 14 – Level 5 or 6

At Key Stage 4, national qualifications are the main means of assessing attainment in RE. Where national qualifications are not being used for assessment at KS4 and also in the Sixth Form, judgements may continue to be made, where appropriate, against the higher Level Descriptions.

Using the level descriptions in practice

Assessment at the heart of planning

The two attainment targets, *Learning about religion and belief* and *Learning from religion and belief* are closely related and neither should be taught in isolation. The best practice framework for enquiry places assessment at the heart of planning, with both attainment targets being given equal weight. Teachers are encouraged to use the level descriptors to help them plan appropriate learning activities, as well as to use them for summative and formative assessment. The levels provide a useful focus for developing a differentiated curriculum that enables continuity and progression to take place.

Assessing attainment at the end of a key stage

When assessing 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.

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.

Further guidance is provided in the Professional Update Materials 2012.

Reporting of assessment levels

The Norfolk Agreed Syllabus requires schools to report progress in terms of levels of attainment at the end of Key Stages 2 and 3. SACRE may ask schools to submit the levels attained by pupils at the end of these two key stages as part of its responsibility to monitor Religious Education in Norfolk. In addition, progress must be assessed and reported where pupils transfer between schools at other points.

A note on reporting pupils' progress to parents:

It is a statutory requirement for schools to provide, at least annually, a written report to parents on their child's progress in Religious Education¹²⁶. While it is not required to report annually in relation to the levels of attainment in the Agreed Syllabus, it is recommended that teachers use the levels as a basis for a descriptive evaluation of a pupil's progress in RE.

²⁶ Statutory instrument 1992/3168 (DFE Circular 16/93) Cf Circular 1/94 para 125/6

Level descriptions for assessing pupil progress in Religious Education

Level	Primarily Learning about religion and belief AT1			Primarily Learning from religion and belief AT2		
	Considering beliefs and sources	Exploring comparisons and diversity	Developing language and expression	Developing reasoned responses	Considering questions and looking for answers	Exploring influences and impact
	Through a process of enquiry learners should be able to:					
1	Recall part of a story or practice from a religion or worldview and ask a simple question about it	Use some correct names for things that are special to religious people	Pick out religious symbols or words e.g in a picture or story	Give a simple reason using the word 'because' when talking about religion and belief	Ask questions about things they find puzzling and talk about them	Talk about any beliefs that are important to them Talk about themselves and things that have happened to them
2	Use religious words and phrases to identify some aspects of religion and say why they are important to their followers	Talk about things that some religious people have in common and things that are different	Talk about what some religious words or symbols mean	Give a simple reason to say why they have a particular belief	Talk about the questions a story from a religion or worldview might make them ask	Talk about what is important to them and others with respect for their feelings
3	Describe simply what a believer might learn from religious stories, practices and worldviews	Describe simply some things that are the same and different for people who follow religions and worldviews	Use some words and symbols from religions and beliefs appropriately and independently	Give a reason to say why their beliefs affect their lives and compare with other people's experiences	Ask questions about religion and belief and explore different answers to them	Identify similarities and differences about things that influence them and others

	Considering beliefs and sources	Exploring comparisons and diversity	Developing language and expression	Developing reasoned responses	Considering questions and looking for answers	Exploring influences and impact
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4	Describe the impact of religion and belief on peoples' lives	Through their own lines of enquiry, describe and compare what it is like to belong to different religious groups and worldviews	Use words and symbols from religions and beliefs correctly when providing descriptions and explanations	Use more than one reason to support their view and begin to make use of principles to support their view about religion or belief Provide and be open to a simple challenge to their own views	Ask questions about the meaning and purpose of life, and moral decisions and suggest answers which take into account the views of religious believers and those who hold a worldview	Give reasons why some people inspire or influence them and others
5	Develop their own lines of enquiry and explain how religious sources and evidence are used by religious believers to provide answers to questions about life and morality	Suggest reasons for similarities and differences in beliefs within religions as well as between religions Consider a range of worldviews relating to questions about life and morals	Use an increasingly wide range of vocabulary and symbolism from different religions and world views when providing explanations	Give reasons for more than one point of view, providing several pieces of evidence to these views e.g. a quotation, personal experience	Develop their own lines of enquiry and explain some of the challenges a believer may have when following their religion or worldview	Explain their own views on life's big questions, referring to who or what inspires and influences them

	Considering beliefs and sources	Exploring comparisons and diversity	Developing language and expression	Developing reasoned responses	Considering questions and looking for answers	Exploring influences and impact
6	Through independent enquiry, give a detailed explanation of the reasons why particular beliefs are held and religious practices followed	Analyse and explain why religions and beliefs are diverse and how they make a difference to individuals, communities and society Explain the meaning and significance of religious and philosophical ideas and how they can be interpreted differently	Use a comprehensive range of vocabulary and expression from different religions and worldviews to provide detailed explanations	Use evidence from statistics, science, religion, media, history, world affairs or personal experience to support a particular view and to counter this view Link a range of different ideas to form a coherent argument	Develop lines of enquiry, possibly based on current dilemmas and moral issues, and suggest a variety of religious and ethical responses to these	Respond to and analyse the lives of inspirational people, connecting their beliefs and experiences to the challenges of belonging to a particular religion or worldview
7	Provide a coherent explanation of beliefs, and practices with conclusions drawn from a wide range of evidence	Enquire into religions and worldviews perspectives on ethical issues, values and questions of meaning and truth and evaluate these Consider the influence of history and culture on religions and worldviews and provide an evaluation of these	Use a range of methods to enquire into religions and beliefs, including using a variety of sources, evidence and forms of expression	Produce a structured argument using a series of linked and connected statements Use well chosen pieces of evidence to support and counter a particular view	Evaluate different points of view, explaining why some arguments are stronger than others e.g. because of factors like statistical evidence, cultural change, authority of a religion	Give a personal view on the extent to which the study of religions and worldviews has influenced their own ideas concerning human relationships, identity, society, values and commitments

	Considering beliefs and sources	Exploring comparisons and diversity	Developing language and expression	Developing reasoned responses	Considering questions and looking for answers	Exploring influences and impact
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8	Contextualise interpretations of religions and worldviews, analysing and evaluating the impact of historical, cultural, social and philosophical ideas.	Critique the impact of religions and beliefs on individuals, communities and society	Use a range of approaches to enquire into religions and beliefs including anthropology, history, sociology, philosophy, comparative religion, theology, and psychology.	Produce a sustained, structured argument whilst critiquing the views of others using a balanced and moderate tone. Use principles, analogies and well researched evidence to support a particular view and counter this view	Draw conclusions which show evidence of analysis, evaluation, questioning and interpretation of arguments	Self critique their own arguments, discussing areas of strength, weakness and uncertainty
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Ensuring access for pupils with learning difficulties

Religious Education must be taught to all registered pupils, except those withdrawn by their parents. In special schools, RE should be taught according to the Agreed Syllabus as far as is practicable.²⁷

Differentiation and careful planning are important in teaching all pupils. Many teachers have considerable expertise in delivering the curriculum to such pupils and will be able to use their skills to help them access the Programmes of Study in the Agreed Syllabus.

Modifying the curriculum for Religious Education²⁸

The statutory inclusion statement of the National Curriculum requires staff to modify Programmes of Study to give all pupils relevant and appropriately challenging work at each key stage. Teachers of RE are encouraged to note this and teach knowledge, skills and understanding in ways that match and challenge pupils' abilities.

Staff can modify the curriculum for RE by:

- choosing material from earlier key stages, *while being aware of age, appropriateness and progression*
- maintaining, consolidating, reinforcing and generalising, as well as introducing new knowledge, skills and understanding
- using the Norfolk Agreed Syllabus or other guidance as a resource, or to provide a context, in planning learning appropriate to the age and needs of pupils
- focusing on one aspect, or a limited number of aspects, in depth or in outline
- integrating, for all pupils at the *early* stages of learning, Religious Education with other subjects and as part of their everyday activities, including routines and shared events
- accessing Religious Education through personal exploration and contact with a range of people
- providing a wide variety of learning environments / contexts in which content can be delivered

The advice above comes from QCA Guidance

In 2001 QCA issued curriculum guidance on teaching RE to pupils with learning difficulties.²⁹ This does not provide a separate RE curriculum or act as an alternative to the Agreed Syllabus. It demonstrates ways of accessing the curriculum and supports staff in developing material to respond to their pupils' needs at each key stage. The Non-statutory Curriculum Guidance for Religious Education in Norfolk Schools 2005 contains some of the QCA guidance, including Performance indicators ('P' Levels), which help teachers recognise progress and attainment in Religious

²⁷ See Statutory Requirements for the Provision of Religious Education

²⁸ See Religious Education and inclusion

²⁹ Planning, teaching and assessing the curriculum for pupils with learning difficulties: Religious Education

Education up to Level 1 of the Attainment Targets and which can be useful in structuring teaching.

In '**Growing in RE: Teaching RE in Special Schools**' (RE Today Services 2008), Anne Krisman highlights the importance of RE in special schools³⁰:

- RE can help children reflect on issues in their own lives and show how others have faced life challenges. This is especially appropriate to those who have experienced struggle, bereavement or difficult experiences
- RE can offer times of peace, reflection and calm
- RE offers colourful sensory experiences. For pupils who experience the world so strongly through their senses, the subject speaks to them in a direct way
- RE offers children an opportunity to share meaningful experiences and beliefs. Many pupils with special needs are instinctive and intuitive individuals who may have deep spiritual insights and experiential moments that are at odds with other areas of understanding

³⁰ This resource is available free from RE Today services and may help special schools in planning their RE

Appendix 1 Effective teaching and learning in RE: Best Practice framework with pedagogical approaches

Expressing knowledge and understanding

In this stage the children answer the key question. The aim in this stage is to use a range of different approaches to enable children to express themselves and draw together what they have learned from each stage of the enquiry. If possible, children should be given a choice about how to express their knowledge and understanding e.g. through the creative arts, presentations, written tasks.... The **TASC wheel** is a useful strategy in this stage. Peer and self-assessment is encouraged at this stage.

Responding to, analysing and evaluating what they have learned

This stage provides an opportunity for robust and challenging discussion. Questions may be posed by the teacher and the children.

There should be opportunity in this stage for personal reflection and response, as well as analysis and evaluation of the concept. The focus at this stage is on learning from religion and belief.

Useful strategies in this stage of the enquiry are **dialogue and debate**.

Engaging with a key question: the question should have a concept at the heart or lead to a conceptual understanding

Key Concept: one/two concepts depending on length of enquiry
The engage stage should allow the learners to engage with the concept through human experience. The best approaches for this are **Reflective Storytelling**, **Philosophy for Children** and **Dilemma Based Learning**. However, other strategies may be used e.g. an experiential approach using a visualization.

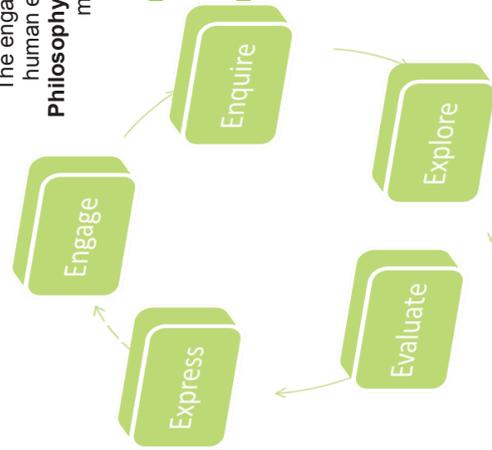
Developing enquiry questions...

At this stage the enquiry is co-constructed with the children. If the right stimulus is chosen in the engage stage this should happen naturally here. In the early stages of use and with younger children the teacher may 'model' questions and the approach. A useful tool in this stage may be **Blooms Taxonomy**. Assessment criteria are introduced here with the 'express' task so that children can see the journey of learning clearly.

Exploring the concept...

Here the religions, religious beliefs and/or worldviews are investigated in relation to the concept being studied. A range of pedagogies may be used at this stage and will vary according to abilities and age groups.

It is important that everything studied relates back to the questions developed in the enquire stage, and also to the key question shared at the start of the enquiry. The focus at this stage is learning about religion and belief. Useful approaches here may be using **'Thinking Skills', Active Learning strategies, Concept Cracking, independent research...**



Appendix 2

References and further reading

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Robert Ogden	United Reformed Church representative
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