AWARENESS, MYSTERY and VALUE
2011

The Agreed Syllabus for
Bath & North East Somerset,
Bristol, North Somerset and Somerset

Full Syllabus and Guidance available at:
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What’s changed and why?

A guide to Awareness, Mystery and Value 2011: the New Agreed Syllabus for Religious Education in Somerset, North Somerset and Bath and North East Somerset

Welcome to the new version of Awareness, Mystery and Value (2011)! This new syllabus, while strongly rooted in the previous version of Awareness, Mystery and Value, contains both important changes and new material.

Since the previous version of Awareness, Mystery and Value (2004) a number of significant changes have taken place in education and these are reflected in the shape of the new version of Awareness, Mystery and Value.

Key features / changes:

The new syllabus highlights the significant contribution of RE to the following recent initiatives:

1. the three statutory aims of the curriculum (successful learners, confident individuals and responsible citizens)
2. the five key strands of Every Child Matters (being healthy, staying safe, enjoying and achieving, making a positive contribution and achieving economic well-being)
3. the central contribution of RE to community cohesion
4. a greater emphasis in all phases of learning on the development of skills and attitudes
5. greater flexibility in the planning, organisation and delivery of the curriculum especially in linking subjects
6. the development of the ‘personalised’ and ‘localised’ curriculum
7. a more significant emphasis on pupils developing investigative skills in their learning.

In the light of these important developments both RE specifically and education generally the following key changes/new additions have been made to this version of Awareness, Mystery and Value.

- New material on the contribution of RE to:-
  1. the three statutory aims of the curriculum
  2. the five strands of Every Child Matters
  3. Community Cohesion

- New guidance on the organisation of RE
- New material on developing skills in RE
- New guidance on level descriptions (including pupil friendly version of level descriptions and P scales)
- A new approach to the programmes of study which emphasises an investigative approach to RE, through the use of core and supplementary questions
- A revision of the six areas of enquiry in RE to reflect national developments

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A summary at each key stage of the essential characteristics of learning in RE
New material at KS3 to reflect national developments e.g. units on religion and the media and conflict and collaboration.

It is important to note that significant parts of AMV 2004 have been retained, especially in the programmes of study. The key change is the move to a more investigative approach, based on key questions.
Legal Framework, Rights (including the Right of Withdrawal) and Responsibilities (for Headteachers, Governors and RE Subject Leaders)

A summary of the legal position with checklists for Headteachers, Governors and RE leaders (based on the national non-statutory guidance from the DfE)

The two core purposes of the curriculum

The religious education set out in the syllabus contributes to the two purposes of the curriculum:

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

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

The statutory aims of the curriculum

In terms of curriculum development, there are three statutory aims. The curriculum should enable all young people to become:

- successful learners who enjoy learning, make progress and achieve;
- confident individuals who are able to live safe, healthy and fulfilling lives;
- responsible citizens who make a positive contribution to society.

The legal basis of RE in the curriculum

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

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

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

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

All academies are required, through their funding agreements, to teach RE:

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

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

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

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

Governing bodies and headteachers, like local authorities, must:

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

In order to fulfil legal requirements in relation to this agreed syllabus, schools must provide religious education in accordance with the statutory programmes of study.
The Right of Withdrawal from RE

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

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

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

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

Parents have the right to choose whether or not to withdraw their child from RE without influence from the school, although a school should ensure parents or carers are informed of this right and are aware of the educational objectives and content of the RE syllabus. In this way, parents can make an informed decision. Where parents have requested that their child is withdrawn, their right must be respected, and where RE is integrated in the curriculum, the school will need to discuss the arrangements with the parents or carers to explore how the child's withdrawal can be best accommodated. If pupils are withdrawn from RE, schools have a duty to supervise them, though not to provide additional teaching or to incur extra cost. Pupils will usually remain on school premises.

Where a pupil has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parent wants the pupil to receive (Section 71(3) of the School Standards and Framework Act 1998). This RE could be provided at the school in question, or the pupil could be sent to another school where suitable RE is provided if this is reasonably convenient. If neither approach is practicable, outside arrangements can be made to provide the pupil with the kind of RE that the parent wants, and the pupil may be withdrawn from school for a reasonable period of time to allow them to attend this external RE.

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

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

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

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

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

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

1. Checklist for governors and headteachers

Governing bodies and headteachers, like local authorities, must:

- ensure that RE is provided as part of the school's basic curriculum, following the appropriate syllabus as listed above;

- provide an annual report to parents or carers giving brief particulars of progress and achievements in all subjects including RE (Regulation 6 of the Education (Pupil Information) (England) Regulations 2005, SI 2005/1437).

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

- Do all pupils make progress in achieving the learning objectives of the RE curriculum?

- Is RE well led and effectively managed?

- Are standards, achievement and quality of provision in RE regularly and effectively self-evaluated?

- Are those teaching RE suitably qualified and trained in the subject? Do they have regular and effective opportunities for CPD?

- Are teachers aware of RE’s contribution to developing pupils’ understanding of religion and belief and its impact as part of the duty to promote community cohesion?

- Where appropriate, do pupils have opportunities to take courses leading to an accredited qualification in the subject?

- Is clear information provided for parents on the RE curriculum and the right to withdraw?

- Are teachers aware that they do not have to teach RE?
1. Checklist for ensuring RE provision

- Is RE resourced, staffed and timetabled in a way that means the school can fulfil its legal obligations on RE and pupils can make good progress?
- Where there are insufficient teachers in a school who are prepared to teach RE, does the headteacher ensure that pupils receive their RE entitlement?

2. Checklist for managing the right of withdrawal

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

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

- What implications do the school’s ethos, values and aims have for the provision of RE?
  For example, the school’s specialist status, religious character, or the nature of the school’s community.
- What about the school’s overall curriculum priorities? Are statutory requirements for RE being met? Is RE’s contribution in terms of raising standards and achievement being taken into account?
- Will RE be taught separately, be combined with other subjects, or both?
- Will RE be taught every week, term or year in the key stage? Is the programme of study required by the agreed syllabus properly met? Is the provision evaluated as part of the school’s self-evaluation process?
What about curriculum design?
Does the RE curriculum ensure an appropriate balance between RE-led units, whether systematic or thematic, and cross-curricular units?

How will the organisation of the RE curriculum be adapted to suit individual pupils with different abilities and needs?
For example, the needs of the most able pupils can be met by accelerating their learning, and the needs of less high-achieving pupils can be met by reinforcement techniques.

How will the design of the RE curriculum help pupils to make a smooth transfer from one key stage to the next and to make steady progress within a key stage?
For example, through the provision of bridging units to support transition from key stage 2 to 3.

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

4. Checklist for monitoring and evaluating RE provision

Have RE curriculum decisions been based on the principles of effective planning?
Has there been sound application of these principles?

Can the parental right of withdrawal be accommodated, where necessary?
Does the model of curriculum delivery take into account how provision might be adapted?

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

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

Does the school help pupils to deepen their understanding
- of their own beliefs and values?
- of other people’s?

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

Within the school, does RE provide a voice for religious and other minority groups?
Does it develop a culture of mutual understanding and respect?
Does the school treat religion and belief seriously?
Does it model ways of building respect?

Does the school know enough about the diversity of religion and ethical perspectives within the local community?
Does it explore ways of making links with those communities?

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

5. Checklist for planning RE post 14

Do the pupils have opportunities to:

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

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

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

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

- Has this been taken into account in RE planning?
AMV11 A3
Time for Religious Education

The 2002 Education Act identifies a basic curriculum consisting of the National Curriculum and religious education.

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

- Reception: 36 hours per year
- Key Stage 1: 36 hours per year
- Key Stage 2: 45 hours per year
- Key Stage 3: 45 hours per year
- Key Stage 4: 40 hours per year
- For post-16 students in full-time education at community and voluntary controlled schools: 10 hours per year

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

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

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

1 See Religious education guidance in English schools: Non-statutory guidance, 2010, p. 9
2 Post 16 students have the right to withdraw themselves from RE [and collective worship].
AMV11 A4
Spiritual, moral, social and cultural development

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

RE provides opportunities to promote:

- **Spiritual development through:**
  - discussing and reflecting upon key questions of meaning and truth 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 religions and other traditions and practices;
  - considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related to the human and natural sciences, thereby contributing to personal and communal identity;
  - considering how religions and other world views perceive the value of human beings and their relationships with one another, with the natural world, and with God;
  - valuing relationships and developing a sense of belonging;
  - developing their own views and ideas on religious and spiritual issues.

- **Moral development through:**
  - valuing diversity and engaging in issues of truth, justice and trust;
  - exploring the influences on moral choices of family, friends and the 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 religion and philosophy on values and ethical codes of practice;
  - studying a range of moral issues, including those that focus on justice, promoting racial and religious respect and the importance of personal integrity;
  - considering the importance of rights and responsibilities and developing a sense of conscience.

- **Social development through:**
  - considering how religious and other beliefs lead to particular actions and concerns;
  - investigating social issues from religious perspectives, recognising diversity of viewpoint within and between religions, as well as common ground between them;
  - articulating their own and others’ ideas on a range of contemporary social issues.
• 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 inter-cultural understanding by encouraging pupils to question their own cultural pre-suppositions.
RE and the Three Statutory Aims of the Curriculum

The three statutory aims of the curriculum are to develop successful learners, confident individuals and positive contributors. RE has a vital role to play in the development of these core aims.

RE helps pupils become **successful learners** by enabling them to:

- develop important skills, knowledge and understanding in RE;
- build progression from simple skills such as naming recognising and recalling, to complex and demanding skills such as synthesis and critical evaluation;
- develop understanding of both learning about and from religion and belief;
- access lively, challenging and compelling learning experiences which stimulate their mental, emotional and social development;
- engaging with powerful and important questions of meaning and complex, demanding ethical issues;
- understand both conflict and collaboration within and between religions and the importance of inter-faith dialogue;
- reflect upon and evaluate the role of religion and belief in the world today;
- mature in their spiritual moral, social and cultural development;
- build effective links between their learning in RE and other subjects;
- know how well they are doing in RE and how to improve their learning.

RE helps pupils become **confident individuals** by enabling them to:

- develop important attitudes such as sensitivity, open-mindedness, self-esteem and appreciation / wonder;
- share their own views, ideas and experiences, in a supportive learning environment, without fear or embarrassment;
- develop the ability to produce reasoned, thoughtful arguments and well-substantiated conclusions, especially when engaging with questions of meaning and ethical issues;
- develop both dependant and inter-dependant learning in RE;
- express their own ideas and responses in a variety of ways such as creative writing, oral work, the use of ICT, drama, story and music;
engage with and reflect upon key beliefs and teachings in religion regarding the purpose, value and dignity of human beings.

RE helps pupils become **responsible citizens** by enabling them to:

- develop both respect and sensitivity to other people’s beliefs and values;
- learn about and from the contribution of religion and belief to Community Cohesion through engaging with school, local, British and global communities;
- actively contribute to RE lessons through group and class discussions;
- learn about and from the diversity of faith and beliefs in their local, wider, British and global communities;
- analyse how and why religion and belief are portrayed in the media;
- critically evaluate the role and place of religion in the world;
- enrich their learning through visits and visitors;
- investigate and reflect upon their rights and responsibilities;
- develop the key attitude of open mindedness, sustaining their own views, agreeing and disagreeing respectfully and listening carefully to others.
The importance of Religious Education: aims, rationale and vision for RE in Bath and North East Somerset, Bristol, North Somerset and Somerset

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

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

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

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

A rationale for Religious Education in Bath & North East Somerset, Bristol, North Somerset and Somerset

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

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

A second aspect of our rationale reflects the history and location of the area. The ancient or geographical county of Somersetshire encompassed the three modern local authorities of Bath and North East Somerset, North Somerset and Somerset, as well as the south of Bristol. Within this locally agreed syllabus, therefore, attention will be drawn to the local personalities, places, achievements, issues and changes that have contributed to the richness of religion and belief in the area.
1. Understanding religions and beliefs

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

- **artistic, musical and literary**: many great artists, composers, musicians and writers had deep religious and/or philosophical motivation and inspiration for their work. Many use religious themes and employ references to religious literature and thought in their work. How can we understand the insights they are communicating without a knowledge of some key religious ideas and stories?

- **cultural, historical and philosophical**: what is the meaning of life? Where are we going? What is ‘true’? What is ‘best’? Where do we come from? Why are people different and why do they have different tastes and preferences? What is to be gained from a diverse society? How can we understand the history and traditional cultures of Britain and other countries without a knowledge and understanding of the religious and philosophical traditions which helped to form them?

- **moral and ethical**: in the light of the many moral and ethical dilemmas we meet in life, ranging from the personal to the global, what is it to lead a good life? How do we know? Whom should we trust? How can we decide? Religious and philosophical principles and insights can help guide us when faced with moral dilemmas.

- **personal**: How can I be happy? How can I best manage my relationships? What skills do I need to succeed in life? What emotional resources do I need to maintain a healthy lifestyle? We can get insights from religions and philosophies studied in RE and get practice in ‘skills for life’, such as empathy, sensitivity, humility, and in thinking and communicating well.

- **political, social and psychological**: How can we best understand the relationships between people? Why do religion and belief feature in the news so much? What do religious and belief groups say about various contemporary issues? How can we best understand the religious practices and festivals celebrated by our neighbours? What motivates people? Why are our public institutions set up in the way they are? How do/should people behave when in positions of power? How do/should people react when others have power over them? Without a knowledge of religions and beliefs our understanding of these big questions will be incomplete.

2. The history and location of the Bristol and Somerset area

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

Amongst those with strong Somerset and Bristol connections and significant contributions to religion and belief that might be studied in RE are Christian Sunday School pioneers, Joseph Alleine, from Taunton, and Hannah More from Bristol and Cheddar; several Bishops of Bath & Wells, including those who became Archbishop of Canterbury, most recently George Carey, and the great hymn writer Bishop Thomas Ken, buried in Frome. Alfred the Great, George Muller, Mary Carpenter, George
Williams (founder of the YMCA) and William Wilberforce are five more famous individuals with Somerset and Bristol connections whose religious beliefs and convictions are worthy of study. Ram Mohun Roy, the Hindu Reformer, is buried in Arnos Vale Cemetery in Bristol.

Glastonbury Abbey was once the most important Monastery in the UK. It was, and is, a place of pilgrimage, and also offers a wealth of resources for schools to explore the links between RE, history and art.

There is huge Christian diversity in the Somerset area, with strong non-conformist representation. John Wesley founded Kingswood School in Bath and his first Chapel is in the centre of Bristol. Schools might also include Christian saints such as St. Dunstan (Glastonbury), St. Aldhelm (Frome) and St. Congar (Congresbury) in their RE programmes.

There is growing religious diversity in the area, with long established synagogues, mosques, temples, Buddhist centres and gurdwaras in Bristol and in Exeter. There are mosques in Bath and Yeovil and a recent survey has revealed organised groups of Bahá’ís, Tibetan and other Buddhists, Sai Baba followers, Pagans, Druids, Rastafarians and independent Christian churches. Many new religious movements are represented in Glastonbury and Humanists also have a presence throughout the Somerset and Bristol area.

As well as individuals and local communities, schools may choose to illustrate broader investigations with a study of places of significance for religions and beliefs. These will include local churches and the cathedral in Wells or Bath Abbey, but also visits to the places of worship of the other major religions. Study might also be made, in the right context, and perhaps as a cross-curricular project, of other ‘sacred spaces’ such as Stonehenge or of the exhibitions of religious art and artefacts in museums or galleries.

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

**A vision for Religious Education in Bath & North East Somerset, Bristol, North Somerset and Somerset**

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

Our vision:

RE in the Bristol and Somerset area is about Awareness, Mystery and Value.

Pupils who follow this syllabus gain a deep awareness of their own and others’ identities; they wrestle with the mysteries of life and the answers given by a wide variety of religions and beliefs; they develop a clear sense of what is of real value in world today.
Pupils who follow this syllabus gain a deep knowledge and understanding of the teachings, practices and life stories expressed in a variety of ways within Christianity and other principal religions and world views. Through reflection on their own beliefs and values in the light of their learning, they grow in respect for themselves and others.

Pupils who follow this syllabus encounter the transformative power of religions and beliefs in people’s lives – in the Bristol and Somerset area, in the UK and in the wider world. They demonstrate curiosity about men and women of faith and commitment who have changed individual lives, society and culture. Through RE, they feel compelled to imagine and contribute to the creation of a better world for all.

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

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

1. Successful RE

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

- First, there is the success of the pupils, not just in terms of levels of attainment, but also their enjoyment of and engagement with the subject; there is no reason why RE should not be amongst the most popular subjects in school – it relates to pupils’ own interests and concerns, is challenging, powerful and meaningful, offers opportunities for pupils to make their own reflective contributions and is open to the whole range of active learning strategies, both in and outside of the classroom.

  Ask: are the pupils enjoying RE and achieving as well as they can? How do I know? How could I improve pupils’ application to and enjoyment of RE?

- Next, there is the success of teaching a broad, balanced and compelling RE curriculum. The programme of study in this syllabus is designed to provide a balanced coverage of religions and beliefs and to focus on learning about and from key areas of the subject. These ‘areas of enquiry’ are revisited several times at increasingly challenging levels, so should ensure deepening learning over a broader range of religions and beliefs over time.

  By ‘balanced RE’, we mean:
  - balancing attainment target 1 and attainment target 2;
  - balancing study of Christianity and the other principal faith and belief traditions;
  - balancing knowledge, understanding, skills and attitudes;
  - balancing the use of core and supplementary questions in partnership with the study of individual religions and beliefs.

  Ask: is this programme being followed in sufficient depth through our schemes of learning? Is our scheme of learning well balanced? How do I know? How could I improve the programme?
Also, there is the idea that success is sometimes hidden from view. Inevitably, one might never know how ‘successful’ the RE programme has been, especially if pupils cannot or choose not to communicate their reflections within their time in school. Ask: is the programme providing the sorts of stimulating and thought-provoking learning activities that are likely to promote pupils’ spiritual, moral, social and cultural development? How do I know? How could I improve such opportunities?

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

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

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

An exercise for teachers on ‘successful RE’ can be found here: http://betterre.reonline.org.uk/good_re/success.php

2. A Religiously Educated Person

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

In the context of religious education, the descriptions of ‘Exceptional Performance’ in the assessment scheme, provide some indicators of what a religiously educated person might look like. However, not all pupils will develop great depth of knowledge and understanding of religions and beliefs, or the ability to think and communicate clearly and critically about the issues raised in the programme of study.

In another, more inclusive sense, a religiously educated person might simply be one who has undertaken a religious education programme of learning and has responded positively and with interest to it. There will be those who attain well in RE, and gain

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3 The Office for Democratic Institutions and Human Rights (ODIHR) advisory council of experts on freedom of religion or belief, 2007. Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools, Warsaw: OSCE/ODIHR, p.18.
national qualifications, but there will be other individuals who, for whatever reason, do not reach such heights, yet will have gained personal insights and experiences from the RE programme that will stand them in good stead for the rest of their lives.

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

A ‘religiously educated’ person, therefore may be one who has attained good grades in tests and examinations, but equally there will be those whose achievements are less easily measured or described. Such gains may be personal, even 'spiritual’ but no less worthwhile or important.
AMV11 A7a
RE and Inclusion:
Providing Effective Learning Opportunities For All Pupils

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

(a) Religious Education and Special Educational Needs

Requirements

All maintained schools must provide religious education, or for pupils to be wholly or partly excused from receiving such education in accordance with the request of the pupil’s parent (Education Act, 2002, 80 (1) (a) and in accordance with the provisions of Schedule 19 to the School Standards and Framework Act 1998 (c. 31)). It is therefore part of each pupil’s curriculum entitlement to have provided appropriate opportunities to make progress in religious education, as an important subject in its own right, and which makes an important, although not exclusive contribution to pupils’ spiritual, moral, social and cultural development (Education Act, 2002, 78).

In special schools the requirement to provide religious education is varied by section 71(7) of the School Standards and Framework Act 1998 which states that, ‘so far as practicable, every pupil attending a community or foundation special school -

(a) receives religious education and attends religious worship,

or

(b) is withdrawn from receiving such education or from attendance at such worship in accordance with the wishes of his parent.’

All teachers are teachers of children with special educational needs. In religious education, as with other subjects of the curriculum, teachers are engaged in a continuous cycle of planning, teaching and assessing which takes account of the wide range of abilities, aptitudes and interests of children. Assessment against the level descriptions for subjects of the National Curriculum and RE (see pages 45-50 of this Agreed Syllabus) will enable the school to consider the individual child’s attainment and progress against the expected levels for the majority of their peers. Those children whose overall attainment falls outside the expected range may have special educational needs (see the Special Educational Needs Code of Practice, 2001, DfES, p44).

The Special Educational Needs Code of Practice recommends that when undertaking assessment of pupils’ attainment and progress, ‘It should be recognised that some difficulties in learning may be caused or exacerbated by the school’s learning environment or adult/child relationships. This means looking carefully at such matters as classroom organisation, teaching materials, teaching style and differentiation in order to decide how these can be developed so that the child is enabled to learn
effectively’ (2001, p44). This applies to religious education as to other subjects of the curriculum.

**Interpretation**

Schools adopting *Awareness, Mystery and Value 2011* should secure the curriculum entitlement for religious education for **all** pupils, including those pupils with a special educational need.

The special educational need may be connected with cognition and learning difficulties, physical and sensory difficulties, behavioural, emotional and social difficulties or difficulties with communication and interaction. The majority of pupils with statements are now in mainstream schools and all pupils in special schools have statements or are in the process of statutory assessment.

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

**Principles**

A fundamental principle of the *SEN Code of Practice* is that, ‘children with special educational needs should be offered full access to a broad, balanced and relevant education’ (*ibid.* p7). This necessarily includes the National Curriculum and religious education, and pupils in the Foundation Stage. Each pupil with a special educational need should have described in his/her *individual education plan* any provision to be made which is ‘additional to or different from the differentiated curriculum plan that is in place as part of normal provision’ (*ibid.* p37). Schools should ensure that the differentiated curriculum plan includes religious education and relates to the requirements of this agreed syllabus. Provision for RE will therefore only be included in a pupil’s individual education plan where it is additional to or different from the curriculum plan for RE.

The National Curriculum Inclusion Statement (*Inclusion: providing effective learning opportunities for all children*, QCA/99/458) emphasises the importance of providing effective learning opportunities for all pupils and offers three key principles for inclusion:

- setting suitable learning challenges;
- responding to pupils’ diverse needs;
- overcoming potential barriers to learning and assessment for individuals and groups of pupils.

This applies to RE as to other subjects of the national curriculum. The key to success, according to the Code of Practice, ‘lies in the teacher’s knowledge of each child’s skills and abilities and the teacher’s ability to match this knowledge to finding ways of providing appropriate access to the curriculum for every child’ (*op. cit.* p51).
In RE, teachers should use the appropriate Agreed Syllabus programmes of study to teach knowledge, understanding and skills using a variety of methods that are appropriate to the abilities of individual pupils. For some pupils it will be necessary to choose work from earlier key stages so that they are able to progress and demonstrate attainment.

For special schools the requirements to provide religious education ‘as far as practicable’ needs some clarification and direction. DFE circular 3/94 provides some advice: ‘It is for the school to decide what is practicable but, in general terms, the Secretary of State would expect the question of practicability to relate to the special educational needs of the pupils and not to problems of staffing or premises.’

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

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

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

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

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

- ‘using sensory materials and resources through sight, touch, sound, taste, or smell, for example, music, tactile artefacts, plants in a sensory garden;
- giving pupils first-hand experiences, for example, visitors to school, visits to religious buildings, involvement in festivals;
- organising a range of activities to give person experiences, for example, dance, drama, visits to a range of environments;
- helping pupils to understand and appreciate their world and its diversity’ (p8).
As with all subjects of the curriculum, access to RE can be improved where staff use a range of resources and specialist aids and equipment where appropriate, adapting tasks or environments to allow space, time and freedom for pupils to develop skills for themselves.

‘Performance Descriptions for pupils with learning difficulties’ (‘P’ scales), in relation to RE are available on the AMV website.

**Qualifications at Key Stage 4**
Accredited courses that may be considered appropriate for pupils with a special educational need include:

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

Teachers should ensure in ALL cases that the Key Stage 4 requirements in this syllabus are being met.
AMV11 A7b
RE and Inclusion:
Providing Effective Learning Opportunities For All Pupils

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

(b) Religious Education for ‘gifted and talented’ pupils

Pupils who are gifted in RE are likely to:

♦ show high levels of insight into, and discernment beyond, the obvious and ordinary;

♦ make sense of, and draw meaning from, religious symbols, metaphors, texts and practices;

♦ be sensitive to, or aware of, the numinous or the mystery of life, and have a feeling for how these are explored and expressed;

♦ understand, apply and transfer ideas and concepts across topics in RE and into other religious and cultural contexts.

In more general terms, they may also:

♦ have highly-developed skills of comprehension, analysis and research;

♦ show quickness of understanding and depth of thought.

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

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

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

Somerset has produced a ‘Framework for writing a school policy for the gifted and talented’(December 2003). This is available to Somerset schools at: www.six.somerset.gov.uk/>Teaching and Learning>Curriculum & Standards>Equalities and Diversity>Gifted and Talented.
North Somerset has also produced guidance. This can be accessed at www.n-somerset.gov.uk/learning > inclusion & sen > gifted and talented. Both LEAs include the advice that schools should provide additional opportunities for the gifted pupil.

For RE, this could include engaging them in writing competitions, drama and musical productions, meeting visiting experts, e.g., artists, taking GCSE full course as an extension to the short course, additional individual projects, school, regional or federation-wide enrichment days/weeks, involving thinking skills, time for reflection and creative expression.

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

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

Examples of lower order questions:

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

Examples of higher order questions:

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

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

4 Adapted from Teaching for Effective Learning - A Paper for Discussion & Development, Scottish CCC, 1996.
In terms of the agreed syllabus, further stimulus for challenging work for very able and gifted pupils may be derived from the ‘exceptional performance’ statements in the ‘Levels of Attainment’. 
AMV11 A7c
RE and Inclusion:
Providing Effective Learning Opportunities For All Pupils

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

(c) Religious education for pupils from all religious and cultural backgrounds

The relationship between religion and culture is a complex one, often difficult to untangle. In religious education pupils learn, not just about individual religious traditions, but about how people from different faiths and cultures interact.

The subject has an important part to play in challenging racist and stereotypical views and in appreciating positively differences in others. There are many opportunities for teachers to do this within the programmes of study for this syllabus, for example:

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

♦ in the Key Stage 2 programme of study, an enquiry into ‘what is important to me’ requires pupils to explore beliefs about the value of human beings;

♦ in the Key Stage 3 programme of study, an enquiry into ‘what we can learn form religions, beliefs and communities today’ requires pupils to consider the causes of hatred and persecution and what might be done to prevent it.

Whatever their religious or cultural background, pupils are entitled to have their views and traditions respected within the law. Religious education provides opportunities to recognise and value pupils’ own specific beliefs in supporting their identity and self-esteem. For example, pupils should be entitled to participate safely in clothing appropriate to their religious beliefs. The programmes of study provide opportunities for pupils to consider the impact of people’s beliefs on their actions and lifestyle.

There are a variety of perspectives from which religious education supports anti-racist education:

➢ From a **spiritual and moral** point of view, RE addresses issues of fear and ignorance at the root of racism.

   Racism is an insidious evil which, for the sake of the future unity and stability of our society, must be countered. *Swann Report*, 1985.

➢ From a **social and cultural** point of view, RE can bring a dimension to children’s education which enhances their experience of the rich cultural diversity which exists in many parts of the country. Christianity, for example, is a multi-cultural and multi-ethnic religion, and it cannot be presumed that a particular cultural or ethnic
From a legal point of view, RE can help a school to fulfil the requirement of the 2002 Education Act which charges every governing body with the duty to ensure ‘a balanced and broadly based curriculum which promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society and prepares the pupils at the school for the opportunities, responsibilities and experiences of later life.’ (para. 78)

Promoting multicultural and anti-racist education is an essential element in ensuring that all pupils regardless of their gender, religion, ethnicity, cultural background or disability have equal access to an education which meets their needs:

♦ an education which is broad, balanced and prepares them for living in a multicultural society;

♦ an education of equal quality which provides equality of opportunity to fulfil their potential...

.. in a safe environment free from harassment.

*Statement on multicultural and anti-racist education, 1997, Somerset Education Services.*

Further support, advice and training for North Somerset schools can be accessed from the Ethnic Minority Advisory Service (EMAS) at [www.n-somerset.gov.uk/learning>inclusion & sen >ethnic minority advisory service.](http://www.n-somerset.gov.uk/learning>inclusion & sen >ethnic minority advisory service)
In Somerset, further information and support can be accessed via the following links on SiX: www.six.somerset.gov.uk/ Teaching and Learning Curriculum & Standards Equalities and Diversity.
AMV11 A8
RE and Community Cohesion

RE has a central role in promoting respect and understanding toward people’s faith and beliefs. At the heart of this syllabus is a commitment to helping all pupils recognize that they live in a society with different faiths and cultures present. A vital part of RE is studying the damaging effects on human beings of racial stereotyping, xenophobia and the belittling of people’s beliefs and values.

This syllabus specifically studies conflict and collaboration in religion and belief and the promotion of respect, understanding and co-operation through dialogue between people of different faiths and beliefs.

A key learning outcome of this syllabus is helping pupils develop their understanding of similarities and differences within and between religions and beliefs. Pupils are encouraged to see religions not as separate, historical entities but as living, changing faiths that have important and ongoing dialogue with one another.

Community cohesion is concerned with helping pupils explore three key questions:

➢ WHO AM I?
➢ WHO ARE WE?
➢ WHERE DO I AND WE BELONG?

National Guidance on community cohesion places considerable emphasis on the importance of understanding the place of faith and beliefs in different kinds of communities (school, local, wider, UK and global).

Further information on challenging racism and stereotyping >>

RE can enrich curriculum provision for Community cohesion in the following ways:
<table>
<thead>
<tr>
<th>PRIMARY</th>
<th>School Community</th>
<th>Local Community</th>
<th>Wider Community</th>
<th>Community of Britain</th>
<th>Global Community</th>
</tr>
</thead>
</table>
| RE | • encourage children of different faiths and beliefs, to share their views and experiences  
• develop a range of faith and belief visitors to enrich learning in RE | • visit local places of worship  
• invite visitors from local faith and belief communities to support both RE and Collective worship  
• explore the portrayal of religion in the local media | • visit places of worship of national significance in the Somerset area  
• create / utilize worship trails to visit different faith communities | • develop an understanding of the variety of faiths and beliefs in the UK  
• consider the portrayal of religion and belief in the national media  
• develop an understanding of inter faith dialogue and activity in the UK | • explore the place and activities of religion and beliefs in other countries and how they influence cultures and lifestyles  
• reflect on the contribution of religion and beliefs to global life |

<table>
<thead>
<tr>
<th>SECONDARY</th>
<th>School Community</th>
<th>Local Community</th>
<th>Wider Community</th>
<th>Community of Britain</th>
<th>Global Community</th>
</tr>
</thead>
</table>
| RE | • encourage students of different faiths and beliefs to talk about their views and experiences  
• invite a range of faith and belief visitors to enrich RE learning | • visit local places of worship  
• invite visitors from local faith and belief communities to support RE curriculum | • visit places of national significance in the Somerset area  
• interview a range of faith community members beyond the local community  
• develop projects on the role and place of religion and belief in the wider community | • develop an understanding of the different faiths and beliefs systems in Britain (with KS3 focus to include Buddhism and Sikhism)  
• analyse the portrayal of religion in the media  
• learn about and from conflict and collaboration in religion, including multi-faith dialogue | • explore Christianity in the developing world  
• study religious extremism in the USA and parts of the Middle East |
AMV11 A9
Statutory Attainment Targets
THE SIX AREAS OF ENQUIRY

Introduction

The six areas of enquiry have been renamed to reflect national guidance in RE. It is essential that both attainment targets feature in planning and delivering lively, imaginative and balanced RE.

AT1 is concerned with human experience as well as the study of key beliefs, teachings, sources, practices and forms of expression.

AT2 is much more than just the personal response of pupils to their learning as it requires an increasing depth of knowledge and understanding as pupils develop their learning.

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

ATTAINMENT TARGET 1: LEARNING ABOUT RELIGION AND BELIEF

A. BELIEFS, TEACHINGS AND SOURCES
   i) Interpreting teachings, sources, authorities and ways of life in order to understand religions and beliefs.
   ii) Understanding and responding critically to beliefs and attitudes.

Religious and non-religious ideas of the ultimate.
Aspects for investigation could focus on God, gods, gurus, teachers, scriptures, key texts, enlightenment, truth, prophecy, soul and life after death.
Key question for RE: how do religions and philosophies understand and develop beliefs and teachings within their traditions?
Related disciplines: metaphysics and textual analysis.

B. PRACTICES AND WAYS OF LIFE
   i) Exploring the impact of religions and beliefs on how people live their lives.
   ii) Understanding and responding critically to beliefs and attitudes.

Religious and non-religious practices and ways of life.
Aspects for investigation could focus on worship, prayer, meditation, celebration and pilgrimage, as well as the religious artefacts, holy times and festivals associated with them.
Key question for RE: how do people keep in touch with their faith/philosophy?
Related discipline: phenomenology.
C. FORMS OF EXPRESSING MEANING

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

The many different ways in which prophets, artists, poets, writers, architects, theologians, composers, performers and story-tellers have attempted to express their beliefs and values. Aspects for investigation could focus on religious music, songs, pictures, symbols, metaphors, poetry, parables, stories, myths, jokes, sculpture, carving, dance, drama, buildings, creeds, prayers, ritual writing, rituals, calligraphy, attitudes, behaviour and lifestyles. Key question for RE: how do people communicate their beliefs and values to others? Related discipline: language.

ATTAINMENT TARGET 2: LEARNING FROM RELIGION AND BELIEF

D. IDENTITY, DIVERSITY AND BELONGING

i) Understanding how individuals develop a sense of identity and belonging through faith or belief.

ii) Exploring the variety, difference and relationships that exist within and between religions, values and beliefs.


E. MEANING, PURPOSE AND TRUTH

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

The ups, downs and meaning(s) of life’s journey. Aspects for investigation could focus on: religious and non-religious views about life’s wonders and sadnesses, its triumphs and tribulations, the place and role of human beings within the natural world and on the search for meaning, purpose and truth in philosophy, religion and science. Key question for RE: how do people tackle the big questions of life? Related discipline: ontology.
F. VALUES AND COMMITMENTS

i) Understanding how moral values and a sense of obligation can come from beliefs and experience.

ii) Evaluating their own and others' values in order to make informed, rational and imaginative choices.

Moral issues in today's world.
Aspects for investigation could focus on: religious and non-religious influences on values, commitments, laws, attitudes, behaviour, and moral guidelines, and study of the sources of moral authority which might guide decision making.
Key question for RE: what is the best possible use of life?
Related discipline: ethics.
AMV11 A10
Coverage of Religions and Beliefs

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

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

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

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

Guidance for appropriate material to be used for each religion is to be found in the Key Features of Each Religion at the Appropriate Key Stage.

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

<table>
<thead>
<tr>
<th>Foundation and Key Stage 1</th>
<th>Christianity plus at least ONE other religion, from:</th>
<th>Hinduism, Islam or Judaism.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Key Stage 2</td>
<td>Christianity plus at least THREE other religions:</td>
<td>Hinduism, Islam and Judaism.</td>
</tr>
<tr>
<td>Key Stage 3</td>
<td>Christianity plus at least THREE other religions, from:</td>
<td>Buddhism, Hinduism, Islam, Judaism or Sikhism.</td>
</tr>
<tr>
<td>Key Stage 4</td>
<td>Christianity plus at least ONE other religion, from:</td>
<td>Buddhism, Hinduism, Islam, Judaism or Sikhism</td>
</tr>
</tbody>
</table>

Note: Over Key Stages 3 and 4 as a whole Buddhism and Sikhism must feature.

At each Key Stage there are a number of Learning Opportunities in the form of supplementary questions for each unit, which must be provided within the Programmes of Study. Arrangements for Key Stage 4 depend on the choices made by the school.
The balance of religions to be studied is indicated below:

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

- for at least 12 of the Learning Opportunities, illustrative examples should be taken from Christianity;
- or at least 8 of the Learning Opportunities, illustrative examples should be taken from ONE of the following religions: Judaism, Hinduism, Islam.

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

- for at least 13 of the Learning Opportunities, illustrative examples should be taken from Christianity. 6 of these Learning Opportunities would be covered through Study Units 2 and 4;
- for at least 4 of the Learning Opportunities, illustrative examples should be taken from Hinduism. 2 of these Learning Opportunities would be covered through Study Unit 10;
- for at least 4 of the Learning Opportunities, illustrative examples should be taken from Islam. 2 of these Learning Opportunities would be covered through Study Unit 11;
- for at least 4 of the Learning Opportunities, illustrative examples should be taken from Judaism. 2 of these Learning Opportunities would be covered through Study Unit 12.
At Key Stage 3 there are 37 statutory Learning Opportunities. Each Learning Opportunity may be illustrated from one or a number of religious traditions, subject to the following:

- for at least 14 of the Learning Opportunities, illustrative examples should be taken from Christianity;
- aspects of THREE of the following religions should ALSO be covered: Buddhism, Hinduism, Islam, Judaism, Sikhism. For EACH of the featured religions, at least 4 of the Learning Opportunities should be illustrated with examples;
- teachers should also ensure that, over Key Stages 3 and 4 as a whole, Buddhism and Sikhism are featured at least to the level indicated above.

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

- the programme of study will focus on Christianity and at least ONE other religion, which may have been studied at Key Stage 3;
- over Key Stages 3 and 4 as a whole, illustrative examples should be taken from Buddhism and Sikhism.
AMV11  B1  
Statutory Programmes of Study

Breadth of study and themes, experiences and opportunities

Awareness, Mystery and Value (AMV) 2011 contains a statutory programme of study for each key stage.

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

Each of these units is linked to TWO of the SIX focus areas of enquiry, as described in Attainment Targets and Areas of Enquiry.

The first focus in each unit is taken from the Attainment Target 1 areas of enquiry:

A = Beliefs, Teachings and Sources  
B = Practices and Ways of Life  
C = Forms of Expressing Meaning

The second focus is taken from the Attainment Target 2 areas of enquiry:

D = Identity, Diversity and Belonging  
E = Meaning, Purpose and Truth  
F = Values and Commitments

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

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

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

The following skills are central to religious education, and should be reflected in learning opportunities. This syllabus places an important emphasis on the development of skills at all stages of learning. This section highlights the skills intrinsic to RE, followed by the contribution of RE to the broader skills in the primary and secondary curriculum. The level descriptions are rooted in skills and illustrate how pupils progress through the development of key skills.

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

b) **Interpretation** - this includes:
   - the ability to draw meaning from artefacts, works of art, poetry and symbolism;
   - the ability to interpret religious language;
   - the ability to suggest meanings of religious texts.

c) **Reflection** - this includes:
   - the ability to reflect on feelings, experience, attitudes, beliefs, values, relationships, practices and ultimate questions.

d) **Empathy** - this includes:
   - developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow;
   - the ability to consider the thoughts, feelings, experiences, attitudes, beliefs and values of others;
   - the ability to see the world through the eyes of others, and to see issues from their point of view.
e) **Evaluation** - this includes:

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

f) **Analysis** - this includes:

- distinguishing between opinion, belief and fact;
- recognizing bias, caricature, prejudice and stereotyping;
- distinguishing between the features of different religions.

g) **Synthesis** - this includes:

- linking significant features of religion(s) together in a coherent pattern;
- connecting different aspects of life into a meaningful whole.

h) **Application** - this includes:

- making links between religion and individual, community, national and international life;
- identifying key religious values and their links with secular values.

i) **Expression** - this includes:

- the ability to articulate ideas, beliefs and values;
- the ability to respond to religious ideas, beliefs and questions through a variety of media.

j) **Self-understanding** - this includes:

- the ability to draw meaning from significant experiences in their own and others' lives and from religious questions and answers.
ESSENTIALS FOR LEARNING AND LIFE – THE CONTRIBUTION OF RE

The phrase ‘essentials for learning and life’ originated from the primary curriculum review 2010. Although this proposed primary curriculum did not become statutory the central skills outlined below play an important role in developing pupils’ learning.

- LITERACY
- NUMERACY
- ICT CAPABILITY
- LEARNING AND THINKING SKILLS
- PERSONAL AND EMOTIONAL SKILLS
- SOCIAL SKILLS

RE makes a significant contribution to five of these six essentials for learning in the following ways:

LITERACY

RE can help pupils to:
- acquire and develop a specialist vocabulary;
- communicate their ideas with depth and precision;
- listen to the views and ideas of others, including people from religious traditions;
- be enthusiastic about the power and beauty of language, recognizing its limitations;
- develop their speaking and listening skills when considering religious beliefs and ideas and articulating their responses;
- read, and interpret at an appropriate level, sacred texts;
- write in different styles such as poetry, diaries, extended writing and the synthesis of differing views, beliefs and ideas;
- evaluate clearly and rationally, using a range of reasoned, balanced arguments.

Of all the key areas in the curriculum, literacy, in many ways, is the one RE has the strongest connections with.

In terms of speaking and listening, learning in RE can help pupils to:
- listen well to the viewpoints of others;
- structure ideas and viewpoints clearly;
- make relevant comments on their learning in RE;
- articulate their own views and ideas using reasoned arguments;
- use specialist vocabulary with increasing accuracy and fluency.
In terms of **reading** RE can help pupils to:

- explore a range of key stories, teachings and sayings from different religions, considering their meanings and the ways in which they have been interpreted;
- distinguish between facts, opinions and beliefs;
- make connections between different parts of a text;
- consider viewpoints and arguments carefully;
- reflect on how the contemporary media conveys the place of religion in the world e.g., newspapers, magazines, articles, leaflets, advertisements;
- consider how and why texts have been influential and significant;
- compare texts, looking at style, theme and language, identifying connections;
- reflect on how ideas, values and emotions are explored and portrayed.

In terms of **writing** RE can help pupils to:

- use a range of techniques and different ways of structuring material to convey ideas, themes and beliefs;
- present material clearly, using appropriate layout, illustrations and organisation;
- develop logical arguments and cite evidence;
- analyze critically their own and others’ writing;
- use specialist vocabulary accurately and consistently;
- use a variety of writing styles e.g. diaries, poetry and structured essays to convey their learning in RE.

**ICT CAPABILITY**

RE can help pupils to:

- make appropriate use of the internet or CD-ROM sources to investigate, analyze and evaluate 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 associations to be made between religions and individual, national and international life;
- use multimedia and presentation software to communicate a personal response, the essence of an argument or a stimulus for discussion;
- use writing support and concept-mapping software to organise ideas and communicate knowledge and understanding of the diversity of belief and practice within and between religious traditions;
- use equipment such as digital cameras and videos, to bring authentic images into the classroom to support discussion and reflection, and to enhance understanding of the impact of religious beliefs and practices on the lives of local individuals and faith communities.
LEARNING and THINKING SKILLS

RE can help pupils to:
- investigate beliefs, practices and ways of life using resources effectively and developing knowledge and understanding;
- think creatively, sharing their own thoughts and conclusions, reflecting on how religions and beliefs express key beliefs and teachings in a variety of ways;
- investigate, reflect on and evaluate important question of meaning;
- communicate both ideas and values in religion and belief and their own thoughts and ideas, interacting with different audiences and using a range of media;
- evaluate the place and significance of religion and belief in today’s world, developing their own views, using reasoned and thoughtful arguments.

PERSONAL and EMOTIONAL SKILLS

RE can help pupils to:
- identify their strengths and areas for improvement in their learning in RE be aware of both their own feelings and those of others, especially people from different faiths and beliefs;
- reflect on their experiences and how these might relate to their learning in RE;
- work both independently and collaboratively with others;
- demonstrate perseverance in their learning in RE especially when faced with challenging concepts and ideas.

SOCIAL SKILLS

RE can help pupils to:
- listen well and respond respectfully and sensitively when encountering people from different faiths and beliefs;
- show both empathy and critical awareness;
- consider their rights and responsibilities and the key beliefs and teachings within religion on human nature, relationships and the value /purpose of human beings.

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Attitudes in Religious Education

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

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

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

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

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

- recognize the needs and concerns of others;
- avoid ridiculing others;
- recognize the rights of others to hold their own views;
- appreciate that people’s religious beliefs are often deeply felt;
- develop a balanced sense of self-worth and value.
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**Overview of the Study Units and Questions for Bath & North East Somerset, North Somerset and Somerset schools**

The following tables show how the unit titles from the previous syllabus have been changed to provide an enquiry-based programme of study.

The focus areas of enquiry (AoE) remain the same and are indicated in the middle columns.

**Reception & Key Stage 1**

<table>
<thead>
<tr>
<th>Previous Study Unit Title</th>
<th>AoE</th>
<th>New Core Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ourselves</td>
<td>A&amp;D</td>
<td>Who are we?</td>
</tr>
<tr>
<td>2. Festivals &amp; Celebrations</td>
<td>B&amp;E</td>
<td>Why are some times special?</td>
</tr>
<tr>
<td>3. Special books</td>
<td>C&amp;F</td>
<td>Why are some stories special?</td>
</tr>
<tr>
<td>4. Friends, family &amp; community</td>
<td>B&amp;D</td>
<td>Where do we belong?</td>
</tr>
<tr>
<td>5. Milestones in family life</td>
<td>C&amp;E</td>
<td>How do we celebrate our journey through life?</td>
</tr>
<tr>
<td>6. Rules and choices</td>
<td>A&amp;F</td>
<td>How should we live our lives?</td>
</tr>
<tr>
<td>7. Special places</td>
<td>C&amp;D</td>
<td>Why are some places special?</td>
</tr>
<tr>
<td>8. The world around us</td>
<td>A&amp;E</td>
<td>Why is our world special?</td>
</tr>
<tr>
<td>9. The life of Jesus</td>
<td>B&amp;F</td>
<td>Why is Jesus important?</td>
</tr>
</tbody>
</table>
**Key Stage 2**

<table>
<thead>
<tr>
<th>Previous Study Unit Title</th>
<th>AoE</th>
<th>New Core Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ourselves</td>
<td>A&amp;D →</td>
<td>What is important to me?</td>
</tr>
<tr>
<td>2. What's it like to be a Christian? The life and teaching of Jesus</td>
<td>B&amp;E →</td>
<td>What can we learn from the life and teaching of Jesus?</td>
</tr>
<tr>
<td>3. Writings</td>
<td>C&amp;F →</td>
<td>Why do religious books and teachings matter?</td>
</tr>
<tr>
<td>4. What's it like to be a Christian? Belonging, Belief and Identity</td>
<td>B&amp;D →</td>
<td>What does it mean to belong to a religion? Christianity</td>
</tr>
<tr>
<td>5. Journeys</td>
<td>C&amp;E →</td>
<td>Why are some journeys and places special?</td>
</tr>
<tr>
<td>6. Barriers &amp; bridges</td>
<td>A&amp;F →</td>
<td>How do we make moral choices?</td>
</tr>
<tr>
<td>7. Expressions of belief</td>
<td>C&amp;D →</td>
<td>How do people express their beliefs, identity and experience?</td>
</tr>
<tr>
<td>8. Questions and mysteries</td>
<td>A&amp;E →</td>
<td>What do people believe about life?</td>
</tr>
<tr>
<td>9. Life stories</td>
<td>B&amp;F →</td>
<td>How should we live and who can inspire us?</td>
</tr>
<tr>
<td>10. What's it like to be a Hindu?</td>
<td>B,D&amp;E →</td>
<td>What does it mean to belong to a religion? Hinduism</td>
</tr>
<tr>
<td>11. What's it like to be a Muslim?</td>
<td>B,D&amp;E →</td>
<td>What does it mean to belong to a religion? Islam</td>
</tr>
<tr>
<td>12. What's it like to be a Jew?</td>
<td>B,D&amp;E →</td>
<td>What does it mean to belong to a religion? Judaism</td>
</tr>
</tbody>
</table>
### Key Stage 3

<table>
<thead>
<tr>
<th>Previous Study Unit Title</th>
<th>AoE</th>
<th>New Core Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Experience and Belief</td>
<td>A&amp;D</td>
<td>What experiences and beliefs are important to me and to others?</td>
</tr>
<tr>
<td>2. Human beings and the Environment</td>
<td>B&amp;E</td>
<td>Does our planet have a future?</td>
</tr>
<tr>
<td>3. Where’s the answer?</td>
<td>C&amp;F</td>
<td>Where are the answers to life’s big questions?</td>
</tr>
<tr>
<td>4. Belonging, belief and identity</td>
<td>B&amp;D</td>
<td>What can we learn from religions, beliefs and communities today?</td>
</tr>
<tr>
<td>5. Life’s Journeys</td>
<td>C&amp;E</td>
<td>How are religion and belief portrayed in the media?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[NEW UNIT]</td>
</tr>
<tr>
<td>6. Keeping the rules</td>
<td>A&amp;F</td>
<td>How might beliefs affect my thoughts, ideas and actions?</td>
</tr>
<tr>
<td>7. Expressions of belief</td>
<td>C&amp;D</td>
<td>How do people express their beliefs and identities?</td>
</tr>
<tr>
<td>8. What do people believe?</td>
<td>A&amp;E</td>
<td>What do people believe about life and the place of religion and belief within it?</td>
</tr>
<tr>
<td>9. What’s to be done?</td>
<td>B&amp;F</td>
<td>What’s to be done? What really matters in religion and belief?</td>
</tr>
</tbody>
</table>

Key Stage 4 and Post 16: see [Programmes of Study](#) for details
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Overview of the Study Units and Questions for Bristol schools

The following tables show how the unit titles from the previous syllabus have been changed to provide an enquiry-based programme of study.

The focus areas of enquiry (AoE) remain the same and are indicated in the middle columns.

**Foundation Stage & Key Stage 1**

<table>
<thead>
<tr>
<th>Previous Study Unit Title</th>
<th>AoE</th>
<th>New Core Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Religious Artefacts/ Important People/ <strong>NEW</strong></td>
<td>A&amp;D →</td>
<td>Who are we?</td>
</tr>
<tr>
<td>2. Diwali and Gifts at Christmas and some of Easter</td>
<td>B&amp;E →</td>
<td>Why are some times special?</td>
</tr>
<tr>
<td>3. Sacred Texts and The story of Christmas and Easter</td>
<td>C&amp;F →</td>
<td>Why are some stories special?</td>
</tr>
<tr>
<td>4. Belonging and Special Clothes</td>
<td>B&amp;D →</td>
<td>Where do we belong?</td>
</tr>
<tr>
<td>5. Naming Ceremonies (New Life)</td>
<td>C&amp;E →</td>
<td>How do we celebrate our journey through life?</td>
</tr>
<tr>
<td>6. (Previously a key stage two unit) Rules in Religion</td>
<td>A&amp;E →</td>
<td>How should we live our lives? NEW to KS1</td>
</tr>
<tr>
<td>7. Places of Worship</td>
<td>C&amp;D →</td>
<td>Why are some places special?</td>
</tr>
<tr>
<td>8. Wonderful World</td>
<td>A&amp;E →</td>
<td>Why is our world special?</td>
</tr>
<tr>
<td>9. Important People/ (parts) The boyhood of Jesus</td>
<td>B&amp;F →</td>
<td>Why is Jesus important?</td>
</tr>
</tbody>
</table>
# Key Stage 2

<table>
<thead>
<tr>
<th>Previous Study Unit Title</th>
<th>AoE</th>
<th>New Core Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. NEW – (some of Prayer and Worship)</td>
<td>A&amp;D</td>
<td>What is important to me?</td>
</tr>
<tr>
<td>2. Jesus as an Adult - All the Christmas and Easter units</td>
<td>B&amp;E</td>
<td>What can we learn from the life and teaching of Jesus?</td>
</tr>
<tr>
<td>3. The Bible</td>
<td>C&amp;F</td>
<td>Why do religious books and teachings matter?</td>
</tr>
<tr>
<td>4. Prayer and Worship/Help in the Community</td>
<td>B&amp;D</td>
<td>What does it mean to belong to a religion? Christianity</td>
</tr>
<tr>
<td>5. The Journey of Birth, Life and Death</td>
<td>C&amp;E</td>
<td>Why are some journeys and places special?</td>
</tr>
<tr>
<td>6. Rules in Religion</td>
<td>A&amp;F</td>
<td>How do we make moral choices?</td>
</tr>
<tr>
<td>7. Symbolism in Religions and Art in Religion</td>
<td>C&amp;D</td>
<td>How do people express their beliefs, identity and experience?</td>
</tr>
<tr>
<td>8. Religion and the Environment</td>
<td>A&amp;E</td>
<td>What do people believe about life?</td>
</tr>
<tr>
<td>9. Leadership/ Heroes and Leaders</td>
<td>B&amp;F</td>
<td>Why is Jesus important?</td>
</tr>
<tr>
<td>10. Beliefs and Practices of Hinduism</td>
<td>B,D&amp;E</td>
<td>What does it mean to belong to a religion? Hinduism</td>
</tr>
<tr>
<td>11. Beliefs and Practices of Islam</td>
<td>B,D&amp;E</td>
<td>What does it mean to belong to a religion? Islam</td>
</tr>
<tr>
<td>12. Beliefs and Practices of Judaism</td>
<td>B,D&amp;E</td>
<td>What does it mean to belong to a religion? Judaism</td>
</tr>
</tbody>
</table>
### Key Stage 3

<table>
<thead>
<tr>
<th>Previous Study Unit Title</th>
<th>AoE</th>
<th>New Core Question</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Belief in God</td>
<td>A&amp;D</td>
<td>What experiences and beliefs are important to me and to others?</td>
</tr>
<tr>
<td>2. What are we doing to the Environment?</td>
<td>B&amp;E</td>
<td>Does our planet have a future?</td>
</tr>
<tr>
<td>3. Beliefs and Practices Units (Islam Christianity Sikhism and Buddhism)</td>
<td>C&amp;F</td>
<td>Where are the answers to life’s big questions?</td>
</tr>
<tr>
<td>4. What does Justice mean to Christians?/Suffering</td>
<td>B&amp;D</td>
<td>What can we learn from religions, beliefs and communities today?</td>
</tr>
<tr>
<td>5. NEW UNIT</td>
<td>C&amp;E</td>
<td>How are religion and belief portrayed in the media? [NEW UNIT]</td>
</tr>
<tr>
<td>6. Elements from Justice – The birth and life of Jesus</td>
<td>A&amp;F</td>
<td>How might beliefs affect my thoughts, ideas and actions?</td>
</tr>
<tr>
<td>7. Elements from Beliefs and Practices units</td>
<td>C&amp;D</td>
<td>How do people express their beliefs and identities?</td>
</tr>
<tr>
<td>8. Elements of Rites of Passage (Life after Death) Elements of Suffering.</td>
<td>A&amp;E</td>
<td>What do people believe about life and the place of religion and belief within it?</td>
</tr>
</tbody>
</table>

Key Stage 4 and Post 16: see Programmes of Study for details
Introduction
The foundation stage describes the phase of a child's education from the age of 3 to
the end of reception at the age of 5 years. Religious education is statutory for all
registered pupils on the school roll.

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

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:

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

Religious education can make an active contribution to all of these areas but has a
particularly important contribution to make to the following goals:
<table>
<thead>
<tr>
<th><strong>Personal, social and emotional development</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Self-confidence and self-esteem</strong></td>
</tr>
<tr>
<td>Respond to significant experiences showing a range of feelings when appropriate.</td>
</tr>
<tr>
<td>Have a developing awareness of their own needs, views and feelings and be sensitive to those of others.</td>
</tr>
<tr>
<td>Have a developing respect for their own cultures and beliefs, and those of other people.</td>
</tr>
<tr>
<td><strong>Making relationships and behaviour and self-control</strong></td>
</tr>
<tr>
<td>Work as part of group or class, taking turns and sharing fairly, understanding that there needs to be agreed values and codes of behaviour for groups of people, including adults and children, to work together harmoniously.</td>
</tr>
<tr>
<td>Think about issues of right and wrong and why. Consider the consequences of their words and actions for themselves and others.</td>
</tr>
<tr>
<td><strong>Sense of community</strong></td>
</tr>
<tr>
<td>Understand that people have different needs, views, cultures and beliefs that need to be treated with respect. Understand that they can expect others to treat their needs, views, cultures and beliefs with respect.</td>
</tr>
</tbody>
</table>
## Communication, language and literacy

<table>
<thead>
<tr>
<th>Communication, language and literacy</th>
<th>Examples of what children could do in RE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Listen with enjoyment and respond to stories, songs and other music rhymes and poems.</td>
<td>Using stories and songs from religion as a stimulus, children ask questions about things they find interesting or puzzling.</td>
</tr>
<tr>
<td>Extend their vocabulary, exploring the meaning and sounds of new words</td>
<td>Having visited a local place of worship, children learn new words associated with the place, showing respect.</td>
</tr>
<tr>
<td>Using language to imagine and recreate roles and experiences. Use talk to organise, sequence and clarify thinking, ideas, feelings and events.</td>
<td>Using a religious celebration as a stimulus, children talk about the special events associated with the celebration.</td>
</tr>
<tr>
<td>Retell narratives in the correct sequence, drawing on language patterns of stories.</td>
<td>Children identify and talk about the sequence of events in a story about love and forgiveness.</td>
</tr>
</tbody>
</table>

## Knowledge and understanding of the world

<table>
<thead>
<tr>
<th>Exploration and investigation</th>
<th>Examples of what children could do in RE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Investigate objects and materials by using all of their senses as appropriate. Find out about and identify some features of living things, objects and events they observe. Use ICT to support their learning.</td>
<td>Using religious artefacts as a stimulus, children think about uses and meanings associated with the artefact. Visit a place of worship and explore different methods / explore relevant foods using senses. Using appropriate software children find out about special events in religious traditions.</td>
</tr>
<tr>
<td>Sense of time</td>
<td>Children talk about important events such as the birth of a baby and how, for some people, this is celebrated by a religious ceremony.</td>
</tr>
<tr>
<td>Investigate past and present events in their own lives, and in those of their families and other people they know.</td>
<td></td>
</tr>
<tr>
<td>Sense of place</td>
<td>Using stories from religious traditions as a stimulus, children talk about the importance of valuing and looking after the environment.</td>
</tr>
<tr>
<td>Explore their environment and talk about those features they like and dislike.</td>
<td></td>
</tr>
<tr>
<td>Cultures and beliefs</td>
<td>Through artefacts, stories and music, children learn about important religious celebrations.</td>
</tr>
<tr>
<td>Begin to know about their own cultures and beliefs and those of other people.</td>
<td></td>
</tr>
</tbody>
</table>
Creative development

<table>
<thead>
<tr>
<th>Creative development</th>
<th>Examples of what children could do in RE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Imagination</strong></td>
<td>In response to story, music, art and dance from religious traditions, children create their own simple dance and rôle-play to recreate key elements of the story.</td>
</tr>
<tr>
<td>Use their imagination in art and design, music, dance, imaginative play, and rôle-play and stories.</td>
<td></td>
</tr>
<tr>
<td><strong>Responding to experiences</strong></td>
<td>On visiting a place of worship, children talk about and share their experiences and memories of the place, using a variety of media.</td>
</tr>
<tr>
<td>Respond in a variety of ways to what they see, hear, smell, touch and taste.</td>
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Characteristics of Learning

Throughout the foundation stage, children are introduced to the world of religion and belief through focusing on special people, places, objects, stories, music and celebrations. They learn to recognise that religion is important to some people in their local community. They reflect on what is important to themselves and others. They engage with RE through a range of resources especially stories, artefacts, pictures, posters, ICT and simple songs, dance and drama. They reflect on and share their own feelings and become aware of the feelings of others.
AMV11  B6
Statutory Programmes of Study

RECEPTION AND KEY STAGE 1

Introduction

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

1. Who are we? [A&D]
This unit explores ideas of what it is to be human and relates them to religious and other beliefs

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

2. Why are some times special? [B&E]
This unit explores those aspects of life on earth which are reflected in the pattern of religious and other practices and festivals

(a) What special times and seasons can I remember? Why were these times special?
(b) Why are some festivals and celebrations special?
   i. When do they happen?
   ii. What do they remember?
   iii. What do people do and why?
(c) What special objects might be used in festivals and celebrations?
(d) How might some stories and practices associated with religious and other festivals and celebrations relate to experiences and feelings in our own lives?
3. Why are some stories special? [C&F]
This unit explores how religions and beliefs express values and commitments in a variety of creative ways

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

4. Where do we belong? [B&D]
This unit explores ideas of those aspects of human nature which relate to the practices of religion and belief communities

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

5. How do we celebrate our journey through life? [C&E]
This unit explores how religions and beliefs express aspects of life’s journey in a variety of creative ways

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

6. How should we live our lives? [A&F]
This unit explores how religious and other beliefs affect approaches to moral issues

(a) How does what I do affect other people?
(b) What rules and codes of behaviour help me know what to do?
(c) What values are important to me, and how can I show them in how I live? (Fairness, honesty, forgiveness, kindness)
(d) How do some stories from religions and beliefs and the example set by some people show me what to do?
7. Why are some places special? [C&D]
This unit explores how religions and beliefs express aspects of human nature in a variety of creative ways

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

8. Why is our world special? [A&E]
This unit explores ideas about the nature of life on earth and relates them to religious and other beliefs

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

9. Why is Jesus important? [B&F]
This unit explores how people’s values and commitments might be demonstrated in people’s lives

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

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

Experiences and opportunities

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

**Guidance and planning tools >>**
KEY STAGE 2

Introduction

These units of work have been reshaped to form a key question followed by a series of supplementary questions which provide the focus and structure for each unit. The emphasis is on developing the skills of investigation and enquiry and effectively balancing AT1 and AT2. The characteristics of learning highlight the essence of RE in Key stage 2 and the experiences/opportunities provide guidance on the types of learning encouraged for Key Stage 2 pupils.

1. What is important to me? [A&D]
This unit explores ideas of what it is to be human and relates them to religious and other beliefs

(a) Who am I and what does it mean to be human? (Physical and non-physical aspects of human identity)
(b) Where do I belong? (My school, home, family, tradition, cultures, organisations including those involving religion and belief, local community, the UK, the global community)
(c) What am I worth? (Beliefs about the value of human beings)
(d) How might stories, hymns, prayers etc help people understand more about themselves and their relationships?

2. What can we learn from the life and teaching of Jesus? [B&E]
This unit explores aspects of the person, life and teaching of Jesus and how they relate to Christian life, practices, celebrations and the pattern of Christian festivals

(a) Who is Jesus and what does it mean to follow him today? (Christian, Muslim, Hindu and other answers about the character and status of Jesus)
(b) What did Jesus teach about:
   i. Love
   ii. Sin, forgiveness and redemption
   iii. Revenge and peace/reconciliation
   iv. Greed and giving
   v. Making a difference
   vi. Prayer
   vii. Faith and hope
   viii. Life after death
(c) What do the narratives of Jesus’ miracles tell us about some of the big questions of life?
(d) Why might Christmas, Lent and Easter be important to ourselves as well as (other) Christians?
3. Why do religious books and teachings matter? [C&F]
This unit explores how religions and beliefs express values and commitments in a variety of written forms, and how value is attached to those writings

(a) What different kinds of writing and story are there that are important to religions and beliefs?
(b) Where do the most special kinds of writings and stories come from?
(c) How do communities show that they value special books and writings?
(d) What are the moral messages that can be found in stories from religions and beliefs?
(e) How can I best express my beliefs and ideas?

4. What does it mean to belong to a religion? Christianity [B&D]
This unit explores aspects of Christian festivals, celebrations, practices and communities and the beliefs to which they relate

(a) How do Christians celebrate and live out their beliefs in:
   i. the journey of life?
   ii. their main festivals and practices?
   iii. their faith communities?
   iv. the wider world?
(b) Within the different Christian groups what are the most important similarities and key differences? Why do they differ? How do they seek to work together?

5. Why are some journeys and places special? [C&E]
This unit explores how religions and beliefs express aspects of life's journey in a variety of creative ways

(a) Why do people believe that some places are special?
(b) Why do people go on pilgrimage and special journeys?
(c) What practices and events are associated with pilgrimage and special journeys?
(d) What artistic, symbolic and other expressive work is associated with special journeys and places?
(e) How might we make a record of the impact on ourselves of the journeys we make and the places we visit?
This unit explores how religious and other beliefs affect approaches to moral issues

(a) What are moral questions?
(b) What are the consequences of the moral choices we make?
(c) What people and organisations help in making moral choices?
(d) What are the most important moral values and teachings?
(e) How do we decide what is right and wrong?

7. How do people express their beliefs, identity and experience? [C&D]
This unit explores how religions and beliefs employ signs, symbols and the arts to express aspects of human nature

(a) How do people express their beliefs, identity and experiences using signs, symbols and the wider arts, e.g. art, buildings, dance, drama, music, painting, poetry, ritual, and story? Why do some people of faith not use the arts to represent certain things?
(b) How and why are ‘universal’ symbols like colour, light, darkness, wind, sound, water, fire and silence used in religions and beliefs?
(c) Why are the arts really important for some religions and beliefs?
(d) How might I express my ideas, feelings and beliefs in a variety of different ways?

8. What do people believe about life? [A&E]
This unit explores ideas about the natural world and our place in it and relates them to religious and other beliefs

(a) What feelings do people experience in relation to birth, change, death and the natural world?
(b) What answers might be given by ourselves and by religions and beliefs to questions about:
   (i) the origin and meaning of life?
   (ii) our place in society and the natural world?
   (iii) the existence of God?
   (iv) the experience of suffering?
   (v) life after death?
9. How should we live and who can inspire us? [B&F]
This unit explores how people's values and commitments might be demonstrated in the lives of [religious] leaders and believers. It may include a study of a particular religious or belief community

(a) What positive examples have people given that show us how to live?
(b) What values and commitments have inspired or been taught by founders of faiths or communities, leaders, believers and specific communities?
(c) How have the actions and example of people of faith or belief changed our world?
(d) How might we change our lives in the light of the qualities demonstrated by other people?

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

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

(a) How do members of this faith celebrate and live out their beliefs in:
   i. the journey of life?
   ii. their main festivals and practices?
   iii. their faith communities?
   iv. the wider world?
(b) Within the different groups of this faith what are the most important similarities and key differences? Why do they differ? How do they seek to work together?
Characteristics of Learning

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

Experiences and opportunities

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

Guidance and planning tools >>
**AMV11 B8**  
**Statutory Programmes of Study**

**KEY STAGE 3**

**Introduction**

These units, which contain new content on religion and the media, community cohesion and interfaith dialogue now take the form of a key question followed by a series of supplementary questions which provide the shape and structure of the individual unit. Taken collectively the units provide an important balance between AT1 and AT2 and ensure full coverage of the six areas of enquiry. The characteristics of learning highlight the essence of RE at Key stage 3 and the opportunities/experiences provide guidance on learning activities. In Key stage 3 it is particularly important that Buddhism and Sikhism are studied in depth.

1. **What experiences and beliefs are important to me and to others? [A&D]**  
   This unit explores ideas of what it is to be human and relates them to religious and other beliefs
   
   (a) What makes human beings special?  
   (b) What do we mean by the human spirit?  
   (c) Why is prayer, reflection and contemplation important for some people?  
   (d) What do we mean by religious experience?  
   (e) What do I think about the value and purpose of human beings?

2. **Does our planet have a future? [B&E]**  
   This unit explores the purposes of life on earth which are reflected in the pattern of religious and other practices/lifestyles
   
   (a) What attitudes do people have towards the environment?  
   (b) Do animals matter and how should they be treated?  
   (c) What do religions and beliefs say about conservation and stewardship?  
   (d) How do religions and beliefs reflect the preciousness of the world in some of their festivals and celebrations?  
   (e) Are things getting better or worse for the environment? Why?
3. Where are the answers to life’s big questions? [C&F]
This unit explores how religions express values and commitments in a variety of creative ways

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

4. What can we learn from religions, beliefs and communities today? [B&D]
This unit explores ideas of those aspects of human nature which relate to religious practices, communities and celebrations

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

5. How are religion and belief portrayed in the media? [C&E]
This unit explores how big questions of faith and truth are portrayed in a variety of media

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

6. How might beliefs affect my thoughts, ideas and actions? [A&F]
This unit explores beliefs affect approaches to moral issues

(a) What codes of behaviour exist in religions and beliefs?
(b) How relevant to modern life are religious values and codes of behaviour?
(c) How might beliefs, values and moral codes apply to ethical situations today?
(d) What are my most important values and codes of behaviour?
7. How do people express their beliefs and identities? [C&D]
This unit explores how religions and beliefs express aspects of human nature in a variety of creative ways
(a) What are the different ways in which individuals express their sense of identity and key beliefs?
(b) How do faith and belief communities express their identity and key beliefs?
(c) What influences do religious and other leaders have in local, national and global communities?
(d) How might I best express my own identity and beliefs?

8. What do people believe about life and the place of religion and belief within it? [A&E]
This unit explores ideas about the nature of life on earth and relates them to religious and other beliefs
(a) What might be the different purposes of life on earth?
(b) Why is there suffering in the world?
(c) What beliefs do people have about life after death?
(d) How did the world begin?

9. What’s to be done? What really matters in religion and belief? [B&F]
This unit explores how people’s values and commitments might be demonstrated in the lives of individuals and communities
(a) What rights and responsibilities do I have?
(b) Why does there seem to be so much poverty and injustice in the world?
(c) How do religions and beliefs encourage their members to be a force for good in the world? (Religious practices such as prayer, meditation, charitable giving, giving time to those in need, spoken and written advice and guidance, etc)
(d) How do religions and beliefs engage in dialogue with one another?
Characteristics of learning

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

Experiences and opportunities

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

Guidance and planning tools >>
14-19 THE AWARDING STAGE

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

Characteristics of Learning

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

KEY STAGE 4

Introduction

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

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

EXAMINATION AND CERTIFICATION

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

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

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

♦ The Award Scheme of the Development and Accreditation Network, Redland, Bristol, BS6 6UX (ASDAN – Bronze/Silver or Gold Award - Beliefs and Ethics Unit);
♦ OCR Accreditation for Life and Living Skills (ALL) certificate for pupils who have severe or profound and multiple learning difficulties.

Teachers should ensure in ALL cases that the Key Stage 4 requirements in this syllabus are being met, in particular, the requirement for Key Stage 4 students to study Christianity plus at least ONE other religion.
PROGRAMMES OF STUDY:

POST-16

Introduction

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

It should also take account of the following:

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

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

Legal Requirements

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

Students now have the right to withdraw themselves from RE.

To meet the expectations of this agreed syllabus schools and colleges will need to provide the equivalent of two to three days per year (10-15 hours).
This allocation is significantly lower than that given for Key Stages 1-4 and takes account of the particular situation of post-16 students. Appropriate staffing and resources will still be required.

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

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

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

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

Planning should take into account the six Areas of Enquiry in RE which inform the Agreed Syllabus.
AMV11 B10
Standards: Attainment Targets and Level Descriptions

The links below take you to further guidance on assessment in RE in relation to AMV 2011:

- Can Do Statements
- P-Scales
- Driving Words
- A Guide to Assessment
- Exemplification: Reception and Key Stage 1
- Exemplification: Key Stage 2
- Exemplification: Key Stage 3

In this syllabus there is a simplified approach to the measuring of pupils' progress in RE. Instead of a list of 'attainment targets levels', there is a table of 'can-do' statements.

These statements are linked to the six areas of enquiry arranged in 8 levels, plus 'exceptional performance' (EP). They are intended to provide guidance on how well pupils are doing in different areas of RE enquiry and what they must do to next to make progress.

The statements also be used to help teachers:

- plan suitable RE activities (that may be assessed);
- ensure that RE planning is progressive over time;
- meet pupils’ learning needs, e.g., in matching tasks to pupils’ abilities;
- provide challenging targets for pupils at the right level;
- diagnose and report on pupils’ progress in both attainment targets;
- ensure there is ‘good RE’ going on in cross-curricular or topic-based projects across a school or year group;
- support the schools’ overall strategy in providing a broad and balanced picture of individual pupils’ educational progress.

and to help pupils:

- keep track of their own progress;
- set themselves targets for improvement;
- assess their own and their peers’ learning.

The statements should also be used to ensure that standards are maintained in RE, so that:

- by the end of KS1 the vast majority of pupils will have attained level 2;
- by the end of KS2, the vast majority of pupils will have attained level 4; and
- by the end of KS3, the vast majority of pupils will be working between levels 5 and 6.
Levels 7, 8 and EP are indicators of excellence that will be supportive of top grades in national examinations at Key Stage 4 and, given continued progress, in Post-16 courses.

At Key Stage 4 and Post-16, national qualifications are the main means of assessing attainment in religious education.

In the Foundation Stage, children’s attainment is assessed in relation to the early learning goals >>

For children with special educational needs, performance (‘P-scale’) statements are provided as a guide to progress – see links above.

Standards: Assessment

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. Therefore, assessment needs to take place in relation to both attainment targets.

In deciding on a pupil’s level of attainment at the end of a key stage, teachers should judge which range of ‘can-do’ statements best fits the pupil’s performance. When doing so, each statement should be considered alongside those for adjacent levels.

There are no national statutory assessment requirements in religious education, but schools must report to parents on pupils’ progress in terms of levels of attainment. Where a pupil is judged to be working at one level in one attainment target and a different level in the other attainment target, this should be reported. Where schools insist on reporting on a single level teachers should make a professional judgement of the overall attainment of the pupil’s work, perhaps indicating that (s)he is ‘working towards’ or ‘working beyond’ a certain level.

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.
### AMV Standards: Attainment Targets and Level Descriptions

**AMV11 B10a Can-do Level Descriptions**

<table>
<thead>
<tr>
<th>LEVEL DESCRIPTIONS: PUPIL-FRIENDLY VERSION WITH EXEMPLARS</th>
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<tr>
<td><strong>AT1 Learning about religion and belief</strong></td>
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<td>How pupils develop their knowledge, skills and understanding with reference to:</td>
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<td><strong>AT2 Learning from religion and belief</strong></td>
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<td>How pupils, in the light of their learning about religion, express their responses and insights with regard to questions and issues about:</td>
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<th>Level</th>
<th>A. Beliefs, teachings and sources</th>
<th>B. Practices and ways of life</th>
<th>C. Forms of expressing meaning</th>
<th>D. Identity, diversity and belonging</th>
<th>E. Meaning, purpose and truth</th>
<th>F. Values and commitments</th>
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<td>2</td>
<td>I can</td>
<td>I can</td>
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</tbody>
</table>

#### Level 1

**I can**
- Remember a Christian story and talk about it.
  - E.g. talk about the story of the Good Samaritan.
- Use the right names for things that are special to Christians and Jews.
  - E.g. say “That is a Church,” or “This is a synagogue,” when looking at places of worship.
- Recognise religious art, symbols and words, and talk about them.
  - E.g. say, “That is a Star of David,” when my teacher shows me a picture.
- Talk about things that happen to me.
  - E.g. talk about how I felt when my baby brother or sister was born.
- Talk about what I find interesting or puzzling.
  - E.g. say, “I like the bit when David was brave against Goliath.”
- Talk about what is important to me and to other people.
  - E.g. talk about how I felt when I gave a present to my friend and how I think that made my friend feel.

#### Level 2

**I can**
- Tell a Christian story and say some things that people believe.
  - E.g. tell the story of the birth of Jesus and say that Christians believe Jesus is God’s son.
- Talk about some of the things that are the same for different religious people.
  - E.g. say that Christians and Jews both have holy books.
- Say what some Christian and Jewish symbols stand for and say what some of the art is about.
  - E.g. say that the cross reminds Christians that Jesus died on a cross.
- Ask about what happens to others with respect for their feelings.
  - E.g. think about how Jewish people say sorry as part of Rosh Hashanah.
- Talk about some things in stories that make people ask questions.
  - E.g. say “It was puzzling and mysterious when God spoke to Moses.”
- Talk about what is important to me and to others with respect for their feelings.
  - E.g. say “I agree with the rule about not stealing as stealing is not fair.”
<table>
<thead>
<tr>
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<th>A. Beliefs, teachings and sources</th>
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<tbody>
<tr>
<td>3</td>
<td>I can describe what a believer might learn from a religious story.</td>
<td>I can describe some of the things that are the same and different for religious people.</td>
<td>I can use religious words to describe some of the different ways in which people show their beliefs.</td>
<td>I can compare some of the things that influence me with those that influence other people.</td>
<td>I can ask important questions about life and compare my ideas with those of other people.</td>
<td>I can link things that are important to me and other people with the way I think and behave.</td>
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<td></td>
<td>e.g. make a connection between forgiveness and the story of the Prodigal Son.</td>
<td>e.g. note how Christians and Jews both treat their holy books with respect but look after them in different ways.</td>
<td>e.g. identify special clothes Jewish people might wear.</td>
<td>e.g. talk about how Jesus influenced his disciples and how friends influence me.</td>
<td>e.g. ask why many people believe in life after death, giving my view and comparing with a particular religious view.</td>
<td>e.g. talk about how listening to a story about generosity might make me behave when I hear about people who are suffering.</td>
</tr>
<tr>
<td>4</td>
<td>I can make links between the beliefs teachings and sources of different religious groups and show how they are connected to believers’ lives.</td>
<td>I can use the religious language accurately to describe and compare what practices and experiences may be involved in belonging to different religious groups.</td>
<td>I can describe how religious beliefs, ideas and feelings are expressed in a range of styles and suggest what they mean.</td>
<td>I can ask questions about who we are and where we belong, and suggest answers which refer to people who have inspired and influenced myself and others.</td>
<td>I can ask questions about the meaning and purpose of life, and suggest a range of answers which might be given by me as well as members of different religious groups.</td>
<td>I can ask questions about the moral decisions I and other people make, and suggest what might happen as a result of different decisions, including those made with reference to religious beliefs/values.</td>
</tr>
<tr>
<td></td>
<td>e.g. connect some sayings of Jesus with different Christian beliefs about giving.</td>
<td>e.g. compare ideas and views about pilgrimage and journeys in Christianity and Hinduism.</td>
<td>e.g. draw and label the key features inside two churches, indicating their meaning for those who worship there.</td>
<td>e.g. write an interview with a member of a religious community, referring to the beliefs which sustain them and give them their identity.</td>
<td>e.g. ask some questions about life after death and provide answers that refer to resurrection and reincarnation.</td>
<td>e.g. present a report about the environment and suggest what might happen depending on different moral choices that could be made.</td>
</tr>
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<tr>
<td>5</td>
<td>I can suggest reasons for the variety of beliefs which people hold, and explain how religious sources are used to provide answers to important questions.</td>
<td>I can describe why people belong to religions and explain how similarities and differences within and between religions can make a difference to the lives of individuals and communities</td>
<td>I can use a wide religious vocabulary in suggesting reasons for the similarities and differences in the ways people express their faith.</td>
<td>I can give my own and others’ views on questions about who we are and where we belong and on the challenges of belonging to a religion and explain what inspires and influences me.</td>
<td>I can ask questions about the meaning and purpose of life and suggest answers which relate to the search for truth and my own and others' lives.</td>
<td>I can ask questions about things that are important to me and to other people and suggest answers which relate to my own and others’ lives.</td>
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<td></td>
<td>e.g. compare different Christian beliefs about the Resurrection.</td>
<td>e.g. write an account of Hajj which explains why many Shi’a Muslims will go on to visit the tomb of Ali because they believe that he was the rightful successor to the Prophet Muhammad</td>
<td>e.g. consider how religious symbols are used in Christianity and Hinduism, suggesting similarities and differences in their use.</td>
<td>e.g. write a ‘question and answer’ style report on what it may be like to be a member of a religious community in Britain today and outline what has been learnt about religious identity and community.</td>
<td>e.g. write a short story which raises questions about what is ‘true’ and which relates to my own personal search for meaning in life and compare this with the four noble truths in Buddhism.</td>
<td>e.g. write a report on a moral issue in the news, interviewing key people in the debate and including religious views and the potential impact of those views on their own and others' lives.</td>
</tr>
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<td>say what religions teach about some of the big questions of life, using different sources and arguments to explain the reasons for diversity within and between them.</td>
<td>say what different practices and ways of life followers of religions have developed, explaining how beliefs have had different effects on individuals, communities and societies.</td>
<td>use correct religious and philosophical vocabulary in explaining what the significance of different forms of religious, spiritual and moral expression might be for believers.</td>
<td>consider the challenges of belonging to a religion today with reference to my own and other people’s views on human nature and society, supporting those views with reasons and examples.</td>
<td>use reasoning and examples to express insights into my own and others’ views on questions about the meaning and purpose of life and the search for truth.</td>
<td>use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues, focusing on things that are important to me.</td>
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<td></td>
<td>e.g. make a poster demonstrating two contrasting religious views on evil and suffering and making reference to religious texts and teachings which support the alternative teachings.</td>
<td>e.g. prepare a guide for Anglican Christians on the celebration of Easter in the Orthodox Church, showing how belief in the resurrection is expressed in different ways.</td>
<td>e.g. produce a booklet illustrating and explaining different sorts of symbolic expression involved in the life of a Buddhist monk or nun.</td>
<td>e.g. write a news report on different Sikh attitudes to aspects of ‘British’ culture, explaining how Sikh views of human nature and society affect their views.</td>
<td>e.g. produce a booklet of ideas about the soul and ahimsa in Hinduism with reference to religious and non-religious points of view and my own conclusions.</td>
<td>e.g. produce an e-media presentation on religious views of ‘terrorism’ with reference to religious and non-religious points of view and my own conclusions.</td>
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<td>Level</td>
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<td>7</td>
<td>I can present a coherent picture of religious beliefs, values and responses to questions of meaning and truth which takes account of personal research on different religious topics and a variety of sources and evidence.</td>
<td>I can show how religious activity in today’s world has been affected by the past and by traditions, and how belonging to a religion may mean different things to different people, even within the same religion.</td>
<td>I can use a wide religious and philosophical vocabulary as well as different forms of expression in presenting a clear picture of how people express their religious, spiritual and ethical beliefs in a variety of ways.</td>
<td>I can give my personal view with reasons and examples on what value religious and other views might have for understanding myself and others.</td>
<td>I can give my personal view with reasons and examples on what value religious and other views might have for understanding questions about the meaning and purpose of life.</td>
<td>I can give my personal view with reasons and examples on what value religious and other views might have for understanding what is important to me and to other people.</td>
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<td>e.g. using books and the internet, investigate Sikh beliefs about the importance of the Guru and do a presentation which coherently illustrates a variety of views.</td>
<td>e.g. produce two ‘pen-pictures’ of Muslims from different communities and explain how history and culture have influenced the way they put their faith into practice in different ways.</td>
<td>e.g. produce an illustrated guide to representations of Jesus from different times and cultures, explaining the Christian beliefs and values presented through the different media.</td>
<td>e.g. produce a summary of my own personal and social relationships alongside an analysis of Christian and other insights into human nature and community.</td>
<td>e.g. following research into samsara and nirvana, produce a dialogue I might have with a Buddhist about the future of humanity.</td>
<td>e.g. following research into Jewish and Humanist views on ‘faith’ schools, produce a report with my recommendations on an application for a new Jewish foundation school.</td>
</tr>
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</table>
## AMV Standards: Attainment Targets and Level Descriptions

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<td>8</td>
<td>analyse the results of different sorts of research and place different interpretations of religious, spiritual and moral sources in their historical, cultural, social and philosophical contexts.</td>
<td>weigh up different points of view and come to a conclusion on how religions and beliefs make a difference to communities and societies in different times and places.</td>
<td>use a comprehensive religious and philosophical vocabulary in weighing up the meaning and importance of different forms of religious, spiritual and moral expression.</td>
<td>weigh up in detail a wide range of viewpoints on questions about who we are and where we belong, and come to my own conclusions based on evidence, arguments, reflections and examples.</td>
<td>weigh up in detail a wide range of viewpoints on questions about truth and the meaning and purpose of life, and come to my own conclusions based on evidence, arguments, reflections and examples.</td>
<td>weigh up in detail a wide range of viewpoints on questions about values and commitments, and come to my own conclusions based on evidence, arguments, reflections and examples.</td>
</tr>
<tr>
<td></td>
<td>e.g. research the internet and interview individuals to produce a contextual comparison of interpretations of the resurrection of Jesus.</td>
<td>e.g. conduct a questionnaire and produce findings on varying effects of religion in different local communities.</td>
<td>e.g. select some items of Buddhist artistic expression for an exhibition and produce a booklet of explanations of the symbolism and impact of the items for Buddhist belief and practice over time.</td>
<td>e.g. write an article entitled, ‘What is distinctive about Judaism?’ making use of Jewish and non-Jewish points of view and coming to a conclusion that takes account of religious, cultural and philosophical perspectives.</td>
<td>e.g. write a speech for or against the motion that ‘science will one day remove all need for religion’, coming to a conclusion that takes account of religious, philosophical and historical perspectives.</td>
<td>e.g. write a dialogue between a Muslim and a Buddhist on how religious insights might save us from environmental disaster and write a conclusion that takes account of religious and social perspectives.</td>
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## AMV Standards: Attainment Targets and Level Descriptions

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<tr>
<td>EP</td>
<td>I can investigate and distinguish between different interpretations of the nature of religion, giving a balanced analysis of their sources, validity and significance.</td>
<td>I can evaluate the importance of diversity within a plural society and the extent to which the impact of religious and worldviews on different people, communities and societies has changed over time.</td>
<td>I can investigate and distinguish between different interpretations of the meaning of language in religion in the light of philosophical questions about its status and function.</td>
<td>I can fully develop religious, ethical and my own views of human identity, diversity and belonging, within a comprehensive religious and philosophical context and make independent, well-informed and reasoned judgments about their significance.</td>
<td>I can fully develop religious, ethical and my own views of the nature of reality, within a comprehensive religious and philosophical context and make independent, well-informed and reasoned judgments about their significance.</td>
<td>I can fully develop religious, ethical and my own views of contemporary moral issues within a comprehensive religious and philosophical context and make independent, well-informed and reasoned judgments about their significance.</td>
</tr>
<tr>
<td></td>
<td>e.g. research the internet and interview individuals to produce a contextual comparison of interpretations of the resurrection of Jesus, noting how different Christian and other sources vary and showing their strengths and weaknesses in their impact on people today.</td>
<td>e.g. conduct a questionnaire and produce findings on varying effects of religion in different local communities, employing evidence to show how these effects may have changed over time.</td>
<td>e.g. select some key Buddhist concepts such as anatta and karma and examine how they have been interpreted by different Buddhist schools of thought, showing how the concerns of those schools may have impacted on their use of the concepts in practice.</td>
<td>e.g. produce a well-researched account of a conflict involving issues of belief and identity, offering their own evidence-based conclusions about the impact of the issue on individuals, society and the wider world.</td>
<td>e.g. produce a well-researched account of different views of 'what is real', offering their own evidence-based conclusions about the consequences of different views on the way people may actually live their lives.</td>
<td>e.g. produce a well-researched account of different views on a topical moral issue, offering their own evidence-based conclusions about the consequences of different views for individuals, society and the wider world.</td>
</tr>
</tbody>
</table>
### Key Driving Words for the Can-do Level Statements

<table>
<thead>
<tr>
<th>Level</th>
<th>Learning about religion and belief AT1</th>
<th>Learning from religion and belief AT2</th>
<th>Religious Vocabulary Used</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Remember / Name / Recognise / Recall</td>
<td>Talk about own ideas &amp; experiences</td>
<td>Some religious words</td>
</tr>
<tr>
<td>2</td>
<td>Retell / Talk about similarities / Begin to interpret</td>
<td>Ask about / Talk about other's ideas &amp; experiences</td>
<td>Key religious words</td>
</tr>
<tr>
<td>3</td>
<td>Describe / Make a link / Note how / Identify</td>
<td>Compare / Question / Make links / Reflect</td>
<td>Developing religious vocabulary</td>
</tr>
<tr>
<td>4</td>
<td>Make links / Show understanding / Describe significance and impact / Suggest meanings</td>
<td>Ask questions and suggest answers / Suggest consequences / Use examples from religions and beliefs</td>
<td>Developing religious vocabulary</td>
</tr>
<tr>
<td>5</td>
<td>Suggest reasons / Explain impact / Make informed comparisons</td>
<td>Express views / Explain influences / Ask questions and suggest answers related to religions and beliefs</td>
<td>Increasingly wide vocabulary</td>
</tr>
<tr>
<td>6</td>
<td>Use different sources / Explain reasons and significance / Identify differences and impacts</td>
<td>Consider challenges / Express insights / Use reasoned arguments</td>
<td>Increasingly wide and accurate religious and philosophical vocabulary</td>
</tr>
<tr>
<td>7</td>
<td>Research variety of sources / Present coherent account</td>
<td>Give personal view with reasons and examples / Use wide range of evidence</td>
<td>Increasingly wide and accurate religious and philosophical vocabulary</td>
</tr>
<tr>
<td>8</td>
<td>Analyse / Weigh up / Evaluate / Place interpretations in context</td>
<td>Weigh up / Evaluate / Come to own conclusions / Deploy evidence</td>
<td>Comprehensive religious and philosophical vocabulary</td>
</tr>
<tr>
<td>EP</td>
<td>Investigate and Interpret / Synthesise / Evaluate importance and impact over time</td>
<td>Fully develop own views / Make well-informed &amp; reasoned judgements in context</td>
<td>Comprehensive religious and philosophical vocabulary</td>
</tr>
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Developing Performance (P) Scales in RE


The performance descriptions outlined early learning and attainment before Level 1 of the 8 level scale. The ‘P’ scales were also in 8 steps from P1 to P8.

The ‘P’ scales can be used by teachers in the same way as the National Curriculum level descriptions 1-8, in order to:

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

They may well be useful in mainstream as well as special schools.

**P Scales in RE Learning**

The first three P scales outline the types and range of general performance that some pupils with learning difficulties might characteristically demonstrate.

**P 1**

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

ii. Pupils show emerging awareness of activities and experiences. They may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects, *for example becoming still in response to silence*. They may give intermittent reactions, *for example, vocalising occasionally during group activities such as a visit to a place of worship and acts of worship*. 
P 2
i Pupils begin to respond consistently to familiar people, events and objects. They react to new activities and experiences, for example, briefly looking around in unfamiliar natural and man-made environments. They begin to show interest in people, events and objects, for example leaning towards the source of light, sound or scent. They accept and engage in coactive exploration, for example, touching a range of religious artefacts and found objects in partnership with a member of staff.

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

P 3
i Pupils begin to communicate intentionally. They seek attention through eye contact, gesture or action. They request events or activities, for example, prompting a visitor to prolong an interaction. They participate in shared activities with less support. They sustain concentration for short periods. They explore materials in increasingly complex ways, for example, stroking or shaking artefacts or found objects. They observe the results of their own actions with interest, for example, when vocalising in a quiet place. They remember learned responses over more extended periods, for example, following a familiar ritual and responding appropriately.

ii Pupils use emerging conventional communication. They greet known people and may initiate interactions and activities, for example, prompting an adult to sing or play a favourite song. They can remember learned responses over increasing periods of time and may anticipate known events, for example, following a familiar ritual and responding appropriately. They may respond to options and choices with actions or gestures, for example, choosing to participate in activities. They actively explore objects and events for more extended periods, for example, contemplating the flickering of a candle flame. They apply potential solutions systematically to problems, for example, passing an artefact to a peer in order to prompt participation in a group activity.
AMV Standards: Attainment Targets and Level Descriptions

P Scales 4-8 in RE

From P Scales 4 to 8, it is possible to describe pupils’ performance in a way that indicates the emergence of knowledge, skills and understanding in RE. The descriptions provide an example of how this can be done.

**P 4**  
Pupils use single elements of communication, *for example, words, gestures, signs or symbols*, to express their feelings. They show they understand ‘yes’ and ‘no’. They begin to respond to the feelings of others, *for example, matching their emotions and laughing when another pupil is laughing*. They join in with activities by initiating ritual actions or sounds. They may demonstrate an appreciation of stillness and quietness.

**P 5**  
Pupils respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings. They respond to a variety of new religious experiences, *for example, involving music, drama, colour, lights, food or tactile objects*. They take part in activities involving two or three other learners. They may also engage in moments of individual reflection.

**P 6**  
Pupils express and communicate their feelings in different ways. They respond to others in group situations and co-operate when working in small groups. Pupils listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to activities that explore celebrations and festivals. They carry out ritualised actions in familiar circumstances. They show concern and sympathy for others in distress, *for example, through gestures, facial expressions or by offering comfort*. They start to be aware of their own influence on events and other people.

**P 7**  
Pupils listen to and follow religious stories. They communicate their ideas about religion, life events and experiences in simple phrases. They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of the consequences. They find out about aspects of religion through stories, music or drama, answer questions and communicate their responses. They may communicate their feelings about what is special to them, *for example, using role play*. They begin to understand that other people have needs and to respect these. They make purposeful relationships with others in group activity.

**P 8**  
Pupils listen attentively to religious stories or to people talking about religion. They begin to understand that religious and other stories carry moral and religious meaning. They are increasingly able to communicate ideas, feelings or responses to experiences or to retell religious stories. They communicate simple facts about religion and important people in religions. They begin to realise the significance of religious artefacts, symbols and places. They reflect on what makes them happy, sad, excited or lonely. They demonstrate a basic understanding of what is right and wrong in familiar situations. They are often sensitive to the needs and feelings of others and show respect for themselves and others. They treat living things and their environment with care and concern.

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In religious education, just as in other subjects of the curriculum, it is important to let pupils know how they are doing and what they must do next to make progress. As well as skills, it is a key part of this syllabus that pupils’ positive attitudes should be encouraged and praised.

A list of the attitudes to be promoted in AMV 2011 are to be found here >>

In making assessment of pupils’ work it is important to distinguish between:

a) Assessment for Learning and
b) Assessment of Learning.

a) **Assessment for learning** involves the use of classroom assessment to improve learning. It involves:

- gathering and interpreting evidence about pupils’ learning; and
- learners and their teachers using that evidence to decide where pupils are in their learning, where they are going and how to take the next steps.

QCA and the Assessment Reform Group, 2001

An important part of assessment for learning is pupils’ self-assessment. As Black & Wiliam say, ‘Pupils should be trained in self-assessment so that they can understand the main purposes of their learning and thereby grasp what they need to do to achieve’. ‘Inside the Black Box’, 1998, Kings College, London

b) **Assessment of learning** simply measures what learners know or can do.

The following notes, adapted from the 2004 agreed syllabus guidance, are intended to help the teacher make reliable judgements about pupils' progress in RE and to help pupils improve their knowledge, understanding and skills in the subject.

1.1 **What is the purpose of Assessment in RE?**

- helping pupils know how they are doing;
- encouraging pupils to make progress;
- helping teachers plan to meet pupils’ learning needs, e.g., in matching tasks to pupils’ abilities;
- ensuring standards are maintained in RE, so that by the end of KS1 the vast majority of pupils will have attained level 2, by the end of KS2, the vast majority of pupils will have attained level 4 and by the end of KS3, the vast majority of pupils will be working between levels 5 and 6;
- raising standards in RE, by ensuring that pupils of all abilities are challenged to do as well as they possibly can;
- improving pupils’ learning experiences;
- supporting the school’s overall strategy in providing a broad and balanced picture of individual pupils’ educational progress.
1.2 How do you do Assessment in RE?
Assessment may be done with whole class(es), smaller groups or individual pupils:

a) as an integral, ongoing and informal part of teaching, through, for example:
   - conversations with pupils about what they know and can do;
   - questions differentiated to provide opportunities for pupils of differing abilities to demonstrate their knowledge and understanding;
   - gathering information from pupils’ self and peer assessment activities.

b) as a formal, planned activity, through, for example:
   - an initial assessment of what pupils already know and can do, e.g., through a mind-map;
   - differentiated tasks linked to the ‘levels’ in the syllabus (see Section 3 of this document);
   - summative tests;
   - pupil interviews.

1.3 How do you make Assessment in RE manageable?
- conduct interviews with a sample of pupils representing different ability levels to assess their learning over a longer period of time;
- ensure that learning objectives are clear in advance of each assessment activity, so that pupils responses can be easily related to those objectives;
- be very focused on what it is you are assessing, e.g., by limiting the number of objectives to be assessed;
- be flexible about classroom organisation so the majority of the class may be working while you assess a small group or individual pupils;
- instead of recording every pupil’s achievement, record only those which failed to meet or which exceeded the expectation;
- be aware that there are a variety of ways in which pupils can demonstrate their skills, knowledge and understanding and teachers can record their achievements – see 1.5 below;
- in any one term it is possible that only one attainment target will be formally assessed, but across a whole year’s programme it is expected that pupils’ progress in both attainment targets will have been assessed.

1.4 When do you do Assessment in RE?
Ongoing assessment is part of every lesson and helps to build a picture of pupils’ abilities and the appropriate challenges that need to be set.

Planned assessment can take place at any time. Schools could consider:
- an initial assessment at the beginning of a unit to establish a baseline;
- a formal assessed task towards the end of the unit to provide information about progress and standards being achieved. This will allow time for pupils to reflect on what they have learnt and for teachers to adjust their planning appropriately;
- temporary changes to the timetable so that sufficient time is given to a particular RE assessment activity, e.g., ‘blocking’ time.
What counts as evidence of attainment in RE?
The examples given in the links at the foot of this document provide ideas for the design of activities to test the approximate ‘level’ at which pupils may be said to be working. The pupils’ work which accompanies some of set tasks provide guidance on what counts as a level 2, 4, 6 and so on. Other sources of examples of pupils’ attainment in RE can be found on the Better RE and National Curriculum in Action websites.

It should be noted that the giving of ‘levels’ in RE as in other subjects is an artificial tool to help teachers and learners reflect on their achievements and plan further progress. They are not the ‘be all and end all’ of learning! Attainment in RE is also about the development of positive attitudes such as those listed in this syllabus. Attitudes of curiosity and fairness, for example, are not necessarily covered in the level statements, but are certainly worthy of encouragement and recognition. Some aspects of ‘attainment’ in RE may remain hidden. It is not the task of the teacher to grade pupils on their level of ‘spirituality’ for example. Teachers can only work with what is communicated, but should be sensitive to the variety of ways in which pupils may communicate their thinking.

Evidence of pupils’ attainment in RE can be gathered from the whole range of learning experiences, for example, writing, art work, oral responses to reflective experiences, hot-seating, ‘diamond nines’, checklist activities, role plays, mind maps, circle-times and debates, surveys, matching activities and so on.

How do you record pupils’ achievements?
In RE, pupils can show that they are achieving in any of the ways listed above, so more ways have to be found to record their achievements and progress than a simple grade in a mark book based on a piece of writing.

Methods of recording pupils’ work and progress include:
- using the sheets in the materials linked at the foot of this document to record names of pupils at either end of the achievement spectrum (rather than names of all the pupils who achieve the ‘majority class expectation’);
- using a mark-book with learning objectives listed in the columns;
- providing pupils with self- and peer-assessment sheets;
- making digital records, e.g., photos of a drama presentation, or a scribed record of key contributions to a discussion. These could be put on the school website;
- making ‘floor books’, using flip chart paper, to scribe comments from pupils as they contribute to a discussion or debate. These can then be laminated and displayed;
- making ‘comment books’, as ‘floor books’ above. These can be bound and displayed in the library or resource centre.

It is a good idea to keep portfolios of pupils’ best work – carefully selected by both teacher and pupil and retained as evidence of progress.
How do you make use of the assessment information?
Activities which are designed to be assessed should provide information about what further experience pupils need and what they need to practice, as well as what they can do already. Remember that feedback giving guidance on how each pupil can improve, plus time to do so, is of more value than grading or giving marks.


Ofsted’s Framework for inspection, ‘Inspecting Schools’, 2003, requires inspectors to evaluate and report on the quality of assessment of pupils’ work (p36). In particular, inspectors make judgements about the extent to which teachers:

- assess pupils’ work thoroughly and constructively; and
- use assessment to inform their planning and target-setting to meet the needs of individual pupils and groups.

Inspectors will also determine the extent to which pupils understand how well they are doing and how they can improve.

Methods of helping pupils to do this include:
- providing feedback on aspects of learning through marking, questioning of individuals and plenary sessions;
- listening and responding to pupils, encouraging and, where appropriate, praising them;
- recognising and handling misconceptions, building on pupils’ responses and steering them towards clearer understanding, for example, by helping them to apply new learning to different situations;
- encouraging pupils to judge the success of their own work and setting targets for improvement;
- regularly sharing information about pupils’ needs and achievements with parents/carers;
- taking full account of the targets set out in individual education plans for pupils with special educational needs.

(cf. the Ofsted Primary Handbook, 2003, p.73)

More formally, assessment information might also be used to:
- plan the next stage of a class’s work, taking account of the mix of ability within the class, and of the need to challenge all pupils to make progress;
- report on pupils’ attainment and progress, using the ‘can-do’ statements as a bank of comments to guide pupils’ learning.

Following these methods should fulfil the requirements for an Ofsted judgement of ‘very good’ in use of assessment. Assessment may be judged to be ‘excellent’ where pupils are enabled to play a very strong part in making and recognising improvement in their own work (see the Handbook for Inspecting Primary Schools, p.73 and the Handbook for Inspecting Secondary Schools, p.86).
1.8 How do you design your own assessment activities?
The method used to design the activities for assessment contained in this document is as follows:

- select the unit of work from the syllabus to be assessed;
- use the AMV scheme of work to select a suitable point on which to focus the assessment activities;
- spend some quality thinking time (preferably with colleagues) to work out what sort of content will help pupils investigate the Core and Supplementary Questions;
- complete the ‘context’ sections of the medium-term planning proforma, indicating the relevant learning that has already taken place;
- note the areas of focus for the assessment from the A - F ‘Areas of Enquiry’ for the Unit as indicated in AMV 2011 overview of the study units;
- use the ‘can-do’ statements to fill in the range of level descriptors. You could focus on just ONE statement for the ‘majority class expectation’, or, as in many of the examples included in the linked examples below, THREE different levels;
- design activities to fit the descriptors, bearing in mind the Core or Supplementary Question, particularly for the more able pupils.

Exemplification: Reception and Key Stage 1
Exemplification: Key Stage 2
Exemplification: Key Stage 3