



**LEEDS**  
CITY COUNCIL

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## STATUTORY CONFERENCE ON RELIGIOUS EDUCATION

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Meeting to be held in Civic Hall, Leeds on  
Thursday, 21st September, 2006 at 4.15 pm

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### MEMBERSHIP

#### **Committee A**

##### **Faiths represented in the locality**

Mrs M Wicks	Baptist Church
Revd M Reavey	Buddhist Community
Vacancy	Hindu Community
Mr A Tunick	Jewish Community
Mrs M Newton	Methodist Church
Vacancy	Muslim Community
Deacon D Carnelly	Orthodox Community
Pastor A Lenton	Pentecostal Church
Major Lawson	Salvation Army
Dr J Singh Mehmi	Sikh Community
Mr S Singh	Sikh Community
Revd S Griffiths	United Reform Church
Mrs E Fowler	Quakers
Miss T Laverick	Roman Catholic Church

#### **Committee B**

##### **Church of England**

Mrs E Emmett	Bradford Diocese
Mrs F Beevers	Ripon & Leeds Diocese
Mrs A Nicholl	Ripon & Leeds Diocese
Mrs W Plant	Ripon & Leeds Diocese
Mrs T Anslow	York Diocese

##### **Co-opted Representatives**

Mr T Torode	Governor Representative
Mr M Davies	Humanist Society of West Yorkshire

#### **Committee C**

##### **Teacher Associations**

Mr B Hayward	ATL
Mr N Ryan	NAHT
Mrs J Warner	NASUWT
Mr R Stone	NASUWT
Ms S Moody	NUT
Mrs Wedgebury	NUT
Mr A Key	SHA
Miss E Burdon	NASUWT

#### **Committee D**

##### **The LEA**

Cllr B Selby  
Cllr R Harker  
Cllr P Harrand (Chair)  
Cllr J McKenna

##### **In Attendance**

Mr J Grieve	Clerk to SACRE
Mrs E Guild	SACRE Consultant, Education Leeds

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**Agenda compiled by:**  
**Constitution & Corporate**

**John Grieve**

**Tel: (0113) 224 3836**

**Governance Civic Hall**

**(0113) 395 0492**

**A**

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# A G E N D A

Item No	Ward/Equal Opportunities	Item Not Open		Page No
1			<p><b>APOLOGIES</b></p> <p>To receive any apologies for absence (If any)</p>	
2			<p><b>MINUTES OF THE PREVIOUS MEETING</b></p> <p>To consider the Minutes of the Previous meeting held on 13<sup>th</sup> July 2006</p>	1 - 4
3			<p><b>MATTERS ARISING</b></p> <p>To consider any matters arising from the Minutes</p>	
4			<p><b>REPORT FROM THE WRITING GROUPS - 12TH SEPTEMBER 2006</b></p> <p>To receive a verbal update from Members of the Writing Groups following their meeting of 12<sup>th</sup> September 2006</p>	
5			<p><b>LEEDS AGREED SYLLABUS FOR RELIGIOUS EDUCATION 2006 - TIMESCALE FOR COUNSULTATION, COMPLETION AND PUBLICATION</b></p> <p>To receive a verbal report on the timescale for consultation, completion and publication of the Leeds Agreed Syllabus</p>	
6			<p><b>THE IDENTIFICATION OF RELIGIONS TO BE STUDIED</b></p> <p>To receive a report on the identification of religions to be studied in the 2006 Leeds Agreed Syllabus incorporating comments received following discussion of this item at the previous meeting</p>	5 - 10

Item No	Ward/Equal Opportunities	Item Not Open		Page No
7			<p><b>THE LEEDS AGREED SYLLABUS FOR RELIGIOUS EDUCATION 2006 - SECOND DRAFT</b></p> <p>To receive for consideration the second draft of the Leeds Agreed Syllabus for Religious Education 2006</p>	11 - 68
8			<p><b>ANY OTHER BUSINESS</b></p> <p>To consider any other business (If any)</p>	
9			<p><b>DATE AND TIME OF NEXT MEETING</b></p> <p>To note that the next meeting of the SACRE Conference will take place on Tuesday 3<sup>rd</sup> October 2006 at 4.15pm in the Civic Hall, Leeds</p>	

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# Agenda Item 2

## STATUTORY CONFERENCE ON RELIGIOUS EDUCATION

13<sup>th</sup> JULY 2006

**PRESENT:** Councillor P Harrand (Chair)  
Deacon D Carnelley- Orthodox Church  
Mr M Davies - Humanist Society of West Yorkshire  
Mrs M Wicks - Baptist Church  
Mr K Torode - Governor Representative  
Mrs M Newton - Methodist Church  
Mrs A Nicholl - Diocese of Ripon & Leeds  
Miss J Warner - NASUWT (Teacher)  
Mrs F Beevers - Diocese of Ripon & Leeds  
Pastor A Lenton - Pentecostal Church  
Mr A Tunick - Jewish Community  
Ms S Moody - NUT

### **IN ATTENDANCE:**

Mrs E Guild - SACRE Consultant  
Mr J Grieve - Legal & Democratic Services

### **1 Apologies for Absence**

Apologies for absence were received from Councillor R Harker, Councillor McKenna, Miss Burdon, Mrs Coltram, Mr Hayward, Mr A Key, Major Lawson and Mrs Plant

### **2 Minutes of the Previous Meeting**

Mr Davies referred to the meeting of the 23<sup>rd</sup> March 2006 and an item dealing with the general issue of timing of SACRE/ ASC meetings. Mr Davies said that Members agreed, as a first step, to send a questionnaire to all Members seeking views on the best time to hold meetings. The decision was not recorded in the draft minutes of 23<sup>rd</sup> March 2006 and at the following meeting on 24<sup>th</sup> May 2006, Mr Davies pointed out that the draft minutes were incorrect because they omitted the agreed decision

**RESOLVED** – That the minutes of the meetings held on 23<sup>rd</sup> March and 24<sup>th</sup> May 2006 be amended to reflect the agreed decision

### **3 Matters Arising**

(There were no issues raised under matters arising)

#### **4 The Identification of the Religions to be Studied in the 2006 Agreed Syllabus**

Members received a report on the identification of the religions to be studied in the Leeds Agreed Syllabus 2006. The report set out the legal requirements and national guidance for Agreed Syllabus on Religious Education.

A draft copy of the relevant sections of the new syllabus formed an appendix to the report as a working draft.

In passing comment on the Key Stage 2 section, Mrs Newton suggested that the term “meaningful encounter” be included throughout the section

Members also suggested revised wording at the section “lower Key Stage 2”

Mr Davies questioned the wording contained in DFE Circular 1/94, Para 33 commenting that it did not seem to read correctly. In the discussion that followed it was accepted that wording had been transposed incorrectly.

Speaking on the report Liz Guild drew Members attention to the following suggested options the SACRE should consider:

- (a) The Agreed Syllabus can identify and require schools to follow specific religions at each Key Stage
- (b) The Agreed Syllabus may recommend which religions could be studied at each Key Stage
- (c) The Agreed Syllabus may prefer to leave the choice to schools, but should specify the number to be covered at each Key Stage

In commenting on the report Mr Davies said the proposed options were too limited and were not sufficient to guide school. In the discussion that followed it was suggested that the options be expanded to include:

- (i) Schools should be required to cover all 6 principle religions
- (ii) Schools should be allowed to choose the religions to be taught at some Key Stages
- (iii) Schools should be able to decide the religions to be taught according to the local environment

**RESOLVED** – That the report be amended to reflect the views of Members and be brought back to the next meeting for further discussion

#### **5 Leeds Agreed Syllabus Writing Groups**

Members received a report providing a resume of the Leeds Agreed Syllabus Writing Group held on 21<sup>st</sup> June 2006

The report listed the main discussions items covered within:

Foundation Stage/Key Stage 1/ Key Stage 2 and Key Stage 3

The report provided an example of an overview plan. It was explained that the purpose of the plan was to show to RE teachers how the 1996 Leeds Agreed Syllabus linked with the new agreed syllabus, under the following categories:

- Themes
- Experience & Opportunities
- Broad Objectives

**RESOLVED** - That the report be received with thanks

## **6 Any Other Business**

There were no issues raised under any other business

## **7 Date and Time of Future Meetings**

**RESOLVED** – To note that the next meeting of the Statutory Conference on Religious Education will take place on Thursday 21<sup>st</sup> September 2006 at 4.15pm in the Civic Hall, Leeds

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## **Leeds Agreed Syllabus Conference Thursday 21 September 2006**

### **The identification of the religions to be studied in the Leeds Agreed Syllabus 2006**

**(Revised paper following discussion at Conference 13  
July 2006)**

### **Legal requirements and national guidance for Agreed Syllabuses on Religious Education**

The Education Act 1996 in Section 352 (3), re-inforces the requirement of the Education Reform Act 1988 (Section 8 (3)) that any new agreed syllabus adopted after 29 September 1998 shall 'reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.' DFE Circular 1/94 sets out this requirement, as quoted above, in para 31.

D FE Circular 1/94, para 33 states,

' A syllabus which is to meet the statutory requirements must give sufficient particulars of what is to be taught for it to be clear that the teaching carried out in pursuance of that syllabus would be consistent with the requirement given in paragraph 31. It is not enough simply to say that the teaching might be capable of meeting these requirements. It is in this respect that the syllabuses analysed by NCC \* were found to have fallen short of what was required.'

\*NCC – The National Curriculum Council (NCC) later became the Qualifications and Curriculum Authority (QCA) identified a number of locally agreed syllabuses which fell into this category.

'The effect of the provisions in the 1988 Act is that a syllabus must be based on both Christianity and the other principal religions represented in this country, and on their religious traditions, practices and teaching. The syllabus should indicate at what ages and stages the particular subject matter in relation to each religion should be taught. This does not however mean that all religions have to be taught in equal depth or that all of them have to be taught at each key stage'. DFE Circular 1/94, para 34

In par 35 it states,

‘As a whole and at each key stage, the relative content devoted to Christianity in the syllabus should predominate. The syllabus as a whole must also include all of the principal religions represented in this country. In this context, the precise balance between Christianity and other religions should take account both of the national and local position’.

The development of the Non-statutory National Framework for RE (QCA 2004) has provided more detailed guidance.

It states,

‘The national framework affirms the legal basis of religious education and gives non-statutory guidance for ASCs and faith communities to consider in determining which religions are to be studied. It is important to make sure the legal requirements for religious education are met and that the religious education curriculum is broad and balanced.

To make sure the requirements are met and the curriculum is broad and balanced:

- Christianity should be studied throughout each key stage
- The other principal religions represented in Great Britain (here regarded as Buddhism, Hinduism, Islam, Judaism and Sikhism) should be studied across the key stages. It is important that ASCs and schools ensure that by the end of Key Stage 3 pupils have encountered all of these five principal religions in sufficient depth.

It is also essential that religious education enables pupils to share their own beliefs and ideas without embarrassment or ridicule. Many pupils come from religious backgrounds but others have no attachment to religious beliefs and practices. To ensure that all pupils’ voices are heard and the religious education curriculum is broad and balanced, it is recommended that there are opportunities for all pupils to study:

- Other religious traditions such as the Baha’i faith, Jainism and Zoroastrianism
- Secular philosophies such as humanism.

Pupils should also study how religions relate to each other, recognising both similarities and differences within and between religions. They should be encouraged to reflect on:

- The significance of inter-faith dialogue
- The important contribution religion can make to community cohesion and the combating of religious prejudice and discrimination.

‘The specificity of content, both in terms of religions and beliefs studied and themes, is the legal responsibility of the Agreed Syllabus Conference’

(Non-statutory National Framework for RE page 12)

‘In taking decisions about which religions are to be studied and when, local needs and circumstances should be taken into account. The framework places an emphasis on the national and global dimensions of religion, as well as the local context of religious education’.

(QCA guidance, ‘Using the non-statutory national framework for religious education’ 2005)

## **Requirements of the Leeds Agreed Syllabus for Religious Education (Revised 1996)**

The requirements as set out in the Leeds Agreed Syllabus for Religious Education (Revised 1996), page 4, are:

**For 4-7 Year Olds the Programmes of Study refer to using ‘Christianity and one other religion’.**

**For 7 -11 Year Olds the requirement is to follow the Programmes of Study ‘using Christianity and two other religions’.**

In addition to the stated requirements schools may also continue to draw on ‘relevant aspects of other faiths’ which they feel are particularly appropriate to their individual schools. Reference to relevant aspects of other faiths has been included in order to ensure that in schools where several religions are represented within the school community, any significant aspects, including festivals, may be recognised and explored.

**For 11-19 Year Olds the Programmes of Study ask that’ within Christianity and at least two other religions and philosophies’,** students should have the opportunity to study, explore and investigate aspects of the Broad Outlines

By the time students finish compulsory education they should have had the opportunity to broaden their knowledge and understanding of Christianity and the other principal religions. In order to ensure that pupils receive a broad and balanced RE programme primary and secondary schools are encouraged to share information regarding the religions and relevant aspects of other faiths selected for study by individual schools.

## **Monitoring and Review of the Leeds Agreed Syllabus for Religious Education**

Monitoring of the implementation of the Leeds Agreed Syllabus from 1996 to 2005, has indicated that there is a significant difference in the breadth of religions studied in schools. By current definition it would be possible for:

- a pupil to be learn about Christianity at each key stage and, for example Judaism at Key Stage 1, then Judaism and Islam at Key Stage 2, then at Key Stage 3 again Judaism and Islam.
- A pupil in another school may for example in addition to learning about Christianity at each key stage, learn about Judaism in Key Stage 1, Islam and Hinduism at Key Stage 2 and then Buddhism and Sikhism at Key Stage 3.
- A pupil in another primary school may be encountering aspects of Buddhism, Hinduism, Islam, Judaism and Sikhism through learning based on themes such as sacred writings, worship, symbols, festivals.
- Secondary schools report the difficulties they encounter when planning RE for pupils in Year 7 who come from a number of schools, with significantly different experience, knowledge and understanding of RE, including different 'gaps'.

On 25 October 2005 I had a meeting with Graham Langtree, QCA Religious Education Adviser, at QCA, Piccadilly, London, to discuss the development of the new Leeds Agreed Syllabus and the issues surrounding the identification of which religions to be studied at each key stage. On return I reported back to the Leeds AS Conference the outcomes of that discussion. I have also explored ideas with teachers through the programme of RE Network meetings held throughout this year.

In order to ensure that all pupils encounter all five principal religions in addition to Christianity in sufficient depth by the end of Key Stage 3, it would be useful for all pupils to have 'encountered' each of the principal religions by the end of Key Stage 2. This would provide a secure basis for pupils to build on when they enter the secondary phase of learning. It would provide a similar entitlement for all pupils, irrespective of the individual primary school attended. Many primary schools have mixed age classes and often plan schemes of work on a 2 year cycle or 'rolling programme'. A model as follows would fit well with a 2 year cycle of planning.

Key Stage 1	Christianity and one other religion
Lower Key Stage 2	Christianity and two other different religions
Upper Key Stage 2	Christianity and two other different religions

**Schools would, in addition, also be able to include 'relevant aspects of other faiths' to reflect and celebrate their local community.**

## **The identification of the specific religions to be covered at each key stage**

- (a) The Agreed Syllabus can identify and require schools to follow specific religions at each key stage
- (b) The Agreed Syllabus may recommend which religions could be studied at each key stage
- (c) The Agreed Syllabus may prefer to leave the choice to schools, but should specify the number to be covered at each key stage

Additional options proposed at Conference July 13 2006

- (d) Schools should be required to cover all 6 principle religions
- (e) Schools should be allowed to choose the religions to be taught at some key stages
- (f) Schools should be able to decide the religions to be taught according to the local environment.

Liz Guild  
SACRE Consultant  
Education Leeds

September 2006

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**DRAFT**

**Leeds Agreed Syllabus**

**for**

**Religious Education**

**2006**

**LOGOS**

**Leeds City Council**

**Education Leeds**

# Foreword

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## **Local perspectives on religious education**

This page will include views from children and young people

## **Local perspectives on religious education**

This page will include comments from people and young people

# About religious education in the curriculum

## The contribution of religious education to the school curriculum

### Supporting the values of the curriculum

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

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

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

### Supporting the aims of the curriculum

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

Religious education should be a stimulating, interesting and enjoyable subject.

The **Knowledge, skills and understanding** outlined in this agreed syllabus are designed to promote the best possible progress and attainment for all pupils.

Religious education develops independent and interdependent learning. It makes an important contribution to pupils' skills in literacy and information and communication technology (ICT). Religious education promotes an enquiring approach in which pupils carefully consider issues of beliefs and truth in religion. It also enhances the capacity to think coherently and consistently. This enables pupils to evaluate thoughtfully their own and others' views in a reasoned and informed manner.

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

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

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

## **The relationship between the Leeds Agreed Syllabus for Religious Education 2006 and the non-statutory National Framework for Religious Education (QCA, 2004)**

The Leeds Agreed Syllabus Conference (ASC) was established to undertake the five yearly review of the locally agreed syllabus. The outcome of this review process which included consultation with schools and their governing bodies, was to recommend a full revision of the Leeds Agreed Syllabus for Religious Education (Revised 1996).

The non-statutory National Framework for Religious Education provides guidelines for use in the development of an agreed syllabus. It sets out national standards in RE through the programmes of study and accompanying eight-level scale. It also sets out a rationale for religious education and the nature of its contribution to wider learning.

The Leeds ASC agreed to adopt the structure of the non-statutory national framework for religious education including the attainment targets. The ASC acknowledged that the framework was designed to be used as a whole, with

continuity and progression between the key stages and phases. This led to the decision that the 'knowledge, skills and understanding' the themes' and the 'levels' of the non-statutory national framework should be firmly embedded within the Leeds Agreed Syllabus for Religious Education 2006.

It is the responsibility of each local ASC to specify which religions and beliefs are to be taught and when, taking into account local needs and circumstances. Leeds ASC has given very careful consideration to this issue.

In order to reflect local opportunities, needs and circumstances it would be desirable for all pupils in Leeds schools to have encountered each of the 6 principal religions by the end of Key Stage 2.

The requirements specified in the Leeds Agreed Syllabus for Religious Education 2006 are :

Key Stage 1	Christianity and one other religion eg Judaism
Lower Key Stage 2	Christianity and two other religions eg Islam and Hinduism
Upper Key Stage 2	Christianity and two other religions Eg Buddhism and Sikhism
Key Stage 3	Christianity and at least two other religions and philosophies

As in the previous Leeds Agreed Syllabus, schools may also include 'relevant aspects of other faiths' in their scheme of work, in order to respond to local needs but this would be in addition to the requirements specified above.

The new syllabus identifies specific themes to be followed at each key stage. There are clear links between these themes and the programmes of study identified within the Broad Outlines of the Leeds Agreed Syllabus for Religious Education (Revised 1996). Specific details of these links are to be found in the tables which are included for each key stage.

The Leeds Agreed Syllabus for Religious Education (Revised 1996) highlights the essential skills which pupils should be enabled to develop and apply to secure effective learning and progression in religious education. The new syllabus will continue to promote skills in:

investigation	observation	questioning
communication	discussion	analysis
self-awareness	reflection	application
empathy	evaluation	reporting

The Leeds Agreed Syllabus for Religious Education 2006, continues to promote the value of pupils' first hand experience. It is vital that schools provide a rich entitlement for all pupils to engage in the identified Experiences and Opportunities which are key components of this new syllabus.

Schools will need to continue to ensure that reasonable time is made available for religious education. The recommendation for Leeds schools is for a minimum of 36 hours per year at Key Stage 1, 45 hours at Key Stages 2 and 3 and around 5% of the total curriculum time at Key Stage 4.

## **The purposes of the Leeds Agreed Syllabus 2006**

The Leeds Agreed Syllabus 2006 upholds the four purposes identified by the non-statutory national framework, which mirror those of the national curriculum.

- 1     **To establish an entitlement.** It endorses an entitlement to learning in religious entitlement for all pupils, irrespective of social background, culture, race, religion, gender, differences in ability and disabilities. This entitlement contributes to their developing knowledge, skills, understanding and attitudes. These are necessary for pupils' self-fulfilment and development as active and responsible citizens.
  
- 2     **To establish standards.** It sets out expectations for learning and attainment that are explicit to pupils, parents, teachers, governors, employers and the public. It establishes standards for the performance of all pupils in religious education. These standards may be used to help pupils and teachers set targets for improvement and evaluate progress towards them.
  
- 3     **To promote continuity and coherence.** It seeks to contribute to a coherent curriculum that promotes continuity. It helps the transition of pupils between schools and phases of education and can provide a foundation for further study and lifelong learning.
  
- 4     **To promote public understanding.** It aims to increase public understanding of, and confidence in, the work of schools in religious education. It recognises the large extent to which the public is already involved with religious education, in the form of the ASC, The Standing Advisory Council on Religious Education (SACRE), the Local Authority, governing bodies and the relevant religious and secular authorities and communities. It encourages those who are interested to participate in enriching the provision of religious education.

# Aims of the Leeds Agreed Syllabus for Religious Education

2006

The implementation of the Leeds Agreed Syllabus through planning and schemes of work should pursue the following aims:

- To help pupils and students to acquire and develop knowledge about Christianity and the other principal religions
- To encourage pupils and students towards an understanding of people's beliefs, values and practices
- To develop within pupils and students respect and sensitivity towards other people and their beliefs and philosophies
- To give opportunities for pupils and students to reflect on and respond to the values, beliefs and practices of religions and philosophies
- To enable pupils and students to develop their own insights
- To enrich opportunities for pupils and students' spiritual, moral, social and cultural development

## **The Leeds Agreed Syllabus does not support**

- Attempts to indoctrinate pupils and students or nurture them into a particular faith
- Emphasis on the extremes of religious or non-religious views or the occult
- Invidious comparisons of faiths and philosophies



# **The structure of the Leeds Agreed Syllabus for Religious Education 2006**

## **The legal position**

Religious education must be taught to all registered pupils in maintained schools,\* including those in the sixth form, except to those withdrawn by their parents. This requirement does not apply to nursery classes in maintained schools.

Religious education is a component of the basic curriculum, to be taught alongside the National Curriculum in all maintained schools. In all maintained schools, other than voluntary aided schools with a religious character, it must be taught according to a locally agreed syllabus.\*\*

Each Local Authority must convene an Agreed Syllabus Conference (ASC) to produce a syllabus. Once adopted by the Local Authority, the programmes of study of the agreed syllabus set out what pupils should be taught. The attainment levels set out the expected standards of pupils' performance at different ages. The Education Act 1996, states that an agreed syllabus must reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teachings and practices of the other principal religious traditions represented in Great Britain. Each Local Authority must have a Standing Advisory Council on Religious Education (SACRE). The SACRE may require a review of the agreed syllabus at any time. This is in addition to the requirement on Local Authorities to convene a conference to reconsider the agreed syllabus every five years.

\*The legal requirements for teaching religious education are set out in the Education Act 1996 and School Standards and Framework Act 1998. Parents have the right to withdraw their children from all or part of religious education lessons.

\*\*See the School Standards and Framework Act 1998 for variations on this requirement.

## **The Leeds Agreed Syllabus for Religious Education 2006**

The Leeds Agreed Syllabus sets out what pupils and students should study in religious education from the ages 3 to 19. It is organised in three sections for pupils of different ages:

- Foundation Stage
- Key Stages 1,2 and 3
- Ages 14 – 19

These are followed by the attainment targets and level descriptions. The National Curriculum general teaching requirements are included as an appendix.

## **The Foundation Stage (ages 3 – 5)**

*Curriculum Guidance for the Foundation Stage* (QCA, 2000) sets out expectations of what pupils should learn to meet the Early Learning Goals. The Leeds Agreed Syllabus describes how religious education can contribute to the Early Learning Goals and provides examples of religious education-related activities.

## **Key Stages 1, 2 and 3 (ages 5 -14)**

The Leeds Agreed Syllabus follows the same format as the National Curriculum programmes of study\*\*\* with sections on knowledge, skills and understanding and breadth of study.

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

### **Knowledge, skills and understanding**

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

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

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

## Breadth of Study

The knowledge, skills and understanding are developed through the breadth of study,\*\*\*\* which has three elements:

- Religions and beliefs
- Themes
- Experiences and opportunities

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

When developing schemes of work, it is important to balance the three elements of the breadth of study. At times learning will focus on the discrete study of a religion. On other occasions it will be the central element. It is of course possible to combine all three elements. For example, visiting a place of worship can enhance the theme of symbols as well as develop knowledge and understanding of the religion being studied.

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

\*\*\*\*\* The breadth of study is defined as the context, activities, areas of study and range of experiences that pupils encounter at the different key stages.

## Religions and beliefs

The Leeds Agreed Syllabus affirms the legal basis of religious education, emphasising that it is important to make sure that the legal requirements for religious education are met and that the religious education curriculum is broad and balanced.

To make sure the requirements are met and the curriculum is broad and balanced:

- Christianity should be studied throughout each key stage
- The other principal religions represented in Great Britain (here regarded as Buddhism, Hinduism, Islam, Judaism and Sikhism) should be studied across the key stages. It is important that the ASC and schools ensure that by the end of Key Stage 2 pupils have encountered all of these five principal religions and that by the end of Key Stage 3 students have encountered all of these principal religions in sufficient depth.

The requirements specified in the Leeds Agreed Syllabus for Religious Education 2006 are

Key Stage 1	Christianity and one other religion
Lower Key Stage 2	Christianity and two different religions
Upper Key Stage 2	Christianity and two different religions
Key Stage 3	Christianity and at least two other religions and philosophies

As in the previous Leeds Agreed Syllabus, schools may also include 'relevant aspects of other faiths' in their scheme of work, in order to respond to local needs but this would be in addition to the requirements specified above.

It is essential that religious education enables pupils to share their own beliefs, viewpoints and ideas without embarrassment or ridicule. Many pupils come from religious backgrounds but others have no attachment to religious beliefs and practices. To ensure that all pupils' voices are heard and the religious education curriculum is broad and balanced, it is recommended that there are opportunities for all pupils to study:

- Other religious traditions such as the Baha'i faith, Jainism and Zoroastrianism
- Secular philosophies such as humanism.

Pupils should also study how religions relate to each other, recognising both similarities and differences within and between religions. They should be encouraged to reflect on:

- The significance of inter-faith dialogue
- The important contribution religion can make to community cohesion and the combating of religious prejudice and discrimination.

## Themes

The themes provide the context for 'learning about religion' and 'learning from religion'. They may be taught separately, in combination with other themes, or as part of religions and beliefs. However the themes are combined, the knowledge, skills and understanding should be covered with sufficient breadth and depth.

## Experiences and opportunities

Pupils should be provided with a range of experiences and opportunities that can enrich and broaden their learning in religious education. The Leeds Agreed Syllabus has been designed to support a learning context which values and uses pupils' own experiences. It promotes a learning programme which engages the pupils and students in activities through which their understanding of themselves, others and the world in which they live will be extended. Such approaches will be enriched by the use of local resources, both through visits out of schools and visitors in school. Pupils will also handle, observe and talk about artefacts so as to bring vitality and reality into the learning environment. The Leeds Agreed Syllabus encourages pupils to record their experiences, thoughts and ideas through a variety of media, including ICT, art, music and drama.

### **Ages 14 – 19**

The Leeds Agreed Syllabus sets out an entitlement for all students to study religious education and to have their learning accredited.

## **Attitudes in religious education**

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

- Self awareness
- Respect for all
- Open-mindedness
- Appreciation and wonder

**Self awareness** in religious education includes pupils:

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

**Respect for all** in religious education includes pupils:

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

**Open-mindedness** in religious education includes pupils:

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

**Appreciation and wonder** in religious education includes pupils:

- Developing their imagination and curiosity
- Recognising that knowledge is bounded by mystery
- Appreciating the sense of wonder at the world in which they live
- Developing their capacity to respond to questions of meaning and purpose

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

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

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

- Discussing and reflecting on key questions of meaning and truth such as the origins of the universe, life after death, good and evil, beliefs about God and values such as justice, honesty and truth
- Learning about and reflecting on important concepts, experiences and beliefs that are at the heart of religious and other traditions and practices

- Considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related to the human and natural sciences, thereby contributing to personal and communal identity
- Considering how religions and other world views perceive the value of human beings, and their relationships with one another, with the natural world, and with God
- Valuing relationships and developing a sense of belonging
- Developing their own views and ideas on religious and spiritual issues

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

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

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

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

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

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

## Promoting citizenship through religious education

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

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



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

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

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

## Promoting key skills through religious education

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

- **Communication** through developing a broad and accurate religious vocabulary, reading and responding to a range of written and spoken language (including sacred texts, stories, poetry, prayers, liturgy and worship), communicating ideas using the creative and expressive arts, talking and writing with understanding and insight about beliefs and values, reflecting critically on ultimate questions of life, using reasoned arguments
- **Application of number** through calendrical reckoning, collecting, recording, presenting and interpreting data involving graphs, charts and statistical analysis

- **Information technology** through using CD-ROMs and the internet selectively, researching information about religions and beliefs, teaching and practices, using email to communicate and analyse information with people of differing beliefs and cultures, using spreadsheets and databases to handle and present data relevant to the study of religious education
- **Working with others** through sharing ideas, discussing beliefs, values and practices, collaborating with each other and developing respect and sensitivity
- **Improving their own learning and performance** through setting targets as part of religious education development, reviewing their achievements and identifying ways to improve their own work
- **Problem solving** through recognising key issues to do with religious belief, practice and expression, interpreting and explaining findings and making personal decisions on religious issues (for example, considering their own and religious ideas on good and evil), ethical dilemmas and priorities in life.

## Promoting other aspects of the curriculum

Religious education provides opportunities to promote:

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

purpose and destiny of the cosmos and life within it, exploring the nature of humanity and human interaction with the world, exploring developments in genetics and medicine and their application and use and exploring concepts of health and well-being and their promotion

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

## Religious education and the general teaching requirements

This section outlines the particular contribution religious education can make to the general teaching requirements of the National Curriculum. The General Teaching Requirements of the National Curriculum are included as an appendix.

### Religious education and inclusion

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

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

- Builds on and is enriched by the differing experiences pupils bring to religious education
- Meets all pupils' learning needs including those with learning difficulties or who are gifted and talented, boys and girls, pupils for whom English

is an additional language, pupils from all religious communities and pupils from a wide range of ethnic groups and diverse family backgrounds.

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

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

## Religious education and the use of language

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

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

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

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

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

# The Leeds Agreed Syllabus Framework for Religious Education

## Foundation Stage

The foundation stage describes the phase of a child's education from the age of 3 to the end of reception at the age of 5. Religious education is statutory for all pupils registered on the school roll. The statutory requirement for religious education does not extend to nursery classes in maintained schools and is not, therefore, a legal requirement for much of the foundation stage. It may, however, form a valuable part of the educational experience of children through the key stage.

## The contribution of religious education to the early learning goals

The early learning goals set out what most children should have achieved 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 these areas but has a particularly important contribution to make to:

- Personal, social and emotional development
- Communication, language and literacy
- Knowledge and understanding of the world
- Creative development

For each of these four areas, there are examples of religious education-related experiences and opportunities and an activity. Each activity is indicative only and is included to exemplify particular ways in which religious-education related activities contribute to the early learning goals.

.....

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

# Personal, social and emotional development

## Examples of religious education-related experiences and opportunities

- Children use some stories from religious traditions as a stimulus to reflect on their own feelings and experiences and explore them in various ways.
- Using a story as a stimulus, children reflect on the words and actions of characters and decide what they would have done in a similar situation. They learn about the story and its meanings through activity and play.
- Using role play as a stimulus, children talk about some of the ways that people show love and concern for others and why this is important.
- Children think about issues of right and wrong and how humans help one another.

## Example of an activity

In the context of a learning theme to do with 'growing' or 'the natural world', children encounter the parable of the mustard seed. They look at and talk about some tiny seeds and the teacher tells the parable, putting it into context as a story Jesus told. The teacher emphasises how, in the story, the tree that grew from the little seed became a safe home for birds. Children talk about what helps them to feel safe. They take a walk to look at trees and touch trees. They think about how they would look after trees. They talk about what it would be like to fly up into the branches. They plant seeds and role-play the growth of seed in dance. They produce shared or independent writing on what they would like to grow into. Through these experiences children become more aware of themselves, for example of the concepts 'I am growing' 'I need to feel safe'. They respond to the significant experiences of exploring a story and wonder at the growth of seeds. They learn to understand their responsibility to the natural world and begin to consider beliefs about Jesus.

## Early Learning Goals

### Self confidence and esteem

- Respond to significant experiences showing a range of feelings when appropriate
- Have a developing awareness of their own needs, views and feelings and be sensitive to the needs, views and feelings of others

- Have a developing respect for their own cultures and beliefs and those of other people.

### **Making relationships**

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

### **Behaviour and self-control**

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

### **Sense of community**

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

## **Communication, language and literacy**

### **Examples of religious education-related experiences and opportunities**

- Children have opportunities to respond creatively, imaginatively and meaningfully to memorable experiences.
- Using a religious celebration as a stimulus, children talk about the special events associated with the celebration.
- Through artefacts, stories and music, children learn about important celebrations.

### **Example of an activity**

In the context of a learning theme to do with 'books' or 'favourite stories', children look at a child's Haggadah and are encouraged to ask questions



about it. The children are told that the book belongs to a Jewish child who is celebrating Passover. The story of Passover is briefly told. Children are invited to think about their favourite books. The teacher talks about the child learning Hebrew and having an important job to do at the celebration meal. Children think about where and how they learn and how it feels to do something really well. They learn the words 'Jewish' and 'Hebrew'. They use language in role playing a family meal. They look at and talk about a variety of dual-language books, share other old stories from both oral and written traditions and make a class book based on a favourite story or a celebration they have shared. A questions board is set up for children to record any questions that come into their heads. Through these experiences, they learn about the importance of story and sacred texts in religion, develop respect for the beliefs and values of others and extend their vocabulary.

## **Early Learning Goals**

### **Language for communication**

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

### **Language for thinking**

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

### **Reading**

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

# Knowledge and understanding of the world

## Examples of religious-education related experiences and opportunities

- Children ask and answer questions about religion and culture, as they occur naturally within their everyday experiences.
- Children visit places of worship.
- They listen to and respond to a wide range of religious and ethnic groups.
- They handle artefacts with curiosity and respect.
- Having visited a local place of worship, children learn new words associated with the place, showing respect.

## Example of an activity

In the context of a learning theme to do with 'buildings' or 'special places', children are shown a selection of pictures. They learn about three different places children go with their families to worship God: a church, the Golden Temple and a mosque. Children are invited to talk about the pictures of places of worship, looking for common and distinctive features. Children talk about somewhere they have been that they will remember. They go out and photograph significant places (and people) in the local area and display their pictures in school. They visit a place of worship and record what they see. They talk about building materials and how they are used. They look at patterns. They sort collections of photographs of buildings and they compare buildings in their local environment and far away, talking particularly about the local church, the Golden Temple and the mosque. Through these experiences, children learn about the importance of places of worship, relating this to their own special places. They begin to be aware of their own cultures and beliefs and those of other people.

## Early Learning Goals

### Exploration and investigation

- 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.

## **Information and communication technology**

- Use information and communication technology to support their learning

## **A sense of time**

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

## **A sense of place**

- Find out about their environment and talk about those features they like and dislike.

## **Cultures and beliefs**

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

# **Creative Development**

## **Examples of religious education-related experiences and opportunities**

- Using religious artefacts as a stimulus, children think about and express meanings associated with the artefact.
- Children share their own experiences and feelings and those of others, and are supported in reflecting on them.

## **Example of an activity**

In the context of a learning theme to do with 'water', 'journeys' or the 'natural world', children look at a sealed pot that has water from the Ganges river inside it. Once they know that the pot contains water, they are encouraged to imagine a wide, flowing river. They look at photographs or videos of rivers and waterfalls and talk about how water moves. They hear the story of the birth of the river Ganges (regarded by Hindus as sacred). The teacher emphasises that it is a story that helps some people imagine what God might be like. They look at photographs of Hindus bathing in the Ganges and talk about why the river is important to them. They are invited to think about their ideas about heaven. In response to the story, they explore water through play. They create a great river collage, using a variety of media. They make a river dance, using lengths of coloured fabric and accompany it with percussion music. Through these experiences, children develop their imagination through a variety of creative and expressive arts. They begin to

think about the importance of water as a symbol in religion and why some people regard particular places as sacred.

## **Early Learning Goals**

### **Imagination**

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

### **Responding to experiences, and expressing and communicating ideas**

- Respond in a variety of ways to what they see, hear, smell, touch and feel.

KEY STAGE 1

THEMES	KNOWLEDGE, SKILLS AND UNDERSTANDING	EXPERIENCES AND OPPORTUNITIES						LINKS TO AGREED SYLLABUS BROAD OUTLINES				
<b>BELIEVING:</b> What people believe about God, humanity and the natural world	AT1	L	M	N	O	P	Q	1	2	3	4	5
	AT2											
	b											
<b>STORY:</b> How and why some stories are sacred and important in religion	AT1	L	M	N	O	P	Q	1	2	3	4	5
	AT2											
	a											
<b>CELEBRATIONS:</b> How and why celebrations are important in religion	AT1	L	M	N	O	P	Q	1	2	3	4	5
	AT2											
	b											
<b>SYMBOLS:</b> How and why symbols express religious meaning	AT1	L	M	N	O	P	Q	1	2	3	4	5
	AT2											
	d e											
<b>LEADERS AND TEACHERS:</b> Figures who have an influence on others locally, nationally and globally in religion	AT1	L	M	N	O	P	Q	1	2	3	4	5
	AT2											
	c											
<b>BELONGING:</b> Where and how people belong and why belonging is important	AT1	L	M	N	O	P	Q	1	2	3	4	5
	AT2											
	c d											
<b>MYSELF:</b> Who I am and my uniqueness as a person in a family and community	AT1	L	M	N	O	P	Q	1	2	3	4	5
	AT2											
	c e											

# Key Stage 1

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

## Knowledge, skills and understanding

### Learning about religion

#### **1 Pupils should be taught to:**

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

### Learning from religion

#### **2 Pupils should be taught to:**

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

## Breadth of Study

- 3 During the key stage, pupils should be taught the **Knowledge, skills and understanding** through the following areas of study:

### Religions and beliefs

- a Christianity
- b at least one other principal religion
- c 'relevant aspects of other faiths' – ie a religious community with a significant local presence, where appropriate
- d a secular world view, where appropriate

### Themes

- e **believing**: what people believe about God, humanity and the natural world
- f **story**: how and why some stories are sacred and important in religion
- g **celebrations**: how and why celebrations are important in religion
- h **symbols**: how and why symbols express religious meaning
- i **leaders and teachers**: figures who have an influence on others locally, nationally and globally in religion
- j **belonging**: where and how people belong and why belonging is important
- k **myself**: who I am and my uniqueness as a person in a family and community

### Experiences and opportunities

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

## Key Links

### **1a → Links to other subjects**

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

### **1a-b → ICT opportunity**

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

### **1c → Attitudes**

Pupils have the opportunity to develop respect for all.

### **2a → Links to other subjects**

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

### **2a → Attitudes**

Pupils have the opportunity to develop appreciation and wonder.

### **2c-d → Links to other subjects**

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

### **3i → Links to other subjects**

This builds on Hi6c, where pupils are taught about the lives of significant men, women and children drawn from the history of Britain and the wider world.

### **3l → ICT opportunity**

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

### **3m → ICT opportunity**

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



## KEY STAGE 2

THEMES	KNOWLEDGE, SKILLS AND UNDERSTANDING	EXPERIENCES AND OPPORTUNITIES						LINKS TO AGREED SYLLABUS BROAD OUTLINES										
<b>E BELIEFS AND QUESTIONS</b> How people's beliefs about God, the world and others impact on their lives	AT1	N	O	P	Q	R	S	1	2	3	4	5						
	<table border="1" style="width: 100%; text-align: center;"> <tr> <td style="background-color: #00FF00;">a</td> <td style="background-color: #00FF00;">b</td> <td></td> <td></td> <td style="background-color: #00FF00;">e</td> <td style="background-color: #00FF00;">f</td> <td style="background-color: #00FF00;">g</td> <td style="background-color: #00FF00;">h</td> </tr> </table>	a	b			e	f	g	h									
	a	b			e	f	g	h										
AT2																		
<b>F TEACHINGS AND AUTHORITY</b> What sacred texts and other sources say about God, the world and human life	AT1	N	O	P	Q	R	S	1		3	4	5						
	<table border="1" style="width: 100%; text-align: center;"> <tr> <td style="background-color: #00FF00;">a</td> <td style="background-color: #00FF00;">b</td> <td style="background-color: #00FF00;">c</td> <td style="background-color: #00FF00;">d</td> <td style="background-color: #00FF00;">e</td> <td style="background-color: #00FF00;">f</td> <td style="background-color: #00FF00;">g</td> <td style="background-color: #00FF00;">h</td> </tr> </table>	a	b	c	d	e	f	g	h									
	a	b	c	d	e	f	g	h										
AT2																		
<b>G WORSHIP, PILGRIMAGE AND SACRED SPACES</b> Worship, pilgrimage and sacred places: where, how and why people worship, including at particular sites	AT1	N	O	P	Q	R	S	1	2	3	4	5						
	<table border="1" style="width: 100%; text-align: center;"> <tr> <td style="background-color: #00FF00;">a</td> <td style="background-color: #00FF00;">b</td> <td style="background-color: #00FF00;">c</td> <td style="background-color: #00FF00;">d</td> <td style="background-color: #00FF00;">e</td> <td style="background-color: #00FF00;">f</td> <td style="background-color: #00FF00;">g</td> <td style="background-color: #00FF00;">h</td> </tr> </table>	a	b	c	d	e	f	g	h									
	a	b	c	d	e	f	g	h										
AT2																		

<b>H THE JOURNEY OF LIFE AND DEATH</b> Why some occasions are sacred to believers, and what people think about life after death	AT1							N	O	P	Q	R	S	1	2	3	4	5	
	a	b	c	d	e	f	g												
	AT2																		
<b>I SYMBOLS AND RELIGIOUS EXPRESSION</b> How religious and spiritual ideas are expressed	AT1								N	O	P	Q	R	S	1	2	3	4	5
	a	b	c	d	e	f	g	h											
	AT2																		
<b>J INSPIRATIONAL PEOPLE</b> Figures from whom believers find inspiration	AT1								N	O	P	Q	R	S	1	2	3	4	5
	a	b	c	d	e	f	g	h											
		b	c	d	e														
<b>K RELIGION AND THE INDIVIDUAL</b> Religion and the individual: what is expected of a person in following a religion or belief	AT1								N	O	P	Q	R	S	1	2	3	4	5
	a	b	c	d	e	f	g	h											
	AT2																		
<b>L RELIGION, FAMILY AND THE COMMUNITY</b> How religious families and communities practise their faith, and the contributions this makes to local life	AT1								N	O	P	Q	R	S	1	2	3	4	5
	a	b	c	d	e	f	g	ha											
	AT2																		
	a	b	c				e												

<b>M BELIEFS IN ACTION IN THE WORLD</b> How religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment	AT1						N	O	P	Q	R	S	1	2	3	4	5	
		c	d		g	h												
	AT2																	
			c	d	e													

## Key Stage 2

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

## Knowledge, skills and understanding

### Learning about religion

#### 1 Pupils should be taught to:

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

## **Learning from religion**

### **2 Pupils should be taught to:**

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

## **Breadth of Study**

### **3 During the key stage, pupils should be taught:**

#### **Religions and beliefs**

##### **At lower key stage 2**

- a Christianity
- b at least 2 other principal religions
- c 'relevant aspects of other faiths' – ie a religious community with a significant local presence
- d a secular world view, where appropriate

##### **At upper key stage 2**

- a Christianity
- b 2 other principal religions, which will be different to those studied in lower key stage 2 and at key stage 1
- c relevant aspects of other faiths' – ie a religious community with a significant local presence
- d a secular world view, where appropriate

## Themes

- e **beliefs and questions:** how people's beliefs about God, the world and others impact on their lives
- f **teachings and authority:** what sacred texts and other sources say about God, the world and human life
- g **worship, pilgrimage and sacred places:** where, how and why people worship, including at particular sites
- h **the journey of life and death:** why some occasions are sacred to believers, and what people think about life after death
- l **symbols and religious expression:** how religious and spiritual ideas are expressed
- J **inspirational people:** figures from whom believers find inspiration
- K religion and the individual: what is expected of a person in following a religion or belief
- l **religion, family and community:** how religious families and communities practise their faith, and the contributions this makes to local life
- m **beliefs in action in the world:** how religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment

## Experiences and opportunities

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

## Key Links

### **1a-b → Links to other subjects**

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

### **1a-d → ICT opportunity**

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

### **1d → Attitudes**

Pupils have the opportunity to develop open-mindedness

### **1e → Links to other subjects**

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

### **1g → Links to other subjects**

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

### **2d → Attitudes**

Pupils have the opportunity to develop self-awareness.

### **3e → ICT opportunity**

Pupils could find information on the internet and CD ROMs and could use email, particularly to share their views on global issues of human rights, social justice and the importance of the environment.

### **3l → Links to other subjects**

This requirement builds on Gg6a-b, where pupils investigate a locality in the UK and a locality in a country that is less economically developed. They can consider the contribution of religion to local life

## KEY STAGE 3

THEMES	KNOWLEDGE, SKILLS AND UNDERSTANDING	EXPERIENCES AND OPPORTUNITIES						LINKS TO AGREED SYLLABUS BROAD OUTLINES				
<b>E BELIEFS AND CONCEPTS</b> The key ideas and questions of meaning in religions and beliefs, including issues related to God, truth, the world, human life and life after death	AT1	M	N	O	P	Q	R	1	2	3	4	5
	d e											
	AT2											
	a b											
<b>F AUTHORITY</b> Different sources of authority and how they inform believers' lives	AT1	M	N	O	P	Q	R	1	2	3	4	5
	a b g h											
	AT2											
	b c											
<b>G RELIGION AND SCIENCE</b> Issues of truth, explanation, meaning and purpose	AT1	M	N	O	P	Q	R	1	2	3	4	5
	a b d e f g											
	AT2											
	a b											
<b>H EXPRESSIONS OF SPIRITUALITY</b> How and why human self-understanding and experiences are expressed in a variety of forms	AT1	M	N	O	P	Q	R	1	2	3	4	5
	a b c f g h											
	AT2											
	a b c d e											
<b>I ETHICS AND RELATIONSHIPS</b> Questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil	AT1	M	N	O	P	Q	R	1	2	3	4	5
	a b d e g											
	AT2											
	a b d e											
<b>J RIGHTS AND RESPONSIBILITIES</b> What religions and beliefs say about	AT1	M	N	O	P	Q	R	1	2	3	4	5
	a b c e g											
	AT2											



<b>human rights and responsibilities, social justice and citizenship</b>	a	b	c	d	e											
<b>K GLOBAL ISSUES</b> <b>What religions and beliefs say about health, wealth, war, animal rights and the environment</b>	AT1					M	N	O	P	Q	R	1	2	3	4	5
	a	c	e	f	g	h										
	AT2															
	a	b	c	d	e											
<b>L INTERFAITH DIALOGUE</b> <b>A study of relationships, conflicts and collaboration within and between religions and belief</b>	AT1					M	N	O	P	Q	R	1	2	3	4	5
	a	b	c	d	e	f	g	h								
	AT2															
	a	b	c	d	e											

# Key Stage

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

## Knowledge, skills and understanding

### Learning about religion

#### **1 Pupils should be taught to:**

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

## Learning from religion

### **2 Pupils should be taught to:**

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

## Breadth of Study

### **3 During the Key Stage, pupils should be taught the Knowledge, skills and understanding through the following areas of study:**

#### **Religions and beliefs**

- a Christianity
- b at least two other principal religions
- c a religious community with a significant local presence, where appropriate
- d a secular world view, where appropriate

#### **Themes**

- e beliefs and concepts: the key ideas and questions of meaning in religions and beliefs, including issues related to God, truth. The world, human life, and life after death
- f authority: different sources of authority and how they inform believers' lives
- g religion and science: issues of truth, explanation, meaning and purpose
- h expressions of spirituality: how and why human self-understanding and experiences are expressed in a variety of forms
- i ethics and relationships: questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil
- j rights and responsibilities: what religions and beliefs say about health, wealth, war, animal rights and the environment
- l interfaith dialogue: a study of relationships, conflicts and collaboration within and between religions and beliefs

## Experiences and opportunities

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

## Key Links

### **1a** → **Links to other subjects**

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

### **1c** → **ICT opportunity**

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

### **1d** → **Links to other subjects**

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

### **1d** → **Attitudes**

Pupils have the opportunity to develop open-mindedness

### **1h** → **Links to other subjects**

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

**2b→ Attitudes**

Pupils have the opportunity to develop respect for all

**2d→ Links to other subjects**

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

**2e → ICT opportunity**

Pupils could use presentation software, digital video and desktop publishing to express their own and other beliefs about the issues.

**3e –f → Links to other subjects**

This builds on Hi7a-b, where pupils learn about significant events, people and changes from the recent and more distant past, and history from a variety of perspectives including political, religious, social, cultural and aesthetic.

**3g→ Links to other subjects**

This builds on Sc1a-c, where pupils learn about empirical questions, evidence and scientific explanations using contemporary examples.

**3i→ Links to other subjects**

This builds on PSHE3b-l, where pupils learn about the nature of friendship, the range of lifestyles and relationships, the role and importance of marriage in family relationships and the value of family life.

**3n → ICT opportunity**

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

**Ages 14 -19**

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

## Knowledge, skills and understanding

### Learning about religion

#### 1 Students should be taught to:

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

### Learning from religion

#### 2 Students should be taught to:

- a reflect on, express and justify their own opinions in the light of their learning about religion and their study of religious, philosophical, moral and spiritual questions
- b develop their own values and attitudes in order to recognise their rights and responsibilities in light of their learning about religion
- c relate their learning in religious education to the wider world, gaining a sense of personal autonomy in preparation for adult life
- d 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.

## Key Links

### **1a→ Links to other subjects**

This builds on SC4a-c, where students learn about scientific controversies and ethical issues.

### **1a→ Links to other subjects**

This builds on Ci1bb, where students learn about the origins and implications of the diverse national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding.

### **1b → ICT opportunity**

Students could use a wide range of presentation software to present their findings.

### **1d→ Attitudes**

Students have the opportunity to develop appreciation and wonder

### **1e→ Links to other subjects**

This builds on En2/2a-c, where students learn about how and why texts have been influential and significant, and the appeal and importance of these texts over time.

### **2b→ Links to other subjects**

This builds on PSHE3a-c, where students are taught about the power of prejudice, and to challenge racism and discrimination assertively.

### **2c→ Attitudes**

Students have the opportunity to develop self-awareness

### **2d→ Links to other subjects**

This builds on ICT1a, 2b and 3a-b, where students analyse the information they need and ways they will use it, presenting it in forms that are sensitive to the needs of particular audiences.



## What should schools do?

Schools should provide religious education to every student in accordance with legal requirements.

Religious education is a statutory subject for all registered pupils, including students in the school sixth form, except those withdrawn by their parents. It must be made available in sixth-form colleges to students who wish to take it. Although it is not a requirement in colleges of further education, similar arrangements should apply.

Religious education must be taught according to the locally agreed syllabus or faith community guidelines, which often specify accredited courses as the programme of study in religious education at key stage 4 and post 16. While there is no legal requirement that students must sit public examinations, students deserve the opportunity to have their learning in the statutory curriculum subject of religious education accredited. Accreditation can be through courses leading to qualifications with the title 'Religious Studies' and/or the approved courses that require the study of religion and ethics.

The Leeds Agreed Syllabus for religious Education 2006 requires that religious education should be taught at the following ages through accredited qualifications so that, from the earliest opportunity, schools should provide:

- For all students aged 14-16, at least one course in religious education or religious studies leading to a qualification approved under Section 96 \*\*\*\*\*
- For all students aged 16 -19, at least one course in religious education or religious studies leading to a qualification approved under Section 96 that represents progression from 14 -16.

## How can schools fulfil their requirement to provide religious education to all registered pupils?

Schools should plan for continuity of provision of religious education that is progressive and rigorous from key Stage 3 for all students. Schools can make this possible by providing access to discrete courses or units leading to qualifications that meet legal requirements regarding the study of Christianity, and /or other principal religions, and/or other beliefs, world views or philosophies, within the context of a pluralistic society.

All courses should provide opportunities within and beyond school for learning that involves first-hand experiences and activities involving people, places and events (for example the local area, places of worship and community activities, public meetings, and places of employment, education, training or

recreation). Students will have different experiences of religious education according to the courses chosen.

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

## **The Attainment Targets**

# About the Attainment Targets

The attainment targets for religious education set out the knowledge, skill and understanding that pupils of different abilities and maturities are expected to have by the end of key stages 1,2 and3. As with the national Curriculum subjects, the attainment targets consist of eight level descriptions of increasing difficulty, plus a description for exceptional performance above level 8. Each level description describes the types and range of performance that pupils working at that level should characteristically demonstrate. Apart from their summative use, these level descriptions can be used in assessment for learning.

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

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

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

**Learning from religion** is concerned with developing pupils' reflection on, and response to, their own experiences and learning about religion, particularly questions of identity and belonging, meaning, purpose, truth, values and commitments, and communicating their responses.

The level descriptions provide the basis to make judgements about pupils' performance at the end of key stages 1,2 and3. In the foundation stage, children's attainment is assessed in relation to the early learning goals. At key stage 4, national qualifications are the main means of assessing attainment in religious education.

## **Range of levels within which the great majority of pupils are expected to work**

<b>Key Stage 1</b>	<b>1-3</b>
<b>Key Stage 2</b>	<b>2-5</b>
<b>Key Stage 3</b>	<b>3-7</b>

## **Expected attainment for the majority of pupils at the end of each key stage**

<b>At age 7</b>	<b>2</b>
<b>At age 11</b>	<b>4</b>
<b>At age 14</b>	<b>5/6</b>

## Assessing attainment at the end of a key stage

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

In deciding on a pupils' level of attainment at the end of a key stage, teachers should judge which description best fits the pupils' performance. When doing so, each description should be considered alongside descriptions of adjacent levels. There are no statutory assessment requirements in religious education, but schools must report to parents on pupils' progress in religious education. The Leeds Agreed Syllabus for Religious Education 2006 requires schools to report progress in terms of levels of attainment.

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

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

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

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

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

## Attainment targets for religious education

### Level 1

### **Attainment target 1**

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

### **Attainment target 2**

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

## **Level 2**

### **Attainment target 1**

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

### **Attainment target 2**

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

## **Level 3**

### **Attainment target 1**

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

### **Attainment target 2**

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

## **Level 4**

### **Attainment target 1**

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

### **Attainment target 2**

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

## **Level 5**

### **Attainment target 1**

Pupils use increasingly wide religious vocabulary to explain the impact of beliefs on individuals and communities. They describe why people belong to religions. They

understand that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this. They explain how religious sources are used to provide answers to ultimate questions and ethical issues, recognising diversity in forms of religious, spiritual and moral expression, within and between religions.

### **Attainment target 2**

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

## **Level 6**

### **Attainment target 1**

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

### **Attainment target 2**

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

## **Level 7**

### **Attainment target 1**

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

### **Attainment target 2**

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

## **Level 8**

### **Attainment target 1**

Pupils use comprehensive religious and philosophical vocabulary to analyse a range of religions and beliefs. They contextualise interpretations of religion with reference

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

**Attainment target 2**

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

**Exceptional performance**

**Attainment target 1**

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

**Attainment target 2**

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

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