



Leicester
City Council

WARDS AFFECTED
All wards

FORWARD TIMETABLE OF CONSULTATION AND MEETINGS:

Cabinet meeting

14.02.09

Agreed Syllabus for Religious Education One Leicester: Harmony and Diversity

By Fiona Moss RE/SACRE Curriculum Adviser

1. Purpose of Report

1.1 For Cabinet to consider and adopt an Agreed Syllabus for RE for Leicester City.

2. Summary

- 2.1 The Local Authority is required by law to adopt an Agreed Syllabus for Religious Education to be taught in all community and diocesan voluntary controlled schools. An effective new syllabus will ensure our children can understand, appreciate and take their place in the thriving, caring and safe communities of Leicester.
- 2.2 An Agreed Syllabus Conference was convened in January 2008 in order to ensure a new Agreed Syllabus would be in schools in April 2009 for use from September 2009. A Teachers' Working Party and the Agreed Syllabus Conference (ASC) have written the required document. This document will be approved by the ASC on 24.11.08 and Standing Advisory Council for Religious Education (SACRE) on 26.11.08.
- 2.3 Once adopted by the LA the Agreed Syllabus will be implemented in Leicester Community and diocesan voluntary controlled schools during the academic year 2009/2010.
- 2.4 Leicester is a vibrant and unique city with much diversity of religion and belief. The population of the city includes very large communities of tens of thousands of Christians, Hindus, Muslims and Sikhs and smaller groups of other significant faith communities including Jews, Jains, Buddhists and members of the Bahai faith. Many children in Leicester come from families that hold non-religious life stances. RE taught using this syllabus allows all children to share their experiences, learn from one another and the religions and beliefs in our community. This rich diversity influences the religions and beliefs to be taught in RE in Leicester. The new agreed syllabus gives clear guidance about how and what to teach in RE. RE in Leicester schools aims to support children to learn about and from the religions and beliefs represented in the city.

This syllabus makes space for all pupils to explore their own beliefs, values and traditions, and those of others in engaged and engaging ways. RE taught using the new agreed syllabus aims to support children to develop positive attitudes of respect towards people of all faiths and none.

3. Recommendations (or OPTIONS)

- 3.1 The Leicester City ASC recommends that the Agreed Syllabus be approved by the Leicester City Council for adoption in Leicester. This document is attached as appendix 1. An executive summary of the document is attached as appendix 2.
- 3.2 The Leicester City ASC asks that the Local Authority approves the title One Leicester: Harmony and diversity.

4. Report

- 4.1 Religious Education is a statutory subject in the curriculum. Instead of having a national curriculum document, RE is determined locally. Each local authority is required by law to establish a SACRE, to adopt its own local agreed syllabus and to review the syllabus once every five years. By establishing an occasional body, called an Agreed Syllabus Conference (ASC), the local authority and the SACRE have the machinery for reviewing the syllabus and deciding whether to retain it, make small changes to it, or revise it completely. This five-year cycle places on SACREs the responsibility of keeping RE up to date with other curriculum developments and with changes in society and the local community.
- 4.2 The LA asked SACRE to convene an ASC in January 2008. The ASC appointed a consultant and teachers working group, tasking them to work with the RE adviser to produce the new Agreed Syllabus and support materials. The new syllabus has been informed by consultation with schools and faith and belief communities through the Standing Advisory Council for Religious Education (SACRE) and by the Non-Statutory National Framework for RE, 2004, QCA.
- 4.3 The teachers working group is made up of a representative sample of primary, secondary and special school RE co-ordinators. They have met for four and a half days advising on, reviewing and refining the drafts of the syllabus that have been written by the consultant and advisers. The consultant, advisers and members of the working party are also creating a number of support materials to provide valuable practical help for teachers.
- 4.4 The Agreed Syllabus Conference (ASC) have met four times and have spent time considering the drafts of the syllabus suggesting changes and improvements. They have looked in great detail at particular areas of the syllabus; including the guidance on religions to be taught in schools and the programmes of study. The ASC have their final meeting on Monday 24th November when the syllabus will be agreed in order for SACRE approvals on Wednesday 26th November.
- 4.5 The adviser has consulted on relevant parts of the syllabus with officers in the authority to ensure appropriate advice is given to our schools to ensure the best outcomes for children. The section on school self evaluation has been shown to the unions via the teachers consultative committee(TCC).

- 4.6.1 In launching an Agreed Syllabus, ASCs and SACREs need to offer effective CPD and ongoing support that enables the teachers and other users to know how to plan and assess appropriately on the basis of the syllabus. The launch conference on May 20th 2009 will be the first part of this provision.
- 4.6.2 The conference will provide an opportunity for governors, heads, faith communities and SACRE members to understand the importance of RE and Community cohesion to the schools of Leicester and the local authority. The conference will be an opportunity to reflect the successful work of Leicester City LA in the area of working with faith communities.
- 4.7 It has been agreed that the new agreed syllabus support materials are only produced online and on DVD or memory stick thus creating a considerably lower carbon footprint than the previous syllabus.
- 4.8 In order to ensure that the curriculum reflects the fact that Leicester is a vibrant city with much diversity of religion and belief, guidance is given to ensure that pupils learn about and from communities represented in Leicester and the wider world.
- 4.9 At present the Primary curriculum is being reviewed for proposed implementation in September 2011. As part of her work the RE adviser is involved in the review of the primary curriculum. This syllabus has been written taking into account how it can be adapted to fit to the 'areas of learning' model; including links to human and social understanding and the essentials for learning and life. When the plans for the new primary curriculum are finally confirmed web materials will be produced to show how the programmes of study in the agreed syllabus will fit within the new curriculum. This has already been completed for the revised secondary curriculum.

5. FINANCIAL, LEGAL AND OTHER IMPLICATIONS

5.1. Financial Implications

A budget has been agreed to facilitate publishing of the agreed syllabus and a launch conference.

5.2 Legal Implications

The actions outlined in this paper have been carried out in order to comply with the requirements of the Education Reform Act 1988, the Education (Schools) Act 1996 and the Education act 2002 namely:

- 5.2.1 Religious Education should be provided for all registered pupils except for those withdrawn at the request of their parents. (s 71 SSFA 1998). This will include school children in Reception classes as well as Post 16 students (but not those at Sixth Form colleges). Special schools should comply as far as is practicable.
The Education Act (2002 Section 80 (1)(a) and the School Standards and Framework Act (1998)
- 5.2.3 Religious Education is a component of the basic curriculum, to be taught alongside the National Curriculum in all maintained schools.

The curriculum for every maintained school in England shall comprise a basic curriculum which includes:

a) provision for Religious Education for all registered pupils at the school (in accordance with such of the provisions of Schedule 19 to the School Standards and Framework Act 1998 (c. 31) as apply in relation to the school)

b) a curriculum for all registered pupils at the school who have attained the age of three but are not over compulsory school age (known as "the National Curriculum for England") EA 2002, s80

5.2.4 Religious Education must be taught in accordance with an agreed syllabus in all Community schools and Foundation and Voluntary controlled schools (SSFA 1998 paras 2(1) and 2(2) Schedule 19)

5.2.5 An agreed syllabus should 'reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of other principal religions represented in Great Britain. (s375 Education Act 1996)

6. Other Implications

OTHER IMPLICATIONS	YES/NO	Paragraph Within Supporting information	References
Equal Opportunities	Yes	4.2, 4.8, 5.2	
Policy	no		
Sustainable and Environmental	yes	4.7	
Crime and Disorder	no		
Human Rights Act	yes	4.2, 4.8, 5.2	
Elderly/People on Low Income	no		

7. Risk Assessment Matrix

Risk	Likelihood L/M/H	Severity Impact L/M/H	Control Actions (if necessary/appropriate)
Failure to comply with statutory regulations	Low	High	Approve Agreed Syllabus

8. Background Papers

Circular 1/94

Making Effective Use of the Framework in Writing and Implementing an Agreed Syllabus and supporting materials- QCA Draft Guidance

9. Consultations

Consultation on the present syllabus has been carried out with schools and faith and belief representatives who sit on the Agreed Syllabus Conference. The final document will be approved by the ASC, SACRE and the Council cabinet.

10. Report Author

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Key Decision	No
Reason	N/A
Appeared in Forward Plan	N/A
Executive or Council Decision	Executive (Cabinet)

Appendix 1

One Leicester: Harmony and Diversity Leicester RE Agreed Syllabus 2009-2014

Executive Summary

This executive summary provides an overview of the new Leicester City Agreed Syllabus for local stakeholders in education. Leicester City SACRE and Children and Young Peoples' Service have worked hard to provide a clear and practical agreed syllabus fit for purpose for the next five years. It comes with extensive support materials which will aid an improvement in teaching and learning in Religious Education across the city.

Curriculum aims for RE:

Learning and teaching activities in Religious Education (RE) contribute to the achievement of curriculum aims for all children and young people to become

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

The importance of Religious Education

Religious Education provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human. It develops pupils' knowledge and understanding of Christianity, other principal religions, other religious traditions and other world views that offer answers to questions such as these. It offers opportunities for personal reflection and spiritual development. Religious Education enhances pupils' awareness and understanding of religions and beliefs, teachings, practices and forms of expression, as well as of the influence of religion on individuals, families, communities and cultures.

Religious Education encourages pupils to learn from different religions, beliefs, values and traditions while exploring their own beliefs and questions of meaning. It challenges pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses. Religious Education encourages pupils to develop their sense of identity and belonging. It enables them to flourish individually within their communities and as citizens in a pluralistic society and global community. Religious Education has an important role in preparing pupils for adult life, employment and lifelong learning. It enables pupils to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own. It promotes discernment and enables pupils to combat prejudice.

Aims in RE

Leicester is a vibrant and unique city with much diversity of religion and belief. The population of the city includes very large communities of tens of thousands of Christians, Hindus, Muslims and Sikhs and smaller groups of other significant faith communities including Jews, Jains, Buddhists and members of the Bahai faith. Many children in Leicester come from families that hold non-religious life stances. RE taught using this syllabus allows all children to share their experiences, learn from one another and the religions and beliefs in our community. This rich diversity influences the religions and beliefs to be taught in RE in Leicester. The new agreed syllabus gives clear guidance about how and what to teach in RE. RE in Leicester schools aims to support children to learn about and from the religions and beliefs represented in the city. This syllabus makes space for all pupils to explore their own beliefs, values and traditions, and those of others in engaged and engaging ways. RE taught using the new agreed syllabus aims to support children to develop positive attitudes of respect towards people of all faiths and none.

Religious Education should enable pupils to:

- Acquire and develop knowledge and understanding of Christianity and the other principal religions represented in the United Kingdom
- Develop an understanding of the influence of beliefs, values and traditions on individuals, communities, societies and cultures, from the local to the global
- Develop the ability to make reasoned and informed judgements about religious and moral issues, with reference to the teachings of the principal religions represented in the United Kingdom
- Enhance their spiritual, moral, social and cultural development by
 - Developing awareness of the fundamental questions of life raised by human experiences, and of how religious teachings and other beliefs can relate to them
 - Responding to such questions with reference to the teachings and practices of religions and other belief systems, relating them to their own understanding and experience;
 - Reflecting on their own beliefs, values and experiences in the light of their study
- Develop positive attitudes of respect towards other people who hold views and beliefs different from their own, and towards living in a society of diverse religions and beliefs.

The New Syllabus

The Leicester Agreed Syllabus for RE sets out support and guidance for what pupils should study in Religious Education from 3- 19 and the pedagogies and teaching methods to support good quality, inspiring teaching and learning.

It is organised into a series of sections with further materials available on the support DVD/memory stick. A full copy of the syllabus and support materials is also available on the local authority virtual learning environment.

There are clear sections showing programmes of study for

- Foundation Stage
- Key Stage 1
- Key Stage 2
- Key Stage 3
- 14-19

Further sections give guidance which includes

- Which religion and beliefs should be studied
- Curriculum time for Religious Education
- Pedagogies of Religious Education
- Whole school issues such as Community Cohesion, Every Child Matters and Spiritual, Moral, Social and Cultural

These are followed by information on expectations, assessment for learning and reporting in RE which build upon the 'I can' statements and exemplification materials used in schools since 2006.

The new syllabus has been informed by consultation with schools and faith and belief communities through the Standing Advisory Council for Religious Education (SACRE) and by the Non -Statutory National Framework for RE, 2004, QCA, with sections on knowledge, skills and understanding, religions and beliefs, themes and experiences and opportunities. The knowledge, skills and understanding identify the key aspects of learning in RE. These are described as learning about and learning from religion. This is an adaptation and simplification of the four strands of the 2004 Agreed Syllabus.

In order to ensure that the curriculum reflects the fact that Leicester is a vibrant city with much diversity of religion and belief, guidance is given to ensure that pupils learn about and from communities represented in Leicester and the wider world. Detailed guidance and examples showing which religions and beliefs schools can choose to teach about and from are listed on pages ... -... of the syllabus.

The main differences between the existing and new syllabus

Leicester City RE Agreed Syllabus 2004	Leicester City RE Agreed Syllabus 2009-2014
Four strands of learning	Two attainment targets: learning about and learning from religion
Syllabus based on previous agreed syllabuses	Syllabus based on Non Statutory National Framework, the new secondary curriculum, best practice from local schools and the 2004 agreed syllabus
Eight level scale with no information of how that might be used in schools	An updated eight level scale with supporting documentation suggesting how it can be used with 'I can' statements to improve assessment for learning in RE
Guidance on religions to be taught at each key stage	Updated guidance on religions and non- religious life stances to be studied at each key stage
Exemplar units of work in the Agreed syllabus	More detailed and updated non statutory exemplar units of work providing compelling learning experiences incorporated into the support materials
Brief information on teaching RE in the Foundation Stage	Clear information on RE in the Foundation Stage which links to the Early Years Foundation Stage framework
Information on thinking skills and how to teach through stories	Clear information on pedagogies and teaching methods in RE in the syllabus and the support materials
RE inspected by OFSTED and monitored by SACRE	Whilst RE is still inspected within a section 5 inspection SACRE will monitor RE through an RE self evaluation form to be submitted after an OFSTED inspection
Information on whole school issues	Information on whole school issues such as community cohesion and Every Child Matters

Key points of the new syllabus

- Christianity to be studied at each key stage
- At each Key Stage children will learn about some of the major faiths represented in the communities of Leicester
- Non religious life stances to be taught where appropriate at each Key Stage
- Curriculum time for RE

Foundation stage: In the foundation stage, RE will be integrated into programmes from the early learning goals (this is only statutory in foundation stage 2)

KS1: 36 hours of tuition per year.

KS2: 45 hours of tuition per year.

KS3: 45 hours of tuition per year.

KS4: 5% of curriculum time, or 70 hours of tuition across the key stage

16-19: Allocation of time for RE for all should be clearly identifiable and should avoid tokenism

- The programme of study is arranged into:
 1. Knowledge, skills and understanding
 2. Religions and beliefs
 3. Themes
 4. Experiences and opportunities
- There will be two attainment targets for RE- Learning about religion and learning from religion
- 8 level assessment scale for RE
- P level scales
- 'I can' statements to support assessment for learning in RE
- SACRE will require schools to complete and submit to SACRE the RE self -evaluation form after each OFSTED inspection.
- Information on pedagogies that will support the teaching of RE
- Information on the contribution of RE to whole school issues such as Every Child Matters and community cohesion
- Support and information on RE and inclusion
- A comprehensive set of support materials available on the local authority virtual learning environment and dvd/memory stick. These will include
 1. Exemplar units of work from Foundation Stage 1 to Key Stage 3
 2. Overview: Long term RE scheme of work from 3-19
 3. Guidance and support materials for assessment for learning
 4. Guidance pages for Head teachers, Governors, RE Co-ordinators,
 5. Learning methods and pedagogies used in the Leicester syllabus: a brief guide
 6. Working sensitively with faith communities: help for teachers
 7. Effective subject leadership: policy, planning, readiness for inspection and monitoring
 8. Exemplar 'Self Evaluation Forms' for RE
 9. Beginners guides: six religions and non religious life stances
 10. Glossaries: six religions and non-religious life stances

Links to the New Secondary Curriculum and the review of the Primary curriculum

The Secondary programme of study has been written to support the New Secondary Curriculum. The curriculum is to be organised around key concepts and compelling learning experiences.

At present the Primary curriculum is being reviewed and the proposed changes are under consultation. Due to the consultation process and the fact that it is proposed that a new Primary curriculum will not be implemented in schools until September 2011 we are unable to write this syllabus to fit any new curriculum. However, we are aware of the areas of learning model proposed and have written this syllabus taking into account how it can be adapted to fit to the proposals including links to human and social understanding and the essentials for learning and life. When the plans for the new Primary curriculum are finally confirmed we will be producing web materials to show how the programmes of study in the agreed syllabus will fit within the new curriculum. This has already been completed for the revised secondary curriculum.

Suggested actions for schools and governing bodies

- Head, link governor and RE co-ordinator/ Head of RE to attend relevant part of launch conference
- Link Governor to ensure Governing body are aware of the changes and review necessary to the curriculum provision
- Review RE budget to enable effective implementation in year one and two of the syllabus
- RE Subject leader/head of RE to familiarise themselves with the document
- RE Subject leader/head of RE to audit current provision against agreed new syllabus and create a timeline of familiarisation, implementation and training for staff and stakeholders.
- RE Subject leader/head of RE to access training and twilight sessions to support implementation of the syllabus.

The syllabus is due for implementation from September 2009. The Agreed Syllabus Conference and SACRE view is that the academic year 2009/10 will be a year of review, revision and staged implementation. Every school should have the new agreed syllabus fully implemented by summer 2010.

A more detailed dissemination and implementation timeline for RE co-ordinators and heads of RE can be found in the supporting materials.

Further summaries for key members of staff are available on the support documents. Summaries are available for

- Head teachers
- Governors
- RE subject leaders

One Leicester

Harmony and Diversity

Leicester RE Agreed Syllabus 2009-14

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Non statutory support and guidance for RE in Leicester is provided on the disc/memory stick that accompanies this syllabus:

Guidance and support materials

Section A: The Agreed Syllabus
Section B. An exemplar scheme of work for the Leicester Agreed Syllabus for RE
Overview: Long term RE scheme of work from 3-19
Blank unit planning grid
Foundation Stage
Key Stage 1: x examples
Key Stage 2: x examples
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14-19 RE for all: one example ~In the body, out of the body
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2) Learning methods and pedagogies used in the Leicester syllabus: a brief guide
3) RE and thinking skills
4) Using Persona Dolls in RE
5) Working sensitively with faith communities: help for teachers (including 'Dos and Don'ts' when teaching religions)
6) Effective subject leadership: policy, planning, readiness for inspection and monitoring
7) Exemplar 'Self Evaluation Forms' for RE
8) Beginners guides: six religions and non religious life stances
9) Glossaries: six religions and non religious life stances
10) Local Religion: some examples
11) Resources for RE
12) RE in different types of schools: faith schools and academies

One Leicester: Harmony and Diversity

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Key points of the new syllabus

- Christianity to be studied at each key stage
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- Non religious life stances to be taught where appropriate at each Key Stage
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At present the Primary curriculum is being reviewed and the proposed changes are under consultation. Due to the consultation process and the fact that it is proposed that a new Primary curriculum will not be implemented in schools until September 2011 we are unable to write this syllabus to fit any new curriculum. However, we are aware of the areas of learning model proposed and have written this syllabus taking into account how it can be adapted to fit to the proposals including links to human and social understanding and the essentials for learning and life. When the plans for the new Primary curriculum are finally confirmed we will be producing web materials to show how the programmes of study in the agreed syllabus will fit within the new curriculum. This has already been completed for the revised secondary curriculum.

Suggested actions for schools and governing bodies

- Head, link governor and RE co-ordinator/ Head of RE to attend relevant part of launch conference
- Link Governor to ensure Governing body are aware of the changes and review necessary to the curriculum provision
- Review RE budget to enable effective implementation in year one and two of the syllabus
- RE Subject leader/head of RE to familiarise themselves with the document
- RE Subject leader/head of RE to audit current provision against agreed new syllabus and create a timeline of familiarisation, implementation and training for staff and stakeholders.
- RE Subject leader/head of RE to access training and twilight sessions to support implementation of the syllabus.

The syllabus is due for implementation from September 2009. The Agreed Syllabus Conference and SACRE view is that the academic year 2009/10 will be a year of review, revision and staged implementation. Every school should have the new agreed syllabus fully implemented by summer 2010.

A more detailed dissemination and implementation timeline for RE co-ordinators and heads of RE can be found in the supporting materials.

Further summaries for key members of staff are available on the support documents.

Summaries are available for

- Head teachers
- Governors
- RE subject leaders

Curriculum aims for RE:

Learning and teaching activities in Religious Education (RE) contribute to the achievement of curriculum aims for all children and young people to become:

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

The importance of Religious Education

Religious Education provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human. It develops pupils' knowledge and understanding of Christianity, other principal religions, other religious traditions and other world views that offer answers to questions such as these. It offers opportunities for personal reflection and spiritual development. Religious Education enhances pupils' awareness and understanding of religions and beliefs, teachings, practices and forms of expression, as well as of the influence of religion on individuals, families, communities and cultures.

Religious Education encourages pupils to learn from different religions, beliefs, values and traditions while exploring their own beliefs and questions of meaning. It challenges pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses. Religious Education encourages pupils to develop their sense of identity and belonging. It enables them to flourish individually within their communities and as citizens in a pluralistic society and global community. Religious Education has an important role in preparing pupils for adult life, employment and lifelong learning. It enables pupils to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own. It promotes discernment and enables pupils to combat prejudice.

Aims in RE

Leicester is a vibrant and unique city with much diversity of religion and belief. The population of the city includes very large communities of tens of thousands of Christians, Hindus, Muslims and Sikhs and smaller groups of other significant faith communities including Jews, Jains, Buddhists and members of the Bahai faith. Many children in Leicester come from families that hold non-religious life stances. RE taught using this syllabus allows all children to share their experiences, learn from one another and the religions and beliefs in our community. This rich diversity influences the religions and beliefs to be taught in RE in Leicester. The new agreed syllabus gives clear guidance about how and what to teach in RE. RE in Leicester schools aims to support children to learn about and from the religions and beliefs represented in the city. This syllabus makes space for all pupils to explore their own beliefs, values and traditions, and those of others in engaged and engaging ways. RE taught using the new agreed syllabus aims to support children to develop positive attitudes of respect towards people of all faiths and none.

Religious Education should enable pupils to:

- Acquire and develop knowledge and understanding of Christianity and the other principal religions represented in the United Kingdom;
- Develop an understanding of the influence of beliefs, values and traditions on individuals, communities, societies and cultures, from the local to the global;
- Develop the ability to make reasoned and informed judgements about religious and moral issues, with reference to the teachings of the principal religions represented in the United Kingdom;
- Enhance their spiritual, moral, social and cultural development by:
 - Developing awareness of the fundamental questions of life raised by human experiences, and of how religious teachings and other beliefs can relate to them;
 - Responding to such questions with reference to the teachings and practices of religions and other belief systems, relating them to their own understanding and experience;
 - Reflecting on their own beliefs, values and experiences in the light of their study;
- Develop positive attitudes of respect towards other people who hold views and beliefs different from their own, and towards living in a society of diverse religions and beliefs.

Learning about religious phenomena: studying particular religions with reference to their different dimensions: narrative, ethical, ritual, teaching, experiential, social & material aspects (**A phenomenological approach**)

Learning from religions by exploring my own answers to ultimate questions in the light of religious responses to the questions (**A humanising approach**)

Learning from conceptual understanding: taking key concepts from the religions and from religious studies as a discipline and increasing my understanding of these concepts (**A conceptual, or religious literacy approach**)

Learning about religion (AT1):

The skills and processes of developing understanding of religious beliefs, practices, life styles, sources of authority and ways of expressing meaning,

Pedagogies of RE: learning methods

Learning from religion (AT2):

The skills and processes of developing the ability to handle questions of belonging, identity and diversity, meaning, purpose and truth and values and commitments.

Learning for interpretation: taking authentic account of the ways members of religions today practise their faith and being able to draw meaning from the encounter for myself (**An interpretive pedagogy**)

Learning from experience: using techniques such as stilling, guided story and creative imagination to explore religious and spiritual questions and beliefs increasingly deeply in the classroom (**An experiential approach**)

Learning from my own view of the world: developing answers to questions in the AT2 area using religious ideas and teachings as a resource for my own development (**A world views approach**)

This outline shows how the Leicester Agreed Syllabus can encourage a wide professional variety of pedagogy, and use excellent teaching and learning to make RE dynamic and challenging for all pupils. Further information on how to use these pedagogies in your teaching can be found in the support materials and exemplar units of work.

Every Child Matters in RE

The Agreed Syllabus for Religious Education is fully in line with the government strategies that promote access, inclusion and individual learning. The planning and delivery model allows exploration of the human condition supporting the philosophy that **every person matters**. The Agreed Syllabus for RE makes a significant contribution to the implementation of the view that ‘Every Child Matters’ through its explorations of religious and ethical teachings and ideas.

	Examples of the meaning of this outcome connected to RE	Practical classroom connections and examples for the RE teacher:
RE encourages children to be healthy through:	<ul style="list-style-type: none"> Exploring what it means to respect the body, while reflecting on religious beliefs, investigating healthy living through religious teachings about food and drink, caring for the environment. Exploring attitudes to sexual relationships that promote the well being of all. Encouraging a healthy mind and spirit through reflective activities such as circle time that enable pupils to understand prayer, stilling, & meditation, and taking part in reasoned debate. Encouraging a positive self~image by enabling personal reflection and exploration of ideas about the self from different religious traditions. Enabling the consideration of teachings and examples from the faiths about self~respect, drug taking and intoxicants. 	<ul style="list-style-type: none"> Finding out about how a baby is welcomed into the community Recognising and exploring the ways religions honour the earth, and some issues about the human impact on the planet Learning about practice and belief to do with weddings and marriage in religious ways of life. Exploring varied attitudes to sexuality and loving relationships from religions and beliefs Thinking about what Hindus mean by the law of Karma and how our own actions can have good or bad consequences Considering questions about the value or sanctity of human life Describing the importance, for some people, of prayer, meditation, calmness or stillness in life’s rhythms Asking what is meant by ‘spiritual health and well being’, and thinking about different answers
RE helps children to stay safe by:	<ul style="list-style-type: none"> Giving opportunities to explore prejudice and discrimination including teachings from the faiths. Offering opportunities to consider rules and principles that guide individuals within communities and support the vulnerable. Encouraging pupils to understand the difference between right and wrong. Helping them to consider who should be their role models? Reflecting on the value of security gained from family life, from religious community and ritual, from faith in the transcendent and from other sources. Encouraging them to be increasingly able to take responsibility for who and what they are. 	<ul style="list-style-type: none"> Exploring issues of conflict and violence through stories of Gandhi or Dr Martin Luther King Using the Jewish Ten Commandments or the Buddhist 5 Precepts to think about pupils’ own ways of life Looking at dilemmas from religious story and considering how we decide what is good. Thinking about why Guru Nanak or Moses are seen as role models in their religions Considering how religious family life can be supported by shared faith Using ideas about religious identity to think about their own identity

<p>RE helps children to enjoy and achieve by:</p>	<ul style="list-style-type: none"> • Providing a rigorous, challenging, good quality RE curriculum that enables pupils to learn about themselves and others through exploring religion and the big questions of life. • Encountering living faith (e.g. through visits and visitors) and being given opportunities to ask and develop answers to their own questions of meaning and purpose. • Setting clear and challenging standards, assessment criteria, enabling all pupils to take pride in their achievements in RE. • Raising standards by promoting national accreditation of RE achievements for 14-19s. • Creating an inclusive RE curriculum that inspires all pupils, including those with additional educational needs 	<ul style="list-style-type: none"> • Using religious concepts and beliefs to provoke thinking about pupils' own beliefs and ideas • Visiting places of worship to develop understanding of community life and faith • Use adults other than teachers to contribute to pupils' learning about religions through welcoming visitors to school in RE • Giving pupils time and space to produce RE work of which they can be proud. • Using the widest possible range of learning styles to explore religious and spiritual questions • Giving pupils' musical, artistic and creative models of learning in and tasks that use their creative skills • Using all available opportunities to credit the achievements of pupils in RE. • Understanding that there are not final, specific right or wrong answers • Taking opportunities to express pupils' own beliefs, values and ideas
<p>RE helps children to make a positive contribution by:</p>	<ul style="list-style-type: none"> • Enabling pupils to explore concepts of identity, community and belonging in religions, and develop positive views of their own and respect for others. • Encouraging pupils to evaluate the impact of religious rules and codes for living, and the meaning of being 'law abiding'. • Giving opportunities to consider the nature of 'being human' and the positive common bonds found in shared human experiences, and a shared global environment. • Enabling pupils to express their own views and ideas on all the questions RE addresses. • Encouraging open mindedness in handling disputed questions, developing the ability to disagree respectfully. 	<ul style="list-style-type: none"> • Study the ways Leicester's faith and belief communities work together • Think about the value of keeping the law, and the occasional circumstances where it might be good to break the law • Consider the experiences of human life that we all share, and how this can make for cohesive communities • Using circle time or 'philosophy for children' methods to explore 'big questions'. • Develop pupils' skills in handling controversy by considering religious disagreements reasonably, e.g. between theists and atheists

<p>RE helps children to achieve economic well ~ being by:</p>	<ul style="list-style-type: none"> • Experiencing a curriculum that will allow them to grow and develop into individuals prepared for working life, able to flourish in the workplace. • Giving opportunities to consider, and sometimes challenge, the meaning of ‘economic well being’ through studying the responses of faith to money, wealth, poverty, generosity, community and responsibility. • Exploring religious critiques of materialism and consumerism in a balanced way. • Providing all learners (at KS4 or 14 - 19) with the opportunity to achieve a nationally accredited RE / RS qualification. • Encouraging an interest in religious and spiritual issues that enables life long learning. 	<ul style="list-style-type: none"> • Exploring the impact of beliefs on different kinds of work • Learning about how different religions encourage generosity, e.g. through Zakat in Islam, langar and Sewa in the Sikh religion, or via many charities. • Considering how things can be valued, apart from financial values • Exploring the ways in which religions and belief systems exalt learning or hold education to be valuable, and the values pupils find in learning. • In studying fair trade, writing letters to the staff, local shop etc explaining the importance of stocking fair trade products. • Using teaching and learning strategies which will support children to work in groups e.g. philosophy for children, fair listening and speaking, hot -seating, conscience alley • Studying the link between faith, beliefs and environmental issues • Consider how religious beliefs link to environmental issues
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Spiritual, Moral, Social and Cultural Development (SMSC): A distinctive contribution from Religious Education

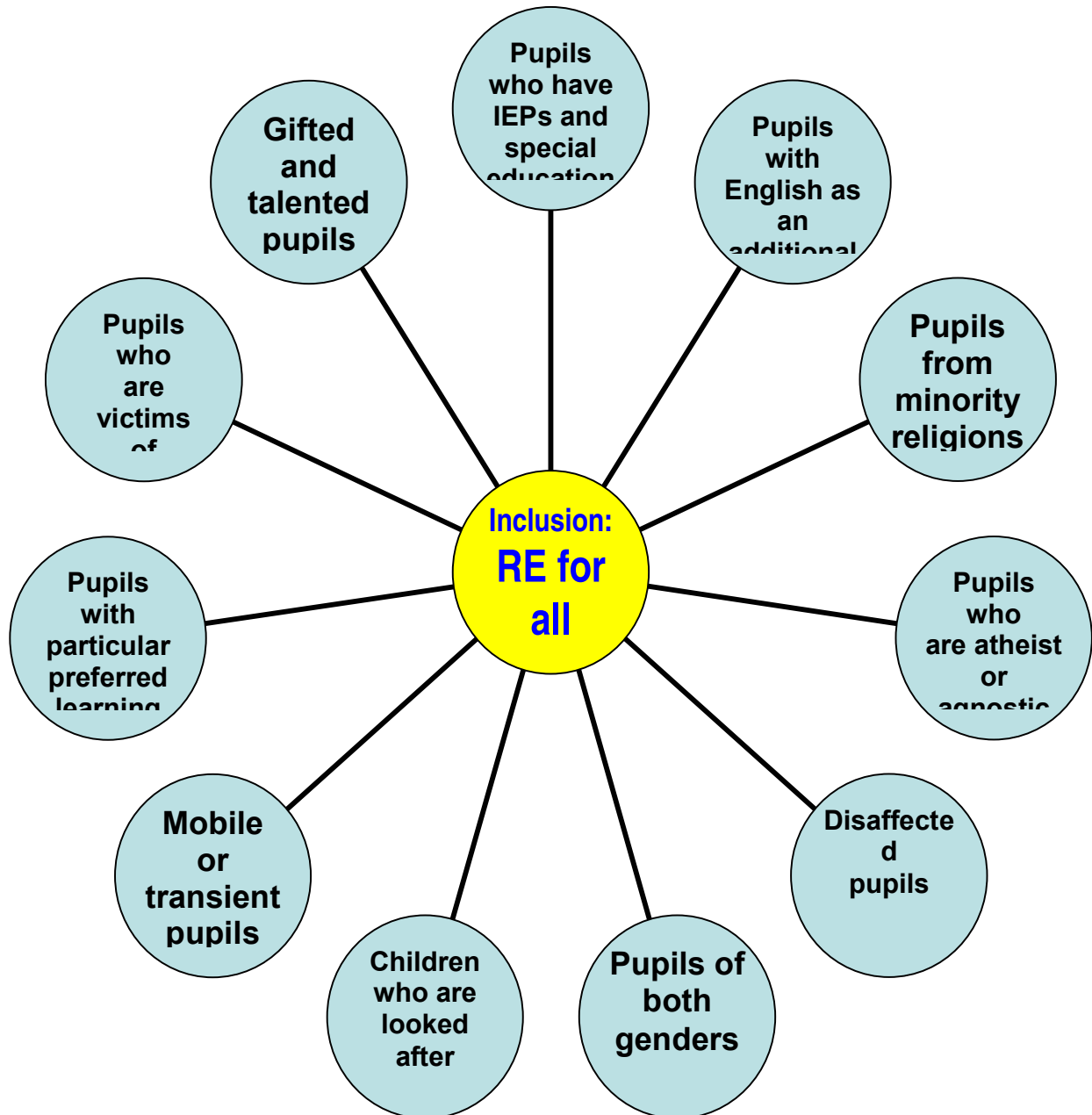
The Leicester City Agreed Syllabus for RE enables the teaching of RE to make a distinctive and significant contribution to these four aspects of pupils' development as a part of the 'Every Child Matters' policy. While schools provide for these aspects of personal development in many ways, and through many subjects of the curriculum, RE may often focus on spiritual and moral education within the curriculum, and makes a distinctive contribution to understanding cultural diversity through developing understanding of religions. These opportunities for personal development contribute to high standards and aspirations for each pupil.

There is an extensive literature on these topics, which are always contested. For the purposes of the RE syllabus, the following descriptions provide a basis for ways in which the RE curriculum can contribute to pupils' personal development.

<p>Spiritual development enables people to look within themselves, at their human relationships, at the wider world and at their vision of the divine or the ultimate reality with characteristics such as courage, hope, acceptance, strength, insight and love, so that they can better face all the sufferings, challenges and opportunities of human life.</p>	<p>Religious education provides opportunities to promote <i>spiritual development</i> through:</p> <ul style="list-style-type: none"> ▪ 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.
<p>Moral development enables pupils to take an increasingly thoughtful view of what is right and wrong, to recognise the needs and interests of others as well as themselves and develop characteristics such as truthfulness, kindness, unselfishness and commitments to virtues such as integrity, justice and the will to do what is right, so that they can live in ways which respect the well-being and rights of each person.</p>	<p>Religious education provides opportunities to promote <i>moral development</i> through:</p> <ul style="list-style-type: none"> ▪ 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, community cohesion and personal integrity ▪ considering the importance of rights and responsibilities and developing a sense of conscience.

<p>Social development enables pupils to relate to others successfully through an understanding of the responsibilities and rights of being a member of various family, local, national and global communities. It enables them to develop social skills, qualities, attitudes and characteristics such as respectfulness, tolerance, a willingness to get involved, so that they can play a full and fulfilling part in their community and society as, for example, family members, citizens, learners and workers.</p>	<p>Religious education provides opportunities to promote social development through:</p> <ul style="list-style-type: none"> ▪ 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, including environmental concerns, issues of equality and community cohesion.
<p>Cultural development enables people to develop their sense of their own place and identity in society, to value and participate creatively in their own culture and appreciate the cultures of others by developing their appreciation of, for example the arts, literature, sport, music, travel and other aspects of culture. Cultural development makes its contribution to human wellbeing through enabling participation in diverse varieties of cultural life for the enrichment of individuals and communities. Cultural development enables people to develop understanding, qualities and attitudes which lead to appreciation or participation in local, regional, national, European and global cultures.</p>	<p>Religious education provides opportunities to promote cultural development through:</p> <ul style="list-style-type: none"> ▪ 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.

RE and Inclusion



Religious Education makes a significant contribution to educational inclusion, particularly in its focus on promoting respect for all and community cohesion. This Agreed Syllabus provides many opportunities for RE teaching and learning to challenge stereotypical views and to appreciate difference positively. The syllabus enables all pupils to consider the impact of people's beliefs on their own actions and ways of life. The 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, atheist, agnostic and other spiritual heritages and pupils from a wide range of ethnic groups and diverse family backgrounds.

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

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

Providing effective learning opportunities for all pupils in religious education

Religious Education should be accessible to *all* pupils. The National Curriculum sets out three principles that are essential to developing a more inclusive curriculum, which also apply to RE.

- 1) Setting suitable learning challenges.
- 2) Responding to pupils' diverse needs.
- 3) Overcoming potential barriers to learning and assessment for individuals and groups of pupils.

1. Setting suitable learning challenges

This Agreed Syllabus sets out what pupils should learn at each key stage. Teachers should teach the knowledge, understanding and skills in ways which suit their pupils' abilities and needs. This means:

- setting differentiated tasks to take account of the needs of those pupils whose attainments fall below or significantly exceed the expectations for the age group;
- using a variety of teaching and learning strategies, taking account, wherever possible, of pupils' preferred learning styles;
- using appropriate assessment approaches which allow for different learning styles;
- setting targets for learning
- providing opportunities for pupil responses in ways which they initiate for themselves

2. Responding to the diverse needs pupils bring to their learning

When planning, teachers need to provide opportunities for all pupils to achieve, including:

- boys and girls;
- pupils with special educational needs, including the gifted and talented;
- those with disabilities;
- looked after children;
- pupils from different social, ethnic, religious, cultural and linguistic backgrounds.

The background of pupils in religion and belief

The different experiences, interests and strengths that pupils bring are particularly relevant in Religious Education. Some are active and committed within faith communities, some have occasional contact and others have no links at all. Non religious pupils are all different as well. Teachers will need to take account of these differing religious backgrounds, plan to meet the needs of individuals and acknowledge and respect the beliefs and practices found in each home and family.

3. Overcoming potential barriers to learning and assessment for individuals and groups of pupils

RE and pupils with Special Educational Needs (AEN)

RE is a statutory part of the core curriculum for *all* pupils, including those with learning difficulties. Pupils with SEN are found in all contexts and all teachers are teachers of SEN. Good quality teaching in RE will tailor the planning of the syllabus carefully to the special needs of all pupils.

Pupils with special educational needs will not always reach Level 1 of the expectations in RE. Where appropriate the 'P' scales may be used as an indicator for progress within RE (see page XX). Work relating to the programmes of study that is planned for pupils with special educational needs should take account of the targets and recommendations in their Individual Educational Programmes.

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

Community cohesion: the contribution of RE

Our vision is of a community where religious and non religious people live side by side, valuing diversity and appreciating the richness of plurality. There will be mutual understanding, respect and friendship in full measure.

It is essential that young people learn to understand and respect a range of beliefs and, whilst growing in confidence, achieve a level of critical awareness that helps them to become builders and shapers of a better Leicester and a better world.

Schools have a statutory responsibility to promote community cohesion. It is the duty of all schools to address issues of 'how we live together and deal with difference', however difficult and controversial this may seem. There are already groups in Leicester working together and no greater opportunity exists for co-operation within, among and between pupils than in and between our schools.

Global issues animate and challenge our young people; through their religious studies they can learn to be positive and develop skills which build understanding about differences and tensions.

What is distinctive about Religious Education is its challenge to each to think as well as to acquire knowledge and understanding and to broaden the landscape of thought. It brings each individual into contact with the distinctiveness of being different and the extent to which values are shared. As individuals we are able to explore who we are and what we think about things. Questions of identity, diversity and community are addressed through learning about Leicester's principal religions and learning from religion.

Religious Education, at its best can "serve the needs of a fractured humanity, provide a spiritual basis for diverse and shared citizenship locally and globally and a dialogue between people of all faiths and no formal religion" (John Keast, DCFS). We hope that in your hands this Agreed Syllabus will make a significant contribution to the vision of a better Leicester.

In practice, this kind of attitudinal outcome is facilitated through activities including:

- Learning about the teaching of different religions with regard to respect for all and community life
- Visits to places of worship that enable community values to be explored
- Faith visitors to the RE classroom who can share the work their community does for the wellbeing of all
- Welcoming families and friends from different communities to the schools' learning and celebration about faith festivals
- Enabling pupils to interview faith community members and use their research with other classes in the school
- Making curriculum links to community projects in the city
- Learning about issues of justice and equality through exploring faith responses to issues such as fair trade, racism, faith schools or inter faith co-operation
- Running a theme day to explore different identities in our community: Who do we think we are?
- Mounting displays or designing web pages for school publicity about the communities which use the school

- Connecting sacred stories of leaders and founders with contemporary issues
- Web links, school twinning and pupil encounter that focuses on respect and community issues
- Learning about examples of religious leaders and teachers who have made a contribution to the wellbeing of the wider community.
- Considering how particular religions may be instrumental in struggles for equality in different times and places, and drawing lessons from the example

Personal Learning and Thinking Skills

These learning skills are of particular importance to secondary RE, but also contribute to the essentials of learning for life for younger pupils

<p>The personal learning and thinking skills which the curriculum develops are applicable to RE.</p>	<p>Some practical and content specific examples of ways in which pupils develop and apply these skills in RE. Many more examples can provide for the development of the skills as well.</p>
<p>Independent enquirers Focus: Learners process and evaluate information in their investigations, planning what to do and how to go about it. They take informed and well-reasoned decisions, recognising that others have different beliefs and attitudes.</p> <p>Learners will:</p> <ul style="list-style-type: none"> ▪ identify questions to answer and problems to resolve; plan and carry out research, appreciating the consequences of decisions ▪ explore issues, events or problems from different perspectives; analyse and evaluate information, judging its relevance and value ▪ consider the influence of circumstances, beliefs and feelings on decisions and events ▪ support conclusions, using reasoned arguments and evidence. 	<ul style="list-style-type: none"> ▪ Pupils plan to find out for themselves what religious belief is like in their neighbourhood. Every pupil takes two adults other than teachers through a questionnaire. They make a database of their responses. ▪ Pupils organise a debate about whether all religions and beliefs should be taught in school RE, collecting ideas from members of 3 different religions represented in the school. They use atheist ideas as well. ▪ Pupils plan the food for a party in school ensuring that the dietary needs of different faith groups are considered. ▪ Pupils arrange six different arguments in order of strength to respond to the idea that ‘when we’re dead, that’s the end of us’. ▪ Pupils meet and interview staff from a hospital about how religion and belief affects areas such as catering, nursing, counselling. ▪ After studying Jesus’ parable of the talents, pupils are challenged to grow £1.00 into whatever they can in a fortnight. ▪ Pupils study fair trade and green issues, then research some ways to improve the school’s environment and trading.
<p>Creative thinkers Focus: Learners think creatively by generating and exploring ideas, making original connections. They try different ways to tackle a problem, working with others to find imaginative solutions and outcomes that are of value.</p> <p>Learners will:</p> <ul style="list-style-type: none"> ▪ generate ideas and explore possibilities ▪ ask questions to extend their thinking ▪ connect their own and others’ ideas and experiences in inventive ways ▪ question their own and others’ assumptions ▪ try out alternatives or new solutions and follow ideas through ▪ adapt ideas as circumstances change. 	<ul style="list-style-type: none"> ▪ Pupils are given the task of designing a space for worship or quiet reflection in a school suitable for members of any religious tradition or none. They work on two different designs, one that has different areas for different religions and beliefs, one that anyone could use. ▪ Pupils working on creation narratives from holy books spend time on the question: ‘If you were creating a new world, what would you change and what would you leave the same?’ ▪ Pupils hear three pieces of spiritual / religious music, and create poetry or a sequence of dance movements that expresses the same emotions or ideas as they hear in the music. ▪ Pupils share their questions about an RE concept or puzzling question for a visiting speaker such as: How did the world come into being? Who do we belong to? What can humans make to honour God?

<p>Reflective learners</p> <p>Focus: Learners evaluate their strengths and limitations, setting themselves realistic goals with criteria for success. They monitor their own performance and progress, inviting feedback from others and making changes to further their learning.</p> <p>Learners will:</p> <ul style="list-style-type: none"> ▪ assess themselves and others, identifying opportunities and achievements ▪ set goals with success criteria for their development and work ▪ review progress, acting on the outcomes ▪ invite feedback and deal positively with praise, setbacks and criticism ▪ evaluate experiences and learning to inform future progress ▪ communicate their learning in relevant ways for different audiences. 	<ul style="list-style-type: none"> ▪ Pupils make a comparison between three festivals, e.g. the Jewish festival of Sukkot, Christian Easter and the Glastonbury Festival. They peer-review their work to see if the similarities and difference others have spotted are shared. ▪ Pupils present their RE learning to different groups through the use of tools such as persona dolls or drama in assembly and collective worship. ▪ Following a unit of work on Justice, pupils consider whether their actions have changed as a result of what they have learnt. ▪ Pupils evaluate the personal and learning impact of visiting a Mosque and a Church: What is the impact of sacred space on my ideas? What did I learn? ▪ Following a visit to a place of worship pupils consider what they need to look at in a different place of worship to further their learning. ▪ Following a module of work on sanctity of life issues, pupils discuss whether they have used methods from sociology, theology, political studies and philosophy equally. They finalise their work to use a balanced approach. ▪ Pupils compare their own piece of extended writing about the value of a religious pilgrimage with a model answer and a set of assessment criteria. They set themselves targets to improve their next piece of work. ▪ Pupils contribute to completing a class mind map at the beginning and at the end of a unit of work.
<p>Team workers</p> <p>Focus: Learners work confidently with others, adapting to different contexts and taking responsibility for their own part. They listen to and take account of different views. They form collaborative relationships, resolving issues to reach agreed outcomes.</p> <p>Learners will:</p> <ul style="list-style-type: none"> ▪ collaborate with others to work towards common goals ▪ reach agreements, managing discussions to achieve results ▪ adapt behaviour to suit different roles and situations, including leadership roles ▪ show fairness and consideration to others ▪ take responsibility, showing confidence in themselves and their contribution ▪ provide constructive support and feedback to others. 	<ul style="list-style-type: none"> ▪ Pupils learn about the Buddha's metaphor of teaching as a bridge by which we cross over this life. To illustrate the concept of community strength, pupils co-operate to build bridges out of straws and paper. They consider whether their bridges are similar to the Buddha's metaphor. ▪ Pupils share ideas and views constructively in a circle time or philosophy for children session on an RE topic or question. ▪ Pupils show they have listened in a discussion on ideas about significant places by explaining the views of the others in their group to the rest of the class. ▪ Pupils create a role play in a group showing how a person of faith might behave in a particular situation ▪ Pupils plan a role play in which members of different faith groups work together in an anti-poverty charity. Each must be both assertive about their own faith or belief and respectful of others. ▪ Pupils contribute to an online forum debate to decide whether they should invite a religious visitor into school rather than visit their place of worship. ▪ A group of 7 pupils plan a shared investigation into a religion they have not studied before. Each one takes one of Smart's 'dimensions' of religion and produces a piece of work about it to share round the group.

<p>Self manager</p> <p>Focus: Learners organise themselves, showing personal responsibility, initiative, creativity and enterprise with a commitment to learning and self-improvement. They actively embrace change, responding positively to new priorities, coping with challenges and looking for opportunities.</p> <p>Learners will:</p> <ul style="list-style-type: none"> ▪ seek out challenges or new responsibilities and show flexibility when priorities change; work towards goals, showing initiative, commitment and perseverance ▪ organise time and resources, prioritising actions ▪ anticipate, take and manage risks ▪ deal with competing pressures, including personal and work-related demands ▪ respond positively to change, seeking advice and support when needed ▪ manage their emotions, and build and maintain relationships. 	<ul style="list-style-type: none"> ▪ In a persona doll session children are able to discuss their feelings in relation to a particular issue and listen to the feelings expressed by others. ▪ In a creative story telling or godly play session on the lost sheep pupils show what their reaction is to the story choosing their own ways in which they wish to record their ideas. ▪ Following study on the concept of the trimurti in Hindu religious tradition pupils are asked to show an aspect of the trimurti at work in the world using a choice of response and media e.g. poetry, descriptive writing, use of modelling materials or collage materials. ▪ Pupils are invited to plan their own learning with regard to Christian and Hindu belief about life after death. The teacher facilitates, but doesn't intervene. ▪ Pupils are given a choice of four religious charities to study in an RE / Citizenship project on global development. With structured support, they each choose a charity, three main questions, two sources of information and produce one piece of work as an outcome in a media of their choice. ▪ Emotional and spiritual literacy is developed through guided reflection in RE: pupils are given several choices of how to follow up the session, and freedom to follow the path they choose.
<p>Effective participators</p> <p>Focus: Learners actively engage with issues that affect them and those around them. They play a full part in the life of their school, college, workplace or wider community by taking responsible action to bring improvements for others as well as themselves.</p> <p>Learners will:</p> <ul style="list-style-type: none"> ▪ discuss issues of concern, seeking resolution where needed ▪ present a persuasive case for action ▪ propose practical ways forward, breaking these down into manageable steps ▪ identify improvements that would benefit others as well as themselves ▪ try to influence others, negotiating and balancing diverse views to reach workable solutions ▪ act as an advocate for views and beliefs that may differ from their own. 	<ul style="list-style-type: none"> ▪ Pupils join in group discussions: e.g. What do different religions teach about how to save the planet? What would a Christian or humanist do if they saw someone being hurt and why? Each in the group tries to persuade others whilst encouraging those with opposing views to participate. ▪ After learning about Christian art, pupils work together in pairs to identify and create works of art for the local Church they have visited, making concepts like 'Belonging' 'Justice' 'Trinity' and 'Fellowship' the focus of their work. ▪ Pupils research and write to supermarkets to enable the staffroom to use fair trade fruit, coffee and other goods, linking to learning about Christian Aid or CAFOD. ▪ Following visits from a Sikh and a Hindu celebrant of Diwali, pupils discuss and agree the five main ingredients for a successful festival. ▪ Using the strategy called 'Reflection Alley' or 'Conscience Alley', pupils advise each other on moral and religious dilemmas, expressing arguments for views they don't actually believe in themselves. ▪ Pupils write a letter to the planning department of the local authority arguing the case for the provision of a place of worship for a religion or belief which is different from their own.

Progress in RE through specific curriculum skills

Progress in Religious Education is dependent upon the application of many skills and processes. The following curriculum skills are central to Religious Education, and are reflected in the agreed syllabus programmes of study. Teachers should plan to enable pupils to make progress with these skills as appropriate through each key stage.

RE teaching is intended to develop these skills:	Examples of Progression: Pupils will be increasingly able to:
<p>a) Investigating - in RE this includes abilities such as:</p> <ul style="list-style-type: none"> ▪ asking relevant questions; ▪ knowing how to use different types of sources as ways of gathering information; ▪ knowing what may constitute evidence for understanding religion(s). 	<ul style="list-style-type: none"> ▪ Ask increasingly deep and complex questions about religion. ▪ Use a widening range of sources to pursue answers. ▪ Focus on selecting and understanding relevant sources to deal with religious and spiritual questions with increasing insight and sensitivity. ▪ Evaluate a range of responses to the questions and issues they study.
<p>b) Application skills - in RE this includes abilities such as:</p> <ul style="list-style-type: none"> ▪ using RE learning in new situations; ▪ making the association between religions and individual community, national and international life; ▪ identifying key religious values and their connections with secular values. 	<ul style="list-style-type: none"> ▪ Recognise religious materials and take note of their details and style. ▪ See links and simple connections between aspects of religions. ▪ Make increasingly subtle and complex links between religious material and their own ideas. ▪ Apply learning from one religious context to new contexts with growing awareness and clarity. ▪ Synthesise their learning from different religious sources and their own ideas.
<p>c) Reflecting - in RE this includes abilities such as:</p> <ul style="list-style-type: none"> ▪ reflecting on religious beliefs and practices and ultimate questions; ▪ reflecting upon feelings, relationships, and experiences; ▪ thinking and speaking carefully about religious and spiritual topics. 	<ul style="list-style-type: none"> ▪ Describe how actions and atmospheres make them feel. ▪ Experience the use of silence and thoughtfulness in religion and in life. ▪ Take increasing account of the meanings of experience and discern the depth of questions religion addresses. ▪ Respond sensitively and with insight to religious and spiritual phenomena and their meanings.
<p>d) Expressing - in RE this includes abilities such as:</p> <ul style="list-style-type: none"> ▪ explaining concepts, rituals and practices; ▪ identifying and articulating matters of deep conviction and concern, and responding to religious issues through a variety of media. 	<ul style="list-style-type: none"> ▪ Explain what words and actions might mean to believers. ▪ Articulate their own reactions and ideas about religious questions and practices. ▪ Clarify and analyse with growing confidence aspects of religion which they find valuable or interesting or negative. ▪ Explain in words and other ways their own responses to matters of deep conviction.
<p>e) Empathising - in RE this includes abilities such as:</p> <ul style="list-style-type: none"> ▪ considering the thoughts, feelings, experiences, attitudes, beliefs and values of others; ▪ developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow; ▪ seeing the world through the eyes of others, 	<ul style="list-style-type: none"> ▪ See, with sensitivity, how others respond to their actions, words or behaviour. ▪ Connect their feelings, both positive and negative, with those of others, including those in religious stories and contexts. ▪ Imagine with growing awareness how they would feel in a different situation from their own. ▪ Identify thoughtfully with other people from a range of communities and stances for life.

and to see issues from their point of view.	
<p>f) Interpreting - in RE this includes abilities such as:</p> <ul style="list-style-type: none"> ▪ drawing meaning from, for example artefacts, works of art, poetry and symbols; ▪ interpreting religious language; ▪ suggesting meanings of religious texts. 	<ul style="list-style-type: none"> ▪ Say what an object means, or explain a symbol. ▪ Use figures of speech or metaphors to speak creatively about religious ideas. ▪ Understand increasingly the diverse ways in which religious and spiritual experience can be interpreted. ▪ Clarify and express the role of interpretation in religion and life.
<p>g) Discerning - in RE this includes abilities such as:</p> <ul style="list-style-type: none"> ▪ developing insight into personal experience and religion; ▪ exploring the positive and negative aspects of religious and secular beliefs and ways of life; ▪ relating learning to life. 	<ul style="list-style-type: none"> ▪ Experience the awe and wonder of the natural world and of human relations. ▪ Be willing to look beyond the surface at underlying ideas and questions. ▪ Weigh up the value religious believers find in their faith with insight, relating it to their own experience. ▪ Discern with clarity, respect and thoughtfulness the impact (positive and negative) of religious and secular ways of living.
<p>h) Analysing - in RE this includes abilities such as:</p> <ul style="list-style-type: none"> ▪ distinguishing between opinion, belief and fact; ▪ distinguishing between the features of different religions; ▪ recognising similarities and distinctiveness of religious ways of life. 	<ul style="list-style-type: none"> ▪ See what kinds of reasons are given to explain religious aspects of life. ▪ Join in discussion about issues arising from the study of religion. ▪ Use reasons, facts, opinions, examples and experience to justify or question a view of a religious issue. ▪ Analyse the religious views encountered with fairness, balance, empathy and critical rigour.
<p>i) Synthesising - in RE this includes abilities such as:</p> <ul style="list-style-type: none"> ▪ linking significant features of religion together in a coherent pattern; ▪ connecting different aspects of life into a meaningful whole; ▪ making links between religion and human experience, including the pupil's own experience. 	<ul style="list-style-type: none"> ▪ Notice similarities between stories and practices from religions. ▪ Use general words to describe a range of religious practice and teaching. ▪ Make links between different aspects of one religion, or similar and contrasting aspects of two or more religions. ▪ Explain clearly the relationships, similarities and differences between a range of religious arguments, ideas, views and teachings.
<p>j) Evaluating - in RE this includes abilities such as:</p> <ul style="list-style-type: none"> ▪ debating issues of religious significance with reference to experience, evidence and argument; ▪ weighing the respective claims of self-interest, consideration for others, religious teaching and individual conscience; ▪ drawing conclusions which are balanced, and related to evidence, dialogue and experience. 	<ul style="list-style-type: none"> ▪ Talk about what makes people choose religious ways of life. ▪ Describe how religious people show the importance of symbols, key figures, texts or stories. ▪ Weigh up, with fairness and balance, the value they see in a range of religious practices. ▪ Evaluate skilfully some religious responses to moral issues, and their own responses.

The development of these skills is not, of course, exclusive to RE. Common ground may be found with other curriculum areas, particularly with Personal, Social and Health Education, Social and Emotional Aspects of Learning and Citizenship Education.

Attitudes in RE

Attitudes such as respect, care and concern should be promoted through all areas of school life. There are some attitudes that are fundamental to Religious Education in that they are prerequisites for entering fully into the study of religions, and learning from that experience. The following attitudes are to be fostered through the Agreed Syllabus:

<p>a) Curiosity and wonder - in RE this includes:</p>	<ul style="list-style-type: none"> ▪ developing imagination and curiosity; ▪ recognising that knowledge is bounded by mystery; ▪ appreciating the sense of wonder at the world in which they live; ▪ developing their interest in and capacity to respond to questions of meaning and purpose; ▪ exploring the nature of religious practices and teachings; ▪ being willing to look carefully at ‘the other’ and be open to learning from it; ▪ following mysterious and profound lines of thinking through, to see where they lead.
<p>b) Commitment - in RE this includes:</p>	<ul style="list-style-type: none"> ▪ understanding the importance of commitment to a set of values by which to live one's life; ▪ willingness to develop a positive approach to life; ▪ the ability to learn, while living with certainty and uncertainty.
<p>c) Fairness - in RE this includes:</p>	<ul style="list-style-type: none"> ▪ listening to the views of others without prejudging one's response; ▪ careful consideration of other views; ▪ willingness to consider evidence, experience and argument; ▪ readiness to look beyond surface impressions; ▪ developing the courage to pursue fairness.
<p>d) Respect - in RE this includes:</p>	<ul style="list-style-type: none"> ▪ being sensitive to the feelings and ideas of others; ▪ 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 ▪ recognising the rights of others to hold their own views; ▪ avoidance of ridicule; ▪ discerning between what is worthy of respect and what is not; ▪ appreciation that religious convictions are often deeply felt.
<p>e) Self understanding - in RE this includes:</p>	<ul style="list-style-type: none"> ▪ 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 and a mature sense of self worth; ▪ recognising their own uniqueness as human beings and affirming their self-worth; ▪ becoming increasingly sensitive to the impact of their ideas and behaviour on other people; ▪ developing the capacity to discern the personal relevance of religious questions; ▪ deepening awareness of the role of belief and tradition in identity and culture.

f) Open mindedness – in RE this includes:	<ul style="list-style-type: none"> ▪ 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 ▪ developing the confidence in one's own identity to appreciate the identity of others; ▪ willingness to seek new truth through learning; ▪ open-ness to points of view different from one's own;
g) Critical mindedness – in RE this includes:	<ul style="list-style-type: none"> ▪ a willingness to examine ideas, questions and disputes about religious and spiritual questions; ▪ distinguishing between opinions, viewpoints and beliefs in connection with issues of conviction and faith; ▪ the development of attitudes that distinguish between such things as superstition or prejudice and such things as conviction, personal commitment and faith; ▪ the ability to argue respectfully, reasonably and evidentially about religious and spiritual questions.
h) Enquiry - in RE this includes:	<ul style="list-style-type: none"> ▪ a desire to seek after the truth; ▪ developing a personal interest in ultimate or metaphysical questions; ▪ an ability to live with ambiguities and paradox; ▪ the desire to search for the meaning of life; ▪ being prepared to reconsider existing views critically; ▪ being prepared to acknowledge bias and prejudice in oneself; ▪ willingness to value insight and imagination as ways of perceiving reality.

The development of these attitudes is not, of course exclusive to RE. Common ground may be found with other curriculum areas, particularly with Personal, Social and Health Education, Social and Emotional Aspects of Learning and Citizenship Education.

Uses for information and communication technology in RE

Opportunities for ICT and RE: Pupils should be given opportunities to apply and develop their ICT capability through the use of ICT tools to support their learning in all subjects, including RE. Pupils should be given opportunities to support their work in RE through ICT and teachers should match the demand of the work to the pupils' skills. This will develop as pupils get older.

In the context of Religious Education, the Leicester Agreed Syllabus supports ICT developments in RE. Pupils should be given opportunities to use ICT for these purposes:

- using ICT tools to support RE learning objectives;
- making appropriate use of the internet or CD-ROM sources to investigate, analyse and evaluate different aspects of religious life, ultimate questions and ethical issues;
- finding things out from a variety of sources, selecting and synthesising the information to meet their needs and developing an ability to question its accuracy, bias and plausibility;
- using email or video conferencing to communicate and collaborate with individuals in different locations, enabling associations to be made between religions and individual, national and international life;
- developing their ideas using ICT tools to amend and refine their work and enhance its quality and accuracy;
- using multi media and presentation software to communicate personal learning responses, the essence of an argument or stimulus for discussion;
- exchanging and sharing information both directly and through electronic media;
- using 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;
- reviewing, modifying and evaluating their work, reflecting critically on its quality, as it progresses;
- using equipment such as interactive whiteboards, digital cameras and digital video to bring authentic images into the classroom, to support discussion and reflection, and to enhance their understanding of the impact of religious belief and practice on the lives of local individuals and faith communities.

Websites for Religious Education:

The Agreed Syllabus recommends the internet for school RE, because it offers so much authentic and contemporary religious material, and much that is tailored to RE. As with any resource, it is important that teachers evaluate the suitability and usefulness of the resource before recommending it to pupils, and because the internet changes continuously, with many sites being temporary and evolving fast, teachers are advised to become familiar with the gateway sites for RE, which will:

- a) evaluate sites
- b) update links
- c) add new sites

This list of web sites is not extensive, but provides teachers with some trusted starting points.

Local Authority Support

Significant support for RE in ICT comes through the local authority Virtual Learning Environment and RE web pages.

www.leicester.gov.uk/re

www.leicester.embc.uk.com

www.imageleicester.co.uk is a useful local source of pictures, including religious aspects of the city.

Gateway Sites or Portals for RE

1. The RE Exchange Service
www.re-xs.ucsm.ac.uk
2. RE Online
www.reonline.org.uk
3. The Virtual Teacher Centre
<http://vtc.ngfl.gov.uk/docserver.php>
4. The BBC's Religion & Ethics Site
www.bbc.co.uk/religion
5. RS Web (GCSE and AS/A2 level)
www.rsweb.org.uk

Government Sites

1. QCA
www.qca.org.uk/index.asp
2. DCFS
www.dcfs.gov.uk/index.htm
3. The Standards Site
www.standards.dfee.gov.uk/schemes
4. National Curriculum in Action
<http://curriculum.qca.org.uk>

(includes a large collection of examples of assessed RE)

5. Becta
www.becta.org.uk
6. ICT Advice (Becta)
www.ictadvice.org.uk

Ideas for Lessons / Schemes of Work

1. National Curriculum in Action
<http://curriculum.qca.org.uk>
2. Religious and Moral Education ~ Strathclyde University. Lesson plans and graphics which can be downloaded.
www.strath.ac.uk/Departments/SocialStudies/RE/Database
3. TeacherNet (QCA)
www.teachernet.gov.uk
4. Resources for SEN and RE
www.equals.org.uk
5. Espresso- accessible from Leicester City VLE www.espresso.co.uk

Professional Associations & Resources

- 1) AREIAC (RE Inspectors, Advisers & Consultants) www.arei.ac.org
- 2) RE Today Services www.retoday.org.uk
- 3) The RE Directory Online
www.theredirectory.org.uk
- 4) NATRE (The National Association of Teachers of RE) www.natre.org.uk
Includes a web gallery of pupils' creative RE and an interactive database of pupils writing.

- 5) The Farmington Institute
www.farmington.ac.uk Includes many useful papers by Farmington scholars who are also RE teachers for downloading. Some good work on SEN and RE is found here too.
- 6) www.re-net.org.uk is a major resource for subject leaders in RE and those involved in ITE.
- 7) www.shapworkingparty.org is the site for the Shap working party on World Religions in Education. It has a Q and A service, and an audio glossary of terms.

The Breadth of Religious Education: Which religions are to be studied?

Leicester is a unique city with much religious diversity. This rich diversity influences the selection of religions to be taught in our school RE. The population of the city includes very large communities of tens of thousands of Christians, Hindus, Muslims and Sikhs.

RE also prepares pupils for life in the wider communities of the nation and the world. It is important that a wide circle of religious communities are represented in learning. These include Judaism, Buddhism and Jainism. New religious movements, African religious traditions and other communities can also be the focus of study in RE if this is appropriate to the class or school.

Many children come from families that follow other approaches to life (non-religious life stances). This is a diverse population as well. For example while some of these non-religious people are Humanists, others follow a spiritual, but non-religious way of life. RE needs to make space for all pupils to explore their own beliefs, values and traditions, and those of others, in engaged and engaging ways.

This syllabus requires, in line with the law, that RE shall have regard to the fact that the major religious traditions of the UK are Christian and also to the other principal religions represented in the UK.

In practice, the requirements are that:

- **Christianity** is to be studied in depth at each key stage
- In the **Foundation Stage**, pupils will begin to learn about religions around them, including Christianity.
- In **Key Stage One**, pupils are to study **Christianity and at least one other religion** in depth, determined by the school. The syllabus recommends that schools choose at least one from Hinduism, Islam and Sikhism taking account of the communities they serve.
- In **Key Stage Two**, pupils are to study **Christianity and at least two other religions** in depth, determined by the school. The syllabus recommends that schools choose at least two from Hinduism, Islam and Sikhism taking account of the communities they serve.
- In **Key Stage Three**, pupils are to study **Christianity and at least two other religions** in depth, determined by the school. The syllabus recommends that schools choose at least two from Hinduism, Islam and Sikhism taking account of the communities they serve.
- In **Key Stages Four and Five (14-19 RE)**, pupils are to study **Christianity and at least one other religion** in depth, determined by the school. Students taking GCSE RS courses and related specifications that accredit learning with regard to at least two religions, including Christianity, are meeting the requirements of the Agreed Syllabus.

The syllabus also recommends that RE teaching should offer pupils opportunities to learn about non religious ways of life and systems of belief. This is appropriate in each key stage. Teachers should refer to the opinions and ideas of pupils, including non-religious ideas, in many units, where questions of life are considered.

The syllabus provides for pupils to learn with regard to Judaism, Buddhism and Jainism between the ages of 5 and 14, although these studies may not be in the same depth as those regarding Christianity, Hinduism, Islam and Sikhism.

Schools can also choose to provide learning opportunities with reference to other religious groups represented in the population of the school.

Schools should be guided in selection of which religions and views of life they study by:

1. The population that the school serves
2. The nature of the wider community of the city of Leicester

What does it mean to study a religion in depth?

Where a religion is studied across a whole year, or through systematic units of half a term or a term in length, or on numerous occasions in the key stage, then it is being studied in depth. Reference to other religions may be appropriate in each key stage as well, for example in a thematic unit. This, however, is not a requirement of this syllabus.

Study units: systematic and thematic

In this syllabus, a **systematic unit of study** is one which enables pupils to learn about and learn from aspects of one religion in depth over a period of half a term or more.

A **thematic unit of study** is one which enables pupils to learn about and learn from an aspect of more than one religion, in relation to a concept or key question.

What other study of religions and life stances is 'suitable'?

Where ultimate questions are addressed in any age group, answers from many perspectives will normally be explored. It is recommended that pupils' own opinions and ideas should be considered in every unit of work. This breadth and inclusivity is always relevant to the exploration of questions in RE. *Information on other life stances is included in the guidance section of this document.*

The religious make up of Leicester and the region

Leicester is unique, being made up of a rich diversity of communities, many of whom worship in different beliefs, faiths and religions. Christianity is the most practiced religion in Leicester. However we have many more residents who are practicing Hindus, Sikhs or Muslims in comparison to other cities. Many people in Leicester are non-religious as well. Whilst the 2001 census figures are now dated, and much has changed, they still provide a reference point for our work in RE, giving a picture of Leicester's diversity. After the 2011 census, up to date figures will be available. The table also includes figures for the county of Leicestershire (excluding the city) and figures from the City school census of pupils from 2006 (one year only, and also becoming dated).

	Leicester numbers (2001 census)	Leicester percentages (2001 census)	England & Wales (2001 census)	City Primary Schools (pupils only) survey %age 2006	City Secondary Schools (pupils only) survey %age 2006	County of Leicestershire (2001 census)
Christian	125187	44.72%	71.75%	19%	28%	74.21%
Buddhist	638	0.23%	0.28%	0%	0%	0.15%
Hindu	41248	14.74%	1.06%	11%	16%	2.02%
Jewish	417	0.15%	0.50%	0%	0%	0.1%
Muslim	30885	11.03%	2.97%	24%	23%	0.81%
Sikh	11796	4.21%	0.63%	4%	5%	0.82%
Other religions	1179	0.42%	0.29%	2%	2%	0.21%
No religion	48789	17.43%	14.81%	19%	18%	15.23%
Religion not stated	19782	7.07%	7.71%	21%	9%	6.46%

Footnotes:

* '0%' in any column does not mean there are no children or adults in this community. It may mean the number is statistically insignificant.

* Some children may identify with more than one religious tradition.

Illustrative Examples

Example A (for illustrative guidance only ~ refer to page 27)

	3-7	7-11	11-14	14-19
In Depth	Christianity Islam	Christianity Hinduism Islam	Christianity Hinduism Sikhism	Christianity Islam
As part of thematic units	Hinduism	Judaism Sikhism Non-religious life stances	Buddhism Non-religious life stances	Non-religious life stances Buddhism

Example B (for illustrative guidance only ~ refer to page 27)

	3-7	7-11	11-14	14-19
In Depth	Christianity Sikhism	Christianity Sikhism Islam	Christianity Hinduism Islam	Christianity Islam Buddhism
As part of thematic units	Non-religious life stances	Judaism Hinduism	Judaism Non-religious life stances	Jainism Non-religious life stances

Example C: (for illustrative guidance only ~ refer to page 27, general example ~ completed by school selection)

	3-7	7-11	11-14	14-19
In Depth	Christianity + one religion represented in the school	Christianity + 2 religions represented in the school	Christianity + 2 religions represented in the school	Christianity + the student's own religion
As part of thematic units	Other life stances	Other life stances	Other life stances	Other life stances

Schools and teachers will find much help in planning the balance and breadth of the curriculum in the guidance and support materials published with this Agreed Syllabus. Legal requirements for Religious Education in the curriculum

Religious education must be taught to all registered pupils in maintained schools, including those in F2 and in the sixth form, except to those withdrawn by their parents. This requirement does not apply to nursery classes in maintained schools.

‘Religious Education should be provided for all registered pupils except for those withdrawn at the request of their parents (s. 71 SSFA 1998). This will include school children in Reception classes as well as Post 16 students (but not those at Sixth Form colleges). Special schools should comply as far as is practicable. ‘ The Education Act (2002 Section 80 (1)(a) and the School Standards and Framework Act (1998)

Religious Education is a component of the basic curriculum, to be taught alongside the National Curriculum in all maintained schools.

Religious Education must be taught in accordance with an agreed syllabus in all Community schools and Foundation and Voluntary controlled schools (SSFA 1998 paras 2(1) and 2(2) Schedule 19)

An agreed syllabus should ‘reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of other principal religions represented in Great Britain. s375 (3) Education Act 1996

Note: this is not the same requirement as that for Collective Worship where the majority of acts of worship in any one term should be ‘wholly or mainly of a broadly Christian character’

See Appendix 1 for a full description of the legal position of RE

Curriculum Time for Religious Education

In order to deliver the aims and learning outcomes of the syllabus, the Agreed Syllabus Conference requires a minimum allocation of 5% curriculum time for RE. This is based upon the examples in the Key Stage Three National Strategy (DCFS, 2002, ref 0003/2002) the Dearing Curriculum Review (1996) and the SCAA RE Model Syllabuses (1994) and the SSAT 'Designing the Curriculum' (2008).

In practice, this means that schools should allocate time as follows:

Foundation stage: In F2, RE will be integrated into programmes from early learning goals

KS1: 36 hours of tuition per year.

KS2: 45 hours of tuition per year.

KS3: 45 hours of tuition per year.

KS4: 5% of curriculum time, or 70 hours of tuition across the key stage

16-19: Allocation of time for RE for all should be clearly identifiable and should avoid tokenism

Notes

- RE is a core subject of the curriculum for all pupils.
- Curriculum time for Religious Education is distinct from the time schools may spend on collective worship or school assembly. The times given above are for Religious Education.
- RE is often taught alongside other curriculum areas, including human and social understanding, literacy, PSHE or SEAL. The times given above are explicitly for the clearly identifiable teaching of Religious Education, however the delivery is planned.
- Any school in which governors do not plan to allocate sufficient curriculum time for RE is unlikely to be able to enable pupils to achieve the standards set out in this syllabus.

Religious Education in the Early Years Foundation Stage

EYFS refers to Early Years Foundation Stage, with reference to standards for learning, development and care, from birth to five and is statutory from September 2008.

Foundation Stage 1: the academic year in which a child reaches four (F1)

Foundation Stage 2: the academic year in which a child reaches five (F2)

The statutory requirement for Religious Education is for F2, and not therefore a legal requirement for FS1. Good practice makes provision in both years, and this forms a valuable part of the educational experience of children throughout the Early Years Foundation Stage (EYFS).

During Foundation Stage, children will begin to explore religion through learning about special or sacred people, books, times, places and objects. They listen to and talk about stories. They will reflect on their own feelings and experiences. They will use their imagination and curiosity to develop their appreciation and wonder of the world.

The contribution of Religious Education to the early learning goals

The early learning goals set out what most children should achieve by the end of the Foundation Stage. There are six areas of learning identified: 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, the syllabus provides examples of Religious Education-related experiences and opportunities.

Knowledge, skills and understanding

Learning about religion (AT1)

Pupils should be taught to:

- Explore some religious stories so that they can talk about the stories for themselves;
- Name and enjoy classroom celebrations;
- Learn that some people belong to a religious community, and others do not;
- Explore simply how religious ideas are expressed, in songs, pictures and special or symbolic actions;
- Begin to recognise some religious words.

Learning from religion (AT2)

Pupils should be taught to:

- Think about their own feelings and experiences, and some simple examples of religious and spiritual feelings and experiences, including wonder, praise, thanks, concern, joy and sadness;
- Ask and respond for themselves to puzzling questions, talking about mysterious ideas;
- Recognise some things that matter in their family, school or community;
- Reflect on the things that make us happy and unhappy, and what we mean by 'good' and 'bad' behaviour;
- Recognise that there are many religions and that they are very important to some people.

Breadth of study

During Foundation Stage, pupils should be taught, through a variety of learning opportunities, about Christianity and other ways of life represented in the community

RE for this age group ‘collects the kindling and lights the flame for the fires of RE to burn in the lives of children and young people.’ (Marilyn Bowles, Willowbrook Primary School)

Teaching and learning in RE in the Early Years Foundation Stage (EYFS)

Personal, social and emotional development: Religious Education–related experiences and opportunities

Teaching should enable pupils to:

- Talk and listen with other children in circle times and role play exploring their own emotions and those of others;
- Experience thanking and being thanked, praising and being praised;
- Establish effective relationships with other children and adults by talking about being friends;
- Use a variety of strategies to discuss what they might do in given situations, e.g. circle times, philosophical enquiries, persona dolls, role play and creative story-telling;
- Talk about their own behaviour and right and wrong behaviour and the consequences;
- Talk about why and how people are similar and different;
- Recognise and explore their own feelings and those of others through a variety of role play situations and by using the persona dolls strategy;
- Recognise the key people in their lives and how these people influence them;
- Notice and talk about how to show respect and care for other people, plants and animals;
- Share together different times of celebration and festival using food, clothing and drama;
- Learn that many people pray to and learn about God to help them with their lives;
- Show appropriate concern and sympathy for others in joy and distress;
- Talk about people who help others by taking on responsibilities in the community.

Communication, language and literacy: Religious Education–related experiences and opportunities

Teaching should enable pupils to:

- Listen to stories about religious and secular people and use for role play, philosophical discussions and creative story-telling to reflect on their own experiences and feelings;
- Understand that books are special, and some religious books are very special to some people;
- Learn new words associated with the life-stances people have and the artefacts and language which they use;
- Discuss family life and what makes some times special for the family;
- Use a variety of festivals as stimuli to talk about the special events, place, food and clothing associated with the celebration;
- Enjoy talking about puzzling and mysterious questions: Why are there animals in the world? Who made the world? Why are there so many mysteries? Why do plants grow and die? What happens when we die?

Knowledge and understanding of the world: Religious Education–related experiences and opportunities

Teaching should enable pupils to:

- Visit and explore places of worship and learn new words associated with them;
- Meet people from a range of religious and secular groups for discussion and sharing ideas;
- Ask and answer questions about people’s experiences of faith, life and culture sensitively in circle times, persona dolls sessions, philosophical enquiry and incidentally throughout the

day as they occur;

- Understand that there are special objects 'artefacts' which people use as part of their faith experience;
- Become aware that some people accept that God made them, and made the world, and others do not accept this;
- Know how and why to treat artefacts with care and respect;
- Enjoy sharing food from different cultures: cooking, eating and talking together;
- Find out about RE using ICT e.g. espresso video clips of celebrations, special foods and clothing.

Creative development: Religious Education–related experiences and opportunities

Teaching should enable pupils to:

- Discuss their appreciation of beautiful objects and experiences;
- Take myriad opportunities to respond to colour, music, movement, natural objects, religious artefacts, poetry, stories, light, pattern, shape and the seasons creatively, imaginatively and meaningfully to make them memorable experiences;
- Enjoy times of joy and exploration through using sight, touch, sound, taste and smell;
- Use religious artefacts as a stimulus for thinking about and expressing meanings associated with the artefacts;
- Enjoy times of calm and quiet for reflection.

Religious Education in Key Stage 1

Throughout Key Stage 1, pupils explore Christianity and at least one other principal religion in depth. They learn about different beliefs about God and the world around them. They encounter and respond to a range of stories and recognise 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 themselves, 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.

RE in the whole curriculum

RE in Key Stage 1 must be clearly identifiable. RE is often taught alongside or within other curriculum areas, including PSHE, Literacy, SEAL, human and social understanding and the creative curriculum. While the subject can be well taught through planned links with other subjects, RE in a themed curriculum must use clear RE objectives, ensuring that both attainment targets are addressed.

The place and status of RE in law will not be changed by the review of the Primary Curriculum.

Knowledge, skills and understanding

Learning about religion (AT1)

Pupils should be taught to:

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

Learning from religion (AT2)

Pupils should be taught to:

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

Breadth of study

In Key Stage 1 pupils should be taught the **knowledge, skills and understanding** through the following areas of study:

<p>Religions and beliefs Pupils will study in depth:</p> <ul style="list-style-type: none"> ▪ Christianity; ▪ at least one other principal religion, normally chosen from Islam, Hinduism and Sikhism. <p>Teachers may also include work about:</p> <ul style="list-style-type: none"> ▪ another religious community with a significant presence in the school, where appropriate; ▪ a secular world view, where appropriate. <p>[Refer to pages xx and xx for complete guidance]</p>	<p><i>In Leicester City schools this means: The syllabus provides for each of the religions studied in depth during a key stage, to be introduced through a systematic unit about the beliefs and practices of the religion.</i></p> <p><i>The syllabus also provides for pupils to learn about and from other traditions, e.g. Judaism, Buddhism, Jainism, non-religious philosophies, alongside the religions they study in depth.</i></p> <p><i>In this way the syllabus provides for both breadth and depth, and avoids some dangers of confusion.</i></p>
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There are 7 themes in Key Stage 1 RE	What teaching and learning relates to this theme? Learning outcomes.
<p>1. Believing: what people believe about God, humanity and the natural world</p>	<ul style="list-style-type: none"> • Think about the different words and art which are used to describe what God is like; • Know some of the ways in which people pray and meditate; • Recognise how religious views of life can influence a caring attitude towards others; • Identify and reflect on some stories about how the world began from different sources; • Be aware and begin to develop an understanding of the cycle of life, including birth and death; • Compare different ways believers show respect to God and to each other e.g. covering the head, making a greeting; • Recognise that there are special places where people go to worship and their importance to believers; • Show that they have begun to be aware that some people regularly worship God in different ways and in special places including their homes; • Begin to ask questions about life and share ideas with others.
<p>2. Story: how and why some stories are sacred and important in religion</p>	<ul style="list-style-type: none"> • Recognise that religious traditions have special writings which believers respect; • Know some religious stories; • Know some stories that seek to explain how the world began; • Be aware how sacred texts are specially treated; • Show an awareness of stories of some of the formative events of some principal religions.

<p>3. Celebrations: how and why celebrations are important in religion</p>	<ul style="list-style-type: none"> • Using role play and other speaking and listening strategies, explore stories about religious stories e.g. Nativity, Ramadan, Divali; • Show that they have begun to be aware of festivals of some principal religions; • Make simple links between festivals in different religions; • Recognise that religious celebrations are significant because they express meaning and influence communities; • Show awareness that religions mark the importance of time, seasons and growth in nature with celebrations; • Recognise important events which occur in families and communities e.g. births, naming ceremonies, weddings.
<p>4. Symbols: how and why symbols express religious meaning</p>	<ul style="list-style-type: none"> • Begin to show an awareness of and respect for the different ways in which religious people use and explain symbolism of food, clothing, ritual objects and behaviour; • Show that they have begun to be aware of the special use of some objects, actions, gestures, and words in religious worship; • Talk about any experiences of wonder and awe which they may have, recognising that some people explain these feelings in terms of God.
<p>5. Leaders and teachers: figures who have an influence on others locally, nationally and globally in religion</p>	<ul style="list-style-type: none"> • Be able to recount stories about some significant religious figures; • Learn from stories and experiences of religious leaders; • Learn from first hand accounts of members of local faith communities; • Learn how key beliefs affect the ways people choose to behave.
<p>6. Belonging: where and how people belong and why belonging is important</p>	<ul style="list-style-type: none"> • Identify what matters to them and other people and share their ideas; • Be able to express their feelings of belonging and depending on others; • Recognise that other people belong to different groups and depend on others; • Show an awareness that different people belong to different religions; • Show an awareness of the influence of religion on their community; • Understand the importance of religions to believers.
<p>7. Myself: who I am and my uniqueness as a person in a family and community</p>	<ul style="list-style-type: none"> • Be encouraged to be aware of their own and others emotions; • Recognise their positive and negative feelings and learn that such experiences are part of being human; • Identify and discuss any questions they may have about themselves, life in general and God in particular; • Learn to value and respect their own opinions and those of others; • Learn to be sensitive to the needs of others; • Be encouraged to ask questions to aid their understanding; • Learn about fairness and the value of listening to the ideas of others.

Experiences and opportunities

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

Religious Education at Key Stage 2

Throughout Key Stage 2, pupils learn about Christianity and at least two of the other principal religions in depth, 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 values and those of others in the light of their learning in religious education.

RE in the whole curriculum

RE in Key Stage 2 must be clearly identifiable. RE is often taught alongside or within other curriculum areas, including PSHE, Literacy, SEAL, human and social understanding and the creative curriculum. While the subject can be well taught through planned links with other subjects, RE in a themed curriculum must use clear RE objectives, ensuring that both attainment targets are addressed.

The place and status of RE in law will not be changed by the review of the Primary Curriculum.

Knowledge, skills and understanding

Learning about religion (AT1)

Pupils should be taught to:

- describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others;
- 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;
- identify and begin to describe the similarities and differences within and between religions;
- investigate the significance of religion in the local, national and global communities;
- consider the meaning of a range of forms of religious expression, understand why they are important in religion and note links between them;
- describe and begin to understand religious and other responses to ultimate and ethical questions;
- use specialist vocabulary in communicating their knowledge and understanding;
- use and interpret information about religions from a range of sources.

Learning from religion (AT2)

Pupils should be taught to:

- *reflect on what it means to belong to a faith community, communicating their own and others' responses;*
- *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;*
- *discuss their own and others' views of religious truth and belief, expressing their own ideas;*
- *reflect on ideas of right and wrong and their own and others' responses to them;*
- *reflect on sources of inspiration in their own and others' lives.*

Breadth of study

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

<p>Religions and beliefs Pupils will study in depth:</p> <ul style="list-style-type: none"> ▪ Christianity; ▪ at least two other principal religions, normally chosen from Islam, Hinduism and Sikhism. <p>Teachers may also include work about:</p> <ul style="list-style-type: none"> ▪ another religious community with a significant presence in the school, where appropriate; ▪ a secular world view, where appropriate. <p>[Refer to pages xx and xx for complete guidance]</p>	<p><i>In Leicester City schools this means: The syllabus provides for each of the religions studied in depth during a key stage, to be introduced through a systematic unit about the beliefs and practices of the religion.</i></p> <p><i>The syllabus also provides for pupils to learn about and from other traditions, e.g. Judaism, Buddhism, Jainism, non-religious philosophies, alongside the religions they study in depth.</i></p> <p><i>In this way the syllabus provides for both breadth and depth, and avoids some dangers of confusion</i></p>
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There are 9 themes in key stage two RE	What teaching and learning relates to this theme? Learning outcomes.
<p>1. Beliefs and questions: how people's beliefs about God, the world and others impact on their lives.</p>	<ul style="list-style-type: none"> ▪ Identify and understand some of the key beliefs of the religious traditions studied ▪ Describe and apply some of the ways that God is represented in different faith traditions ▪ Describe some of the difficult questions life presents for everyone, including questions about God ▪ Make links between religious and moral ideals and their influence on lifestyle and behaviour ▪ Ask some ultimate questions and understand a range of answers, applying ideas for themselves
<p>2. Teachings and authority: what sacred texts and other sources of authority say about God, the world and human life.</p>	<ul style="list-style-type: none"> ▪ Describe how and why sacred texts are important to believers; ▪ Illustrate, using religious vocabulary, ways in which religious meaning is conveyed in ordinary language, special vocabulary and other forms of expression; ▪ Recognise and describe the influence of religious stories on ideals of character and moral values; ▪ Understand the meanings of some festivals and their significance for believers; ▪ Understand how religious meaning is expressed through different types of language and art, e.g. in parables, poems, prayers, architecture, icons, design and celebrations.
<p>3. Worship, pilgrimage and sacred places: where, how and why people worship, including at particular sites</p>	<ul style="list-style-type: none"> ▪ Recognise and describe the functions and significance of different places of worship to believers and communities; ▪ Show knowledge and understanding of some different ways of worshipping God; ▪ Know some reasons why people pray and understand that there are different types of prayer, considering the idea that people believe they can communicate with God in prayer; ▪ Explore and express spiritual feelings and experiences; ▪ Show understanding of the value and importance of pilgrimage to believers; ▪ Experience the learning that comes from visiting places of worship.

<p>4. The journey of life and death: why some occasions are sacred to believers, and what people think about life after death.</p>	<ul style="list-style-type: none"> ▪ Describe the impact of ceremonies that mark important stages in people's lives, making links to their own lives; ▪ Ask and suggest varied answers to questions about the origins of human life engaging with the mysterious questions for themselves; ▪ Explore some of the mysteries of life and death in the contexts of religious and non religious beliefs; ▪ Understand how religious faith helps some people to deal with both positive and negative feelings and experiences; ▪ Describe how people express their beliefs through ceremonies that show the importance of belonging; ▪ Express views about their own spiritual ideas and questions about life as a journey.
<p>5. Symbols and religious expression: how religious and spiritual ideas are expressed.</p>	<ul style="list-style-type: none"> ▪ Describe the meaning of some religious signs and symbols ▪ Describe the different ways in which religious people use and explain the symbolism of food, clothing, music, ritual objects and behaviour ▪ Describe the reasons why some religious people don't use visual symbols ▪ Express a range of views about their own spiritual ideas, experiences and questions
<p>6. Inspirational people: figures from whom believers find inspiration.</p>	<ul style="list-style-type: none"> ▪ Know the main events in the lives of significant religious figures and their importance to believers and impact on society; ▪ Recognise how some religious figures have experienced and expressed spiritual encounters; ▪ Recognise the influence of religious stories on ideals of character and moral values; ▪ Describe and evaluate some key events in the lives of contemporary figures who have inspired believers.
<p>7. Religion and the individual: what is expected of a person in following a religion or belief.</p>	<ul style="list-style-type: none"> ▪ Make links between their own ideas and the ways religions and beliefs enable people to value themselves and recognise their responsibility towards others; ▪ Understand that other people have different points of view, engaging thoughtfully with them; ▪ Apply what they have learned to some of their own beliefs, values and opinions; ▪ Make links between what religions teach about right and wrong and pupils' own views.
<p>8. Religion, family and community: how religious families and communities practice their faith, and the contributions this makes to local life.</p>	<ul style="list-style-type: none"> ▪ Know of the different religions practised in their community; ▪ Understand ways in which people are dependent on each other and ways in which faith communities support and strengthen their members; ▪ Understand some of the causes of prejudice; ▪ Apply the idea of respect to other people's beliefs, values and opinions; ▪ Describe some examples of how the religious communities of Leicester celebrate together and work together; ▪ Be able to apply ideas from some sources of authority within different religions to questions about race, diversity, community and behaviour.
<p>9. 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.</p>	<ul style="list-style-type: none"> ▪ Describe a range of responses from religious and other sources to global issues, making links to religious beliefs and to pupils' own behaviour; ▪ Develop understanding of fairness, justice, compassion and green issues; ▪ Understand why religious and other communities address economic imbalance through activities such as fair trade; ▪ Make links between war and suffering on a global scale and the conflict and sadness that they experience in their own lives; ▪ Apply what they have learned to their own spiritual ideas, experiences and questions and to religious and social issues in Leicester, the UK and the wider world.

Experiences and opportunities

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

Religious Education at Key Stage Three

Throughout key stage 3, pupils extend their understanding of Christianity and at least two of the 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 and beliefs. 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.

Planning and teaching the secondary RE curriculum

RE in the whole curriculum

RE in key stage three must be clearly identifiable. Each unit of the curriculum is to be driven by compelling learning activities that enable learners to develop key educational competencies. RE often touches upon social and emotional aspects of learning, and specific aspects of study may be reinforced through planned links between RE and other subjects such as citizenship or art.

Key concepts and processes

Teachers need to focus the planned learning around the key concepts that underpin the study of RE in order to help students deepen and broaden their knowledge, skills and understanding. In the Leicester Agreed Syllabus, these concepts are to be taught throughout the key stage, through compelling learning experiences. The Leicester Agreed Syllabus enables schools to work within the framework of the new secondary curriculum (DCFS / QCA, 2007).

The place and status of RE in law alongside other subjects of the curriculum is not changed by the introduction of the New Secondary Curriculum in 2008.

These key concepts must be built in to the planned key stage 3 RE curriculum	These key processes of knowledge, skills and understanding must be built in to the planned key stage 3 RE curriculum
<p>A. Beliefs, teachings and sources (AT1)</p> <ul style="list-style-type: none"> ▪ Understanding, explaining and interpreting teachings, sources, authorities and ways of life in order to express reasoned views about religions and beliefs ▪ Understanding, explaining and interpreting beliefs, teachings and attitudes in relation to the human quest for identity, meaning and values. <p>B. Practices and ways of life (AT1)</p> <ul style="list-style-type: none"> ▪ Understanding, explaining and interpreting the varied impacts of religions and beliefs on how people live their lives. ▪ Applying ideas and expressing insights about the impact of practices from religions and beliefs on ways of life <p>C. Expressing meaning (AT1)</p> <ul style="list-style-type: none"> ▪ Understanding and expressing ideas and insights about the meanings of different forms of religious, spiritual, moral and cultural expression. ▪ Understanding, explaining and interpreting ways in which religions and beliefs use literature, the arts, music, architecture and other forms of creative expression to respond to ultimate questions. <p>D. Identity, diversity and belonging (AT2)</p>	<p>Learning about religion (AT1)</p> <p>Pupils should be taught to:</p> <ul style="list-style-type: none"> ▪ investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies ▪ analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions ▪ investigate and explain why people belong to faith communities and explain the reasons for diversity in religion ▪ analyse and compare the evidence and arguments used when considering issues of truth in religion and philosophy ▪ discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues ▪ 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 ▪ interpret and evaluate a range of sources, texts and authorities, from a variety of contexts ▪ interpret a variety of forms of religious and spiritual expression.

<ul style="list-style-type: none"> ▪ <i>Understanding, explaining and interpreting varied viewpoints on issues connecting personal and communal identity.</i> ▪ <i>Applying ideas and expressing insights into questions of identity, diversity and belonging in personal and communal contexts and in relation to community cohesion.</i> <p>E. Meaning, purpose and truth (AT2)</p> <ul style="list-style-type: none"> ▪ <i>Describing and expressing insights into ultimate questions that confront humanity.</i> ▪ <i>Applying ideas and expressing insights into questions of meaning and purpose in relation to religion and beliefs</i> ▪ <i>Explaining different ideas about what is true</i> <p>F. Values and commitments (AT2)</p> <ul style="list-style-type: none"> ▪ <i>Understanding, explaining and interpreting moral values and how they can relate to beliefs and experience.</i> ▪ <i>Expressing views and ideas about their own and others' values and commitments in order to make informed, rational and imaginative choices.</i> 	<p>Learning from religion (AT2)</p> <p><i>Pupils should be taught to:</i></p> <ul style="list-style-type: none"> ▪ <i>reflect on the relationship between beliefs, teachings and ultimate questions, communicating their own ideas and using reasoned arguments</i> ▪ <i>evaluate the challenges and tensions of belonging to a religion and the impact of religion in the contemporary world, expressing their own ideas</i> ▪ <i>express insights into the significance and value of religion and other world views on human relationships personally, locally and globally</i> ▪ <i>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</i> ▪ <i>express their own beliefs and ideas, using a variety of forms of expression.</i>
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Breadth of study

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

<p>Religions and beliefs Pupils will study in depth:</p> <ul style="list-style-type: none"> ▪ Christianity ▪ at least two other principal religions, normally chosen from Islam, Hinduism and Sikhism <p>Teachers may also include work about:</p> <ul style="list-style-type: none"> ▪ other religious communities with a significant presence in the school, where appropriate ▪ a secular world view, where appropriate <p>[Refer to pages xx and xx for complete guidance]</p>	<p><i>In Leicester City schools this means: The syllabus provides for each of the religions studied in depth during a key stage to be introduced through a systematic unit about the beliefs and practices of the religion. Other units enable learning about the concepts and themes.</i></p> <p><i>The syllabus also provides for pupils to learn about and from other traditions, e.g. Judaism, Buddhism, Jainism, non-religious philosophies, alongside the religions they study in depth.</i></p> <p><i>In this way the syllabus provides for both breadth and depth, and avoids some dangers of confusion</i></p>
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<p>There are 8 themes in key stage three RE</p>	<p>What teaching and learning relates to this theme? Learning outcomes: pupils will be able to:</p>
<p>1. Beliefs and concepts: the</p>	<ul style="list-style-type: none"> ▪ Understand and explain some of the principal beliefs and teachings of religious traditions ▪ Understand and apply diverse ideas about belief in God from

<p>key ideas and questions of meaning in religions and beliefs, including issues related to God, truth, the world, human life, and life after death</p>	<p>within, across and outside religious traditions, accounting for the diversity of views.</p> <ul style="list-style-type: none"> ▪ Express well informed views on religious and spiritual experience including for example prayer or the sense of divine presence. ▪ Understand and respond critically to religious and spiritual convictions, beliefs and attitudes ▪ Engage with questions of suffering and death, the search for truth and meaning in life, and the value of the human person. ▪ Investigate the significance of a variety of religious experiences which transform some people’s lives and reflect on the impact for themselves and others
<p>2. Authority: different sources of authority and how they inform believers’ lives</p>	<ul style="list-style-type: none"> ▪ Explain examples of the impact and use of sacred texts in different religions today ▪ Understand the form and nature of sacred writings in some religions and explain the reverence in which they are held. ▪ Understand the impact of key religious figures on the lives of believers and others today ▪ Use knowledge to explain the influence of key religious figures in the formation of religious traditions ▪ Interpret teaching and sources and make connections with current issues, ethics and answers to ultimate questions ▪ Explore examples of the human experience of mystery from sacred texts

<p>3. Religion and science: issues of truth, explanation, meaning and purpose</p>	<ul style="list-style-type: none"> ▪ Explain different accounts of ‘creation’ or the origins of the world and understand the human need to explain the origins of the universe ▪ Reflect on religious and other responses to ultimate questions about origins and meaning ▪ Reflect on and explain varied responses to ultimate questions about the meaning and purpose of life. ▪ Consider ways in which religion and science are complimentary and divergent ▪ Account for ideas about religious and scientific understandings of ethics and value
<p>4. Expressions of spirituality: how and why human self-understanding and experiences are expressed in a variety of forms</p>	<ul style="list-style-type: none"> ▪ Spirituality: Explore and respond to the dimension of mystery in human life ▪ Explain the varied significance of the places of pilgrimage and sacred sites for believers ▪ Understand and analyse some of the concepts behind signs and symbols, explain their nature, use and significance in religious practice ▪ Understand that the use of figurative language such as poetry, simile, metaphor, parable and allegory may express religious meaning and insight ▪ Interpret the profound meanings that are conveyed by religious story and narrative
<p>5. Ethics and relationships: questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil</p>	<ul style="list-style-type: none"> ▪ Explore what it means to be human, recognising the value of human life ▪ Develop and evaluate their own views, beliefs, values and commitments in relation to religions studied ▪ Know, understand and reflect upon differing approaches to some moral issues about life and death ▪ Understand and analyse the influence of religions on different patterns of individual, family and community life ▪ Examine the significance of the lives of some religious people and evaluate the impact of their ideas and actions ▪ Understand and interpret the significance for believers of motivation, intention, dilemmas and consequences in the moral life
<p>6. Rights and responsibilities: what religions and beliefs say about human rights and responsibilities, social justice and citizenship</p>	<ul style="list-style-type: none"> ▪ Examine the origins, growth and changes in the role of religion in the community, locally, nationally and globally ▪ Explore the motivations for choosing to serve God and the community through a vocation or a religious way of life ▪ Understand, recognise and respect diversity within and between faiths, especially in relation to issues of equality ▪ Evaluate and reflect on the responses to personal and social problems, and issues found in religions and belief systems ▪ Understand and appreciate why some people devote their lives to the service of others, and many people take on responsibilities gladly

<p>7. Global issues: what religions and beliefs say about health, wealth, war, animal rights and the environment</p>	<ul style="list-style-type: none"> ▪ Understand issues relating to equality and fairness in relation to themselves and others including the international community ▪ Use skills of reflection to develop and express views and insights on the struggle to do good ▪ Understand and interpret the religious sources of moral guidance for some people ▪ Explore and explain how people deal with both positive and negative experiences and understand the impact of religious ideas ▪ Explain how religious teaching affects attitudes towards and treatment of humanity, other living creatures and the environment
<p>8. Interfaith dialogue: a study of relationships, conflicts and collaboration within and between religions and beliefs</p>	<ul style="list-style-type: none"> ▪ Explain the effects that fasting, feasting and festivity have in human lives and communities ▪ Examine issues and sensitivities when there are conflicting arguments, e.g. can any religion rightly attempt to impose a monopoly on truth, ethics or land in a plural world? ▪ Account for the significance of 'rites of passage' in the lives of individuals and communities ▪ Account for the beliefs expressed through the diverse design, symbolism and use of places and acts of worship ▪ Understand experiences and actions which encourage a personal spiritual responsibility ▪ Demonstrate and explain their understanding of the connection between religious belief and worship ▪ Examine different types of reflection, prayer and meditation and their diverse purposes

<p>Experiences and opportunities</p> <ul style="list-style-type: none"> ▪ encountering people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and ethical issues ▪ visiting, where possible, places of major religious significance and using opportunities in ICT to enhance pupils' understanding of religion ▪ discussing, questioning and evaluating important issues in religion and philosophy, including ultimate questions and ethical issues ▪ 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 ▪ 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 ▪ exploring the connections between RE and other subject areas such as the arts, humanities, literature, science.
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Religious Education for all, 14-19

Throughout the 14-19 stages students broaden and deepen their interpretations of religions and beliefs in a wide range of contexts and in increasing depth. They learn to explain, analyse and synthesise religious, spiritual, ethical and philosophical ideas. They evaluate personally and critically issues of belief, ethics, and identity. Using the skills of enquiry and dialogue they use different disciplines to study the phenomena and ideas of religions and beliefs. 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.

Specific teaching of RE is a legal requirement for all pupils on the school roll, including all pupils in key stage four and sixth form. RE encourages students to learn from different religions, beliefs, values and traditions, while exploring their own beliefs and questions of meaning. It challenges students to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses. RE encourages students to develop their sense of identity and belonging. It enables them to flourish individually within their communities and as citizens in a diverse society and global community.

RE has an important role in preparing students for adult life, employment and lifelong learning. It enables students to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own. It promotes discernment and enables students to combat prejudice.

Through these RE courses, students gain access to many valuable learning opportunities. They can flourish individually, within their communities and as citizens in a diverse society and in the global community. They can develop personal, learning and thinking skills. They can develop attitudes of respect for all in a plural society.

What provision must schools make? The requirements of the syllabus are met where pupils take a GCSE course in Religious Studies (or equivalent, for example including a diploma) from a national awarding body. The GCSE RS short and full courses, and the awarding bodies' entry level courses are the normal basis for teaching RE in Years 10 and 11. 70 hours of tuition is the recommended time for learning on a GCSE RS short course. The Leicester Agreed Syllabus requirements for Key Stage 4 cannot be well taught in less than this time. Where schools and governors do not enable the syllabus to be taught in this way, they breach the law. Inspection is likely to find provision illegal, and identify this as a key issue for improvement.

Breadth of study: Schools must select options from within the awarding bodies' courses which enable pupils to study Christianity and at least one other religion. It is good practice for students to learn about the religions and beliefs of their own community and from their own perspective.

What are the key processes for RE? The essential skills and processes in RE which students need in order to make progress balance learning about religion with learning from religion.

How does RE teach key concepts? Teachers need to focus the planned learning around the key concepts that underpin the study of RE in order to help students to deepen and broaden their knowledge, skills and understanding. In the Leicester Agreed Syllabus, these concepts are to be taught throughout the 14-19 age range, through compelling learning experiences. The Leicester Agreed Syllabus enables schools to work within the framework of the new secondary curriculum (DCFS / QCA, 2007). The place and status of RE in law alongside other subjects of the curriculum is not changed by the introduction of the New Secondary Curriculum in 2008.

<p>Key Concepts in RE</p> <p>A. Beliefs, teachings and sources</p> <ul style="list-style-type: none"> ▪ Analysing teachings, sources, authorities and ways of life in order to understand religions and beliefs in historical and cultural context. ▪ Understanding and analysing beliefs, teachings and attitudes in relation to the human quest for identity, meaning and values. <p>B. Practices and ways of life</p> <ul style="list-style-type: none"> ▪ Explaining and evaluating the varied impacts of religions and beliefs on how people live their lives. ▪ Analysing the ways in which the impact of religions and beliefs can vary according to context. <p>C. Expressing meaning</p> <ul style="list-style-type: none"> ▪ Interpreting and evaluating the meanings of different forms of religious, spiritual, moral and cultural expression. ▪ Interpreting and synthesising many different sources and forms of religious, spiritual, moral and cultural expression. <p>D. Identity, diversity and belonging</p> <ul style="list-style-type: none"> ▪ Interpreting and analysing diverse perspectives on issues connecting personal and communal identity. ▪ Evaluating and analysing questions of identity, diversity and belonging in personal and communal contexts and in relation to community cohesion. <p>E. Meaning, purpose and truth</p> <ul style="list-style-type: none"> ▪ Analysing and synthesising insights on ultimate questions that confront humanity ▪ Expressing personal and critical evaluations of questions of meaning, purpose and truth in relation to religion and beliefs <p>F. Values and commitments</p> <ul style="list-style-type: none"> ▪ Synthesising evidence and arguments about ethics and morality in relation to beliefs, spirituality and experience. ▪ Evaluating personally and critically their own and others' values and commitments in order to make coherent and rational choices. 	<p>Learning about religion (AT1) Students should be able to:</p> <ul style="list-style-type: none"> ▪ investigate and interpret significant issues in the light of their own identities, experiences and commitments ▪ present coherent, detailed arguments about beliefs, ethics, values and issues, with independence and critical awareness of their methods of study ▪ use and develop specialist vocabulary and critical arguments, with awareness of their power, limitations and ambiguity ▪ use and evaluate the rich, varied forms of creative expression in religious life. <p>Learning from religion (AT2) <i>Students should be able to:</i></p> <ul style="list-style-type: none"> ▪ <i>reflect critically on their opinions in the light of their learning about religions, beliefs and questions</i> ▪ <i>develop their independent values and attitudes on moral and spiritual issues related to their autonomy, identities, rights and responsibilities</i> ▪ <i>evaluate issues, beliefs, commitments and the influence of religion, including philosophical, spiritual and ethical perspectives</i> ▪ <i>use skills of critical enquiry, creative problem-solving and communication through a variety of media to respond to issues of identity, meaning and values in a wide range of contexts.</i>
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Curriculum opportunities in 14-19 RE

Students should be offered the following opportunities that are integral to their learning in RE and enhance their engagement with the concepts, processes and content of the subject. The curriculum should provide opportunities for students to:

- discuss, explore and question concepts, images and practices
- visit places of worship, inter-faith centres or other spiritual places, learning from in worship or rituals, as appropriate
- discuss, reflect on and develop arguments about philosophical and ethical issues
- reflect on the importance of engagement in community projects, dialogue or social action, reflecting on its importance for themselves and others
- encounter and engage with people from different religious, cultural and philosophical groups, to explore a range of convictions on religious and moral issues
- evaluate concepts, practices and issues, paying attention to beliefs and experience, and using reasoned, balanced arguments
- use a range of forms of expression to communicate their ideas and responses, including exploring and recording how their thoughts, feelings and experiences have changed
- access the sources, images and sounds that are key to their study, using texts and ICT as appropriate
- explore the connections between RE and other subject areas.

Expectations, Assessment and Reporting in RE

In this syllabus, the purpose of assessing RE is to inform teaching and learning. The Agreed Syllabus does not intend RE assessment information to be used to compare pupils' attainment and performance. Assessment in RE is for learning.

This section of the syllabus provides:

- A manageable approach to assessment in RE that enables all children and teachers to set good standards and monitor progress
- A 'P' level scale for pupils not yet achieving level 1
- An eight level scale of expectations for pupils 5-14

The syllabus does not provide or require standardised assessment tasks, but takes an approach to achievement in RE based on assessment for learning.

Assessment for learning described for teachers of RE

"Assessment for learning is the process of seeking and interpreting evidence for use by learners and their teachers to decide where the learners are in their learning, where they need to go and how best to get there." Professor Paul Black, 'Assessment for Learning: Ten Principles' Assessment Reform Group.

Assessment in Practice:

Day to day assessment: Good teaching and learning always involves day to day assessment, in which teachers and pupils develop their awareness of what is being achieved. The normal processes of day to day assessment include observing pupils at work, talking with children, asking questions and marking pupils' work.

Periodic assessment, for example, at the end of some units, or at the end of a year, teachers can use the eight levels to describe achievement and set appropriate learning goals.

The process of periodic assessment in RE may use the sets of 'I can...' statements in the guidance section of the Leicester Agreed Syllabus to assist the processes of planning and assessment. Further information about the use of this guidance is provided on the Agreed Syllabus guidance disc.

When assessing pupils' progress, teachers in secondary schools will also find focal points for assessment useful. These may be understood through the three areas below:

A. Thinking about religion and belief. This broadly develops the skills of AT 1, learning about religion, and asks pupils questions about the nature, practice, teachings and beliefs of the religion they are studying. Children show progress here if they can increasingly handle ideas and materials from the religion with thoughtfulness and understanding.


B. Investigating and enquiring. Using the skills of investigation and enquiry in RE links the two attainment targets of learning about religion and learning from religion. These process skills require learners to tackle provocative or challenging religious or spiritual questions for themselves. The focus of the learning in this area is more on the processes of discovery and exploration than on content.

C. Evaluating and reflecting. This area focuses broadly on some skills in AT 2, learning from religion. It pays attention to activities in RE that move towards reflection and evaluation. Handling questions of identity, belonging and diversity, meaning, purpose and truth, values and commitments, pupils will show progress by being increasingly able to handle questions about their ability to:

- Suggest meanings
- Make links
- Apply ideas
- Express views
- Develop insight
- Engage in personal and critical evaluation
- Synthesise their learning with their own view of the world.


Transitional Assessment

This syllabus requires schools to assess and report to parents upon pupils' attainment and progress in Religious Education annually and at the end of each of key stages 1 - 4, in line with national reporting requirements. Schools are not required to use levels: if a school decides not to report levels to parents, then other appropriate ways of reporting each pupil's attainment and progress, consistent with the syllabus overall, must be put in place.




Teachers should promote understanding of success criteria through assessment practice: Learners will increasingly understand what they are trying to achieve when they are involved in setting their own learning challenges. The criteria need to be expressed in the grassroots, classroom friendly language of 'I can...', so that pupils know increasingly clearly what progress in RE means for them.

Teachers should use diagnostic marking to reflect on the work, not the person. Confidence and enthusiasm for learning in RE should be built up, not undermined by teacher comment. Assessment should emphasise progress and achievement in relation to specific RE objectives.




Teachers should develop pupils' capacity for self-assessment by involving learners in weighing up their own skills through peer and self assessment in RE.




Teachers should communicate with learners about their learning, making decisions together about the next steps forward. Good assessment practice enhances the processes of 'learning how to learn' (metacognition).


Assessment for learning in RE: What teachers should do.



Teachers of pupils aged from 4-7 will find it helpful to link progress identified through early learning goals with levels 1-3 of the RE scale




Teaching should focus on how students learn: lesson planning should take into account the personal, learning and thinking skills and RE curriculum skills pupils are developing.




Assessment in RE is for learning. Day to day assessment as teachers work with pupils, periodic assessment of progress and transitional assessment at the end of a key stage all have the purpose of improving learning.

Teachers should use assessment to motivate learners. Pupils are often well motivated to achieve more when assessment promotes learner~ autonomy, and enables choice and self direction.



Teachers should plan lessons from the programme of study. Achievement with reference to the skills in the programme of study is expressed in the levels of achievement that the syllabus provides. Assessment criteria can be shared with learners in classroom friendly language and in feedback on work (The set of 'I can...' statements on the disc of support materials enable this)



Good assessment practice recognises all types of educational achievement: the positive emphasis in assessment for learning can enable any pupil – all pupils - of all abilities to see progress in their work in RE.

Using the Eight Level Scale in RE

The key indicators of attainment in RE are contained in the two attainment targets, AT1 (Learning about religion and exploring human experience) and AT2 (Learning from religion and responding to human experience).

The Qualifications and Curriculum Authority (QCA) provided a national eight level scale for Religious Education, published in 2004 as part of the non-statutory National Framework for RE to assist SACREs and Agreed Syllabus Conferences. The eight level scale in the syllabus is based upon the QCA work, but is distinctive to the Leicester Agreed Syllabus.

The syllabus assumes a minimum of 5% of curriculum time for RE, where this is not allowed, achievement will surely be affected. Nonetheless, where provision is in line with the requirements of the syllabus, a very large proportion of children's achievements are expected to be as follows:

Key Stage One:	Pupils will be working from levels one to three.	The expectation is that most pupils will be achieving at level two at the end of key stage one.
Key Stage Two:	Pupils will be working from levels two to five.	The expectation is that most pupils will be achieving at level four at the end of key stage two.
Key Stage Three:	Pupils will be working from levels three to seven.	The expectation is that many pupils will be achieving at level six at the end of key stage three.

By the end of Year Nine, some high achieving pupils will be achieving at level 8.

For pupils and students in the 14-19 age range, teachers' expectations, assessment and reporting to parents may be informed by the 8 level scale, and by nationally accredited qualifications such as GCSE, AS and A2 RS grade descriptions from the appropriate awarding bodies.

Teachers are to use the eight levels to assess pupils' work. In day to day, periodic and transitional assessment, the levels have different uses.

These principles are to guide school based practice.

- 1) **Professional Judgement.** The professional judgement of the teacher of RE about the pupils' achievements is the most important factor in the assessment process at all stages. Teachers need to use a 'best fit' approach to this.
- 2) **A supportive tool:** The eight levels in the Agreed Syllabus are to be used to set high standards of learning. The levels provide teachers with a supportive professional tool, to enable teachers to be confident in assessing pupils' progress in RE.
- 3) **Two areas of attainment.** Pupils may achieve different levels with regard to AT1 and AT2 in RE. This should be reported to parents in flexible ways determined by the school.
- 4) **Using levels for planning.** In planning, teachers will find that using the levels provides helpful focus for a differentiated and personalised curriculum, enabling continuity and progression towards the highest possible standards for each pupil.
- 5) **Many skills in each level.** Learning activities planned for particular classes will often focus upon a small or particular aspect of pupils' attainment, or a single phrase within the level description. Again, the teacher's professional judgement is central to assessing pupils' progress. Single pieces of work do not show achievement with regard to the whole level.
- 6) **Working towards and achieving a level.** Pupils will usually demonstrate some parts or aspects of a level before they can consistently and securely achieve all that the level description includes. They are working towards the levels described. Only at points of transitional assessment is it important to summarise the overall level at which a pupil is working.
- 7) **Shared understanding between teachers.** Teachers working together, for example in the same school, or in a development group or cluster of schools, will often find it helpful to discuss the application of the levels to pupils' work.
- 8) **Use levels at the end.** There are some significant difficulties attached to using the levels for regular feedback to children about their week - to - week work. For example, there is little incentive in getting 'level three' week after week, and pupils will not learn much from such general feedback. Teachers are encouraged to give pupils informative, clear and diagnostic feedback based on periodic assessment. Describing specific ways pupils can improve their work is an effective route to improvement.
- 9) **Reporting RE levels: annual, or by key stage.** Schools may judge that it is appropriate to report levels to parents, using information from periodic assessments, at the end of each year or key stage.
- 10) **Reporting attainment and progress.** This Syllabus requires schools to give parents an annual report on each child's attainment and progress in Religious Education, as does the DCSF for all subjects, but use of the levels is not statutory.
- 11) **Value wider learning that cannot be assessed using scales.** There are important aspects of RE which are not open to levelled assessment. These include RE's contributions to providing opportunities for spiritual development, or to developing attitudes that promote community cohesion. The Agreed Syllabus recognises this. Schools should credit and celebrate such achievements.

Leicester RE: Achievements for pupils with special educational needs:

Performance descriptions which describe pupils' attainment when working towards level one are known as 'P levels'. These Leicester levels, developed from 'P' levels for RE published by the QCA, describe the expectations and progression for pupils not yet achieving level one. They are intended to guide teachers' target setting for pupils with a range of special educational needs.

<p>Performance Descriptions for pupils achieving below level one in RE</p> <p>Pupils working at P1 – P3 are not expected to show different responses with reference to learning about religion or learning from religion. These children would normally have profound or multiple special learning needs. The teacher's judgment about the best fit of the level with the pupil's achievement is the most important aspect of the assessment process. Pupils do not have to show achievement with regard to all of the points in any level in order to progress.</p>	
<p>P1(i) Encounter (present during activity)</p>	<p>Pupils:</p> <ul style="list-style-type: none"> ▪ encounter activities and experiences. ▪ may be passive or resistant. ▪ may show simple reflex responses, e.g. startling at sudden noises or movements. Any participation is fully prompted
<p>P1 (ii) Awareness (fleeting focus)</p>	<p>Pupils:</p> <ul style="list-style-type: none"> ▪ show emerging awareness of activities & experiences. ▪ may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects e.g. becoming still in response to silence. ▪ may give intermittent reactions e.g. vocalising occasionally during group celebrations and acts of worship
<p>P2 (i) Attention and response (deliberate but inconsistent)</p>	<p>Pupils:</p> <ul style="list-style-type: none"> ▪ begin to respond consistently to familiar people, events and objects. They react to new activities and experiences e.g. briefly looking around in unfamiliar environments. ▪ begin to show interest in people, events and objects e.g. leaning towards the source of a light, sound or scent. ▪ accept and engage in co-active exploration e.g. touching a range of religious artefacts and objects in partnership with a member of staff.
<p>P2 (ii)</p>	<p>Pupils:</p> <ul style="list-style-type: none"> ▪ begin to be proactive in their interactions. ▪ communicate consistent preferences and affective responses e.g. showing that they have enjoyed an experience or interaction. ▪ recognise familiar people, events and objects e.g. becoming quiet and attentive during a certain piece of music. ▪ perform actions, often by trial and improvement, and they remember learned responses over short periods of time e.g. repeating a simple action with an artefact. ▪ co-operate with shared exploration and supported participation e.g. performing gestures during ritual exchanges with another person performing gestures.

P3 (i) Participation (with support)	Pupils: <ul style="list-style-type: none"> ▪ begin to communicate intentionally. ▪ seek attention through eye contact, gesture or action. ▪ request events or activities e.g. prompting a visitor to prolong an interaction. ▪ participate in shared activities with less support. ▪ sustain concentration for short periods. ▪ explore materials in increasingly complex ways e.g. stroking or shaking artefacts and objects. ▪ observe the results of their own actions with interest e.g. when vocalising in a quiet place. ▪ remember learned responses over more extended periods e.g. following a familiar ritual and responding appropriately
P3 (ii) Awareness (memory, responsive)	Pupils: <ul style="list-style-type: none"> ▪ use emerging conventional communication. ▪ greet known people and may initiate interactions and activities e.g. prompting an adult to sing or play a favourite song. ▪ can remember learned responses over increasing periods of time and may anticipate known events e.g. celebrating their peers achievements in assembly. ▪ may respond to options and choices with actions or gestures e.g. choosing to participate in activities. ▪ actively explore objects and events for more extended periods e.g. contemplating the flickering of a candle flame. ▪ apply potential solutions systematically to problems e.g. passing an artefact to a peer in order to prompt participation in a group activity.

Pupils working between P4 and P8 may show different achievements with reference to the two attainment targets. The table below illustrates this. By the time pupils are working at P7 and P8, they will also show some of the skills of level 1 and level 2.		
	AT1: Beginning to learn about religion	AT2: Beginning to learn from religion
P4 Involvement (active/ intentional)	Pupils: <ul style="list-style-type: none"> ▪ use single elements of communication e.g. words, gestures, signs or symbols, to express their feelings. ▪ show they understand ‘yes’ and ‘no’. ▪ join in with activities, including ritual actions and sounds. 	Pupils: <ul style="list-style-type: none"> ▪ begin to respond to the feelings of others e.g. matching their emotions and laughing when another pupil is laughing. ▪ demonstrate an appreciation of stillness and quiet.

P5 Involvement (active/ intentional)	Pupils: <ul style="list-style-type: none"> ▪ respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings. ▪ take part in activities involving two or three other learners. 	Pupils: <ul style="list-style-type: none"> ▪ respond to a variety of new religious experiences e.g. involving music, drama, colour, lights, food or tactile objects. ▪ may also engage in moments of individual reflection.
P6 Gaining skills and understanding	Pupils: <ul style="list-style-type: none"> ▪ listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals. ▪ join in with ritualised actions in familiar circumstances to express themselves ▪ start to be aware of their own influence on events and other people. 	Pupils: <ul style="list-style-type: none"> ▪ express and communicate their feelings in different ways. ▪ respond to others in group situations and co-operate when working in small groups. ▪ show concern and sympathy for others in distress e.g. through gestures, facial expressions or by offering comfort.
P7 Gaining skills and understanding	Pupils: <ul style="list-style-type: none"> ▪ listen to and follow religious stories. ▪ can find out about aspects of religion through stories, music, or drama, answer questions and communicate their responses. ▪ can begin to understand that other people have needs and to respect these. 	Pupils: <ul style="list-style-type: none"> ▪ can communicate their ideas about religion, life events and experiences in simple phrases. ▪ can evaluate their own work and behaviour in simple ways, beginning to identify some actions as right and wrong on the basis of consequences. ▪ may communicate their feelings about what is special to them e.g. through role play. ▪ can make purposeful relationships with others in group activity.

<p>P8 Gaining skills and understanding</p>	<p>Pupils:</p> <ul style="list-style-type: none"> ▪ can listen attentively to religious stories or to people talking about religion. ▪ can begin to understand that religious and other stories carry moral and religious meaning. ▪ can communicate simple facts about religion and important people in religions. ▪ can begin to realise the significance of religious artefacts, symbols and places. 	<p>Pupils:</p> <ul style="list-style-type: none"> ▪ are increasingly able to communicate ideas, feelings or responses to experiences or retell religious stories. ▪ can reflect on what makes them happy, sad, excited or lonely. ▪ are able to demonstrate a basic understanding of what is right and wrong in familiar situations. ▪ are often sensitive to the needs and feelings of others and show respect for themselves and others. ▪ treat living things and their environment with care and concern.
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The Leicester RE 8 level scale 2008
A ladder of key skills for assessing RE

This simple ladder uses skill terms extracted from the 8 level scale. It is intended to clarify and make explicit the progression of skills which the Agreed Syllabus uses to enable all pupils to achieve in RE. Teachers should use these skills, characteristic of each level, in conjunction with the full text of the scale.

	Learning about religion	Learning from religion
8	Analysing and contextualising their understanding of religion	Justifying their conclusions
7	Beginning to critically evaluate religious questions	Evaluating responses to religious questions insightfully
6	Explaining and interpreting religion	Expressing their own insights into religious questions
5	Explaining the impact of religion	Expressing their own views of religious questions
4	Showing understanding of religion	Applying ideas themselves
3	Describing religion	Making links to their own experience
2	Retelling religious stories, identifying religious materials	Asking questions
1	Recognising religious materials	Talking about religion

Good teaching will share the appropriate skills with pupils and make explicit opportunities, through well designed learning opportunities for pupils to acquire, practice and develop these central skills in RE.

Skills for each level of achievement

This more detailed version of the skills of the eight level scale includes all of the skills which describe pupils' achievements in RE at each level.

	Learning about religion	Learning from religion
8	Analysing and contextualising their understanding of religion; using a comprehensive religious and philosophical vocabulary; using some of the principal methods by which religion is studied	Justifying their conclusions, synthesising a range of evidence, arguments, reflections and examples on the basis of coherent analysis
7	Beginning to critically evaluate religious questions; using a wide philosophical and religious vocabulary to show coherent understanding and analysis	Evaluating responses to religious questions insightfully; articulating personal and critical responses to religious, spiritual and ethical questions
6	Explaining and interpreting religious materials; giving informed accounts of diversity and the impact of religion on life	Expressing their own insights and evaluations of religious questions; considering religious and spiritual challenges and explaining
5	Explaining the impact of religions; suggesting reasons for similarities and differences within and between religions; explaining how sources are used to answer ultimate and ethical questions	Expressing their own views of religious, spiritual and ethical questions; relating to the challenges of and influences on their own ideas from religions
4	Showing understanding of religious materials; using vocabulary and key concepts to link up and describe similarities and differences between varied practice; suggesting the meanings of religious practice	Applying ideas for themselves and describing sources of inspiration and influence; Suggesting answers to various religious spiritual and ethical questions
3	Describing religious materials; making links between stories, beliefs and practices; beginning to identify the impact of religions; recognising some similarities and differences in and between religions; using a religious vocabulary	Reflecting on experiences and asking religious and spiritual questions; making links to their own experience; identifying influences; comparing responses
2	Retelling religious stories; identifying religious materials; suggesting meanings in religious stories; beginning to recognise the importance of religion; showing awareness of some similarities between religions	Asking questions about identity, diversity ,belonging, meaning, purpose, truth, values and commitments; responding sensitively to religious materials; reflecting thoughtfully on experiences
1	Recognising, naming and talking about religious materials	Talking about religion; thinking quietly about questions and experiences

Further assessment guidance and exemplification of standards material is provided as part of the Leicester Agreed Syllabus support materials.

Level Description	Attainment target 1: Learning about religion and human experience	Attainment target 2: Learning from religion and human experience <i>In the light of their learning about religions:</i>
<p style="text-align: center;">1</p> <p style="text-align: center;">Recognising and talking about religion</p>	<p>Pupils can:</p> <ul style="list-style-type: none"> • use some religious words and phrases to recognise and name features of religious life and practice; • can recall religious stories, actions, celebrations and recognise religious symbols, words, gestures and artefacts. 	<p>Pupils can express and talk about</p> <ul style="list-style-type: none"> ▪ their own experiences, feelings and celebrations; ▪ what they find interesting or puzzling; ▪ what is of value and concern to themselves and to others.
<p style="text-align: center;">2</p> <p style="text-align: center;">Retelling stories, identifying religious materials and asking questions</p>	<p>Pupils can:</p> <ul style="list-style-type: none"> • use religious words and phrases to identify some features of religion and its importance for some people; • begin to show awareness of similarities in religions; • retell and suggest meanings for religious stories, actions and symbols; • identify how religion is expressed in different ways. 	<p>Pupils can:</p> <ul style="list-style-type: none"> • ask, and respond sensitively to, questions about their own and others' experiences and feelings; • recognise that some questions cause people to wonder and are difficult to answer; • in relation to matters of right and wrong, recognise their own values and those of others.
<p style="text-align: center;">3</p> <p style="text-align: center;">Describing religion and making links to their own experience</p>	<p>Pupils can:</p> <ul style="list-style-type: none"> • use a developing religious vocabulary to describe some key features of religions, recognising similarities and differences; • make links between beliefs and sources, including religious stories and sacred texts; • begin to identify the impact religion has on believers' lifestyles; • describe some forms of religious expression. 	<p>Pupils can:</p> <ul style="list-style-type: none"> • identify what influences them, making links between aspects of their own and others' experiences; • ask important questions about religious beliefs and lifestyles, linking their own and others' responses; • make links between values and commitments, and their own attitudes

		and behaviour.
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<p>4 Showing understanding of religion and applying ideas themselves</p>	<p>Pupils can:</p> <ul style="list-style-type: none"> • use developing religious vocabulary to describe and show understanding of sources, authorities, practices, beliefs, lifestyles, ideas, feelings and experiences; • make links between them, and describe some similarities and differences both within and between religions; • describe the impact of religion on people’s lifestyles; • suggest meanings for a range of forms of religious expression. 	<p>Pupils can:</p> <ul style="list-style-type: none"> • raise and suggest answers to questions of sacredness, identity, belonging, meaning, purpose, truth, values and commitments; • apply their ideas to their own and other people’s lives simply; • describe what inspires and influences themselves and others.
<p>5 Explaining the impact of religion and expressing their own views of religious questions</p>	<p>Pupils can:</p> <ul style="list-style-type: none"> • use an increasingly wide religious vocabulary to explain the impact of beliefs upon individuals and communities; • describe why people belong to religions; • know that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this; • explain how religious sources are used to provide authoritative answers to ultimate questions and ethical issues, recognising diversity in forms of religious, spiritual and moral expression, within and between religions. 	<p>Pupils can:</p> <ul style="list-style-type: none"> • pose and suggest answers to, questions of sacredness, identity, belonging, meaning, purpose and truth, values and commitments, relating them to their own and others’ lives; • explain what inspires and influences them, expressing their own and others’ views on the challenges of belonging to a religion.
<p>6 Explaining and</p>	<p>Pupils can:</p> <ul style="list-style-type: none"> • use religious and philosophical vocabulary to explain religions and beliefs, explaining reasons for 	<p>Pupils can:</p> <ul style="list-style-type: none"> • use reasoning and example to express insights into the

<p>interpreting religion and expressing their own insights</p>	<p>diversity within and between them;</p> <ul style="list-style-type: none"> • explain why the impact of religions and beliefs upon individuals, communities and societies varies; • interpret sources and arguments, explaining different answers, from different traditions to ultimate questions and ethical issues; • interpret the significance of different forms of religious spiritual and moral expression. 	<p>relationships between beliefs, authorities teachings and world issues;</p> <ul style="list-style-type: none"> • express insight into their own and others' views on questions of sacredness, identity and belonging, meaning, purpose and truth; • consider the challenges of belonging to a religion in the contemporary world, focussing on values and commitments.
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<p>7 Beginning to critically evaluate religious questions and evaluating responses to religious questions insightfully</p>	<p>Pupils can:</p> <ul style="list-style-type: none"> • use a religious and philosophical vocabulary to show a coherent understanding of a range of religions and beliefs; • show a coherent understanding of issues, values and questions of authority, meaning and truth; • account for the influence of history and culture on aspects of religious life and practice; • account for differences between people within the same religion or tradition; • show a coherent understanding of how religion, spirituality and ethics are studied. 	<p>Pupils can:</p> <ul style="list-style-type: none"> • evaluate with insight questions of meaning, purpose and truth and ethical issues; • evaluate the significance of religious and other views for understanding questions of human relationships, sacredness, belonging, identity, society, values and commitments, using appropriate evidence and examples.
<p>8 Analysing and contextualising their understanding of religion and justifying their views</p>	<p>Pupils can:</p> <ul style="list-style-type: none"> • use a religious and philosophical vocabulary to analyse a range of religions and beliefs; • analyse religious material with reference to historical, cultural and social contexts; • critically evaluate the impact of religions and beliefs on differing communities and societies; • analyse differing interpretations of religious spiritual and moral sources and authorities, using some of the principal methods by which religion, 	<p>Pupils can:</p> <ul style="list-style-type: none"> • justify their views on a wide range of viewpoints on questions of sacredness, identity, belonging, meaning, purpose, truth, values and commitments; • justify their views about religious spiritual and ethical questions from evidence, arguments, reflections and

	spirituality and ethics are studied; <ul style="list-style-type: none"> • analyse varied forms of religious spiritual and moral expression. 	examples, providing a detailed evaluation into the perspectives of others.
Exceptional Performance: Synthesise effectively and draw balanced conclusions	Pupils can: <ul style="list-style-type: none"> • use a complex religious, moral and philosophical vocabulary to provide a consistent and detailed analysis of religions and beliefs; • evaluate in depth the importance of religious diversity in a plural society; • clearly recognise the extent to which the impact of religion and beliefs on different communities and societies has changed over time; • 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; • synthesise effectively their accounts of the varied forms of religious spiritual and moral expression. 	Pupils can: <ul style="list-style-type: none"> • analyse in depth a wide range of perspectives on questions of identity and belonging, meaning, purpose and truth and values and commitments; • 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.

Further assessment guidance is to be found in the Leicester Agreed Syllabus Support Materials

School Self Evaluation and Religious Education: reporting to SACRE

It is a requirement of the Leicester Agreed Syllabus that schools report their self-evaluation of Religious Education provision to SACRE when the school is inspected (this process should occur within a term of an OFSTED inspection). Schools must include in this report to SACRE a copy of the school's policy for RE and collective worship. The following page provides a simple format of a self evaluation form.

A detailed form of reporting, including examples of good practice, is provided on the disc that accompanies the syllabus. The use of this report supports good subject leadership and whole school RE planning.

Reporting must evaluate:

- The legality of provision: Is RE in your school meeting the legal requirements?
- The quality of RE provision: are pupils learning all they can in RE?
- The standards of RE achieved by the pupils: are standards as high as they can be?

- The quality of teaching and learning in RE: is a range of learning activity facilitating high standards?
- The quality of leadership and management in RE: is RE well led and managed?
- Other factors which have an impact on pupils' achievement in RE
- How the quality and standards of RE have changed since the previous inspection.
- The priorities for development of RE in the school

This report on RE in each school is exemplified and applied in the Guidance and support materials on the disc.

Summary of RE Provision

This report to SACRE is also useful for inspection and for monitoring of RE within any school

Area: 1 = Outstanding, 2= Good, 3 = Satisfactory, 4 = Cause for concern	Self Evaluation Grades 1 – 4	School Commentary:
What is the quality of our RE provision?		Commentary
What standards are pupils achieving in RE? What progress are pupils making? <small>Secondary schools will include GCSE results in this.</small>		Commentary
What is the quality of teaching and learning in RE?		Commentary
What is the impact of the quality of leadership and management on RE?		Commentary
What other factors are having an impact on pupils' achievements in RE?	Commentary	
How have the quality and standards in RE changed since the last inspection?	Commentary	

<p>What are the current priorities for development of RE in the school?</p>	<p>Commentary</p>
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Appendix 1 Leicester City Agreed Syllabus for RE **Legal Guidance**

With regard to Religious Education, primary legislation from 1944 to 1993 has been consolidated by The Education Act (1996) and the School Standards and Framework Act (1998). The legal requirements are that:

1. Religious Education must be provided for all registered pupils in full time education except those withdrawn at the request of their parents (S352 (1) (a)).

The law relating to RE for pupils who are not yet in Key Stage One is different from that relating to subjects of the National Curriculum. As RE must be taught to 'all registered pupils at the school', it includes pupils in F2, but not those in F1 or other Early Years settings.

By the same law, RE must be provided for all students in school sixth forms (but not those in Sixth Form Colleges, which must provide RE for all students who wish to receive it).

Special schools must comply with this requirement by ensuring that every pupil receives religious education as far as is practicable.

2. Religious Education must be taught in accordance with an Agreed Syllabus in:
 - Community schools.
 - Foundation schools (apart from those with a religious foundation where parents request RE to be 'denominational' or taught in accordance with the Trust Deed of the school).
 - Voluntary Controlled schools (apart from when parents request RE to be 'denominational' or taught in accordance with the Trust Deed of the school).[1996 Act, Ch 56, S376 (1); 1998 Act, Ch 31 S351 (1)]

In Leicester City, RE meets the legal requirement insofar as it implements this Agreed Syllabus. Schools are not at liberty to plan and teach RE from any other basis.

Academies: It is good practice for Academies in Leicester to use the local Agreed Syllabus for their RE. DCFS recognises that the curricular control which academies exercise should lead to RE which is at least broadly comparable to the provision in local authority schools.

3. Religious Education must be taught according to an Agreed Syllabus that reflects the fact 'that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain' [1996 Act, Ch 56 S375 (3).
4. In schools where the Agreed Syllabus applies, Religious Education must be non-denominational, but teaching about denominational differences is permitted. [Education Act 1944 S26 (2)]
5. The Head Teacher, along with the governing body and the LEA, is responsible for the provision of religious education in foundation and community maintained schools and in voluntary controlled schools (See Paragraph 2 above).

Reporting on Pupils' Progress and Attainment

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

Withdrawal from Religious Education

A parent of a pupil may request

- that the pupil may be wholly or partly excused from receiving religious education given in accordance with the school's basic curriculum.
- that a pupil who is wholly or partly excused from receiving religious education provided by the school may receive religious education of the kind desired by the parent elsewhere, provided that it will not

interfere with the attendance of the pupil on any day except at the beginning or end of a school session.

- that a pupil who is wholly or partly excused from receiving religious education provided by the school may receive religious education of the kind desired by the parent on the school premises provided that it does not entail any expenditure by the responsible authority.

Teachers

~with specific exceptions, may withdraw from teaching religious education and they should not be discriminated against for their religious opinions or practices.

Extracts from recent legislation

Legal requirements for religious education in the curriculum

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 F1 classes in maintained schools.

‘Religious Education should be provided for all registered pupils except for those withdrawn at the request of their parents. (s 71 SSFA 1998). This will include school children in Reception classes as well as Post 16 students (but not those at Sixth Form colleges). Special schools should comply as far as is practicable.’
The Education Act (2002 Section 80 (1)(a) and the School Standards and Framework Act (1998)

Religious Education is a component of the basic curriculum, to be taught alongside the National Curriculum in all maintained schools.

The curriculum for every maintained school in England shall comprise a basic curriculum which includes:

- a) provision for religious education for all registered pupils at the school (in accordance with such of the provisions of Schedule 19 to the School Standards and Framework Act 1998 (c. 31) as apply in relation to the school)
- b) a curriculum for all registered pupils at the school who have attained the age of three but are not over compulsory school age (known as "the National Curriculum for England") EA 2002, s80

Religious Education must be taught in accordance with an agreed syllabus in all Community schools and Foundation and Voluntary controlled schools (SSFA 1998 paras 2(1) and 2(2) Schedule 19)

An agreed syllabus should ‘reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of other principal religions represented in Great Britain. (s375

(3) Education Act 1996)

Note: this is not the same requirement as that for Collective Worship where the majority of acts of worship in any one term should be ‘wholly or mainly of a broadly Christian character’.

DFE Circular 1/94, paragraph 32 states that an agreed syllabus ‘must not be designed to convert pupils, or to urge a particular religion or religious belief on pupils

Acknowledgements

Members of the Agreed Syllabus Conference

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Cllr Michael Johnson	Elected Member	Vice Chair
Peter Galbraith	Buddhist	
Rabiha Hannan	Muslim	
Alan Hayes	Humanist	
Ramesh Majithia	Hindu	
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