

**The Lincolnshire LA
Agreed Syllabus
for Religious Education
2011**

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Foreword by Councillor Christine Talbot

Chairman of the Agreed Syllabus Conference

[To be re-written]

~~I am privileged to be able to introduce this current revision of the Lincolnshire Agreed Syllabus for Religious Education. It is now five years since the present syllabus was successfully adopted for use in Lincolnshire schools. However, the world of education has moved rapidly, and the Agreed Syllabus Conference commissioned an in-depth review of the document in order to accommodate changes and respond to new initiatives. The aim has been to preserve continuity, wherever possible, but I am sure that teachers will find the Revised Agreed Syllabus even more helpful for planning a coherent programme of study, undertaking assessments, and conducting a self-evaluation of their work. The revision conforms to the recommendations of the Non-statutory National Framework for Religious Education and it has received the full support of the local Standing Advisory Council on Religious Education (SACRE).~~

~~Special thanks should be extended both to Lat Blaylock, a national RE Adviser with RE Today Professional Services, who was commissioned to undertake the revision, and to members of the Working Group who met with him on a regular basis. Their professionalism and insight are reflected both in the quality of the document itself and in the substantial benefit that teachers will derive from using it. I strongly commend the 2006 Revised Agreed Syllabus to you.~~

Councillor Christine Talbot

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Section A: The Statutory Agreed Syllabus

Legal Requirements

[Based on 'Religious Education in English Schools: Non-statutory Guidance', DCSF, 2010]

Every maintained school in England must provide a basic curriculum (RE, sex education and the National Curriculum). This includes provision for RE for all registered pupils at the school (including those in the sixth form), except for those withdrawn by their parents (or withdrawing themselves if they are aged 18 or over) in accordance with Schedule 19 to the School Standards and Framework Act 1998. The key document in determining the teaching of RE is the locally agreed syllabus. Schools designated as having a religious character are free to make their own decisions in preparing their syllabuses. Local Authorities (LAs) must, however, ensure that the agreed syllabus for their area is consistent with Section 375(3) of the Education Act 1996, which requires the syllabus to reflect that the religious traditions of Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain. Schools are not obliged to provide RE to pupils who are under compulsory school age (section 80(2)(a) of the Education Act 2002), although there are many instances of good practice where RE is taught to these pupils. Separate legislative provision on RE is made for maintained special schools. Regulations covering maintained special schools require them to ensure that, as far as practicable, a pupil receives RE.

The agreed syllabus

The locally agreed syllabus is a statutory syllabus of RE prepared under Schedule 31 of the Education Act 1996 and adopted by the LA under that schedule. It must be followed in maintained schools without a designated denomination. Once adopted by the LA, the agreed syllabus sets out what pupils should be taught and can include the expected standards of pupils' performance at different stages. While the law requires the syllabus to take account of 'the teaching and practices of the other principal religions represented in Great Britain' it does not define what these principal religions are. The Lincolnshire syllabus provides guidance on this within the requirements for each key stage. Any community school or any foundation, voluntary aided or voluntary controlled school without a religious character cannot require RE to be provided by means of any catechism or formulary which is distinctive of a particular religious denomination. This prohibition does not extend to the study of catechisms and formularies.

The RE curriculum in different types of schools

In all maintained schools RE must be taught according to either the locally agreed syllabus or in accordance with the school's designated religion or religious denomination, or in certain cases the trust deed relating to the school.

Community, foundation and voluntary-aided or voluntary-controlled schools without a religious character

RE must be taught according to the locally agreed syllabus adopted by the LA by which the school is maintained.

Foundation and voluntary-controlled schools with a religious character

RE provision in foundation and voluntary-controlled schools with a religious character is to be provided in accordance with the locally agreed syllabus. However, where the parent of any pupil at the school requests that RE is provided in accordance with provisions of the trust deed relating to the school (or, where there is no provision in the trust deed, in accordance

with the religion or denomination mentioned in the order designating the school as having a religious character), then the governors must make arrangements for securing that RE is provided to the pupil in accordance with the relevant religion for up to two periods a week unless they are satisfied that there are special circumstances which would make it unreasonable to do so.

Voluntary-aided schools with a religious character

In these schools RE is to be determined by the governors and in accordance with the provisions of the trust deed relating to the school or, where there is no provision in the trust deed, with the religion or denomination mentioned in the order designating the school as having a religious character. However, where parents prefer their children to receive RE in accordance with the locally agreed syllabus, and they cannot reasonably or conveniently send their children to a school where the syllabus is in use, then the governing body must make arrangements for RE to be provided to the children within the school in accordance with the locally agreed syllabus unless they are satisfied that there are special circumstances which would make it unreasonable to do so. If the LA is satisfied that the governing body is unwilling to make such arrangements, the LA must make them instead.

Academies

Academies are all-ability, state-funded schools managed by independent sponsors, established under Section 482 of the Education Act 1996. Some academies have a religious character. All academies are required, through their funding agreements, to teach RE. For academies without a religious character, this will be the locally agreed syllabus. For denominational academies with a religious character (Church of England or Roman Catholic – but also Muslim and most Jewish academies), this will be in line with the denominational syllabus. For non-denominational (such as Christian) faith academies this can be either of the above, depending on the wishes of the sponsor and what is agreed by Ministers.

Parents

Parents and carers can obtain information on their child's RE from the LA or school. They should receive information from the school on how their child is progressing in the subject. The parent of a pupil at a community, foundation or voluntary school has the right to request that the pupil be excused from all or part of the RE provided. They do not have to provide a reason and the school must comply with their request. Schools should ensure that parents who want to withdraw their children from RE are aware of the RE syllabus with a view to discussing any concerns they may have. It is possible that this may reduce anxieties and cause them to re-consider. However, the right of withdrawal must be respected and parents must not be made to explain their reasons or seek permission from the school. Schools have a duty to supervise children withdrawn from RE.

See '*Religious education in English schools: Non-statutory guidance (DCSF 2010)*' – this can be downloaded from:

<https://www.education.gov.uk/publications/standard/publicationDetail/Page1/DCSF-00114-2010>

Introduction: Continuity and change

Since the last Lincolnshire RE Syllabus was agreed in 2006 there have been many changes in education generally and in RE. These developments include:

- The new RE programmes of study for secondary schools published in 2007 and the new RE programme of learning for primary education in January 2010. These effectively replace the previous National Framework.

- The replacement of Circular 1/94 with 'Religious education in English schools: Non-statutory guidance (DCSF 2010)'.
- Ofsted's publication, 'Transforming religious education', which presents a summary of RE in schools during the period 2006-09. This can be found on the Ofsted website: www.ofsted.gov.uk

There have also been changes in both educational structures and in approaches to the wider curriculum:

- New types of school have come into existence, such as academies and free schools, and provision for children's early years education has been extended. Each contributes to an educational vision which now routinely caters for the needs of young people up to the age of 19.
- Since 1997, educational provision has included the establishment of the first maintained Muslim, Sikh and Hindu schools as voluntary-aided schools in addition to Jewish voluntary aided maintained schools.
- The curriculum is more flexible than it was. Schools are able to provide more coherent and integrated cross-curricular learning experiences to complement discrete subject teaching tailored to the needs of their pupils and community. In practice this means that subjects such as RE, history or citizenship might be taught discretely but may also link with other areas of the curriculum when appropriate. Themed days and weeks are becoming more common. Consequently RE may not always feature in the curriculum under its traditional name or always be taught as a discrete subject area.
- Cross-curricular dimensions such as identity, cultural diversity and community cohesion provide important unifying themes that help young people make sense of the world and give education relevance. They reflect the major ideas and challenges that face individuals and society and can provide a focus for work within and between subjects and across the curriculum as a whole.
- Ofsted inspections focus on outcomes in relation to English and maths. RE may be observed during an inspection but will be reported upon in relation to teaching and learning rather than as an individual subjects. [See Section... 'Ofsted Inspections' – **not yet written**]
- The introduction of the EBACC (English Baccalaureate) into secondary schools. This is a new certificate that will be awarded to any student who secures good GCSE or accredited Certificate passes in English, maths, the sciences, a modern or ancient foreign language and one of the humanities – but significantly, does not include RE.

While schools are free to decide when and how subjects are taught and how much time is spent on each subject, they remain responsible for implementing the legally required syllabus for RE and for monitoring pupils' progress.

Lincolnshire's Standing Advisory Council on Religious Education (SACRE) undertook an extensive consultation with teachers of RE in 2010 and has based this syllabus revision very closely on the results of that consultation. Overall, teachers said that they were happy with the existing syllabus and did not wish to see significant changes. With that in mind the LA has worked through SACRE's Agreed Syllabus Conference to develop this revised agreed syllabus for RE, which has close continuity with the qualities of the previous one and takes full account of the developments noted above. The central concern of the Agreed Syllabus Conference has been to continue to provide practical, professional guidance and support for teachers in setting high standards for teaching and learning in RE for all Lincolnshire pupils.

The main points of continuity in this 2011 syllabus include:

- A syllabus focused on 4 core concepts: Celebration, Religious Beliefs and Lifestyle, Authority, The Sacred, with ultimate questions woven into the syllabus as a whole.
- The focusing of pupils' learning at each key stage upon age-appropriate versions of these core questions, providing for both continuity and progression.
- A clear account of the purposes of RE.
- The sources for RE: opportunities for pupils from key stages 1-5 to learn from Christianity and the other principal religions and non religious belief systems represented in the UK.
- The guidance sections of the 2006 Syllabus, updated in the light of local and national developments.
- Two attainment targets for RE: Learning About Religion and exploring human experience (AT1) and Learning From Religion and responding to human experience (AT2)
- The skills and attitudes that RE should develop.
- Links with pupils' spiritual, moral, social and cultural development and the promotion of community cohesion.
- Explanation of requirements for RE from 5-19.
- A comprehensive glossary of terms from 6 religions.
- A close relationship with the DFE and appropriate national bodies such as the RE Council, NATRE and AREIAC, enabling Lincolnshire schools to take advantage of national trends and developments.

The main changes in 2011 from the 2006 syllabus include:

- Increased clarity and support material, especially in relation to assessment and inspection, to bridge the gap between syllabus and classroom. This includes sample schemes of work that relate to each key stage.
- Detailed guidance about examination courses.
- Increased clarity and guidance about assessment of RE.
- Guidance on managing and monitoring RE for the subject leader, focused on self evaluation.
- Greater clarity and guidance about the teaching of non-religious belief systems.
- More emphasis on learning through concepts and enquiry – (see Appendix 1: Developing enquiry in RE)

In addition, the syllabus can be located on the Lincolnshire SACRE website:
<http://community.lincolnshire.gov.uk/SACRE/> Ongoing updates to the syllabus can be found here.

Rationale: The Importance and Purposes of Religious Education.

'RE is an important curriculum subject. It is important in its own right and also makes a unique contribution to the spiritual, moral, social and cultural development of pupils and supports wider community cohesion. The Government is keen to ensure all pupils receive high-quality RE.'

[Religious education in English Schools: Non-statutory guidance 2010, p. 4, DCSF]

Good RE should:

- Provoke challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human.
- Develop pupils' knowledge and understanding of Christianity, other principal religions and religious traditions, world views and non religious belief systems that offer answers to questions such as these.
- Offer opportunities for personal reflection and spiritual development and enhance 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.
- Encourage pupils to learn from different religions, beliefs, values and traditions while exploring their own beliefs and questions of meaning. It should challenge them to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses.
- Encourage pupils to develop their sense of identity and belonging, enabling them to flourish individually within their communities and as citizens in a plural society and global community. It has an important role in preparing pupils for adult life, employment and life-long learning and enables them 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.
- Take its place in the whole curriculum, underpinned by values and purposes.

Along with the other subjects of the curriculum, RE aims to:

- provide opportunities for all pupils to learn and to achieve;
- promote pupils' spiritual, moral, social and cultural development and prepare all pupils for the opportunities, responsibilities and experiences of adult life.

The Lincolnshire Agreed Syllabus for Religious Education has four purposes, which are parallel to the four main purposes of the National Curriculum subject orders.

1. To establish an entitlement - the agreed syllabus secures for all pupils, irrespective of social background, culture, race, gender, differences in ability and disabilities, an entitlement to learning in RE. This contributes to their developing knowledge, understanding, skills and attitudes, which are necessary for their self fulfilment and development as active and responsible citizens.
2. To establish standards - the agreed syllabus makes expectations for learning and attainment explicit to pupils, parents, teachers, governors, employers and the public, and establishes standards for the performance of all pupils in RE. These standards may be used to set targets for improvement and measure progress towards them.
3. To promote continuity and coherence. - the agreed syllabus for RE contributes to a coherent curriculum that facilitates the transition of pupils within and

between schools and phases of education, thereby providing the foundations for further study and lifelong learning.

4. To promote public understanding - the agreed syllabus for RE will increase public understanding of, and confidence in, the work of schools in RE. Through the SACRE, the religious communities of Lincolnshire have been involved in its development.

The syllabus structure

Each of the four planning concepts in the syllabus represents a cluster of related key religious ideas. These concept clusters form a framework through which religions can be explored and understood from the point of view of the believer and from one's own perspective, and appropriate responses made. The concepts also provide opportunities to develop the skills through which pupils can make meaning of religious experience and understand the variety of views that contribute to the plural society of which all are members. The process may also contribute to the development of pupils' personal religious or non religious beliefs.

Every Child Matters: the contribution of RE—this section has been deleted as it does not seem likely that Every Child Matters is to continue as a key initiative.

[May need adjusting in line with new Ofsted guidelines]

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.

RE helps pupils to enjoy and achieve by:

- ~~Setting clear and challenging standards and 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, inspirational RE curriculum for all pupils, including those with special/additional educational needs and disabilities. **[Need to check terminology]**~~

RE helps pupils to be healthy through:

- ~~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 activities such as stilling, reflection, understanding prayer and 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.~~

RE helps pupils to stay safe by:

- ~~Providing opportunities for them to explore concepts such as prejudice and discrimination, and how these are viewed within religious and non religious belief systems.~~

- Providing them with opportunities to consider the rules and principles that guide individuals within communities and support the vulnerable.
- Encouraging them to understand the difference between right and wrong.
- Helping them to consider who it is safe or wise to be influenced by or to follow: who should be their role models?
- Reflecting on the value of security gained from family life, from belonging to a religious or non-religious community, from faith in the transcendent and from other sources.
- Encouraging them to be increasingly able to take responsibility for who and what they are.

RE helps pupils to make a positive contribution to the community by:

- Enabling them to explore concepts of identity, community and belonging within religious and non-religious belief systems and develop positive views of their own communities alongside respect for others.
- Encouraging them to evaluate the impact of religious rules and codes for living, and the meaning of 'law abiding' in the broadest sense.
- Providing opportunities to consider the nature of 'being human' and the positive common bonds found in shared human experiences and a shared global environment.
- Encountering faith communities at first hand (e.g. through visits and visitors) and being given opportunities to ask and develop answers to their own questions of meaning and purpose.
- Considering how human beings treat each other and their environment and use the world's resources depends on their understanding both of the world's and their own significance. Such significance is reflected in the beliefs and stories about the origin and value of life.

RE helps pupils to develop workplace and other skills by:

- Dealing with the issues of the value and proper use of personal property, including money. These include means of acquisition, responsible use, taking care of others and giving to charity.
- Experiencing a curriculum that will encourage them to grow and develop into individuals prepared for working life, and to be able to flourish in the workplace.
- Considering the fundamental questions of how and why human beings work for themselves.
- Providing opportunities to consider, and sometimes challenge the meaning of 'economic well being' through studying responses of faith to money, wealth, poverty, generosity and responsibility.
- Exploring religious critiques of materialism and consumerism.

The Aims and Intended Learning Outcomes of Religious Education in Lincolnshire

This Agreed Syllabus for Religious Education has two aims. They are that pupils should:

- learn **about** religion and explore human experience (attainment target one)

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- learn **from** religion and respond to human experience (attainment target two).

These two attainment targets are inter-linked and dependent on each other. While it is helpful for them to be viewed separately in planning and assessment, the processes of learning about religion and learning from religion in classroom RE are inseparable.

Aims:	Teaching Objectives:	Learning Outcomes:
<p>A</p> <p>Learning about religion and exploring human experience</p>	<p>This includes enabling pupils to:</p> <p>A1 acquire and develop knowledge and understanding of Christianity and the other principal religions represented in Great Britain and their associated beliefs, experiences and practices;</p> <p>A2 acquire and develop knowledge and understanding of some of the influences of life experiences, beliefs, values and faith traditions upon individuals, communities, societies and cultures.</p>	<p>Pupils should be able to:</p> <p>identify, name, describe and give accounts of aspects of religions, and explain the meanings of religious language, stories and symbols in order to build a coherent picture of religions studied;</p> <p>describe, account for and analyse some ways in which religions influence believers, explaining similarities and differences within and between religions.</p>
<p>B</p> <p>Learning from religion and responding to human experience</p>	<p>This includes enabling pupils to:</p> <p>B1 enhance their spiritual, moral, social and cultural (SMSC) development by:</p> <p style="padding-left: 20px;">B 1.1 developing awareness of some of the fundamental questions of life raised by human experiences, and of how religious teachings can relate to them;</p> <p style="padding-left: 20px;">B 1.2 responding to such questions with reference to the teachings and practices of religions, and to their own understanding and experience;</p> <p style="padding-left: 20px;">B 1.3 reflecting on their own beliefs, values, perceptions and experiences in the light of their study of religion;</p> <p>B2 develop positive attitudes of respect towards other people who hold views and beliefs that are different from their own.</p>	<p>Pupils should be able to:</p> <p>Develop their awareness of their own personal (SMSC) development, and the ways in which Religious Education might contribute to it by:</p> <ul style="list-style-type: none"> • identifying and understanding questions of meaning, purpose and value, and explaining some of the answers religions offer to these questions; • considering and explaining what might be learned from the religions they study in the light of their own beliefs and experiences; • developing a reflective understanding of spiritual, religious and moral questions for themselves; <p>Understand and value the richness and diversity of beliefs, ways of life and religions as sources of human interest, challenge and well being.</p>

Concepts, skills and attitudes in Religious Education

Concepts

Four general key concepts are used as a framework for the understanding of religions within the syllabus. They provide a structure for teachers' understanding. In the Programmes of Study for the syllabus, the 4 concepts are used to frame questions for each age group. The four key concepts should be referred to, exemplified and built upon at each key stage.

1. **Celebration**
2. **Religious belief and lifestyle**
3. **The Sacred**
4. **Authority**

In this syllabus, these key concepts offer teachers a framework by which the religions studied can be approached and understood. They do not provide a sequential planning guide, and the Syllabus does not require the concepts to be taught explicitly. Through each of the four concepts, the syllabus aims to enable pupils to address the questions of meaning, belief and purpose raised by our human experience, through the development of exploratory and reflective skills. Each concept is relevant to pupils throughout the 3-19 age range, in line with their abilities and developing understanding. Good teaching will identify one or two of the concepts as focal points in any particular curriculum unit. The sample schemes of work (see section B) demonstrate how the conceptual framework of the syllabus works in practice.

Building on the statutory requirements, it is recommended that there should be a wide ranging study of religion and belief across the key stages as a whole. Not all religions need to be studied at the same depth or in each key stage (some guidance is provided at the beginning of each of the separate sections for each key stage), but all that are studied should be done so in a way that is coherent and promotes progression.

Celebration

The concept of **Celebration** is about worship, commemoration, festival, and life events for the individual, family or community, in religious contexts, local, national and international.

In RE the concept of celebration can be a focus for pupils' exploration, reflection and response through a consideration of:

- ways in which such occasions provide particular opportunities for individuals and groups to make and respond to the meaning in the events of life;
- ways in which human celebrations give opportunities for individuals and communities to reflect upon some fundamental questions of life;
- ways in which celebrations and festivals bring pattern and form to life, and structure human experiences of, for example good and evil,

Religious Belief and Lifestyle

The concept of **Religious Belief and Lifestyle** is about the ways in which behaviour is related to beliefs and values, e.g. links between faith and ethics.

In RE the concept of religious belief and lifestyle can be a focus for pupils' exploration, reflection and response through a consideration of:

- ways in which links between belief and lifestyle provide opportunities for individuals and groups to find, make and respond to meaning in their own experiences and those of others;
- ways in which links between beliefs and lifestyle offer opportunities for reflection upon some fundamental questions of life, and upon answers to these questions;
- ways in which religious lifestyles raise questions and challenges to the lifestyles of the learner, providing opportunities for reflection, for

happiness and sadness.	example upon issues of forgiveness, generosity, sexuality or justice.
<p>The Sacred</p> <p>The concept of The Sacred is about that which is set apart and special within religions as holy or sacred, for example times, places, activities, people, objects and artefacts;</p> <p>In RE the concept of the sacred can be a focus for pupils' exploration, reflection and response through a consideration of:</p> <ul style="list-style-type: none"> ways in which people respond to their encounter with the world, for example nature, time and seasons, cycles of life and death, environmental concerns, the origins and destiny of humanity; people's understanding of the nature of deity or God or ultimate reality; ways in which these ideas provide opportunities for individuals and groups to find, make and respond to meaning found in, and associated with, these special times, places, activities, people, objects and artefacts; ways in which ideas of what is sacred frame, shape and interpret life's meanings, helping people to reflect and respond to some fundamental questions of life. 	<p>Authority</p> <p>The concept of Authority is about the sources to which people turn when seeking guidance, for example written scripture, faith traditions, revealed sources, key figures and events, ways of interpreting authorities.</p> <p>In RE the concept of authority can be a focus for pupils' exploration, reflection and response through a consideration of:</p> <ul style="list-style-type: none"> ways in which people exercise, perceive, interpret and respond to authority; ways in which people refer to and interpret sources of authority in addressing and reflecting upon some fundamental questions of life; ways in which sources of authority enable individuals and groups to make and respond to meaning within their own and others' religious traditions and experiences.

Skills in Religious Education

The prime purpose of using key skills in RE should be to enhance the quality of learning and reflect broader educational values and aims.

The following skills are central to Religious Education, and are reflected in the agreed syllabus programmes and approaches. Detailed reference to these skills will be found in the schemes of work (see section B). Teachers should plan for the development of these skills as appropriate to each key stage. These skills can of course be developed through other areas of the curriculum.

Investigating - in RE this includes abilities such as:

- asking relevant questions;
- knowing how to use different types of sources as ways of gathering information;
- knowing what may constitute evidence for understanding religions and non religious belief systems

Application skills - in RE this includes abilities such as:

- using RE learning in new situations;
- making the association between religions and individual community, national and international life;
- identifying key values and their impact.

Self assessment and reflection - in RE this includes abilities such as:

- reflecting on religious beliefs and practices, ultimate questions, feelings, relationships, and experiences;
- thinking and speaking carefully about religious and spiritual topics.

- taking responsibility for oneself and others and developing a sense of personal integrity through reflecting upon beliefs and values.

Expressing - in RE this includes abilities such as:

- explaining concepts, rituals and practices;
- identifying and articulating matters of deep conviction and concern;
- responding to religious issues through a variety of media.

Empathising - in RE this includes abilities such as:

- 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, and seeing issues from their point of view.

Interpreting - in RE this includes abilities such as:

- drawing meaning from, for example artefacts, works of art, poetry and symbols;
- interpreting religious language;
- suggesting meanings of religious texts.

Discerning - in RE this includes abilities such as:

- developing insight into personal experience and religion;
- exploring the positive and negative aspects of religious and non religious belief systems and ways of life;
- relating learning to life.

Analysing - in RE this includes abilities such as:

- distinguishing between opinion, belief and fact;
- distinguishing between the features of different religions and non religious belief systems;
- recognising similarities and distinctiveness of religious ways of life.

Synthesising - in RE this includes abilities such as:

- 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.

Evaluating - in RE this includes abilities such as:

- enquiring into issues of religious significance with reference to experience, reason, evidence and dialogue;
- 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.

Communicating - in RE this includes abilities such as:

- making use of distinctive forms of written and spoken language, concepts and terminology to reflect on personal experience and cultural backgrounds;
- working co-operatively and collaboratively with others, which might involve talking about religious and other beliefs and values and discussing fundamental questions of life;

- thinking reflectively and critically about spiritual, moral, social and cultural issues and constructing reasoned arguments.

Reasoning – in RE this includes abilities such as:

- engaging with others in a search for the answers to puzzling and challenging questions;
- using evidence to back up arguments, including the evidence of personal experience;
- accepting that others' views might be right and being prepared to change one's own mind in the light of this.

Attitudes in Religious Education

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:

Commitment - in RE this includes:

- understanding the importance of commitment to a set of values by which to live one's life;
- the ability to learn, while living with certainty and uncertainty.

Fairness - in RE this includes:

- listening and responding 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.

Respect - in RE this includes:

- respecting those who have backgrounds, viewpoints and customs that are different to one's own;
- 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 peoples' religious and non religious convictions are often deeply felt; recognising the needs and concerns of others.

Self understanding - in RE this includes:

- developing a mature sense of self-worth and value;
- developing the capacity to discern the personal relevance of religious questions.

The development of these attitudes is not, of course exclusive to RE. Common ground may be found with other curriculum areas.

The Early Years Foundation Stage RE in Lincolnshire

The Early Years Foundation stage describes the phase of a child's education up to age of 5. In terms of school experience, this usually includes the time spent in the nursery (or Foundation Stage 1) up to the time children move into year 1 (the beginning of key stage 1). RE is statutory for all pupils registered on the school roll. The statutory requirement for Religious Education does not extend to nursery classes in maintained schools and is not, therefore, a legal requirement for the first part of the foundation stage. It may, however, form a valuable part of the educational experience of children throughout this stage. RE is legally

required for pupils on the school roll in Foundation Stage S2 / (Reception).

The contribution of Religious Education to the early learning goals

The early learning goals set out what most children should achieve by the end of the foundation stage. The six areas of learning identified in these goals are:

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

Religious Education can make an active contribution to all 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.

The Lincolnshire RE Syllabus gives examples of RE - related experiences, opportunities and activities. Suggested activities are examples of good practice, but do not need to be followed formally. Each activity is included to exemplify particular ways in which Religious Education-related activities contribute to the early learning goals.

Focus Statement

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

1. Personal, social and emotional development

Examples of Religious Education-related experiences and opportunities

Children may:

- use some stories from religious traditions as a stimulus to reflect on their own feelings and experiences and explore them in various ways;
- use a story as a stimulus and reflect on the words and actions of characters and decide what they would have done in a similar situation, learning about the story and its meanings through activity and play;
- use role-play as a stimulus, children talk about some of the ways that people show

Example of an activity

In the context of a learning theme to do with 'growing' or 'the natural world', children encounter the parable of the mustard seed. They look at and talk about some tiny seeds and the teacher tells the parable, putting it into context as a story Jesus told. The teacher emphasises how, in the story, the tree that grew from the little seed became a safe home for birds. Children talk about what helps them to feel safe. They take a walk to look at trees and touch trees. They think about how they should look after trees. They talk about what it would be like to fly up into the branches. They plant seeds and role-play the growth of the seed in dance. They

<p>love and concern for others and why this is important;</p> <ul style="list-style-type: none">▪ think about issues of right and wrong and how humans help one another.	<p>produce shared or independent writing on what they would like to grow into. Through these experiences children become more aware of themselves, for example of the concepts 'I am growing' 'I need to feel safe'. They respond to the significant experiences of exploring a story and wonder at the growth of seeds. They learn to understand their responsibility to the natural world. They begin to consider stories Jesus told and the beliefs associated with them.</p>
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Relevant Early Learning Goals	Curriculum Units offered by the Lincolnshire RE Syllabus
<p>Self-confidence and self-esteem Children may:</p> <ul style="list-style-type: none">▪ respond to significant experiences showing a range of feelings when appropriate;▪ demonstrate a developing awareness of their own needs, views and feelings and be sensitive to the needs, views and feelings of others;▪ show a developing respect for their own cultures and beliefs and those of other people. <p>Making relationships Children may:</p> <ul style="list-style-type: none">▪ work as part of group or class, taking turns, sharing fairly, understanding the need for agreed values and codes of behaviour so that groups of people, including adults and children, can work together harmoniously. <p>Behaviour and self-control Children may begin to:</p> <ul style="list-style-type: none">▪ show an understanding of what is right, wrong and why;▪ consider the consequences of their words and actions for themselves and others. <p>Sense of community Children may begin to:</p> <ul style="list-style-type: none">▪ understand that people have different needs, views, cultures and beliefs that need to be treated with respect;▪ understand that they can expect others to treat their needs, views, cultures and beliefs with respect.	<ol style="list-style-type: none">1. Myself2. My Special Things3. My Friends4. Special People to Me5. Special times in my life6. Special times for me and others

2. Communication, language and literacy

Examples of Religious Education–related experiences and opportunities

Children may have opportunities to:

- respond creatively, imaginatively and meaningfully to memorable experiences;
- use a religious celebration as a stimulus, and talk about the special events associated with that celebration.
- learn about important religious celebrations through artefacts, stories and music.

Example of an activity

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

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<p>Relevant Early learning goals</p> <p>Language for communication Children may:</p> <ul style="list-style-type: none">▪ listen with enjoyment and respond to stories, songs and other music, rhymes and poems and make up their own stories, songs, rhymes and poems;▪ extend their vocabulary, exploring the meaning and sounds of new words. <p>Language for thinking Children may:</p> <ul style="list-style-type: none">▪ use language to imagine and recreate roles and experiences;▪ use talk to organise, sequence and clarify thinking, ideas, feelings and events. <p>Reading Children may:</p> <ul style="list-style-type: none">▪ retell narratives in the correct sequence, drawing on language patterns of stories.	<p>Curriculum Units offered by the Lincolnshire RE Syllabus</p> <p>11. Our books are special</p>
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3. Knowledge and understanding of the world

Examples of Religious Education–related experiences and opportunities

Children may:

- ask and answer questions about religion and culture as they occur naturally within their everyday experiences;
- visit places of worship, learn new words associated with these places and show respect towards them.
- listen to and respond to a wide range of religious and ethnic groups;
- handle artefacts with curiosity and respect;

Example of an activity

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

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Relevant Early Learning Goals	Curriculum Units offered by the Lincolnshire RE Syllabus
<p>Exploration and investigation Children may:</p> <ul style="list-style-type: none">• investigate objects and materials by using all of their senses as appropriate;• find out about and identify some features of living things, objects and events they observe. <p>Information and communication technology Children may:</p> <ul style="list-style-type: none">• use information and communication technology to support their learning. <p>A sense of time Children may:</p> <ul style="list-style-type: none">• find out about past and present events in their own lives, and in those of their families and other people they know. <p>A sense of place Children may:</p> <ul style="list-style-type: none">▪ find out about their environment and talk about those features they like and dislike. <p>Cultures and beliefs Children may:</p> <ul style="list-style-type: none">▪ begin to learn and become aware of their own cultures, beliefs and those of other people.	<ol style="list-style-type: none">6. Special times for me and others7. Our beautiful world8. My life9. Our living world10. Special places



<p>4. Creative development</p>	
<p>Examples of Religious Education–related experiences and opportunities</p> <p>Children may:</p> <ul style="list-style-type: none"> ▪ use religious artefacts as a stimulus to enable them to think about and express meanings associated with the artefact. ▪ share their own experiences and feelings and those of others, and are supported in reflecting on them. 	<p>Example of an activity</p> <p>In the context of a learning theme to do with ‘water’, ‘journeys’ or ‘the natural world’, children look at a sealed pot that has water from the Ganges river inside it (or a bottle of water precious to a pilgrim from Lourdes). Once they know that the pot contains water, they are encouraged to imagine a wide, flowing river, or a fresh clear spring. They look at photographs or videos of rivers and waterfalls and talk about how water moves. They hear the story of the birth of the river Ganges (regarded by Hindus as sacred). The teacher emphasises that it is a story that helps some people imagine what God might be like. They look at photographs of Hindus bathing in the Ganges and talk about why the river is important to them. They are invited to think about their ideas about heaven. In response to the story, they explore water through play. They create a great river collage, using a variety of media. They make a river dance, using lengths of coloured fabric and accompany it with percussion music. Through these experiences, children develop their imagination through a variety of creative and expressive arts. They begin to think about the importance of water as a symbol in religion and why some people regard particular places as sacred. These activities focus on water in the Hindu tradition, but a focus on the Christian tradition would be equally appropriate.</p>
<p>Relevant Early learning goals</p> <p>Imagination Children may:</p> <ul style="list-style-type: none"> ▪ use their imagination in art and design, music, dance, imaginative play, role-play and stories. <p>Responding to experiences, and expressing and communicating ideas Children may:</p> <ul style="list-style-type: none"> ▪ respond in a variety of ways to what they see, hear, smell, touch and feel. 	<p>Curriculum Units offered by the Lincolnshire RE Syllabus</p> <p>11. Our living world 12. My senses</p>

Key Stage 1 RE in Lincolnshire

Focus statement

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

During this key stage, the focus should be upon:

- a) Christianity-the law requires that the syllabus should, 'reflect that the religious traditions of Great Britain are in the main Christian' (p.5)
- b) At least one other principal religion selected from Buddhism, Hinduism, Islam, Judaism or Sikhism. Aspects of any of these religions can be included as and when appropriate. Other religions and non religious belief systems may be studied at the school's discretion, reflecting the national and local context.

Teaching and learning opportunities might include:

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

Elements to be covered flexibly across the key stage:

- believing: what people believe about God, humanity and the natural world;
- story: using the Bible and other sacred texts to how/why some stories are sacred and important in religion;
- celebrations: how and why celebrations are important in religion and life;
- symbols: how and why symbols express religious and non religious meaning;
- leaders and teachers: religious and non religious figures who have an influence on others locally, nationally and globally;
- belonging: where and how people belong and why belonging is important;
- myself: personal identity and one's uniqueness as a person in a family and community;

Core questions

The following core questions relate to the four main concept areas of the syllabus. They are intended to help teachers to focus their RE planning for progression in and through a particular key stage. They are not intended to be used for assessment, but are questions for pupils, though the language may often benefit from more simplicity.

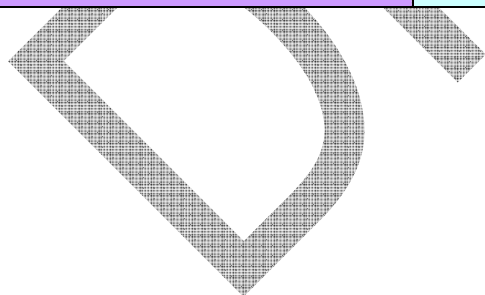
The questions have been constructed to:

- reflect the two attainment targets of the syllabus;

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- enable pupils to explore religion and their own experience in ways that take celebration, belief, practice, lifestyle, values, the sacred and authority seriously;
- enable all the skills and attitudes required in this syllabus to be addressed;
- explore some fundamental questions of religion and life.

Knowledge, skills and understanding	Core Questions	
<p>Learning About Religion [AT1] Pupils should learn to:</p> <p>a) explore a range of religious stories and sacred writings and talk about their meanings</p> <p>b) name and explore a range of celebrations, worship and rituals in religion, noting similarities where appropriate</p> <p>c) identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives</p> <p>d) explore how religious beliefs and ideas can be expressed through senses, symbols and pictures, and communicate their responses</p> <p>e) identify and suggest meanings for religious symbols and begin to use a range of religious words.</p>	<p>Celebration</p> <ul style="list-style-type: none"> ▪ How do the religions we are learning about celebrate some special days? ▪ What stories do the religions we are learning about celebrate? ▪ What stories show us good winning over evil? 	<p>Religious Belief and Lifestyle</p> <ul style="list-style-type: none"> ▪ What special actions and symbols can we see in the religions we are learning about? ▪ What does it mean to believe? ▪ What can we learn from the stories of the religions we are learning about?
	<p>The Sacred</p> <ul style="list-style-type: none"> ▪ What sights, sounds, smells, tastes, symbols and pictures go with worship in the religions we are learning about? ▪ What are my favourite things in the natural world? How do they make me feel? ▪ What kinds of things do people say about God? 	<p>Authority</p> <ul style="list-style-type: none"> ▪ What can we find out about the holy writings in the religions we are learning about? ▪ Who began the religions? What stories are told about them? ▪ What are religious leaders?



Knowledge, skills and understanding	Core Questions	
<p>Learning From Religion [AT2] Pupils should learn to:</p> <p>a) reflect on and consider religious and spiritual feelings, experiences and concepts such as worship, wonder, praise, thanks, concern, joy and sadness</p> <p>b) ask and respond imaginatively to puzzling questions, communicating their ideas</p> <p>c) identify what matters to them and others, including those with religious commitments, and communicate their responses</p> <p>d) reflect on how spiritual and moral values relate to their own behaviour</p> <p>e) recognise that religious teachings and ideas make a difference to individuals, families and the local community.</p>	<p>Celebration</p> <ul style="list-style-type: none"> ▪ How do things like music, food, family gatherings, presents and stories help us to celebrate? ▪ What are the special days in my life? What matters on these days? ▪ How do people feel on a special day? 	<p>Religious Belief and Lifestyle</p> <ul style="list-style-type: none"> ▪ Why is it important to be kind? To forgive? Not to be jealous? ▪ How do people show happiness, goodness or peace? How do they show sadness, badness or conflict and fighting? ▪ What does 'sorry' mean? Who should say 'sorry' and when? ▪
	<p>The Sacred</p> <ul style="list-style-type: none"> ▪ What makes some places special? ▪ What matters to me and in the religions we are studying? ▪ Who has my love, respect or friendship? How is this shown? ▪ How does it feel to thank and be thanked or to praise and be praised? 	<p>Authority</p> <ul style="list-style-type: none"> ▪ What makes some books special? ▪ Who are the leaders in our families, schools and communities? ▪ Who do I want to be like? Why?

How are schools to create a scheme of work from this programme of study?

Teachers have considerable freedom to develop their RE programme of study from this statutory section of the syllabus. There are also many resources to assist, many of which can be found on <http://curriculum.qcda.gov.uk/Search/index.aspx>

The non statutory scheme of work units found within this syllabus (Section B) may also be used and adapted freely to the needs of each school. Schools are of course free to devise units of their own.

Key Stage 2 RE in Lincolnshire

Focus statement

Throughout key stage 2, pupils learn about Christianity and at least two of the other principal religions, 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.

During this key stage, the focus should be upon:

- a) Christianity - the law requires that the syllabus should, 'reflect that the religious traditions of Great Britain are in the main Christian' (p.5)
- b) At least two other principal religions - pupils should study Judaism and/or Islam and choose one or more from Buddhism, Hinduism and Sikhism.

Aspects of any of these religions can be included as and when appropriate. Other religions and non religious belief systems may be studied at the school's discretion, reflecting the national and local context.

Teaching and learning opportunities might include:

- encountering religion through visitors and visits to places of worship, with a focus upon the impact and reality of religion on the local and global community;
- discussion, dialogue and enquiry about religious and philosophical questions, giving reasons for their own beliefs and those of others;
- consideration of a range of human experiences and feelings and the opportunity to reflect on their own and others' insights into life and its origin, purpose and meaning;
- expression and communication of their own and others' insights through art and design, music, dance, drama and ICT;
- development of ICT, particularly in enhancing pupils' awareness of religions and beliefs globally.

Elements to be covered flexibly across the key stage

- beliefs and questions: how people's beliefs about God, the world and others impact on their lives;
- teachings and authority: what sacred texts and other sources say about God, the world and human life;
- worship, pilgrimage and sacred places: where, how and why people worship, including at particular sites;
- the journey of life and death: why some occasions are sacred to believers, and what people think about life after death;
- symbols and religious expression: how religious and spiritual ideas are expressed;
- inspirational people: figures from whom believers find inspiration;
- religion and the individual: what is expected of a person in following a religion or belief;

- religion, family and community: how religious families and communities practice their faith, and the contributions this makes to local life;
- 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.

Core questions.

These core questions relate to the four main concept areas of the syllabus. They are intended to help teachers to focus their RE planning for progression in and through a particular key stage. They are not to be used for formal assessment, but are questions for pupils, though the language may often benefit from more simplicity.

The questions have been constructed to:

- reflect the two attainment targets of the syllabus;
- enable pupils to explore religion and their own experience in ways that take celebration, belief, practice, lifestyle, values, the sacred and authority seriously;
- enable all the skills and attitudes required in this syllabus to be addressed;
- explore some fundamental questions of religion and life.

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Learning in RE:

Pupils will learn about religion and learn from religion by addressing significant and challenging questions about authority, celebration, religious beliefs and lifestyles and the Sacred.

<p>Learning about religion [AT1] 1. Pupils should learn to: a) describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others b) describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected with, beliefs and teachings c) identify and begin to describe the similarities and differences within and between religions d) investigate the significance of religion in the local, national and global communities e) consider the meaning of a range of forms of religious expression, understand why they are important in religion and note links between them f) describe and begin to understand religious and other responses to ultimate and ethical questions g) use specialist vocabulary in communicating their knowledge and understanding h) use and suggest the meaning of information about religions from a range of sources.</p>	<p>Celebration</p> <ul style="list-style-type: none"> ▪ How and why do members of the religions we are learning about celebrate? ▪ What music, stories or activities help people to celebrate in the religions we are learning about? How? ▪ What stories reflect the conflict between good and evil? Why do they often show good overcoming evil? 	<p>Religious Beliefs and Lifestyles</p> <ul style="list-style-type: none"> ▪ What special actions can be seen in the religions we are learning about? What do they mean? ▪ What do the religions we are studying say about good and bad ways to live? ▪ What do the people in the religions we are studying believe? How do they show their beliefs by what they do?
	<p>The Sacred</p> <ul style="list-style-type: none"> ▪ How do worship? How do they use the senses and the arts? ▪ What people and things matter most to us? And to members of the religions we are learning about? ▪ What do the religions we are learning about say about God? What questions do people have about God? 	<p>Authority</p> <ul style="list-style-type: none"> ▪ Who began the religions we are learning about? How did they come to start a religion? ▪ What do the holy books of the religions say about leaders? ▪ Who are the leaders today in the religions we are learning about? What do they do?



Knowledge, skills and understanding	Core Questions	
<p>Learning from religion [AT2] 2. Pupils should learn to:</p> <p>a) reflect on what it means to belong to a faith community, communicating their own and others' responses</p> <p>b) respond to the challenges of commitment both in their own lives and within religious traditions, recognising how commitment to a religion is shown in a variety of ways</p> <p>c) discuss their own and others' views of religious truth and belief, expressing their own ideas</p> <p>d) reflect on ideas of right and wrong and their own and others' responses to them</p> <p>e) reflect on sources of inspiration in their own and others' lives.</p>	<p>Celebration</p> <ul style="list-style-type: none"> ▪ What are the most important events in our lives? How do we mark them? ▪ What makes special places or times stand out? What makes a place or a time special? ▪ What feelings and emotions go with different celebrations? Why? 	<p>Religious beliefs and lifestyles</p> <ul style="list-style-type: none"> ▪ What can we notice about the differences and similarities between people's beliefs? ▪ Where do our beliefs come from? What influences them? ▪ What different groups do I belong to? What are my roles in these groups?
	<p>The Sacred</p> <ul style="list-style-type: none"> ▪ How do people think and feel about the natural world and its wonders? Why should we care for the planet? ▪ How do people show respect or love for who or what is most important or sacred to them? ▪ What place should stillness, reflection, thankfulness, praise, commitment or love have in life? Why do people like or value these things? 	<p>Authority</p> <ul style="list-style-type: none"> ▪ Where do we find rules and guidance? Why do we need these things? ▪ Who do we recognise, from the past and present, as leaders? Why do people follow them? Who do we follow? ▪ Leaders sometimes get things wrong. When is it wrong to 'follow the leader'?

How are schools to create a scheme of work from this programme of study?

Teachers have considerable freedom to develop their RE programme of study from this statutory section of the syllabus. There are also many resources to assist, many of which can be found on <http://curriculum.qcda.gov.uk/Search/index.aspx>

The non statutory scheme of work units found within this syllabus (Section B) may also be used and adapted freely to the needs of each school. Schools are of course free to devise units of their own.

Key Stage 3 in Lincolnshire

Focus statement:

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 questions about beliefs and lifestyles, concepts of celebration and the sacred and issues of truth and authority in religion. They apply their understanding of religious and philosophical beliefs, teachings and practices to a range of ultimate questions and ethical issues, with a focus on self awareness, relationships, rights and responsibilities. They enquire into and explain some personal, philosophical, theological and cultural reasons for similarities and differences in religious beliefs and values, both within and between religions. They interpret religious texts and other sources, recognising both the power and limitations of language and other forms of communication in expressing ideas and beliefs. They reflect on the impact of religion and belief in the world, considering both the importance of inter-faith dialogue and the tensions that exist within and between religions and beliefs. They begin to develop their evaluative skills when considering their own and others' responses to religious, philosophical and spiritual issues.

During this key stage, the focus should be upon:

- Christianity - the law requires that the syllabus should, 'reflect that the religious traditions of Great Britain are in the main Christian' (p.5)
- At least two other principal religions. Pupils should study Judaism and/or Islam and choose one or more from Buddhism, Hinduism and Sikhism.

Aspects of any of these religions can be included as and when appropriate. Other religions and non religious belief systems may be studied at the school's discretion, reflecting the national and local context. Where RE is part of an integrated Humanities course care must be taken to make the learning objectives explicit so that the subject is not lost. It must be identifiable as a subject within its own right on the curriculum, not merely an aspect of another subject, e.g. PSHE, Citizenship.

Links with key stage 4

It is common practice for schools to embark upon examination courses during year 9. This is acceptable as long as the requirements of the GCSE syllabus are being met and sufficient time is allocated to the subject.

Teaching and learning opportunities might include:

- encountering religions at first hand by, where possible, meeting people from different religious, cultural and philosophical groups, who can express a range of viewpoints on religious and ethical issues;
- visiting, where possible, places of religious significance and / or 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 beginning to evaluate their own beliefs and values and those of others in response to their learning through reasoned dialogue and enquiry;
- 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 connections between Religious Education and other subject areas such as the arts, humanities, literature and science.

Elements to be covered flexibly across the key stage

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

Core questions.

These core questions relate to the four main conceptual areas of the syllabus. They are intended to help teachers to focus their RE planning for progression in and through a particular key stage. They are not designed for formal assessment, but as questions for pupils, though the language may often benefit from more simplicity.

The questions have been constructed to:

- reflect the two attainment targets of the syllabus;
- enable pupils to explore religion and their own experience in ways that take celebration, belief, practice, lifestyle, values, the sacred and authority seriously;
- enable all the skills and attitudes required in this syllabus to be addressed;
- explore some fundamental questions of religion and life.

Learning in RE:

Pupils will learn about religion and learn from religion by addressing significant and challenging questions about authority, celebration, religious beliefs and lifestyles and the Sacred.

Learning about religion [AT1]
Pupils should learn to:

a) **investigate and explain** the differing impacts of religious beliefs and teachings on individuals, communities and societies

b) **analyse and explain** how religious beliefs and ideas are transmitted by people, texts and traditions

c) **investigate and explain** why people belong to faith communities and explain the reasons for diversity in religion

d) **analyse** and compare the evidence and arguments used when considering issues of truth in religion and philosophy

e) **discuss and evaluate** how religious beliefs and teachings inform answers to ultimate questions and ethical issues

f) **apply** a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in expressing religious ideas and beliefs

g) **interpret and evaluate** a range of sources, texts and authorities, from a variety of contexts

h) **interpret** a variety of forms of religious and spiritual expression.

Celebration

- What do the religions we are studying celebrate? How? Why?
- Religions mark the passing of time and key moments in life with ceremonies. What do these mean? Why are they important to believers?
- How does regular worship provide religious people with opportunities to grow, think deeply or share common values?

Religious Beliefs and Lifestyles

- What do the religions we are studying require of their followers? Why do believers follow the faith?
- What do the religions we are studying say about what is fair, about money, about life and death? Is there something for me to learn from this?
- What is hypocrisy? Where is it to be found?

The Sacred

- What do the religions we are studying have to say about what matters most?
- What is sacred or holy in the religions we are studying?
- How do religious people express their ideas about God, the deity or ultimate reality? How do these ideas vary?

Authority

- What do believers say are the truths at the heart of the religions we are studying?
- What kinds of authority do religious books and leaders have for believers?
- In what ways are religious authorities interpreted today?

Knowledge, skills and understanding	Core Questions	
<p>Learning from religion [AT2] 2. Pupils should be encouraged to:</p> <p>a) reflect on the relationship between beliefs, teachings and ultimate questions, communicating their own ideas through reasoned arguments, dialogue and enquiry</p> <p>b) evaluate the challenges and tensions of belonging to a religion and the impact of religion in the contemporary world, expressing their own ideas</p> <p>c) express insights into the significance and value of religion and other world views on human relationships personally, locally and globally</p> <p>d) reflect and evaluate their own and others' beliefs about world issues such as peace and conflict, wealth and poverty and the importance of the environment, communicating their own ideas</p> <p>e) express their own beliefs and ideas, using a variety of forms of expression.</p>	<p>Celebration</p> <ul style="list-style-type: none"> ▪ What opportunities do I have for growth, deep thinking, or developing common values with others? ▪ What events make me aware of good, evil, the passing of time and change in life? ▪ What are my reflections on these events? ▪ 	<p>Religious beliefs and lifestyles</p> <ul style="list-style-type: none"> ▪ In what ways do my beliefs and doubts affect the choices I make about right and wrong? ▪ What is the meaning of life for members of the religions we are studying? ▪ What are the questions about life which I can't answer? How much do they matter to me?
	<p>The Sacred</p> <ul style="list-style-type: none"> ▪ How do people develop values to live by? ▪ What values matter to me? How are they changing? ▪ What is sacred or holy, or what matters most to me? 	<p>Authority</p> <ul style="list-style-type: none"> ▪ In what ways are authorities accepted and / or challenged? ▪ What are the qualities of a good leader? ▪ What are the authorities in my life?

How are schools to create a scheme of work from this programme of study?

Teachers have considerable freedom to develop their RE programme of study from this statutory section of the syllabus. There are also many resources to assist, many of which can be found on <http://curriculum.qcda.gov.uk/Search/index.aspx>

The non statutory scheme of work units found within this syllabus (Section B) may also be used and adapted freely to the needs of each school. Schools are of course free to devise units of their own.

14-16 RE in Lincolnshire

Religious Education must be taught to all students on the roll of a school where this syllabus applies across the 14 – 19 years, unless their parents have withdrawn them from the subject.

Focus statement

At key stage 4, students should be provided with opportunities to build on the knowledge, understanding and skills they have previously acquired. They should increasingly be working within a context in which they can develop their analytical, critical and thinking skills to enable them to explore and reflect upon questions of identity, belonging, values, meaning, purpose, truth and commitment whilst considering key religious teachings on moral and metaphysical issues. Students should develop the skills of interpretation and analysis, expressing their views and insights, critical and personal evaluation and drawing balanced conclusions about religious, spiritual and moral issues. It is expected that most students will be following a GCSE course during key stage 4. Those who achieve GCSE standard before the ages of 16 are entitled to further study in RE that provides for progression in learning, using accredited qualifications where appropriate.

Students who do not study a GCSE course are still required to study RE. Teachers may use the schemes of work in Section B of this syllabus. Below are some other suggested areas of study.

1. Is God real?
2. How can people know what is true?
3. What is death?
4. What is the nature of evil?
5. How should people make decisions about sexual ethics?
6. Why are the world's resources so unequally distributed?
7. What is meant by 'the sanctity of life'? What answers does this concept provide to ethical questions about birth and death issues?
8. World Religions Today: What can we discover about a particular religion in the contemporary world?
9. Distinctive and Similar. By studying two religions, what can we learn about each one?
- Religion, ethics and the new technologies: Any additional study units developed by the school.
10. Religion, ideology and extremism

Core Questions for Key Stage Four

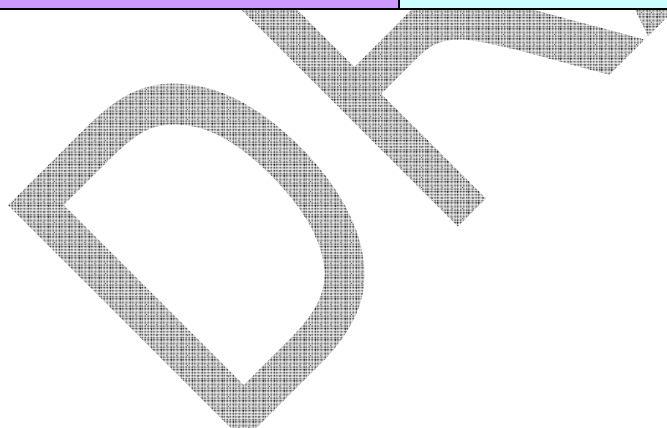
These core questions are intended to help teachers to focus their RE planning for progression in and through a particular key stage. They are questions for students, though the language may often benefit from more simplicity. Their use is not for assessment, but for developing discussion and dialogue with students through the teaching and learning programme.

The questions have been constructed to:

- reflect the two attainment targets of the syllabus
- enable pupils to explore religion and their own experience in ways that take celebration, belief, practice, lifestyle, values, the sacred and authority seriously
- enable all the skills and attitudes required in this syllabus to be addressed
- explore some fundamental questions of religion and life

Knowledge, skills and understanding	Core questions	
<p>Learning about religion [AT1] Students should be taught to:</p> <ul style="list-style-type: none"> ▪ investigate, study and interpret significant religious, philosophical and ethical issues, including the study of religious and spiritual experience, in light of their own sense of identity, experience and commitments ▪ think rigorously and present coherent, widely informed and detailed arguments about beliefs, ethics, values, authority and lifestyle, drawing well-substantiated conclusions from varied sources ▪ develop their understanding of the principal methods by which religions and spirituality are studied ▪ draw upon, interpret and evaluate the rich and varied forms of creative expression in religious life and in dealing with the sacred and with authority ▪ use specialist vocabulary to evaluate critically both the power and limitations of religious language. 	<p>Celebration</p> <ul style="list-style-type: none"> ▪ Why does celebration matter to people? ▪ What attitudes to the passing of time, and the key moments in life do members of the religions express? ▪ What value do members of the religions we are studying find in worship? 	<p>Religious Belief and Lifestyle</p> <ul style="list-style-type: none"> ▪ In what ways do religious and other beliefs influence lifestyles? ▪ How do people find meanings in life? What kinds of meanings do religious people and others find? ▪ What do the religions and non religious belief systems we are studying say about topics such as sexual ethics or the beginning of human life and death? Is there something for me to learn from this?
	<p>The Sacred</p> <ul style="list-style-type: none"> ▪ How can we evaluate what the religions we are studying have to say about what is holy or sacred? ▪ What arguments and experiences support belief in God? What supports atheism/agnosticism/Humanism? ▪ Is nothing sacred? Is anything sacred? Do all humans hold at least some things to be ultimately sacred or significant? 	<p>Authority</p> <ul style="list-style-type: none"> ▪ How can we evaluate 'truth' in religions we are studying (e.g. about God or human nature)? ▪ What kinds of authority do religious books and leaders claim? How can these claims be evaluated? ▪ What kinds of influence or power do religious authorities have today?

<p>Learning from religion [AT2] Students should be encouraged to:</p> <ul style="list-style-type: none"> ▪ reflect on, express and justify their own opinions in light of their learning about religion and their study of religious, philosophical, moral and spiritual questions ▪ develop their own values and attitudes in order to recognise their rights and responsibilities ▪ relate their learning in Religious Education to the wider world, gaining a sense of personal autonomy in preparation for adult life ▪ develop skills that are useful in a wide range of careers and in adult life generally, especially skills of critical enquiry, creative problem-solving, and communication in a variety of media. 	<p>Celebration</p> <ul style="list-style-type: none"> ▪ What opportunities do I take to develop my sense of what matters most and my values? ▪ Some people celebrate in the tradition of their religion, others not at all. Why? Where do I fit in? ▪ What are my reflections on the ways good, evil, time and life are celebrated? 	<p>Religious belief and lifestyle</p> <ul style="list-style-type: none"> ▪ What can I learn from religions about attitudes, e.g. about hope and cynicism, courage and cowardice, openness and bigotry, truth and dishonesty, hypocrisy and integrity, extremism and ideology? ▪ In what ways do my own beliefs and doubts affect my life? ▪ Why do we have to live with uncertainty about ultimate questions? Are there 'ultimate answers'?
	<p>The Sacred</p> <ul style="list-style-type: none"> ▪ What is 'sacred'? ▪ What values matter to me? Where have they come from? How are they changing? ▪ How could my ideas about the sacred influence or shape my life and my responses to some ultimate questions? 	<p>Authority</p> <ul style="list-style-type: none"> ▪ In what ways, and for what reasons are authorities accepted or challenged? ▪ What authority should be given to, e.g; reason, experience, or revelation? ▪ What place do I give to the authority of reason, experience or revelation?



Opportunities for accreditation

TO BE RE-WRITTEN BY PAUL HOPKINS

Currently (2006), GCSE RS and entry level COEA courses are available from all the national awarding bodies: AQA, OCR, Edexcel and WJEC. There is a wide range of options and combinations of religions and topics to be studied. Schools must teach RE using the specifications of a GCSE (short) RS course. The Agreed Syllabus does not, of course, require that students be entered for this examination.

In selecting a course for study, schools should seek to ensure that such courses are compatible with the requirements of the 1988 Education Reform Act and will pay particular regard to section 8 (3) which states that syllabuses must “reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain”.

Breadth of study: This normally means that the study of two religions through a GCSE course is appropriate. In deciding which religions are to be studied, schools may have regard to:

- the religious backgrounds of students,
- the faiths represented in the local area.
- minority communities (such as those from Confucianism and Taoism, Jehovah's Witnesses, Latter Day Saints, Baha'is, Jains, Rastafarians, Parsees or Zoroastrians), and non-religious ethical life stances such as Humanism are also an appropriate focus for supplementary study as this is judged suitable by the school.

The value of breadth, depth and continuity with religions studied in earlier key stages.

Where a specification based only upon Christianity is selected, teaching should ensure the presentation of material from other religions alongside Christianity, to give pupils opportunities for breadth and balance in their study.

16-19: RE for all

Focus statement

All schools with students aged 16-19 on roll are required by law to provide an RE entitlement for these students, regardless of which examination courses they may choose. This core entitlement is seen in this agreed syllabus as an enrichment of the curriculum and the allocation of time should be clearly identifiable. At this stage learning opportunities should be focused upon a range of religions and non religious views of life relevant to the students. Regard should be shown to prior learning and the value of both depth and breadth in learning. Schools may plan provision from the topics suggested below or in line with the requirements of an appropriate syllabus. There is considerable flexibility for schools in devising and delivering programmes of study for this age range, e.g. through general studies, examined courses, day conferences, integrated approaches.

Suggested unit titles for RE 16-19:

- Religion in the media: what stereotypes and prejudices are apparent? What is the best kind of religious broadcasting?
- The ethics of birth and death: Is 'playing God' ever justifiable?
- Good and evil: spiritual questions about a world of suffering.
- Science and faith: complimentary or contradictory?
- God, ethics and sexuality: where do our principles for love and partnership come from? How are they changing?
- Inter faith issues: how can we build communities of respect for the well being of all in a religiously plural world?
- Adult spirituality: exploring some spiritual ways of life.
- Who needs God in the 21st Century? Examining arguments and experience of atheists and theists.
- Film and faith: how is spirituality dealt with in some recent films? How is Judaism, Islam, Buddhism or atheism represented in film?
- The Money God: are there reasons why people should act on the limits to consumerism and materialism?
- Religion, ideology and extremism

16-19 RE for all: core questions

These questions are intended to help teachers to focus their RE planning for progression in and through this key stage. They are questions for students and have been constructed to:

- reflect the two attainment targets of the syllabus
- enable students to explore religion and their own experience in ways that take celebration, belief, practice, lifestyle, values, the sacred and authority seriously
- enable all the skills and attitudes required in this syllabus to be addressed
- explore some fundamental questions of religion and life.

16-19 RE for all: core questions

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- enable all the skills and attitudes required in this syllabus to be addressed
- explore some fundamental questions of religion and life.

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<p>Celebration AT1:</p> <ul style="list-style-type: none"> • Is it possible to be a religious person without taking part in religious observances? • To what extent are secular celebrations replacing religious celebrations in today's society? Does this matter? • Why do some people worship every day, others not? What can be learned from this aspect of human diversity? <p>AT2:</p> <ul style="list-style-type: none"> • In what ways do festivals, celebrations and worship bring pattern and form to life? • In what ways do rituals of commemoration and celebration structure human experiences such as marriage or death? • What can I learn about life's ultimate questions from reflection on celebration? • 	<p>Religious Belief and Lifestyle AT1:</p> <ul style="list-style-type: none"> • How do religious beliefs impact on societies? • How and why does peoples' sense of meaning change and evolve? • What kinds of meanings do people find in life? How have philosophy and theology contributed to peoples' views about the meaning of life? <p>AT2:</p> <ul style="list-style-type: none"> • What do religious and non religious belief systems say about coping with human weakness, or evil, or sin, or failure, and where is the support for people struggling with this? • What ethical principles do religions and non religious belief systems offer? • How can I apply ethical ideas to contemporary or personal moral issues?
<p>The Sacred AT1:</p> <ul style="list-style-type: none"> • What do we understand by prayer, and how does it affect the relationship between God and humanity? • What are the relationships between the beliefs of traditions and communities and the beliefs of the individual? Is an 'ism' essential to an understanding of God? • What has given rise to the increased secularisation of our society? <p>AT2:</p> <ul style="list-style-type: none"> • To what extent are individual views influenced by the sacred, e.g. extremist views? • How can we judge the validity of reported religious / transcendent experiences? • What is ultimate to me? 	<p>Authority AT1:</p> <ul style="list-style-type: none"> • What makes claims about 'truth' convincing? Why does this matter? • What are the purposes of dialogues between people who make different truth claims? • In what ways do nation states, ideologies and religions seek to impose their values on each other? <p>AT2:</p> <ul style="list-style-type: none"> • To what extent should education encourage young people to accept or challenge authority? • Why do extremist authoritarian groups have such appeal? • To what extent does maturity imply individual religious autonomy? How does this apply to me?

Curriculum time for Religious Education

In order to deliver the aims and objectives of the syllabus, Lincolnshire SACRE strongly recommends a minimum allocation of curriculum time for RE. This is based upon the DFES Framework for RE (2004), the Dearing Curriculum Review (1996) and the Model Syllabuses (1994): a minimum 5% of curriculum time is required for teaching RE:

KS1: 36 hours per year.

KS2: 45 hours per year.

KS3: 45 hours per year.

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

16-19: Allocation of time should be clearly identifiable, and should avoid tokenism.

Key points

- RE is a statutory subject of the curriculum for all registered pupils. The requirements of this agreed syllabus are not subject to the flexibility of the Foundation Subjects.
- Curriculum time for RE is distinct from the time schools may spend on acts of collective worship or school assemblies. **The times given above are for Religious Education.**
- Alternative faith communities such as Confucianism and Taoism, Jehovah's Witnesses, Latter Day Saints, Baha'is, Jainism, Paganism, Rastafarianism, Parsees or Zoroastrianism, and non-religious belief systems such as Humanism can also be studied if this is judged appropriate by the school. The school might decide that studying one or more of these groups reflect the local context. **However, Christianity and the other principal religions must form the basis of teaching and learning.**
- Planning must ensure progression across the primary and secondary phases where possible. Arrangements for continuity and progression between schools are difficult, but great progress can be made where cluster groups and families of schools work together. The Agreed Syllabus Conference considers that the exchange of information is a reasonable starting point, and hopes this will lead to plan continuity.
- Teaching may be organised flexibly, around one particular religion, or through themes, drawing on several religions. The latter works particularly well where schools have adapted a more integrated, creative curriculum. However, where RE features in a whole school topic it is vital that the core religious concepts and learning objectives are identified. The four key concepts of authority, celebration, religious beliefs and lifestyles and the sacred should be referred to, exemplified and built upon at each key stage. It is also possible to deliver some RE through themed days.

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THIS NEXT SECTION TO BE RE-WRITTEN BY LAT BLAYLOCK

EXPECTATIONS, ASSESSMENT AND REPORTING IN RELIGIOUS EDUCATION

An Eight Level Scale of Expectations for the Lincolnshire Agreed Syllabus, key stages 1 – 3.

Assessment for Learning Described for Teachers of RE

This description of assessment for learning may be helpful for teachers who are seeking to develop better practice in continuous assessment

"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."

The quote is taken from the Principles of Assessment for learning, produced by the Assessment Reform Group in 1998. This helpful document identifies 10 principles, applied to RE below. RE in the Lincolnshire Agreed Syllabus specially needs assessment for learning to clarify standards, plan progression and enable learners to see the progress they are making.

Assessment for learning in RE:

- **Is part of effective planning:** teachers plan lessons with assessment criteria from the RE 8 level scale in mind. These criteria should be shared with learners in classroom friendly language and in feedback on work related to the criteria.
- **Focuses on how students learn:** lesson planning should take into account the study~ and thinking skills students need to acquire and practice in order to complete tasks as much as ~ even more than ~ subject content. The skills of RE (page 15) thus inform assessment.
- **Is central to classroom practice:** In lessons where teachers talk with students about their learning and make decisions together about the next steps forward, good assessment practice is already taking place. Learning how to learn in RE (metacognition) becomes more significant than merely learning new words about religions.
- **Is a key professional skill:** Teachers need to be given opportunities to develop their understanding of RE assessment in initial and continuing professional development. The syllabus guidance on assessment provides some first steps for this. An extensive set of exemplary 'I can...' statements are provided on the Agreed Syllabus disc of support materials.
- **Is sensitive and constructive:** diagnostic marking should reflect on the work, not the person. Confidence and enthusiasm for learning in RE should be built up, not dented by teacher comment. Assessment should emphasise progress and achievement in relation to specific Re objectives. Praise that is real is a motivator, and an incentive.
- **Motivates:** Evidence suggests that assessment can motivate learning when it protects learner autonomy, provides some choice and constructive feedback, creates opportunity for self-direction. Avoiding a repeated 'failure and blame' cycle is a key sensitivity in RE's uses of assessment for learning.
- **Promotes understanding of goals and criteria:** Learners will increasingly understand what they are trying to achieve when they are involved in setting goals and identifying criteria. 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.
- **Helps learners know how to improve:** learners need clear and specific feedback in order to improve their work. Setting targets for improvement to pupils, using comment-only marking is most effective, especially when related to the specific RE objectives of a task or unit of work.
- **Develops the capacity for self-assessment:** by involving learners in weighing up their own skills through peer and self assessment in RE.
- **Recognises all 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

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).

In this syllabus, the purposes of assessing RE are to be those concerned to inform teaching and learning. There is no intention to use RE assessment information for purposes associated with comparability or accountability. Assessment in RE is for learning.

The government agency, the Qualifications and Curriculum Authority (QCA) has developed a national eight level scale for Religious Education, published in 2004 as part of the DfES non-statutory National Framework for RE to assist SACREs and Agreed Syllabus Conferences. The eight level scale given below is based upon the QCA work, but is distinctive to the Lincolnshire Agreed Syllabus.

QCA identified the field of enquiry for RE as:

- learning about religion (knowledge and understanding of religious beliefs, teachings, practices and lifestyles and of ways of expressing meaning);
- learning from religion (the skills of asking and responding to questions of identity, experience, meaning, purpose, truth, values and commitments).

This is compatible with the description of the field of enquiry identified by the Lincolnshire Agreed Syllabus Conference, represented in this syllabus.

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 however required to use the scale given below. If a school decides not to use the scale, other appropriate ways of reporting each pupil's attainment and progress, consistent with the syllabus overall, must be put in place.

The use of the levels to inform expectations about what children will achieve at particular key stages should be approached with caution: the syllabus assumes a minimum of 5% of curriculum time for RE, and 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 may be 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 most 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, and a small number will register exceptional performance.

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 GCSE and A level RS grade descriptors from the appropriate awarding bodies.

Guidance on using the Eight Level Scale.

1. The **professional judgement of the teacher** of RE about the pupils' achievements is the most important factor in the assessment process.
2. The Agreed Syllabus eight level scale for RE is to be used to set high standards of learning. It is intended to provide teachers with **a supportive professional tool**, and to enable teachers to be confident in their RE work.
3. Pupils **may achieve different levels** with regard to AT1 and AT2 in RE.
4. In **planning**, teachers will find that using the levels provides helpful focus for a differentiated curriculum that enables continuity and progression towards the highest possible standards for each pupil.
5. **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 descriptor. Again, the teacher's professional judgement is central to monitoring pupils' progress.
6. It is good practice, when assigning a level to a piece of evidence of a pupil's achievement to base the decision upon the teacher's judgement of the **'best fit' description**. A single piece of work will only rarely show achievement with reference to the whole of the level descriptor.
7. Pupils will usually demonstrate some parts or aspects of a level before they can consistently and securely achieve all that the level descriptor includes. They are **working towards** the levels described.
8. **Teachers working together**, for example in the same school, or in a 'pyramid' family or cluster of schools, will often find it helpful to discuss the application of the levels to pupils' work.
9. 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**, specific to RE objectives, through the ongoing marking of work. Setting targets for improvement is effective.
10. **Schools may judge** that it is appropriate to report levels to parents at the end of each year or key stage.
11. This Syllabus requires schools to give parents an **annual report** on each child's attainment and progress in Religious Education, but use of the levels is not statutory.
12. RE has important **aspects which are not open to individual assessment**. These include RE's contributions to providing opportunities for spiritual development, or to developing positive attitudes to those who hold different beliefs to oneself. The Agreed Syllabus recognises this. Schools may want to find ways to credit and celebrate such achievements.

Further assessment guidance is provided on the disc of support materials.

Lincolnshire RE: Achievements for pupils with special educational needs:

Pre-level 1 'performance descriptors', known as 'P' levels, describe achievements for pupils working below level one. These Lincolnshire levels, developed from 'P' levels for RE published by the QCA, describe the expectations and progression for pupils working below level one. They are intended to guide the planning of teachers of pupils with a range of special educational needs.

Performance Descriptions for pupils achieving below level one in RE Pupils...		Summary
P1(i)	<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. <p>Any participation is fully prompted</p>	Encounter (present during activity)
P1(ii)	<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 	Awareness (fleeting focus)
P2(i)	<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. 	Attention and response (deliberate but inconsistent)
P2(ii)	<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)	<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 	Participation (with support)
P3(ii)	<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. 	Awareness (memory, responsive)

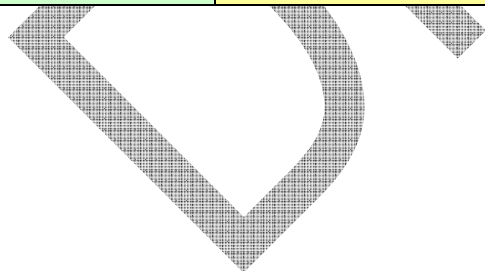
P4	<ul style="list-style-type: none"> ◆ use single elements of communication e.g. words, gestures, signs or symbols, to express their feelings. ◆ show they understand 'yes' and 'no'. ◆ begin to respond to the feelings of others e.g. matching their emotions and laughing when another pupil is laughing. ◆ join in with activities by initiating ritual actions and sounds. ◆ demonstrate an appreciation of stillness and quiet. 	<p>Involvement (active/ intentional)</p> <p style="text-align: center;">↓</p>
P5	<ul style="list-style-type: none"> ◆ respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings. ◆ respond to a variety of new religious experiences e.g. involving music, drama, colour, lights, food or tactile objects. ◆ take part in activities involving two or three other learners. ◆ may also engage in moments of individual reflection. 	<p style="text-align: center;">↓</p>
P6	<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. ◆ listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals. ◆ carry out ritualised actions in familiar circumstances. ◆ show concern and sympathy for others in distress e.g. through gestures, facial expressions or by offering comfort. ◆ start to be aware of their own influence on events and other people. 	<p>Gaining skills and understanding</p> <p style="text-align: center;">↓</p>
P7	<ul style="list-style-type: none"> ◆ listen to and follow religious stories. ◆ 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. ◆ can find out about aspects of religion through stories, music, or drama, answer questions and communicate their responses. ◆ may communicate their feelings about what is special to them e.g. through role play. ◆ can begin to understand that other people have needs and to respect these. ◆ can make purposeful relationships with others in group activity. 	<p style="text-align: center;">↓</p>
P8	<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. ◆ are increasingly able to communicate ideas, feelings or responses to experiences or retell religious stories. ◆ can communicate simple facts about religion and important people in religions. ◆ can begin to realise the significance of religious artefacts, symbols and places. ◆ 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. 	<p style="text-align: center;">↓</p>

The Lincolnshire RE 8 level scale 2006

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>1 Recognising and talking about religion</p>	<p>Pupils:</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 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>2 Retelling stories, identifying religious materials and asking questions</p>	<p>Pupils:</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:</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>3 Describing religion and making links to their own experience</p>	<p>Pupils:</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:</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.
<p>4 Showing understanding of religion and applying ideas themselves</p>	<p>Pupils:</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:</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 style="text-align: center;">5 Explaining the impact of religion and expressing their own views of religious questions</p>	<p>Pupils:</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:</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 style="text-align: center;">6 Explaining and interpreting religion and expressing their own insights</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • use religious and philosophical vocabulary to explain religions and beliefs, explaining reasons for diversity within and between them; • 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>Pupils:</p> <ul style="list-style-type: none"> • use reasoning and example to express insights into the relationships between beliefs, authorities teachings and world issues; • 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.
<p style="text-align: center;">7 Beginning to critically evaluate religious questions and evaluating responses to religious questions insightfully</p>	<p>Pupils:</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:</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:</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, spirituality and ethics are studied; • analyse varied forms of religious spiritual and moral expression. 	<p>Pupils:</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 examples, providing a detailed evaluation into the perspectives of others.
<p>Exceptional Performance: Synthesise effectively and draw balanced conclusions</p>	<p>Pupils:</p> <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. 	<p>Pupils:</p> <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.



A ladder of key skills for assessing RE

This simple ladder uses skill terms extracted from the 8 level scale, intended to clarify and make explicit the progression of skills which the Agreed Syllabus uses to enable all pupils to achieve in RE.

	Learning about religion	Learning from religion
8	Analysing and contextualising their understanding of religion	Justifying their views
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.

School Self Evaluation and Religious Education: reporting to SACRE

It is a requirement of the Agreed Syllabus Conference that schools report their self-evaluation of Religious Education provision to SACRE on the occasion of an Inspection.

Schools must include in this report to SACRE a copy of the school's policy for collective acts of worship.

A form of reporting is provided as an appendix to the syllabus. 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.

See section C6 of the Guidance and support materials accompanying this syllabus.

DRAFT

Guidance and support for the Lincolnshire Agreed Syllabus for RE 2006

Lincolnshire Local Authority Schools are provided with extensive guidance and support materials on disc to accompany the new (2006) Agreed Syllabus for RE.

These are (new sections highlighted):

A1	The statutory Agreed Syllabus for RE – full text.
B1	An outline scheme of work for the syllabus
B2	Foundation stage RE: 12 planned units
B3	Key Stage One RE: An outline, blank planning grid, and nine planned units
B4	Key Stage Two RE: An outline, blank planning grid and eleven planned units
B5	Key Stage Three RE: Five planned units and an outline
B6	Key Stage Four RE: Four planned units and an outline
B7	16-19 RE for all: Four planned units
Guidance sections	
C1	Section 1: RE and the law
C2	Section 2: RE, spiritual, moral, social and cultural development, PSHE and citizenship
C3	Section 3: RE, Inclusion and SEN
C4	Section 4: The role of the teacher in RE
C5	Section 5: Resources for RE
C6	Section 6: Self Evaluation and monitoring
C7	Section 7: ICT and RE
C8	Section 8: Religious Education Glossary or terms
D1	Section 9: Assessment: 'I can...' A tool for using the eight level scale
D2	Section 10: Improving Learning in RE

New sections: Sections B7, C6 D1 and D2 are completely new guidance.

Minor revisions have been made to all other sections of guidance, which are closely based on the guidance of the 2000 syllabus, but here are made available digitally for school use.

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Appendix 1: Developing enquiry in RE

RE deals with religious and moral beliefs and values that underpin the ways in which individuals solve problems and make decisions. Examples include sexual relationships, bringing up children, striving for ideals, the appropriate use of money and dealing with bereavement. Pupils are equipped to deal with these kind of issues when they understand how to think for themselves and reach understanding through reason, dialogue and enquiry. The development of these skills can make a significant contribution to 'learning from' religion.

Enquiry - in RE this includes:

- developing a sense of curiosity and a desire to seek after the truth through questioning and reasoning;
- developing a personal interest in ultimate questions, including questions about reality and mystery;
- developing an ability to live with ambiguities and paradox;
- engaging in the desire to search for the meaning of life;
- being prepared to reconsider and re-evaluate existing views as a result of dialogue and enquiry;
- being prepared to acknowledge bias and prejudice in oneself;
- willingness to value insight and imagination as ways of perceiving reality.

Acknowledgements

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