

**The Medway Agreed Syllabus
for Religious Education 2018
November 2018**

Reflecting on Religion 2018

The Medway Agreed Syllabus 2018 for Religious Education June 2018

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Foreword by the Director of Children and Adult Services

I am delighted to support the publication of *Reflecting on Religion 2018*, the new Medway Agreed Syllabus for Religious Education. It replaces, from September 2019, the previous Medway Agreed Syllabus of 2006 which Medway schools have been successfully using for some years now.

Reflecting on Religion 2018 brings us up-to-date. It incorporates some features from the previous agreed syllabus but brings the requirements for RE more in line with current developments in RE and the National Curriculum but ensures that the specific legal requirements related to Christianity and other principal religions are met.

Our new syllabus will help schools promote high achievement in RE. I believe it is vital for every Medway child and young person to have a good knowledge of world religions and worldviews, an appreciation of their own and others beliefs and ways of life and an understanding of the impact these different traditions have on peoples' lives, locally, nationally and globally.

May I offer a heartfelt thank you to members of the Agreed Syllabus Conference and all who have been involved in the discussions that have shaped *Reflecting on Religion 2018*. Special thanks should go to Ian Hartland Medway SACRE's religious education consultant, whose leadership and skill has been central to the development of this new syllabus.

I believe that *Reflecting on Religion 2018* will support Medway schools in providing high quality religious education. I also hope that it will encourage all the faith communities in Medway to participate in enriching our children and young people's religious education and supporting them to be the best people they can be.

Mr Ian Sutherland
Director of Children and Adult Services

Preface by the Chair of Medway SACRE

More than 10 years have passed since the last publication of Medway's Agreed Syllabus for Religious Education and the Agreed Syllabus Conference of Medway's Standing Advisory Council for Religious Education (SACRE) deemed it necessary to review and revise it. In June 2018, after careful consideration of various drafts, members of Medway Agreed Syllabus Conference accepted the final draft of the new syllabus. Through this whole process we are most grateful for the guidance and skill of Ian Hartland our religious education consultant.

The syllabus reflects recent developments in RE but is specific to Medway and is presented in a user friendly format. It includes a clear principal aim, the statutory position of RE, time for RE and programmes of study, as well as indicators of what it means to make progress. New expected learning outcomes at the end of Key Stages 1-3 are included. The implementation of the new syllabus will be supported by new RE guidance.

The Conference has decided that schools should begin to use the syllabus in all year groups from September 2019. This will give sufficient time for RE subject leaders to become familiar with the new syllabus, make suitable adjustments to RE planning and to support their colleagues in school who will be teaching RE.

SACRE has pleasure in commending this new syllabus to Medway schools.

Introduction to the new Medway Agreed Syllabus 2018

The Medway Agreed Syllabus 2018 is intended to replace the earlier agreed syllabus of 2006. The fundamental legal requirements for RE remain, in the main, the same as in 2006. However, understandings of the nature and purpose of RE and of what the government expects of English maintained schools have changed over time. The syllabus seeks to reflect new requirements and expectations. *It should be implemented in full by September 2019.*

The new agreed syllabus seeks not only to ensure that the fundamental legal requirements for RE are met but also to reflect best practice recommended across a number of other local authorities in recent years. A number of other agreed syllabuses for RE along with documents and reports produced by the Religious Education Council, the Commission on Religious Education, the National Association of Teachers of Religious Education, Ofsted, the Department for Education, universities and other RE specialists and practitioners have all been consulted. Some older material has also been consulted such as the Model Syllabuses produced some years ago by the (then) School Curriculum and Assessment Authority.

The new agreed syllabus seeks to be brief, clear, direct and user friendly. Thus, unnecessary jargon is avoided where possible and, where technical or specialist terms are used, they are mostly explained. The Medway SACRE are very aware that most users of this agreed syllabus will be those with specialisms in other subjects and areas apart from RE.

Similarities to and differences from the Medway Agreed Syllabus 2006

Main similarities to the 2006 Agreed Syllabus

- The major religions to be studied at key stages 1-3 are very similar.
- The time expected to be allocated for RE for key stages 1-4 is very similar.

Main differences from the 2006 Agreed Syllabus

- A new single principal aim for RE (which however seeks to incorporate the twin aims of *learning about* and *learning from* religions in the 2006 Agreed Syllabus).
- The use of end-of-key-stage outcomes instead of level descriptions and attainment targets.
- Removal of information about the contribution of RE to learning across the curriculum in relation to: promoting spiritual, moral, social and cultural development, citizenship, inclusion, personal social and health education, key skills, language, ICT and other areas such as thinking skills.
- Programmes of study no longer identify the specific knowledge, skills and understanding involved related to *learning about* and *learning from* religion.
- Programmes of study no longer use the three headings of (a) religions and beliefs, (b) themes, (c) experiences and opportunities.

The principal aim of RE

The principal aim of RE is to enable pupils to acquire a knowledge and understanding of different religious and other worldviews along with the skills to appreciate and evaluate the varied worldviews and responses to

ultimate questions, so as to be better able to develop and express their own informed worldview.

RE thus seeks to achieve a number of basic aims. These involve, over time:

1. acquiring and developing a knowledge and understanding of different religious and other worldviews (beliefs, practices and lifestyles), including a number of major world religions, especially Christianity
2. gaining an understanding and appreciation of ultimate (fundamental, deep or big) questions
3. acquiring and deploying the skills to evaluate the varied worldviews and the different responses to the ultimate questions encountered, which human life poses
4. pupils becoming better able to clarify and develop their own informed worldviews and to express their own views on the matters and issues encountered.

What is a worldview?

The term worldview has its origins in philosophy but it is now used by a range of other disciplines. There is no widely agreed understanding of the word but in the Medway Agreed Syllabus it should be taken to mean an individual or a community's view about the world, the nature of reality and of human life.

The word 'worldview' is similar to such terms as 'having a philosophy', creed, ideology, school of thought or perspective on life, but is broader than just ideas or matters of opinion, beliefs or principles. It is about an individual or a community's whole outlook on life, their values and the way they live.

The American philosopher David Naugle, who has undertaken much work on the meaning of the term worldview, describes it as a lens through which we look at the world and which provides us with a map or compass to guide and direct us. He also succinctly defines a worldview as a:

'view of the world and the resulting way of life within it.'

What are ultimate questions?

Various different answers are given to the question, 'What are ultimate questions?' yet no single answer seems to be satisfactory or is universally agreed. Some answers which have been given are:

- *An ultimate question is a question to which there is (a) no answer, or (b) no agreed answer.*
- *An ultimate question is one which goes beyond the reach of a final answer.*
- *An ultimate question is one about the nature of reality and the human predicament.*

Some suggest that the best way to understand the nature of an ultimate question is to look at some examples. Some questions which are widely regarded as the most important questions related to Religious Education and Religious Studies are:

- *Why is there something rather than nothing?*
- *Does life have any meaning and purpose?*
- *Is there a God and if so what is God like?*
- *Why is there evil and suffering?*
- *Where can I find the truth?*

- *How should I live? How do I decide what is right? What is the 'good life'?*
- *What will become of me? Is death really the end?*

The principal aim of RE explained

The elements listed in the principal aim of RE and its elaboration given above are set out below in the first column and are explained and unpacked in further detail in the second column. The more specific aims identified here involve not only the acquisition and development of knowledge and understanding, but also a range of skills and attitudes.

A list of specific skills and attitudes is provided in Appendix 2 on pages 17-18.

	Principal aim	The aim unpacked
1	Acquiring and developing a knowledge and understanding of different religious and other worldviews (beliefs, practices and lifestyles) including a number of major world religions, especially Christianity	<p>This will involve, over time, acquiring and developing a knowledge and understanding of:</p> <ul style="list-style-type: none"> • different major world religions especially Christianity at different key stages • diverse traditions found not only locally, but nationally and globally and their impact today • the similarities and the differences between various religious and non-religious worldviews as well as their distinctive features • the similarities and the differences between diverse traditions and groupings within one religion or non-religious tradition • the basic beliefs of the traditions studied, e.g. those about God/gods, the nature of reality and how best to live • moral/ethical values and guidance of the traditions studied as well as stances on selected moral issues such as marriage or abortion • practices and ways of life (lifestyles), such as the ways certain life events (e.g. a birth, coming to adulthood, marriage, death) are marked as well as styles of worship, special days and festivals • some key historical events and other features, such as information about the life, teaching and influence of a founder or key figures in the past • the meaning of stories, symbols and rituals.
2	Gaining an understanding of and appreciation of ultimate questions	<p>This will involve, over time:</p> <ul style="list-style-type: none"> • a growing awareness and understanding of the kind of deep, big, fundamental or ultimate questions that human beings ask and which human life poses. These are often questions about meaning, purpose and truth such as: <ul style="list-style-type: none"> ➤ <i>Is there a God?</i> ➤ <i>Is there life after death?</i> ➤ <i>Is the universe 'an accident of nature' or was it created?</i> • a growing understanding of events and life experiences of people which sometimes lead them to ask these questions with greater urgency • a developing ability to evaluate the varied responses to ultimate questions.
3	Acquiring and deploying the skills to	This will involve, over time:

	<p>evaluate the varied worldviews encountered and the different responses to the ultimate questions encountered which human life poses</p>	<ul style="list-style-type: none"> • a growing ability to engage in informed discussion about religious and other worldviews • acquiring and developing the ability to use the religious and other vocabulary needed to engage in such conversations • a developing ability to listen carefully and respectfully to the views of others • a growing respect for ideas and ways of life that are different to their own, as long as those ideas and ways of life are consistent with the best British values, i.e. they have a humane, life-respecting, tolerant and democratic perspective. (It does not mean learning to be accepting, tolerant or respectful towards all and any viewpoints and lifestyles such as those that are, for example, racist, anti-Semitic, Islamophobic or abusive) • a growing ability to consider what may be learnt from the beliefs, values, commitments and practices of traditions and ways of life different from their own • a growing knowledge and understanding of different responses to ultimate questions from diverse religious and non-religious traditions and worldviews • a developing ability to come to a personal view about (i.e. to evaluate) the reasoning, truth and value of the different worldviews they learn about • a growing awareness of different approaches to the study of religions, beliefs and lifestyles from disciplines such as theology, Religious Studies, philosophy, history, psychology and sociology.
4	<p>Pupils becoming better able to clarify and develop their own informed worldviews and to express their own views on the matters and issues encountered</p>	<p>This will involve, over time:</p> <ul style="list-style-type: none"> • a willingness to reflect on their own ideas, values, commitments and way of life and the reasons for them • the ongoing clarification and development of pupils' own beliefs, values and chosen lifestyle • schools providing the opportunities and resources so pupils can regularly talk and write about their own views and responses to the increasingly wide range of worldviews and ultimate questions encountered • schools providing opportunities and resources so pupils can reconsider matters, questions and issues considered previously as they become better informed, more mature and so better able to clarify and articulate their own views.

The legal framework

- The National Curriculum states that:
'Every state-funded school must offer a curriculum which is balanced and broadly based and which:
Promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society, and prepares pupils at the school for the opportunities, responsibilities and experiences of later life.'

'All state schools... must teach religious education to pupils at every key stage... All schools must publish their curriculum by subject and academic year online.'
(DfE National Curriculum Framework, July 2013, page 4)
- The Medway Agreed Syllabus for RE 2018 is the statutory framework which defines the matters, skills and processes to guide individual schools in developing their curriculum for religious education. This means that religious education in all community, and voluntary controlled schools should be taught in accordance with the local Agreed Syllabus.
- Religious Education is part of the basic curriculum alongside the National Curriculum. Religious Education is to have equal standing in relation to the core and foundation subjects within the school. It differs from the subjects of the National Curriculum in that it is not subject to national prescription. (Section 352 of the Education Act 1996)
- Religious education must be taught to all registered pupils in maintained schools, including children in reception classes and students in the sixth form, except those withdrawn by their parents (or with students withdrawing themselves if they are aged 18 years or over). This requirement does not apply to nursery classes in maintained schools.
- The 1988 Education Reform Act made it a requirement that any new agreed syllabus published after that date should:
'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'.

This requirement was confirmed by later Education Acts such as that of 1996 (section 375.2). The Medway Agreed Syllabus for RE 2018 seeks to ensure that this legal requirement is met by identifying the specific religions which must be taught in the Reception class and different key stages.
- The law relating to academies and free schools is different. Free schools are academies in law and have the same requirement to provide RE as academies. Religious Education is compulsory in faith and non-faith academies and free schools, as set out in their funding agreements. However, academies are not required to follow their local agreed syllabus, or a different agreed syllabus but are required to follow the basic legal requirement about religious traditions and principal religions given in the previous bullet point, first articulated in the 1988 Education Reform Act.
- Special schools should ensure that every pupil receives RE 'as far as is practicable'.
(The Education (SEN) (England) (Consolidation) (Amendment) regulations 2006. Regulation 5A)
- Parents have the right to withdraw their children from RE. Students aged 18 or over have the right to withdraw themselves from RE. Pupils may be withdrawn from all or some parts of the RE curriculum.
(School Standards and Framework Act 1998 S71 (3))

NB The legal requirements for RE are set out in the Education Act 1996, School Standards and Framework Act 1998, the Education Act 2002 and the DfE National Curriculum Framework 2013.

Programmes of study: core requirements over different key stages

- To ensure that legal requirements are met, the new Medway Agreed Syllabus specifies which religions are to be taught over different key stages so that all those generally judged to be 'principal religions' are studied by the end of Key Stage 3.
- The Medway Agreed Syllabus 2018 thus requires that all pupils learn about Christianity in each key stage. Most curriculum time should be devoted to the study of Christianity at each key stage. The other principal religions to be studied over key stages 1-3 are Buddhism, Hinduism, Islam, Judaism and Sikhism.
- As it is highly likely that there will be children from families where non-religious worldviews are held, these non-religious views including those held by Humanists, should also be a focus for study, especially with older pupils.
- The required programmes of study constitute only a minimum requirement. The number of different religions and traditions to be studied at each key stage increases over time. In this respect the requirements of the 2018 Medway Agreed Syllabus are similar to, but not fully identical with, those of the 2000 and 2006 Medway Agreed Syllabuses. Schools will now have a greater choice about what further topics and traditions are studied beyond the core requirement.
- The requirements which follow include information about the minimum amount of time which should be allocated to the study of the specific religions listed at each key stage. This is to ensure that sufficient time is allocated to Christianity and the other named principal religions so that there is an appropriate balance of coverage. (The use of the word 'term' in relation to the minimum amount of time which should be allocated refers to a period of about 6 weeks and so a six-term school year). The minimum requirements given here leave schools with scope and time for further work on the religions named or to undertake work on other religious topics or themes.

Early Years: Reception

Pupils must learn about Christianity and a limited number of other religions chosen by the school. No specific time allocation is given, although most time should be given to work on Christianity.

Key Stage 1:

Pupils must learn about at least **two different principal religions**. These must **include Christianity and Judaism**. So, over a period of 12 terms for Years 1 and 2 it means that:

- at least 6 terms or a minimum of 50% of the time should be allocated to Christianity
- at least 2 terms or around 20% of the time should be allocated to Judaism
- schools should spend no more than 5% of curriculum time on non-religious worldviews at Key Stage 1
- the core requirement amounts to 70% of the total curriculum time which should be allocated to RE
- schools have 25-30% of curriculum time which can be spent on another world religion/tradition chosen by the school or further work on Christianity and Judaism.

Key Stage 2:

Pupils must learn about at least **four different principal religions**. These must **include Christianity, Judaism, Islam and Sikhism**. So, over a period of 24 terms over Years 3 to 6 it means that:

- at least 10 terms or a minimum of 40% of the time should be allocated to Christianity
- at least 2 terms or around 10% of the time should be allocated to **each** of the other named religions of Judaism, Islam and Sikhism
- schools should spend no more than 10% of the total curriculum time on non-religious worldviews at Key Stage 2
- the core requirement amounts to 70% of the total curriculum time which should be allocated to RE
- schools have 20-30% of curriculum time which can be spent on another world religion/tradition chosen by the school or further work on Christianity, Judaism, Islam and/or Sikhism.

Key Stage 3:

Pupils must learn about at least **four different principal religions**. These must **include Christianity, Islam, Hinduism and Buddhism** as well as a non-religious worldview. So, over a period of 18 terms over Years 7 to 9 it means that:

- at least 6 terms and around 40% of the time should be allocated to Christianity
- at least 2 terms or a minimum of 10% of the time should be allocated to **each** of the other named religions of Islam, Hinduism and Buddhism
- the core requirement amounts to 70% of the curriculum time which should be allocated to the study of different religions
- schools should ensure that some work is undertaken on non-religious worldviews such as humanism but should spend no more than 10% of the total curriculum time on non-religious worldviews at Key Stage 3
- schools which begin a GCSE course in Year 9 still need to ensure that the above core requirements are met with an appropriate allocation of time devoted to RE in Years 7 and 8
- schools have 20-30% of curriculum time which can be spent on another world religion/tradition chosen by the school or further work on Christianity, Islam, Hinduism and/or Buddhism.

Key Stage 4:

- Pupils must learn about **Christianity and at least one other religion or worldview**.
- Schools must ensure that RE is taught for an adequate amount of time, in both Years 10 and 11.
- Where schools choose to undertake a full GCSE course in Religious Studies the time allocated should match, and be in line with, the time given to other humanities subjects such as history and geography.
- Students at Key Stage 4 can reasonably expect that their learning will be externally accredited. This means that students should pursue a suitably approved and accredited course leading to a qualification, which usually means a GCSE course in Religious Studies.
- When a GCSE course is provided schools must still ensure that RE is provided for all other pupils who are not taking an accredited Religious Studies course.

Sixth form/Key Stage 5:

Students should learn about **Christianity and other religions and worldviews** chosen by the school. Religious education must be taught in both Year 12 and Year 13. Schools should provide the opportunity for students to undertake an Advanced level course in Religious Studies.

Table with requirements of the programmes of study

The requirements listed above and options are set out in the table below. Schools may select other religious and/or worldviews for further study in addition to those listed in the core requirements.

Principal religions and other worldviews	Religions which must be studied at these key stages				Choices from these religions & other traditions			
	KS1	KS2	KS3	KS4/5	KS1	KS2	KS3	KS4/5
Christianity	✓	✓	✓	✓				
Judaism	✓	✓					✓	✓
Islam		✓	✓		✓			✓
Hinduism			✓		✓	✓		✓
Buddhism			✓		✓	✓		✓
Sikhism		✓			✓		✓	✓
Other religious traditions					✓	✓	✓	✓
Non-religious worldviews, e.g. Humanism			✓		✓	✓	✓	✓

Schools are **not required** to undertake work on religious and other worldviews beyond those listed above in the core requirements but may do so.

The 2018 Medway Agreed Syllabus is not prescriptive about which *Other religious traditions* or *Non-religious worldviews* may be studied. *Other religious traditions* may be:

- other specific religions such as the Baha'i faith or Jainism
- a specific denomination or group within one of the six principal religions listed above, such as the Roman Catholic Church in Christianity or Sunnis in Islam
- traditions/groups which may be considered to be on the fringes of major religions such as the Church of the Latter Day Saints (Mormons) or Jehovah's Witnesses.

There are **constraints** about the amount of time which should be spent on *Other religious traditions* or *Non-religious worldviews*.

- Schools should not spend more than 10% of curriculum time on *Other religious traditions* at any key stage.
- Schools should not spend more than 5% of RE curriculum time at Key Stage 1 or 10% of curriculum time at Key Stages 2 and 3 on *Non-religious worldviews*.

Time for RE

Schools must ensure that sufficient time is provided for the teaching of RE so that the requirements and expectations set out in this agreed syllabus are met. Schools should provide a minimum of 5% of curriculum time for teaching and learning in RE at Key Stages 1-4. This expectation is set out in the table below.

Age	Time to be allocated
4-5	36 hours, so around 1 hour per week
5-7	36 hours, so around 1 hour per week
7-11	39 hours, so 1 hour per week
11-14	39 hours, so 1 hour per week
14-16	39 hours, so 1 hour per week in both Years 10 and 11. More time should be allocated if there is a full GCSE course in Religious Studies
16-19	The allocation of time for RE for both Year 12 and Year 13 should be identified clearly in planning There should be a minimum of 15 hours of core RE across Years 12 and 13.

Collective Worship is not part of the taught RE curriculum and so cannot be considered as part of the recommended time for teaching RE at any key stage.

End of key stage outcomes

The following statements are intended to provide a broad set of expected outcomes for most pupils at the end of key stages 1, 2 and 3. They should be used to:

- help to plan the RE curriculum at the school
- prepare appropriate work and tasks for pupils to undertake to enable them to meet the outcomes
- prepare assessment activities to ascertain how far pupils can meet these expected outcomes.

By the end of Key Stage 1 pupils should be able to:

- a) recall in a simple fashion some basic beliefs and practices of Christianity and Judaism including some information about Jesus, Moses, festivals, worship, rituals, symbols and ways of life
- b) retell and suggest the meanings of some religious and moral stories mostly from Christianity and Judaism, especially those found in the Christian Bible and *Tenakh* (Jewish Bible)
- c) recognise some similar features in both Christianity and Judaism and some differences between them
- d) show an emerging understanding of what it means to belong to the religions of Christianity and Judaism
- e) begin to express their own views in conversation and writing about what they are learning about Christianity and Judaism
- f) begin to reflect on some of the ideas about right and wrong (moral/ethical teaching) of Christianity and Judaism.

By the end of Key Stage 2 pupils should be able to:

- a) describe some connections between different features or dimensions within each of the religions and worldviews studied
- b) describe in greater detail the beliefs and practices of the four religions prescribed for study and any other worldviews and groups studied
- c) demonstrate a greater awareness of the similarities and differences between the diverse religions studied with an emerging understanding of the distinctive features of each religion
- d) demonstrate some understanding of the varied beliefs, practices and ways of life of some major groups *within* specific individual religions and any other worldviews
- e) describe, understand and begin to reflect on a wider range of stories and writings found in the four prescribed religions and any other worldviews and groups studied
- f) present their own and others' views on some of the questions about belonging, meaning, purpose, values and truth which arise from their studies, where possible giving reasons for these views
- g) present their own and others' views about right and wrong and on some moral/ethical issues along with varied responses to them
- h) demonstrate some understanding of the notion of ultimate questions, especially in relation to questions about the idea of God and some of the different responses to these questions.

By the end of Key Stage 3 pupils should be able to:

- a) present a coherent understanding of a number of different religions and worldviews including beliefs, values, practices and ways of life as systems and ways of seeing and living in the world
- b) demonstrate a greater understanding of the similarities and differences between the different religions studied and of the distinctive features of each religion
- c) demonstrate an understanding of the varied beliefs, practices and ways of life of some different groups within specific individual religions and other worldviews
- d) demonstrate some understanding of ongoing issues and areas of controversy within some of the religious and other worldviews studied along with their own views about the responses to those issues
- e) demonstrate some understanding of the impact of the religious and other worldviews studied, where possible on local, national and international contexts
- f) explore a number of ultimate questions demonstrating an awareness of different responses to them and the reasons for them, along with their own personal and reasoned viewpoint
- g) express their own and others' views with reasons about some moral/ethical questions, where possible establishing links with religious and other worldviews
- h) present their own views about matters of meaning, purpose and truth giving reasons for their own views and demonstrating some awareness of alternative views.

Appendix

Appendix 1

End of key stage outcomes with examples of questions and activities

The examples given here are *illustrative* of the sort of questions and activities which might be pursued to enable pupils to achieve the expected learning outcomes. They are not a comprehensive list of possibilities nor are they required activities.

By the end of Key Stage 1 pupils should be able to:

End of key stage outcomes	Examples
	The examples given here are not agreed syllabus requirements. They are only illustrative of what work might be undertaken.
a) Recall in a simple fashion some of the basic beliefs and practices of Christianity and Judaism including some information about Jesus and Moses, festivals, worship, rituals, symbols and ways of life	<ul style="list-style-type: none"> • Pupils recount, with photographs, actual or virtual visits to a church and synagogue and find out about the meaning of objects and activities that take place. • Using selected sections of the Bible/ <i>Tenakh</i> and/or from animation films such as <i>The Miracle Maker</i> and <i>Moses Prince of Egypt</i> pupils learn about the lives of Moses and Jesus and their teachings. • Pupils learn about the meaning of Shabbat for Jewish people and Sunday for Christians. • Pupils select a symbol or artefact in Judaism and Christianity and find out about its use and meaning.
b) Retell and suggest the meanings of some religious and moral stories mostly from Christianity and Judaism, especially those found in the Christian Bible and <i>Tenakh (Jewish Bible)</i>	<ul style="list-style-type: none"> • Using carefully selected sections of the Bible/ <i>Tenakh</i> and/or clips from film, pupils learn about some Jewish and Christian stories and what they mean to Jews and Christians. • Pupils act out and reflect on the meaning of some of the stories learnt.
c) Recognise some similar features in both Christianity and Judaism and some differences between them	<ul style="list-style-type: none"> • Pupils recognise similarities such as having special days, worship in a special building, readings and prayers in worship, special clothes, food and objects.

	<ul style="list-style-type: none"> • Pupils begin to understand that Jesus is important to Christians and why and that he is not special to Jewish people in the same way. • Pupils understand that the Christian Bible is not the same as the Jewish Bible (<i>Tenakh</i>).
d) Show an emerging understanding of what it means to belong to the religions of Christianity and Judaism	<ul style="list-style-type: none"> • Pupils begin to make connections between what they are learning about the different features of Judaism and Christianity, such as the specialness of the Bible for Christians and the <i>Tenakh</i> for Jews and their use in worship.
e) Begin to express their own views in conversation and writing about what they are learning about Christianity and Judaism	<ul style="list-style-type: none"> • Pupils reflect on aspects of what they are learning and how some features of religions, such as prayer and festivals and belonging to a community, are of help to religious people. • Pupils consider why some people do and others do not pray. • Pupils consider different ideas about God and their own views. • Pupils consider why some people regularly attend a place of worship and why others do not. • Pupils begin to use religious language correctly, both general religious words (e.g. sacred or holy) and some particular religious words (e.g. Shabbat or Passover and Good Friday and pulpit), in their conversation and writing.
f) Begin to reflect on some of the ideas about right and wrong (moral/ethical teaching) of Christianity and Judaism	<ul style="list-style-type: none"> • Pupils consider the character and behaviour of some of the people in the stories that they are learning about and whether they think that they are good or bad, kind or mean, fair or unfair, grateful or ungrateful or something else. • Pupils consider what rules or guidance people might follow to enable them to live together harmoniously.

NB. Teachers may find that some of the stories found in the Tenakh and the Christian Bible are also to be found in the Qur'an. Judaism, Christianity and Islam are sometimes referred to as the Abrahamic religions.

By the end of Key Stage 2 pupils should be able to:

End of key stage outcomes	Examples
	The examples given here are not agreed syllabus requirements. They are only illustrative of what work might be undertaken.
a) Describe some connections between different features/dimensions within each of the religions and worldviews studied	<ul style="list-style-type: none"> • Pupils link the words and actions of Jesus at the Last Supper with the words and actions at the celebration of the Eucharist at a gathering of the community. They gain a better understanding of why this ritual is important to Christians. • Pupils consider the different accounts of the birth and infancy of Jesus in the gospels and how they are remembered in Christmas activities and celebrations. • Pupils examine the hymns, songs and prayers used in acts of worship and seek to identify the underlying beliefs which they enshrine, for example, Christmas carols. • Pupils consider how the shape and contents of religious buildings such as synagogues, mosques, churches and gurdwaras give expression to their respective community's beliefs, values and ways of life.
b) Describe in greater detail the beliefs and practices of the four religions prescribed for study and any other	<ul style="list-style-type: none"> • Pupils focus on the links between belief and practice and ways of life demonstrating a greater understanding of the nature and impact of beliefs.

worldviews and groups studied	<ul style="list-style-type: none"> • Pupils reflect on Hindu notions of not causing harm (<i>ahimsa</i>) in relation to what people eat or do not eat and the way they treat animals. • Pupils explore and understand what two religious traditions and/or worldviews believe about life after death and offer their own views.
c) Demonstrate a greater awareness of the similarities and differences between the diverse religions studied with an emerging understanding of the distinctive features of each religion	<ul style="list-style-type: none"> • Pupils appreciate the similarities in relation to pilgrimages or spiritual journeys between, for example, a Christian's journey to Lourdes or Rome and Muslims undertaking Hajj, yet the different meanings they may have for believers. • Pupils appreciate similarities in marriage vows and customs and appreciate any differences across different traditions. • Pupils understand that similar features, such as the possession of sacred writings, may be understood differently in different religions. • Pupils can identify some of the distinctive features of the religions studied such as beliefs about Jesus and the Bible in Christianity, about Muhammad and the Qur'an in Islam and about Gautama in Buddhism.
d) Demonstrate some understanding of the varied beliefs, practices and ways of life of some major groups <i>within</i> specific individual religions and other worldviews	<ul style="list-style-type: none"> • Pupils compare some of the beliefs and practices of Roman Catholic Christians with those of a Protestant denomination such as the Baptists. • Pupils learn about the diverse ways in which Muslims practise their religion. • Pupils learn about ways in which Orthodox and Reform Jews are similar to and also different from each other. • Pupils consider the worldview of those who consciously adhere to Humanism with those who identify with no particular religion or worldview.
e) Describe, understand and begin to reflect on a wider range of stories and writings found in the four prescribed religions and any other worldviews and groups studied	<ul style="list-style-type: none"> • Pupils seek to understand and reflect on text from different sacred writings with responses of their own to the ideas they find enshrined in them. • Pupils seek to understand and reflect on text from other non-religious writings which advance a worldview, with responses of their own to the ideas they find enshrined in them.
f) Present their own and others' views on some of the questions about belonging, meaning, purpose, values and truth which arise from their studies where possible giving reasons for these views	<ul style="list-style-type: none"> • Pupils reflect and give examples of their own commitments and values such as working hard at a sport or hobby, caring for an animal or the environment, being close to their family, other carers and friends or their own religion or other community. • Explore the life and work of a modern leader or key figure in a religion or other community in recent times and how they have sought to live by and live out their beliefs, values and commitments and the impact they may still have today. • Pupils reflect on the question, '<i>How can we know that something is true?</i>' and consider, for example, how far it is reasonable for people to have belief in a God who they cannot see, or life after death. • Pupils consider both the challenges faced and the perceived benefits in belonging to a community of faith by religious believers today. • Pupils reflect on the fact that many in the UK today claim to adhere to no religion.
g) Present their own and others' views about right and wrong and on some moral/ethical issues along with varied responses to them	<ul style="list-style-type: none"> • Pupils encounter age-appropriate moral/ethical issues and develop their reasoning skills by learning how to come to their own informed and reasoned responses about, for example, bullying or the care of animals. Religious and other views could inform discussions.

<p>h) Demonstrate some understanding of the notion of ultimate questions, especially in relation to questions about the idea of God and some of the different responses to these questions</p>	<ul style="list-style-type: none"> • Pupils consider some of the main reasons why some do and others do not believe in the existence of God and then offer their own views with reasons. • Pupils learn about different views about the nature of God, especially the shared or similar views of the Abrahamic religions of Judaism, Christianity and Islam. • Pupils express their own views about what God might be like, if there is a God. <p><i>NB Guidance has been written, specifically on the question of belief in God, to guide schools in meeting this expectation.</i></p>
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By the end of Key Stage 3 pupils should be able to:

<p>End of key stage outcomes</p>	<p>Examples and added notes</p> <p>The examples given here are not agreed syllabus requirements. They are only illustrative of what work might be undertaken.</p>
<p>a) Present a coherent understanding of a number of different religions and worldviews including beliefs, values, practices and ways of life as systems and ways of seeing and living in the world</p>	<ul style="list-style-type: none"> • Pupils produce an extended piece of research into one religious or other worldview demonstrating an understanding of its key beliefs, values, practices and way of life as a system and way of seeing and living in the world.
<p>b) Demonstrate a greater understanding of the similarities between and differences between the different religions studied and of the distinctive features of each religion</p>	<ul style="list-style-type: none"> • Pupils investigate examples of daily practice of Buddhists, Christians, Hindus and Muslims and reflect on similarities and differences. • Pupils reflect on the Hindu notions of not causing harm (<i>ahimsa</i>) in relation to what people eat or do not eat and the way they treat animals. They compare their findings with food rules and the treatment of animals in another religion.
<p>c) Demonstrate an understanding of the varied beliefs, practices and ways of life of some different groups within specific individual religions and other worldviews</p>	<ul style="list-style-type: none"> • Pupils compare the beliefs, practices and ways of life of two groups within one religion such as Anglicans and an independent church in Christianity or between more conservative and more modern adherents of other religions. • Pupils undertake an investigation into diversity within one religious or other worldview.
<p>d) Demonstrate some understanding of ongoing issues and areas of controversy within some of the religious and other worldviews studied along with their own views about the responses to those issues</p>	<ul style="list-style-type: none"> • Pupils plan, write and deliver an illustrated talk about different views about life after death from at least two different religious or other worldviews, for example, looking at Christian, Buddhist and humanist views. They provide their own comments and an evaluation of the varied ideas considered.
<p>e) Demonstrate some understanding of the impact of the religious and other worldviews studied, where possible on local, national and international contexts</p>	<ul style="list-style-type: none"> • Pupils undertake research on the influence of a specific religion on a country, for example, of Christianity in a country in South America or Africa. • Pupils undertake research on the influence of different Jewish traditions on the state of Israel. • Pupils consider the impact of humanism in the United Kingdom.

<p>f) Explore a number of ultimate questions demonstrating an awareness of different responses to them and the reasons for them along with their own personal and reasoned viewpoint</p>	<ul style="list-style-type: none"> • Pupils reconsider, in greater depth, reasons why some people do and some others do not believe in the existence of God and offer their own views with reasons. • Pupils learn about different views about the nature and actions of God in Christianity and Islam and their impact on other beliefs and lifestyles. • Pupils consider different responses to a number of ultimate questions, such as: <ul style="list-style-type: none"> ➤ <i>Why is there something rather than nothing?</i> ➤ <i>How do I decide what is right? What is the 'good life'?</i> ➤ <i>What will become of me? Is death really the end?</i>
<p>g) Express their own and others' views with reasons about some moral/ethical questions, where possible establishing links with religious and other worldviews</p>	<ul style="list-style-type: none"> • Pupils consider different responses, along with their own views, to some specific moral issues related to the sanctity of life such as: abortion, euthanasia, war and peace and capital punishment.
<p>h) Present their own current views about matters of meaning, purpose and truth giving reasons for their own views, demonstrating some awareness of alternative views</p>	<ul style="list-style-type: none"> • Pupils consider different responses to a number of ultimate questions, and offer their own views with reasons, such as: <ul style="list-style-type: none"> ➤ <i>Does life have any meaning and purpose? How can I know?</i> ➤ <i>Where can I find the truth? How can I know what is true?</i>

Appendix 2

Skills and attitudes to be developed

Progress in RE involves not only the acquisition and development of knowledge and understanding but also the development of a range of skills and the strengthening of certain attitudes. The following list, in alphabetical order, is of those skills and attitudes which it is widely agreed should be developed and promoted in RE. Planning for pupils to make progress in RE will require identifying the skills to be developed and the attitudes to be promoted. (Some of the bullet points listed below could be placed under different headings.)

Analysing:

- learning to distinguish between opinion, belief and fact

Applying:

- appreciating the way that what they learn in RE may confirm or challenge their own beliefs values and lifestyle

Critical mindedness:

- willingness to examine ideas, questions and issues about religious, moral and spiritual questions
- learning to distinguish between opinions, viewpoints and beliefs
- learning which matters or ideas are considered to be superstition or prejudice
- being prepared to reconsider their own existing views critically

Curiosity and wonder:

- developing a sense of curiosity
- developing a sense of wonder at the world in which they live

Discerning:

- acquiring ever deeper insights into matters of beliefs, values and lifestyles
- learning to make thoughtful judgements about the value of religious beliefs and practices
- learning to discern the strengths and any flaws in the reasons given for a belief, value or action

Empathising:

- learning to *'stand in someone else's shoes and knowing when they pinch'*
- learning to see the world through the eyes of others and issues from their point of view
- learning to sense the thoughts, feelings, experiences, attitudes, beliefs and values of others

Enquiring:

- a desire to seek after the truth
- acquiring interest in ultimate or fundamental questions and the varied responses to them
- learning to live with mystery

Evaluating:

- learning to weigh up evidence and argument
- drawing conclusions which are balanced and related to evidence and argument

Expressing:

- learning to articulate in words and writing their own beliefs, values and views
- learning to express accurately in words and writing the beliefs, values and views of others

Fairness:

- learning to listen to the views of others and giving them careful consideration
- a willingness to learn from others, even when others' views are different from their own

Interpreting:

- learning to draw meaning from, for example, artefacts, works of art, poetry and symbols and religious and spiritual texts

Investigating:

- learning how to use different types of sources to gather information

Open mindedness:

- willingness to seek new or different truths through learning
- willingness to engage in discussion/argument yet to disagree reasonably and respectfully about religious, moral and spiritual questions

Reflecting:

- reflecting on religious beliefs and practices, ultimate questions and responses to them as well as feelings, relationships, and experiences

Respecting:

- being sensitive to the feelings and ideas of others and the possible impact of ideas and behaviour on others
- recognising the rights of others to hold their own views
- openness to points of view different from one's own
- discerning between what is worthy of respect and what is not

Self-understanding and self-awareness:

- feeling confident about their own beliefs and identity
- developing a realistic and positive sense of their own religious, moral and spiritual ideas

Synthesising:

- linking significant features of religion together in a coherent pattern
- making links between religion and human experience, including the pupil's own experience.

Appendix 3

Suggestions about what it means to make progress in RE

Effective teaching and learning in RE means building on secure previous learning and ensuring it is progressively more demanding and leads to a higher and more sophisticated level of knowledge, understanding and/or skill. The following suggestions give an indication of what it can mean to make progress in RE. Progression in RE involves **moving from** a specific area of knowledge and understanding and/or skill or attitude to a higher level. The chart below identifies a range of such areas of ability and then suggests a possible next step to a higher level.

<i>Ability</i>	<i>Progression or next step</i>
the ability to recall some details in a religious story e.g. the birth narratives about Jesus of Nazareth to....	being able to explain what a story means to a person in the religious community where the story has its home, e.g. how Christians understand the meaning of the birth of Jesus
knowing about observable religious practices in the home , e.g. prayer at mealtimes or at bedtime to...	knowing about religious practices in the local community , e.g. activities in a place of worship each week
knowing about religious practices in the local community , to....	those in the wider community e.g. going on a pilgrimage further away or making a visit to a site of special importance
knowing about visible religious practices undertaken at home or at a place of worship e.g. prayers or singing to.....	knowing about the beliefs which underpin the practices , e.g. about the nature of prayer or the ideas to be found in prayers or worship songs
knowing about the beliefs held by members or a specific religion or tradition to...	the influence of those beliefs on personal life and behaviour e.g. the decision when to pray on particular days or to give money to charities

understanding the influence of beliefs on personal life and behaviour e.g. to keep Sunday as a special day by not shopping, to...	the influence of beliefs on wider moral and social issues , e.g. a decision to sign a petition about shop opening hours on a Sunday
identifying similar practices across some religions, e.g. that they have a holy book, to...	identifying different practices across some religions, e.g. they have different holy books and different objects in their public place of worship
identifying similar beliefs across some religions, e.g. ideas about God or creation to...	identifying different beliefs between religions , e.g. different ideas about the nature and activity of God or about life after death
identifying what is shared or similar across some religions e.g. certain similar beliefs and practices to....	identifying what are the distinctive features in each religion
identifying similarities between groups or traditions within one religion to....	<ul style="list-style-type: none"> • appreciating diversity within one religion • identifying differences between groups or traditions within one religion • identifying what is distinctive in each group or tradition. (This will involve a focus initially on (a) similar practices and then different practices and then (b) on similar beliefs and then different beliefs)
learning about the beliefs and practices of a group or groups/traditions within one religion e.g. Baptists and Roman Catholics in Christianity, to....	learning about the beliefs and practices of a number of groups/traditions in a number of religions e.g. <i>Sunni</i> and <i>Shia</i> in Islam, Orthodox and Reform in Judaism, Orthodox and Protestant in Christianity
willingness of pupils' to express their own views to....	the ability to give good reasons for those views
the expression of pupils' own views with reasons to	an understanding of the views of others and the reasons given for those views
the expression of pupils' own views and the views of others and the reasoning involved to...	the ability to offer an evaluation of both sets of views along with the reasons for their own
the accurate use of common (non-religious) language in talking or writing about religion and belief, e.g. the words festival or special, to...	the accurate use of general religious language , e.g. the terms sacred or holy
the accurate use of common and general religious language to...	the accurate use of the distinctive religious language of specific religions , e.g. Trinity in Christianity, Torah in Judaism or <i>Umma</i> in Islam
knowing simpler ideas about right and wrong related to moral issues e.g. that it is almost universally believed that it is wrong to steal, to...	an appreciation of the complexities of some moral issues , e.g. making a decision about whether a person should have an abortion, or undergo a divorce
having an appreciation and understanding of the complexities of some moral issues, e.g. whether a nation should go to war,	an understanding of different religious and non-religious responses to more complex moral issues, e.g. the reasoning involved in deciding in what circumstances it

to...	may or may not be right or wise to go to war
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Areas of focus for each key stage

Key Stage 1

In relation to Judaism and Christianity pupils should learn about:

- a) some basic beliefs and practices of these religions with information about Jesus, Moses, festivals, worship, rituals, symbols and ways of life
- b) religious and moral stories especially from the Christian Bible and *Tenakh* (Jewish Bible)
- c) recognise some similar features in both religions and some differences between them
- d) what it means to belong to these religions
- e) to express their own views in conversation and writing about what they are learning
- f) to reflect on their ideas about right and wrong (moral/ethical teaching).

Key Stage 2

In relation to Christianity, Judaism, Islam and Sikhism pupils should learn about:

- a) the connections between different features or dimensions within each of the religion
- b) the beliefs and practices of the four religions in greater detail
- c) similarities and differences between these religions studied with some understanding of the distinctive features of each religion
- d) the varied beliefs, practices and ways of life of some major groups *within* individual religions
- e) a wider range of stories and writings found in these religions
- f) presenting their own and others' views on questions about belonging, meaning, purpose, values and truth where possible giving reasons for these views
- g) presenting their own and others' views about right and wrong on some moral/ethical issues
- h) the notion of ultimate questions, especially those about the idea of God and different responses to these questions.

Key Stage 3

In relation to Christianity, Islam, Hinduism and Buddhism pupils should learn about:

- i) understanding these religions including their beliefs, values, practices and ways of life in a coherent way
- j) the similarities and differences between these religions and their distinctive features
- k) the varied beliefs, practices and ways of life of some different groups within individual religions
- l) ongoing issues within these religions along giving their own views about responses to those issues
- m) the impact of the religious and other worldviews studied, on local, national and international contexts
- n) some ultimate questions, different responses to them, the reasons for these responses, giving their own personal viewpoint
- o) expressing their own and others' views about some moral/ethical questions, where possible establishing links with religious and other worldviews
- p) presenting their own views with reasons on matters of meaning, purpose and truth showing awareness of alternative views.

(Medway SACRE) Medway new AS V6 final 2018