Section A
Lincolnshire Agreed Syllabus for RE 2006
Lincolnshire Agreed Syllabus for RE
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Acknowledgements
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
Section A

The Statutory Agreed Syllabus
Introduction: Continuity and change

Since the last Lincolnshire RE Syllabus was agreed in 2000 there have been many changes in education generally and in RE. These developments include the Foundation Stage, ‘Excellence and enjoyment’, the ‘Every Child Matters’ framework, the 14-19 curriculum review, the implementation of citizenship education, the DFES primary and secondary strategies, the impact of changes in OFSTED inspection and the commitment of central government to RE shown through the production of a non-statutory National Framework for RE by QCA (October 2004).

The Local Authority undertook an extensive consultation with teachers of RE in 2004-5, and has based this syllabus revision very closely on the results of that consultation. In the light of these and other changes, the Local Authority has worked through its Standing Advisory Conference on Religious Education and an Agreed Syllabus Conference to develop this new Agreed Syllabus for RE, which is in close continuity with the qualities of the 2000 Syllabus, and takes full account of the developments noted above. The central concern of the Agreed Syllabus Conference has been to provide practical, professional guidance and support to teachers in setting high standards for learning in RE for all Lincolnshire pupils. The new RE Agreed Syllabus has been created by the SACRE and its Agreed Syllabus Conference through a teacher’s working group, and in consultation with schools over the period 2004-5, and launched in Spring 2006, for implementation by schools with immediate effect. The Local Authority takes the view that schools should put the Agreed Syllabus in place by September 2006.

The main points of continuity in this 2006 syllabus with the 2000 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 Religious Education.
- The sources for RE: Opportunities for students to learn from Christianity and the other principal religions represented in the UK throughout the RE programme in key stages 1-4.
- The guidance sections of the 2000 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).
- Specification and clarification of the requirements in terms of the skills and attitudes that RE should develop.
- Explanation of requirements for Religious Education from 5-19.
- A comprehensive glossary of terms from 6 religions.

The main changes in 2006 from the 2000 syllabus include:

- A close relationship with the DFES / QCA National Framework for RE enabling Lincolnshire schools to take advantage of national trends and developments in the curriculum and resources of RE.
- The use of all that is helpful to standards in RE from the DFES National RE Framework, integrating this with all that is helpful from the 2000 Lincolnshire RE Syllabus.
- The creation of a close relation between the core questions of the Lincolnshire RE Syllabus and the requirements of the DfES National RE Framework. These are expressed together in the Programmes of Study for each key stage.
- Increased clarity and support material to bridge the gap between syllabus and classroom. This includes sample schemes of work that relate to each key stage.
- New materials for the Foundation Stage.
- Increased clarity and guidance about assessment of RE, including a non-statutory 8 level scale parallel to other subjects of the national curriculum and a widely based set of ‘I can...’ statements to use in assessment for learning.

Lincolnshire SACRE RE Agreed Syllabus 2006
INTRODUCTION: CONTINUITY AND CHANGE

- Guidance on managing and monitoring RE for the subject leader, focused on school self-evaluation.
- A new requirement for schools to copy their RE self-evaluation to the SACRE on the occasion of an inspection. This will enable SACRE to fulfil its role in monitoring the quality of RE in the LEA.
- An extensive, updated resource list to support teaching and learning.
- Guidance on the relationships between RE and Citizenship Education, Spiritual, Moral, Social and Cultural development, information and communication technology and on the role of the teacher in RE.
- Clarity about the choices schools have with regard to the teaching of non-religious life stances.
- The provision of the syllabus and support materials on a disc, for flexible use by schools.

Rationale: The Importance and Purposes of Religious Education.

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

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

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

RE takes 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.
- To 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 Religious Education. This contributes to their developing knowledge, understanding, skills and attitudes, which are necessary for their self-fulfillment 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 Religious Education. These standards may be used to set targets for improvement and measure progress towards those targets.

3 To promote continuity and coherence. The Agreed Syllabus for Religious Education contributes to a coherent curriculum that promotes continuity. It facilitates the transition of pupils between schools and phases of education and can provide foundations for further study and lifelong learning.

4 To promote public understanding. The Agreed Syllabus for Religious Education 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.

Religious Education is an essential component of a broad and balanced education and its place in the Basic Curriculum is statutory. Religious Education is concerned with the deep meaning that individuals and groups make of their experiences and how this helps them give purpose to their lives. It provides the opportunity to explore, make and respond to the meanings of those experiences in relation to the beliefs and experiences of others as well as to one’s own experiences. These are the special contributions of Religious Education to the Basic Curriculum.

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 we are all members. The process will also, therefore, contribute to the development of the pupils’ personal religious or other beliefs.

Promoting key skills
The prime purpose of using key skills in RE should be to enhance the quality of learning in RE.

Communication
In RE, pupils encounter a range of distinctive forms of written and spoken language, including sacred texts, stories, history, poetry, creeds, liturgy and worship. These are powerful uses of language, linked to fundamental human needs and aspirations.

RE has distinctive concepts and terminology, which stimulate pupils to use their language skills to reflect on their own experiences, and to help them understand and appreciate their cultural backgrounds.

In particular, pupils learn to talk and write with knowledge and understanding about religious and other beliefs and values; to discuss many of the fundamental questions of life; to construct reasoned arguments; to think reflectively and critically about spiritual, moral, social and cultural issues; and to present information and ideas about these issues in words and symbols. Moreover, RE emphasises that truly effective communication also includes an empathetic understanding of people and the issues that concern them.

Information and communication technology
RE provides opportunities for pupils to use and develop their information and communication technology (ICT) skills. In particular, ICT can support the activities of finding information about beliefs, teachings and practices and their impact on individuals, communities and cultures. ICT can help pupils to communicate and exchange information and understanding with others and to investigate and record data. Many faith communities use ICT on a world wide basis.

Working with others
RE provides many opportunities for pupils to work co-operatively, sharing ideas, discussing beliefs, values and practices and learning from each other.
INTRODUCTION: CONTINUITY AND CHANGE

Improving own learning and performance
RE includes learning about taking responsibility for oneself and others. The beliefs and values studied are the foundation for personal integrity and choice. Such study is personally challenging and relevant to many aspects of learning and achievement throughout life, including future careers.

Problem solving
RE deals with religious and moral beliefs and values that underpin the ways in which individuals solve problems and make decisions. Examples include the areas of sexual relationships, bringing up children, striving for ideals, the good use of money and facing bereavement.

Promoting other aspects of the curriculum

Thinking skills
RE is an academic subject, based on learning about and understanding Christianity and the other principal religions of Great Britain. The study of religion is a rigorous activity involving a variety of intellectual disciplines and skills. These include studying the sacred texts of the world; understanding the development, history and contemporary forms of believing; studying philosophy and ethics; and undertaking phenomenological, psychological and sociological studies in religion. Skills of research, selection, analysis, interpretation, reflection, empathy, discernment, evaluation, synthesis, application, expression and communication are promoted.

Financial capability
RE deals 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.

Enterprise education
How and why human beings work for themselves and others is a fundamental question of beliefs and values, to which learning in RE makes a contribution in its study of religions and other belief systems.

Creative thinking skills
The range of beliefs and values studied in RE cover questions of human nature and personality, personal fulfilment and vocation, sources of inspiration and discovery, and the connection between beliefs, values and the arts.

Education for sustainable development
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.
Every Child Matters: the contribution of RE

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

<table>
<thead>
<tr>
<th>RE encourages children to be healthy through:</th>
<th>RE helps children to stay safe by:</th>
<th>RE helps children to enjoy and achieve by:</th>
<th>RE helps children to make a positive contribution by:</th>
<th>RE helps children achieve economic well-being by:</th>
</tr>
</thead>
<tbody>
<tr>
<td>- 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.</td>
<td>- Giving opportunities to explore prejudice and discrimination including teachings from the faiths.</td>
<td>- Providing a rigorous, challenging, good quality RE curriculum that enables pupils to learn about themselves and others through exploring religion and the big questions of life.</td>
<td>- Enabling pupils to explore concepts of identity, community and belonging in religions, and develop positive views of their own and respect for others.</td>
<td>- Experiencing a curriculum that will allow them to grow and develop into individuals prepared for working life, able to flourish in the workplace.</td>
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<tr>
<td>- Exploring attitudes to sexual relationships that promote the well being of all.</td>
<td>- Offering opportunities to consider rules and principles that guide individuals within communities and support the vulnerable.</td>
<td>- Encountering living faith (e.g. through visits and visitors) and being given opportunities to ask and develop answers to their own questions of meaning and purpose.</td>
<td>- Encouraging pupils to evaluate the impact of religious rules and codes for living, and the meaning of being ‘law abiding’.</td>
<td>- Giving opportunities to consider, and sometimes challenge the meaning of ‘economic well being’ through studying the responses of faith to money, wealth, poverty, generosity and responsibility.</td>
</tr>
<tr>
<td>- Encouraging a healthy mind and spirit through activities such as stilling, reflection, understanding prayer &amp; meditation, and taking part in reasoned debate.</td>
<td>- Encouraging pupils to understand the difference between right and wrong.</td>
<td>- Setting clear and challenging standards and assessment criteria, enabling all pupils to take pride in their achievements in RE.</td>
<td>- Giving opportunities to consider the nature of ‘being human’ and the positive common bonds found in shared human experiences, and a shared global environment.</td>
<td>- Exploring religious critiques of materialism and consumerism.</td>
</tr>
<tr>
<td>- Encouraging a positive self-image by enabling personal reflection and exploration of ideas about the self from different religious traditions.</td>
<td>- Helping them to consider who it is safe or wise to be influenced by or to follow: who should be their role models?</td>
<td>- Raising standards by promoting national accreditation of RE achievements for 14-19s.</td>
<td>- Enabling pupils to express their own views and ideas on all the questions RE addresses.</td>
<td>- Providing all learners (at KS4) with the opportunity to achieve a nationally accredited RE qualification.</td>
</tr>
<tr>
<td>- Enabling the consideration of teachings and examples from the faiths about self-respect, drug taking and intoxicants.</td>
<td>- Reflecting on the value of security gained from family life, from religious community and ritual, from faith in the transcendent and from other sources.</td>
<td>- Creating an inclusive RE curriculum that inspires all pupils, including those with special educational needs through offering equal opportunities to all.</td>
<td>- Encouraging open mindedness in handling disputed questions, developing the ability to disagree respectfully.</td>
<td>- Encouraging an interest in religious and spiritual issues that enables life long learning.</td>
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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)
- 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.

‘Religious education makes a distinctive contribution to the school curriculum by developing pupil’s knowledge and understanding of religion, religious beliefs, practices, language and traditions and their influence on individuals, communities, societies and cultures. It enables pupils to consider and respond to a range of important questions related to their own spiritual development, the development of values and attitudes and fundamental questions concerning the meaning and purpose of life.’

The National Curriculum Handbook, DFEE/QCA, 1999
## THE AIMS AND INTENDED LEARNING OUTCOMES

<table>
<thead>
<tr>
<th>Aims:</th>
<th>Teaching Objectives:</th>
<th>Learning Outcomes:</th>
</tr>
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<tbody>
<tr>
<td><strong>A</strong></td>
<td><strong>Learning about religion and exploring human experience</strong></td>
<td><strong>Pupils should be able to:</strong></td>
</tr>
<tr>
<td><strong>A1</strong></td>
<td>acquire and develop knowledge and understanding of Christianity and the other principal religions represented in Great Britain and their associated beliefs, experiences and practices;</td>
<td>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;</td>
</tr>
<tr>
<td><strong>A2</strong></td>
<td>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.</td>
<td>describe, account for and analyse some ways in which religions influence believers, explaining similarities and differences within and between religions.</td>
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<tr>
<th><strong>B</strong></th>
<th><strong>Learning from religion and responding to human experience</strong></th>
<th><strong>Pupils should be able to:</strong></th>
</tr>
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<tbody>
<tr>
<td><strong>B1</strong></td>
<td>enhance their spiritual, moral, social and cultural (SMSC) development by:</td>
<td>Develop their awareness of their own personal (SMSC) development, and the ways in which Religious Education might contribute to it by:</td>
</tr>
<tr>
<td><strong>B1.1</strong></td>
<td>developing awareness of some of the fundamental questions of life raised by human experiences, and of how religious teachings can relate to them;</td>
<td>- identifying and understanding questions of meaning, purpose and value, and explaining some of the answers religions offer to these questions;</td>
</tr>
<tr>
<td><strong>B1.2</strong></td>
<td>responding to such questions with reference to the teachings and practices of religions, and to their own understanding and experience;</td>
<td>- considering and explaining what might be learned from the religions they study in the light of their own beliefs and experiences;</td>
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<tr>
<td><strong>B1.3</strong></td>
<td>reflecting on their own beliefs, values, perceptions and experiences in the light of their study of religion;</td>
<td>- developing a reflective understanding of spiritual, religious and moral questions for themselves;</td>
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<tr>
<td><strong>B2</strong></td>
<td>develop positive attitudes of respect towards other people who hold views and beliefs that are different from their own.</td>
<td>Understand and value the richness and diversity of beliefs, ways of life and religions as sources of human interest, challenge and well being.</td>
</tr>
</tbody>
</table>
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.
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, happiness and sadness.

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 example upon issues of forgiveness, generosity, sexuality or justice.

The Sacred

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. In RE the concept of the sacred can be a focus for pupils’ exploration, reflection and response through a consideration of:

- 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.

Authority

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. In RE the concept of authority can be a focus for pupils’ exploration, reflection and response through a consideration of:

- 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

Progress in Religious Education is dependent upon the application of general educational skills and processes which in turn will themselves be strengthened through this application. 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.

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 religion(s).

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 religious values and their connections with secular values.

Reflecting - in RE this includes abilities such as:
- reflecting on religious beliefs and practices and ultimate questions;
- reflecting upon feelings, relationships, and experiences;
- thinking and speaking carefully about religious and spiritual topics.

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 to see 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 secular beliefs 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;
- 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:
- debating issues of religious significance with reference to experience, evidence and argument;
- weighing the respective claims of self-interest, consideration for others, religious teaching and individual conscience;
- drawing conclusions which are balanced, and related to evidence, dialogue and experience.

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

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

Commitment - in RE this includes:
• understanding the importance of commitment to a set of values by which to live one’s life;
• willingness to develop a positive approach to life;
• the ability to learn, while living with certainty and uncertainty.

Fairness - in RE this includes:
• listening to the views of others without prejudging one’s response;
• careful consideration of other views;
• willingness to consider evidence, experience and argument;
• readiness to look beyond surface impressions.

Respect - in RE this includes:
• respecting those who have different beliefs and customs 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 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.

Enquiry - in RE this includes:
• curiosity and a desire to seek after the truth;
• developing a personal interest in ultimate or metaphysical questions;
• an ability to live with ambiguities and paradox;
• the desire to search for the meaning of life;
• being prepared to reconsider existing views;
• being prepared to acknowledge bias and prejudice in oneself;
• willingness to value insight and imagination as ways of perceiving reality.

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

The foundation stage describes the phase of a child’s education from the age of 3 to the end of reception at the age of 5. 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 FS2 / the Reception year.

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.
Personal, social and emotional development

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

**Example of an activity**
In the context of a learning theme to do with ‘growing’ or ‘the natural world’, children encounter the parable of the mustard seed. They look at and talk about some tiny seeds and the teacher tells the parable, putting it into context as a story Jesus told. The teacher emphasises how, in the story, the tree that grew from the little seed became a safe home for birds. Children talk about what helps them to feel safe. They take a walk to look at trees and touch trees. They think about how they 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 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.

**Relevant Early Learning Goals**

**Self-confidence and self-esteem**
- respond to significant experiences showing a range of feelings when appropriate;
- have a developing awareness of their own needs, views and feelings and be sensitive to the needs, views and feelings of others;
- have a developing respect for their own cultures and beliefs and those of other people.

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

**Behaviour and self-control**
- understand what is right, what is wrong and why;
- consider the consequences of their words and actions for themselves and others.

**Sense of community**
- understand that people have different needs, views, cultures and beliefs that need to be treated with respect;
- understand that they can expect others to treat their needs, views, cultures and beliefs with respect.

**Curriculum Units offered by the Lincolnshire RE Syllabus**
1. Myself
2. My Special Things
3. My Friends
4. Special People to Me
5. Special times in my life
6. Special times for me and others
Communication, language and literacy

Examples of Religious Education related experiences and opportunities

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

Example of an activity

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

Relevant Early learning goals

Language for communication:
- listen with enjoyment and respond to stories, songs and other music, rhymes and poems and make up their own stories, songs, rhymes and poems;
- extend their vocabulary, exploring the meaning and sounds of new words.

Language for thinking:
- use language to imagine and recreate roles and experiences;
- use talk to organise, sequence and clarify thinking, ideas, feelings and events.

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

Curriculum Units offered by the Lincolnshire RE Syllabus

11. Our books are special
Knowledge and understanding of the world

Examples of Religious Education related experiences and opportunities

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

Example of an activity

In the context of a learning theme to do with ‘buildings’ or ‘special places’, children are shown a selection of pictures. They 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.

Relevant Early learning goals

Exploration and investigation:

- investigate objects and materials by using all of their senses as appropriate;
- find out about and identify some features of living things, objects and events they observe.

Information and communication technology

- use information and communication technology to support their learning.

A sense of time

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

A sense of place

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

Cultures and beliefs

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

Curriculum Units offered by the Lincolnshire RE Syllabus

6. Special times for me and others
7. Our beautiful world
8. My life
9. Our living world
10. Special places
Creative development

Examples of Religious Education related experiences and opportunities

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

Example of an activity

In the context of a learning theme to do with ‘water’, ‘journeys’ or ‘the natural world’, children look at a sealed pot that has water from the Ganges river inside it (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.

Relevant Early learning goals

Exploration and investigation:

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

Responding to experiences, and expressing and communicating ideas

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

Curriculum Units offered by the Lincolnshire RE Syllabus

11. Our living world
12. My senses
Key Stage 1 RE in Lincolnshire

The key concept of celebration is highlighted through the key stage.

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

Religions and beliefs
a) Christianity
b) at least one other principal religion (studied as a major learning opportunity)

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 can also be a focus for supplementary study if this is judged appropriate by the school.

Experiences and opportunities to be included in teaching:
- 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
- beginning to use 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: how and why some stories are sacred and important in religion
- celebrations: how and why celebrations are important in religion
- symbols: how and why symbols express religious meaning
- leaders and teachers: figures who have an influence on others locally, nationally and globally in religion
- belonging: where and how people belong and why belonging is important
- myself: who I am and my uniqueness as a person in a family and community

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.
Core questions
These 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
- 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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<thead>
<tr>
<th>Knowledge, skills and understanding</th>
<th>Core Questions</th>
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<td><strong>Celebration</strong></td>
</tr>
<tr>
<td>Pupils should be taught to:</td>
<td>● How do the religions we are learning about celebrate some special days?</td>
</tr>
<tr>
<td>a) <strong>explore</strong> a range of religious stories and sacred writings and talk about their meanings</td>
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<tr>
<td>b) <strong>name and explore</strong> a range of celebrations, worship and rituals in religion, noting similarities where appropriate</td>
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<td>c) <strong>identify</strong> the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives</td>
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<tr>
<td>d) <strong>explore</strong> how religious beliefs and ideas can be expressed through senses, symbols and pictures, and communicate their responses</td>
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<tr>
<td>e) <strong>identify and suggest meanings</strong> for religious symbols and begin to use a range of religious words.</td>
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<td></td>
<td><strong>Religious Belief and Lifestyle</strong></td>
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<tr>
<td></td>
<td>● What special actions and symbols can we see in the religions we are learning about?</td>
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<td></td>
<td>● What does it mean to believe?</td>
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<td></td>
<td>● What can we learn from the stories of the religions we are learning about?</td>
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<tr>
<td><strong>The Sacred</strong></td>
<td><strong>Authority</strong></td>
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<tr>
<td></td>
<td>● What sights, sounds, smells, tastes, symbols and pictures go with worship in the religions we are learning about?</td>
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<td></td>
<td>● What are my favourite things in the natural world? How do they make me feel?</td>
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<td>● What kinds of things do people say about God?</td>
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<td></td>
<td>● What can we find out about the holy writings in the religions we are learning about?</td>
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<td></td>
<td>● Who began the religions? What stories are told about them?</td>
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<td></td>
<td>● What are religious leaders?</td>
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</tbody>
</table>
## Knowledge, skills and understanding

Learning from Religion [AT2]

Pupils should be taught to:

a) **reflect** on and consider religious and spiritual feelings, experiences and concepts such as worship, wonder, praise, thanks, concern, joy and sadness

b) **ask and respond** imaginatively to puzzling questions, communicating their ideas

c) **identify** what matters to them and others, including those with religious commitments, and communicate their responses

d) **reflect on** how spiritual and moral values relate to their own behaviour

e) **recognise** that religious teachings and ideas make a difference to individuals, families and the local community.

## Core Questions

### Celebration
- 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?

### Religious Belief and Lifestyle
- 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?

### The Sacred
- 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?

### Authority
- What makes some books special?
- Who are the leaders in our families, schools and communities?
- Who do I want to be like? Why?
Key Stage 2 RE in Lincolnshire

The key concept of belief and lifestyle is highlighted throughout the key stage.

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

Religions and beliefs
a) Christianity
b) at least two other principal religions (one of these to be studied as a major learning opportunity)

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 can also be a focus for supplementary study if this is judged appropriate by the school.

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

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.

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.
Core questions
These 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

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.

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<thead>
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<tr>
<td>Pupils should be taught to:</td>
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<tr>
<td>a) describe the key aspects of</td>
<td>Celebration</td>
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<td>religions, especially the people,</td>
<td>● How and why do members of</td>
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<td>stories and traditions that</td>
<td>the religions we are learning</td>
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<td>influence the beliefs and values</td>
<td>about celebrate?</td>
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<td>of others</td>
<td>● What music, stories or</td>
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<td>activities help people to</td>
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<td>celebrate in the religions</td>
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<td>we are learning about? How?</td>
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<td>● What stories show evil</td>
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<td>beaten by good? Why are</td>
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<td>there so many?</td>
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<td>b) describe the variety of</td>
<td>The Sacred</td>
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<td>practices and ways of life in</td>
<td>● What do the religions we</td>
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<td>religions and understand how these</td>
<td>are learning about to</td>
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<td>stem from, and are closely</td>
<td>worship God? How do they</td>
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<td>connected with, beliefs and</td>
<td>use the senses and the</td>
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<td>teachings</td>
<td>arts?</td>
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<td>c) identify and begin to</td>
<td>● What people and things</td>
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<td>describe the similarities and</td>
<td>matter most to us? And to</td>
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<td>differences within and between</td>
<td>members of the religions</td>
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<td>religions</td>
<td>we are learning about?</td>
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<td>d) investigate the</td>
<td>● What do the religions we</td>
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<td>significance of religion in the</td>
<td>are learning about say</td>
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<td>local, national and global</td>
<td>about God? What questions</td>
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<td>communities</td>
<td>do people have about God?</td>
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<td>e) consider the meaning of</td>
<td>Authority</td>
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<tr>
<td>a range of forms of religious</td>
<td>● Who began the religions</td>
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<td>expression, understand why they</td>
<td>we are learning about?</td>
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<td>are important in religion and</td>
<td>How did they come to start</td>
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<td>note links between them</td>
<td>a religion?</td>
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<td>f) describe and begin to</td>
<td>● What do the holy books</td>
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<td>understand religious and</td>
<td>of the religions say about</td>
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<td>other responses to</td>
<td>leaders?</td>
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<td>ultimate and ethical questions</td>
<td>● Who are the leaders</td>
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<td>g) use specialist vocabulary in</td>
<td>in the religions we</td>
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<td>communicating their knowledge and</td>
<td>are learning about?</td>
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<td>understanding</td>
<td>What do they do?</td>
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<td>h) use and suggest the meaning of</td>
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<td>information about religions from a</td>
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<td>range of sources.</td>
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</table>
Learning from Religion [AT2]
Pupils should be taught to:

a) **reflect** on what it means to belong to a faith community, communicating their own and others’ responses

b) **respond** to the challenges of commitment both in their own lives and within religious traditions, recognising how commitment to a religion is shown in a variety of ways

c) **discuss** their own and others’ views of religious truth and belief, expressing their own ideas

d) **reflect on ideas** of right and wrong and their own and others’ responses to them

e) **reflect on sources** of inspiration in their own and others’ lives.

**Core Questions**

**Celebration**
- 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?

**Religious Belief and Lifestyle**
- What can we notice about the differences and similarities between people’s beliefs?
- Believing some things means not believing other things. How do we get our beliefs?
- What different groups do I belong to? What are my roles in these groups?

**The Sacred**
- 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?

**Authority**
- Where do we find rules and guidance? Why do we need them?
- 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?

Schools have considerable freedom to develop their RE programme of study from this statutory section of the syllabus. There are also many resources to assist. Non statutory Scheme of work units from the Lincolnshire Agreed Syllabus Conference, and from QCA may 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 RE in Lincolnshire

The key concept of the sacred is highlighted throughout the key stage. During the key stage, pupils should be taught the knowledge, skills and understanding through the following areas of study:

Religions and beliefs:
- a) Christianity
- b) at least two other principal religions (studied as major learning opportunities)

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.

Experiences and Opportunities to be included in the teaching
- encountering religions authentically by, where possible, meeting people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and ethical issues
- visiting, where possible, places of major religious significance and / 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 in Religious Education, using reasoned, balanced arguments
- using a range of forms of expression (such as art and design, music, dance, drama, writing, ICT) to communicate their ideas and responses creatively and thoughtfully
- exploring connections between Religious Education and other subject areas such as the arts, humanities, literature, 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 believers’ 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 good and evil
- rights and responsibilities: what religions and beliefs say about human rights and responsibilities, social justice and citizenship
- global issues: what religions and beliefs say about health, wealth, war, animal rights and the environment
- interfaith dialogue: a study of relationships, conflicts and collaboration within and between religions and beliefs

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.
Core questions.
These 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
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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.

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<tr>
<td>Pupils should be taught to:</td>
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<tr>
<td>a) investigate and explain</td>
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<tr>
<td>the differing impacts of</td>
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<tr>
<td>religious beliefs and</td>
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<tr>
<td>teachings on individuals,</td>
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<tr>
<td>communities and societies</td>
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<tr>
<td>b) analyse and explain</td>
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<tr>
<td>how religious beliefs and ideas</td>
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<tr>
<td>are transmitted by people,</td>
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<tr>
<td>texts and traditions</td>
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<tr>
<td>c) investigate and explain</td>
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<tr>
<td>why people belong to faith</td>
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<tr>
<td>communities and explain the reasons</td>
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<tr>
<td>for diversity in religion</td>
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<tr>
<td>d) analyse and compare the</td>
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<tr>
<td>evidence and arguments</td>
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<td>used when considering issues of</td>
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<tr>
<td>truth in religion and philosophy</td>
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<tr>
<td>e) discuss and evaluate</td>
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<tr>
<td>how religious beliefs and</td>
<td></td>
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<tr>
<td>teachings inform answers</td>
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<tr>
<td>to ultimate questions and ethical</td>
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<tr>
<td>issues</td>
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<tr>
<td>f) apply a wide range of</td>
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<tr>
<td>religious and philosophical</td>
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<tr>
<td>vocabulary consistently and</td>
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<tr>
<td>accurately, recognising both the</td>
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<td>power and limitations of</td>
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<tr>
<td>language in expressing religious</td>
<td></td>
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<tr>
<td>ideas and beliefs</td>
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<tr>
<td>g) interpret and evaluate</td>
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<tr>
<td>a range of sources, texts and</td>
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<tr>
<td>authorities, from a variety of</td>
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<tr>
<td>contexts</td>
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<tr>
<td>h) interpret a variety of forms</td>
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<tr>
<td>of religious and spiritual</td>
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<td>expression.</td>
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<table>
<thead>
<tr>
<th>The Sacred</th>
<th>Religious Belief and Lifestyle</th>
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<tbody>
<tr>
<td>What do the religions we are</td>
<td>What do the religions we are</td>
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<tr>
<td>studying celebrate? How? Why?</td>
<td>studying require of their</td>
</tr>
<tr>
<td>Religions mark the passing of</td>
<td>followers? Why do believers</td>
</tr>
<tr>
<td>time and key moments in life with</td>
<td>follow the faith?</td>
</tr>
<tr>
<td>ceremonies. What do these mean?</td>
<td>What do the religions we are</td>
</tr>
<tr>
<td>Why are they important to</td>
<td>studying say about what is</td>
</tr>
<tr>
<td>believers?</td>
<td>fair, about money, about life</td>
</tr>
<tr>
<td>How does regular worship</td>
<td>and death? Is there something</td>
</tr>
<tr>
<td>provide religious people with</td>
<td>for me to learn from this?</td>
</tr>
<tr>
<td>opportunities to grow, think</td>
<td>What is hypocrisy? Where is it</td>
</tr>
<tr>
<td>deeply or share common values?</td>
<td>to be found?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Authority</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>What do believers say are the</td>
<td></td>
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<tr>
<td>truths at the heart of the</td>
<td></td>
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<tr>
<td>religions we are studying?</td>
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<tr>
<td>What kinds of authority do</td>
<td></td>
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<tr>
<td>religious books and leaders</td>
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<tr>
<td>have for believers?</td>
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<tr>
<td>In what ways are religious</td>
<td></td>
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<tr>
<td>authorities interpreted today?</td>
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</tbody>
</table>
Core questions.

These 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

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.

<table>
<thead>
<tr>
<th>Knowledge, skills and understanding</th>
<th>Core Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Learning from Religion [AT2]</td>
<td></td>
</tr>
<tr>
<td>Pupils should be taught to:</td>
<td></td>
</tr>
<tr>
<td>a) reflect on the relationship</td>
<td>Celebration</td>
</tr>
<tr>
<td>between beliefs, teachings and</td>
<td>What opportunities do I have for growth, deep thinking, or developing common values with others?</td>
</tr>
<tr>
<td>ultimate questions, communicating</td>
<td>What events make me aware of good, evil, the passing of time and change in life?</td>
</tr>
<tr>
<td>their own ideas and using reasoned</td>
<td>What are my reflections on these events?</td>
</tr>
<tr>
<td>arguments</td>
<td></td>
</tr>
<tr>
<td>b) evaluate the challenges and</td>
<td>Religious Belief and Lifestyle</td>
</tr>
<tr>
<td>tensions of belonging to a religion and the impact of religion in the contemporary world, expressing their own ideas</td>
<td>In what ways do my beliefs and doubts affect the choices about good and evil which I make?</td>
</tr>
<tr>
<td>c) express insights into the</td>
<td>What is the meaning of life for members of the religions we are studying?</td>
</tr>
<tr>
<td>significance and value of religion</td>
<td>What are the questions about life which I can’t answer? How much do they matter to me?</td>
</tr>
<tr>
<td>and other world views on human</td>
<td></td>
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<tr>
<td>relationships personally, locally</td>
<td></td>
</tr>
<tr>
<td>and globally</td>
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<tr>
<td>d) reflect and evaluate their</td>
<td></td>
</tr>
<tr>
<td>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</td>
<td>The Sacred</td>
</tr>
<tr>
<td>e) express their own beliefs and</td>
<td>How do people develop values to live by?</td>
</tr>
<tr>
<td>ideas, using a variety of forms of expression.</td>
<td>What values matter to me?</td>
</tr>
<tr>
<td></td>
<td>How are they developing?</td>
</tr>
<tr>
<td></td>
<td>What is sacred or holy, or what matters most to me?</td>
</tr>
<tr>
<td></td>
<td>Authority</td>
</tr>
<tr>
<td></td>
<td>In what ways are authorities accepted and / or challenged?</td>
</tr>
<tr>
<td></td>
<td>What are the qualities of a good leader? A good adviser?</td>
</tr>
<tr>
<td></td>
<td>What are the authorities in my life?</td>
</tr>
</tbody>
</table>

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

Schools have considerable freedom to develop their RE programme of study from this statutory section of the syllabus. There are also many resources to assist. Non statutory Scheme of work units from the Lincolnshire Agreed Syllabus Conference, and from QCA may be used and adapted freely to the needs of each school. Schools are of course free to devise units of their own.
14-19 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.

Key Stage 4 Syllabus Requirements

Any pupil following an approved nationally accredited course in Religious Studies of Religious Education is deemed to have met the requirements of the Lincolnshire Agreed Syllabus (for more detail see the ‘breadth of study’ paragraph on page 35):

a) A GCSE Religious Studies course which is based on the study of Christianity and at least one other major religion;

b) A GCSE (Short Course) in Religious Studies which is based on the study of Christianity and at least one other major religion;

c) A CoEA (Certificate of Educational Achievement) in Religious Education which is based on the study of Christianity and at least one other major religion.

d) Another nationally accredited course of Religious Education or religious study, approved under section 96.

Students who do not study one of these courses must take RE according to the Scheme of work in the Agreed Syllabus guidance, studying a course composed from the following areas:

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?
10. Religion, ethics and the new technologies:
11. Any additional study units developed by the school

Students who achieve the standard of the GCSE before the age of 16 are entitled to further study in RE that provides for progression in learning, using accredited qualifications where appropriate.

Focus Statement
At Key Stage 4, pupils should be given opportunities to build on the knowledge, understanding and skills they have previously acquired. They should be given increasingly analytical and critical opportunities 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 own views and insights, critical and personal evaluation and drawing balanced conclusions about religious, spiritual and moral issues.
Core Questions for Key Stage Four

These questions are intended to help teachers to focus their RE planning for progression in and through a particular key stage. They are questions for pupils, 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

<table>
<thead>
<tr>
<th>Knowledge, skills and understanding</th>
<th>Core Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Learning about Religion [AT1]</strong></td>
<td><strong>Celebration</strong></td>
</tr>
<tr>
<td>Students should be taught to:</td>
<td>Why does celebration matter in the religions we are studying?</td>
</tr>
<tr>
<td>- 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</td>
<td>What attitudes to the passing of time, and the key moments in life do members of the religions express?</td>
</tr>
<tr>
<td>- think rigorously and present coherent, widely informed and detailed arguments about beliefs, ethics, values, authority and lifestyle, drawing well substantiated conclusions from varied sources</td>
<td>What value do members of the religions we are studying find in worship?</td>
</tr>
<tr>
<td>- develop their understanding of the principal methods by which religions and spirituality are studied</td>
<td><strong>Religious Belief and Lifestyle</strong></td>
</tr>
<tr>
<td>- 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</td>
<td>In what ways do religious and other beliefs influence lifestyles?</td>
</tr>
<tr>
<td>- use specialist vocabulary to evaluate critically both the power and limitations of religious language</td>
<td>How do people find meanings in life? What kinds of meanings do religious people and others find?</td>
</tr>
<tr>
<td>- <strong>The Sacred</strong></td>
<td>What do the religions 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?</td>
</tr>
<tr>
<td>- How can we evaluate what the religions we are studying have to say about what is holy or sacred?</td>
<td><strong>Authority</strong></td>
</tr>
<tr>
<td>- What arguments and experiences support belief in God? What supports atheism?</td>
<td>How can we evaluate the things which the religions we are studying claim to be the truth (eg about God or human nature)?</td>
</tr>
<tr>
<td>- Is nothing sacred? Is anything sacred? Do all humans hold some things to be ultimately important?</td>
<td>What kinds of authority do religious books and leaders claim? How can these claims be evaluated?</td>
</tr>
<tr>
<td>- <strong>Knowledge, skills and understanding</strong></td>
<td><strong>Authority</strong></td>
</tr>
<tr>
<td>- How can we evaluate the things which the religions we are studying claim to be the truth (eg about God or human nature)?</td>
<td>What kinds of influence or power do religious authorities have today?</td>
</tr>
<tr>
<td>Knowledge, skills and understanding</td>
<td>Core Questions</td>
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<td>-------------------------------------</td>
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</tr>
<tr>
<td><strong>Learning from Religion [AT2]</strong></td>
<td><strong>Celebration</strong></td>
</tr>
<tr>
<td>Students should be taught to:</td>
<td>● What opportunities do I take to develop my sense of what matters most and my values?</td>
</tr>
<tr>
<td>● 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</td>
<td>● Some people celebrate religiously, others not at all. Why? Where do I fit in?</td>
</tr>
<tr>
<td>● develop their own values and attitudes in order to recognise their rights and responsibilities in the light of their learning about religion</td>
<td>● What are my reflections on the ways good, evil, time and life are celebrated?</td>
</tr>
<tr>
<td>● relate their learning in Religious Education to the wider world, gaining a sense of personal autonomy in preparation for adult life</td>
<td><strong>Religious Belief and Lifestyle</strong></td>
</tr>
<tr>
<td>● 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.</td>
<td>● What can I learn from religions about attitudes, eg about hope and cynicism, courage and cowardice, openness and bigotry, truth and dishonesty, hypocrisy and integrity?</td>
</tr>
<tr>
<td><strong>Celebration</strong></td>
<td>● In what ways do my own beliefs and doubts affect my chosen way of life?</td>
</tr>
<tr>
<td>● How do people answer the question ‘what is sacred’?</td>
<td>● Do we have to live with uncertainty about ultimate questions? Why? Are there ‘ultimate answers’?</td>
</tr>
<tr>
<td>● What are my ultimate values?</td>
<td><strong>The Sacred</strong></td>
</tr>
<tr>
<td>● Where have they come from?</td>
<td>● How could my ideas about the sacred influence or shape my life and my responses to some ultimate questions?</td>
</tr>
<tr>
<td>● How are they developing?</td>
<td><strong>Authority</strong></td>
</tr>
<tr>
<td>● What authority should be given to for example reason, experience, or revelation?</td>
<td>● In what ways, and for what reasons are authorities accepted or challenged?</td>
</tr>
<tr>
<td><strong>The Sacred</strong></td>
<td>● What place do I give to the authority of reason, experience or revelation?</td>
</tr>
<tr>
<td>● How do people answer the question ‘what is sacred’?</td>
<td><strong>Authority</strong></td>
</tr>
<tr>
<td>● What are my ultimate values?</td>
<td>● In what ways, and for what reasons are authorities accepted or challenged?</td>
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<tr>
<td>● Where have they come from?</td>
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</tr>
<tr>
<td>● How are they developing?</td>
<td><strong>The Sacred</strong></td>
</tr>
<tr>
<td>● What could my ideas about the sacred influence or shape my life and my responses to some ultimate questions?</td>
<td>● How do people answer the question ‘what is sacred’?</td>
</tr>
<tr>
<td><strong>Religious Belief and Lifestyle</strong></td>
<td>● What are my ultimate values?</td>
</tr>
<tr>
<td>● What can I learn from religions about attitudes, eg about hope and cynicism, courage and cowardice, openness and bigotry, truth and dishonesty, hypocrisy and integrity?</td>
<td>● Where have they come from?</td>
</tr>
<tr>
<td>● In what ways do my own beliefs and doubts affect my chosen way of life?</td>
<td>● How are they developing?</td>
</tr>
<tr>
<td>● Do we have to live with uncertainty about ultimate questions? Why? Are there ‘ultimate answers’?</td>
<td><strong>The Sacred</strong></td>
</tr>
<tr>
<td></td>
<td>● How could my ideas about the sacred influence or shape my life and my responses to some ultimate questions?</td>
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</tbody>
</table>
Opportunities for accreditation

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

All schools with students aged 16-19 on roll are required to provide an RE entitlement for these students, irrespective of which examination courses they may choose. This core entitlement for all students is seen in this Agreed Syllabus as an enrichment of curriculum studies: it takes its place alongside key skills, critical thinking, sex education and citizenship studies, all of which the school will also provide for all students in this age range.

The allocation of curriculum time for RE should be clearly identifiable and should avoid tokenism.

At this stage, learning opportunities should be focused upon a range of religions and views of life appropriate to the students and the selected curriculum content, having regard to prior learning and the value of both depth and breadth in studying religions. Schools may plan their provision for the key stage including topics selected from those listed below, or designed by the school in line with all the general requirements of the syllabus.

There is considerable flexibility for schools in devising programmes of study for 16-19s, and the units of study can be delivered in various ways, including through core and enrichment programmes of study, general studies, examined courses, as day conferences or through integrated work in a number of subjects.


Suggested potential 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.
- 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?
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 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.

**Celebration**

**AT1:**
- 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?
- Some people must worship every day, others never worship. What can be learned from this aspect of human diversity?

**AT2:**
- 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 sexual relationships or death?
- What can I learn about life's ultimate questions from reflection on celebration?

**Religious Belief and Lifestyle**

**AT1:**
- 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? What do philosophy and theology have to say about life's meanings?

**AT2:**
- What do religious and non religious stances 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 offer?
- How can I apply ethical ideas to contemporary or personal moral issues?

**The Sacred**

**AT1:**
- 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?

**AT2:**
- To what extent are individual views influenced by the sacred?
- How can we judge the validity of reported religious / transcendent experiences?
- What is ultimate to me?

**Authority**

**AT1:**
- What makes claims about what is true intellectually convincing? Why does this matter?
- What are the purposes of dialogues between religious people who make different truth claims?
- In what ways do nation states and religions seek to impose their values on each other?

**AT2:**
- To what extent should education encourage young people to accept or challenge authority?
- Why do extremist authoritarian sects 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, the Standing Advisory Conference for Religious Education 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.

Note.
- RE is a core subject of the curriculum for all pupils. The requirements of this Agreed Syllabus are not subject to the flexibility of the Foundation Subjects.
- Curriculum time for Religious Education is distinct from the time schools may spend on collective worship or school assembly. The times given above are for Religious Education.
Religions to be Studied

The sources for RE and how learning opportunities shall be organised

The Agreed Syllabus requires pupils to be given opportunities to learn about and learn from Christianity and the other principal religions represented in the UK. These are Buddhism, Hinduism, Islam, Judaism and Sikhism.

These learning opportunities may be

- Major learning opportunities or
- Significant learning opportunities.

Major learning opportunities

A major learning opportunity occurs when pupils spend 30 – 40 hour lessons (e.g. a whole year) learning about various aspects of a religion over the duration of a key stage in their RE lessons.

Significant learning opportunities

A significant learning opportunity occurs when pupils spend 6-8 hour lessons (e.g. half a term) learning about particular aspects of one religion over the duration of a key stage in their RE lessons.

With regard to the religions studied, the RE Agreed Syllabus provides for:

- integrity rather than tokenism;
- continuity with the 2000 syllabus;
- opportunities for continuity and progression in pupils’ learning across the years of compulsory schooling, ages 5-16;
- some measure of flexibility to teach religions discretely, one by one, or to use a thematic approach (though themes which consider 2 religions are more likely to meet the needs of pupils than those where 4, 5 or 6 religions are considered together).

Major learning opportunities with regard to Christianity are to be provided at each key stage.

Over the period of statutory education from 5-16, pupils should have major or significant learning opportunities related to each of the six principal religions in the UK. This responsibility is shared between both primary and secondary schools.

Teaching may be organised flexibly, around one particular religion, or in study units which draw upon two or more religions.

Plural units of work. Units of work that enable children to learn about two religions at a time can contribute to the learning opportunities provided with regard to both religions. The Scheme of Work contains a number of examples of such units.

Examples of these different approaches follow.
An illustration of the minimum requirements
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.

The Foundation Stage
In the foundation stage, the four concepts of authority, celebration, religious beliefs and lifestyles and the sacred are a suitable focus for young children’s exploration of their own experiences, feelings and understanding, in relation to the early learning goals for the Foundation Stage. This begins to develop the skills and attitudes that RE at key stage one will build up (see the Scheme of Work in section B).

<table>
<thead>
<tr>
<th>Key Stage</th>
<th>Major learning opportunity (30 – 40 hours of learning):</th>
<th>Significant learning opportunity (6-8 hours of learning):</th>
</tr>
</thead>
<tbody>
<tr>
<td>KS1</td>
<td>Christianity and one other religion (from Islam, Hinduism, Sikhism, Judaism or Buddhism)</td>
<td>As selected by the school, if any.</td>
</tr>
<tr>
<td>KS2</td>
<td>Christianity and two other religions (from Islam, Hinduism, Sikhism, Judaism or Buddhism)</td>
<td>At least one other from Islam, Hinduism, Sikhism, Judaism, Buddhism.</td>
</tr>
<tr>
<td>KS3</td>
<td>Christianity and one other religions (from Islam, Hinduism, Sikhism, Judaism, or Buddhism)</td>
<td>At least two others from Islam, Hinduism, Sikhism, Judaism, Buddhism</td>
</tr>
<tr>
<td>KS4</td>
<td>One or more religions as selected by the school.</td>
<td>As selected by the school, if any.</td>
</tr>
<tr>
<td>16-19 RE for all</td>
<td>At this stage, student’s learning needs to draw widely upon religious and other life stances.</td>
<td></td>
</tr>
</tbody>
</table>

Examples of how this could work:

Example One
(emphasis on teaching religions discretely, often one by one, to cover the minimum requirement)

<table>
<thead>
<tr>
<th>Key Stage</th>
<th>Major learning opportunity (at least 30 hours of learning):</th>
<th>Significant learning opportunity (at least 6 hours of learning):</th>
</tr>
</thead>
<tbody>
<tr>
<td>KS1</td>
<td>Judaism Christianity</td>
<td>None</td>
</tr>
<tr>
<td>KS2</td>
<td>Hinduism Christianity</td>
<td>Islam</td>
</tr>
<tr>
<td>KS3</td>
<td>Sikhism Buddhism Christianity</td>
<td>Judaism Hinduism</td>
</tr>
<tr>
<td>KS4</td>
<td>Islam Christianity</td>
<td></td>
</tr>
</tbody>
</table>

Lincolnshire SACRE RE Agreed Syllabus 2006
Example Two
(emphasis on diversity, and RE which draws upon many plural sources)

<table>
<thead>
<tr>
<th>Key Stage</th>
<th>Major learning opportunity (at least 30 hours of learning):</th>
<th>Significant learning opportunity (at least 6 hours of learning):</th>
</tr>
</thead>
</table>
| KS1       | Islam
           Christianity                                       | Judaism                                                       |
| KS2       | Buddhism
           Judaism
           Christianity                                           | Hinduism
           Sikhism
           Non-religious views                                      |
| KS3       | Hinduism
           Judaism
           Christianity                                           | Islam
           Sikhism
           Non-religious views                                      |
| KS4       | Islam
           Christianity                                           | Humanism
           Jainism                                                    |

These examples show that the requirement enables flexible provision for approaches. The first shows how provision based upon teaching just two religions in a key stage (3 at key stage three) might be organized. The second shows how a very broad religious curriculum coverage might be planned. Both are merely examples. Choice for schools and teachers is facilitated.

Notes:
1. Minority Communities. 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 can also be a focus for supplementary study if this is judged appropriate by the school.
2. Planning for progression across the primary and secondary phases. It is good practice to provide major learning opportunities from all six religions across the 5-16 age range and to enable progression in pupils’ Religious Education by re-visiting each religion in both the primary and secondary phases. 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 planned continuity.
3. Plural units of work. Units of work that enable children to learn about two religions at a time can contribute to the learning opportunities provided with regard to both religions. The Scheme of Work contains a number of examples of such units.
4. Breadth at Key Stage 4. If the major learning opportunity in Key Stage Four is from one religion only, some reference should be made to other faiths in this key stage, ensuring breadth and diversity in learning.
5. Examples and freedom for schools. The syllabus support materials provide schemes of work which illustrate this kind of approach in non-statutory but exemplary ways: hence the two examples given above. The Agreed Syllabus Conference emphasises that this support is exemplary, not prescriptive.
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 (pages 10 to 11) 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, ATI (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.
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.

<table>
<thead>
<tr>
<th>Performance Descriptions for pupils achieving below level one in RE Pupils...</th>
<th>Summary</th>
</tr>
</thead>
</table>
| **P1 (i)** | • encounter activities and experiences.  
• may be passive or resistant.  
• may show simple reflex responses, e.g. startling at sudden noises or movements.  
Any participation is fully prompted |
| **P1 (ii)** | • 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 |
| **P2 (i)** | • 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. |
| **P2 (ii)** | • 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. |

Lincolnshire SACRE RE Agreed Syllabus 2006
### Performance Descriptions for pupils achieving below level one in RE

**P3 (i)**
- begin to communicate intentionally.
- seek attention through eye contact, gesture or action.
- request events or activities e.g. prompting a visitor to prolong an interaction.
- participate in shared activities with less support.
- sustain concentration for short periods.
- explore materials in increasingly complex ways e.g. stroking or shaking artefacts and objects.
- observe the results of their own actions with interest e.g. when vocalising in a quiet place.
- remember learned responses over more extended periods e.g. following a familiar ritual and responding appropriately.

**P3 (ii)**
- 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.

**P4**
- 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.

**P5**
- 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.

**P6**
- 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.
### Performance Descriptions for pupils achieving below level one in RE

<table>
<thead>
<tr>
<th>P7</th>
<th>P8</th>
</tr>
</thead>
</table>
| - 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. |
| - 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. |
The Lincolnshire RE 8 Level Scale 2006

<table>
<thead>
<tr>
<th>Level Description</th>
<th>Attainment target 1: Learning about religion and human experience</th>
<th>Attainment target 2: Learning from religion and human experience (In the light of their learning about religions):</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1 Recognising</strong></td>
<td>Pupils: 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.</td>
<td>Pupils express and talk about their own experiences, feelings and celebrations; what they find interesting or puzzling; what is of value and concern to themselves and to others.</td>
</tr>
<tr>
<td>and talking about religion</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>2 Retelling</strong></td>
<td>Pupils: 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.</td>
<td>Pupils: 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.</td>
</tr>
<tr>
<td>stories, identifying religious materials and asking questions</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>3 Describing</strong></td>
<td>Pupils: 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.</td>
<td>Pupils: 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.</td>
</tr>
<tr>
<td>religion and making links to their own experience</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>4 Showing</strong></td>
<td>Pupils: 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.</td>
<td>Pupils: 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.</td>
</tr>
<tr>
<td>understanding of religion and applying ideas themselves</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Level</td>
<td>Description</td>
<td>Attainment target 1: Learning about religion and human experience</td>
</tr>
<tr>
<td>-------</td>
<td>-------------</td>
<td>---------------------------------------------------------------</td>
</tr>
</tbody>
</table>
| 5     | Explaining the impact of religion and expressing their own views of religious questions | Pupils:  
- 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. | Pupils:  
- 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. |
| 6     | Explaining and interpreting religion and expressing their own insights | Pupils:  
- 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. | Pupils:  
- 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. |
| 7     | Beginning to critically evaluate religious questions and evaluating responses to religious questions insightfully | Pupils:  
- 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. | Pupils:  
- 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. |
## Level Description

### Attainment target 1:
**Learning about religion and human experience**

<table>
<thead>
<tr>
<th>8</th>
<th>Analysing and contextualising their understanding of religion and justifying their views</th>
</tr>
</thead>
</table>

- Exceptional Performance
- Synthesise effectively and draw balanced conclusions

**Pupils:**
- 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.

---

### Attainment target 2:
**Learning from religion and human experience (In the light of their learning about religions):**

**Pupils:**
- 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.

---

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

---

**Pupils:**
- 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.

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.

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

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).
Acknowledgements

This syllabus has been dependent on many people's contributions. Grateful thanks are expressed to:

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- Mr B Ahmed
- Mrs J Austin
- Councillor Mrs P A Bradwell
- Councillor L C Burke
- Miss C Cameron
- Miss C Collin
- Mrs C Dring
- Mr D Gould
- Mr J Haden
- Rev E McDonald
- Mr N McFarlane
- Mrs A Parry-Jones
- Mr P Staves
- Councillor Mrs C A Talbot
- Mrs C Tovey
- Miss C Turner
- Mrs C Williamson
- Ms C Wright

The Teachers’ Working Group:

- Ms C Acheson Head of RE Stickney William Lovell Church of England School
- Mrs J Austin Headteacher, Lincoln Manor Leas Infant School
- Mrs Paulette Bissell Diocesan Schools RE Adviser
- Mr T Darby CfBT School Improvement Service
- Mr R Mayes CfBT School Improvement Service
- Mrs S Morrison Headteacher Boston John Fielding School
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