

Questions for Living



THE SANDWELL SACRE RELIGIOUS EDUCATION SYLLABUS

Sandwell is a diverse community of communities: Sikhs, Muslims, Hindus, Christians and many others have varied patterns of beliefs and ways of living.

Here in Sandwell schools all children can learn about religion and belief together, and discover what benefits can flow from mutual understanding.

This syllabus of Religious Education enables good learning for all our children.

2012-2017

 **Sandwell**

Sandwell Council... working for you

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And on your Sandwell RE Syllabus disc:

The Syllabus in PDF format, in colour

- A. Guidance on Inclusion in RE, SEN and G&T pupils
- B. The Sandwell RE Scheme of Work: Planned units of work for the primary school
- C. Additional support materials for assessing RE
- D. A teachers' guide to the six principal religions: simple starting points for learning, dos and don'ts for teaching each religion.

Foreword

Religious Education: Spiritual, thoughtful and reasonable

It is vital for our schools to help children and young people to develop their own ideas and ways of living, to learn to be reasonable about belief and religions and to be respectful to those who see the world differently.

If everyone finds their own path in life, then the great religions of the world can act as guides. RE introduces pupils to the influences of faith over thousands of years and for billions of people. That's a part of a good education for the 21st century.

In England, the spirit of co-operation characterises the making of RE syllabuses by Local Authority SACREs. The law requires local faith groups, teachers and democratically elected members to work together to produce this shared RE syllabus, which is reviewed every 5 years. The 2012 Sandwell syllabus is not just the product of a legal requirement, but also reflects the collaboration of these different stakeholders.

The new RE syllabus provides help to teachers as they plan and teach RE. It is more practical and detailed than ever before. We hope that through this syllabus the children and young people of Sandwell will find in their RE learning material to fascinate and stimulate them, much to think about creatively and deeply, some challenges to each person to play their part in a better community and the chance to explore spirituality for themselves. Thanks are due to all those involved in drawing up the syllabus, and all the teachers who will turn the words on its pages into dynamic learning for our pupils.



Barbara Peacock
Corporate Director – People, Sandwell

An opening word from Sarah Davis, Chair of Sandwell SACRE:

"I would like to take this opportunity to first of all thank all of the SACRE members, teaching and non-teaching staff that have made such valuable contributions to the revision of this syllabus.

In particular, I would like to thank Lat Blaylock for his hard work and dedication in preparing and organising this revision of the Sandwell Agreed Syllabus and to Bob Brooks from the LA who has been a strong source of support for its development.

I truly believe that it is the best version of an RE syllabus to date, with many new features that have been developed in response to specific feedback and requests of all involved in the delivery of Religious Education.

I personally find of particular value the assessment strands that are intrinsically linked with the individual programmes of study, as well as the sample units of work and additional resources available on the disc. I very much hope that this new Agreed Syllabus will not only be an informative document, but a useful tool, guide and an inspiration to both new and experienced staff alike, to develop the delivery of Religious Education to the highest standard in an engaging and lively manner.

I look forward to receiving your responses to this syllabus and to continually developing and progressing the teaching of quality Religious Education."

Introduction

This Agreed Syllabus for Religious Education (RE) has been created by the Sandwell Agreed Syllabus Conference. It is the legal basis for RE in Sandwell schools.

Since 1944, all schools have been required to teach RE to all pupils on roll (with the exception that parents have the right to withdraw their children from the subject). Therefore, along with English, Mathematics, Science, Information Technology and Secondary Citizenship, Religious Education is part of the Basic Curriculum.

The syllabus explains the value and purposes of RE for all pupils, and specifies for teachers what shall be taught in each age group. It provides a coherent framework for setting high standards of learning in RE, and enabling pupils to reach their potential in the subject. As such, the Agreed Syllabus is parallel to the government's subject orders for the subjects of the National Curriculum.

Rationale: The Purposes of Religious Education

Religious Education and the subjects of the National Curriculum form the basic curriculum. The National Curriculum Handbook (DfES, 2000) asserts that: 'Religious Education makes a distinctive contribution to the school curriculum by developing pupils' 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.'

Religious Education is an essential component of a broad and balanced education.

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 opportunities 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.

RE's place in the curriculum is underpinned by values and purposes (which are specified in the National Curriculum, 2000 alongside the QCA / DFES National RE Framework, 2004)

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 to prepare all pupils for the opportunities, responsibilities and experiences of the present and the future.

Executive Summary

Agreed Syllabus Requirements for RE in Sandwell Schools from 2012

(Please refer to the detailed sections of the syllabus for complete guidance and requirements)

- All pupils on the school roll are entitled to receive Religious Education. This includes pupils in the reception year of the Early Years Foundation Stage and 16-19 year old students in school Sixth Forms.
- This syllabus is the legal basis for RE in Sandwell schools where it applies (see Legal Guidance). Inspection will be based upon the implementation of this syllabus.
- Time for RE is strongly recommended to be 5% of curriculum time in Key Stages 1-4, ages 5-16.
- The minimum requirements for religions to be studied are specified. There is flexibility for schools to teach more than the minimum. The minimum requirements are:

Foundation Stage	Beginning to learn about religions among the children in the class
Key Stage 1	Beginning to learn about Christianity + Sikhism + Islam
Key Stage 2	Learning more about Christianity + Sikhism + Islam Beginning to learn about Hinduism + Judaism
Key Stage 3	Learning in depth about Christianity + Sikhism + Islam Learning more about Hinduism + Judaism Beginning to learn about Buddhism
RE for all 14-19:	
Key Stage 4	Learning to the standards of national qualifications about Christianity and, normally, one other religion.
16-19	Students may learn from a range of religions selected by the school.

- Assessment in RE: there is an 8 level scale to establish and guide expectations (the use of the scale for reporting and marking is a matter for schools).
- The Agreed Syllabus specifies succinct programmes of study for each key stage.
- The Agreed Syllabus, launched in January 2012, is to be fully implemented by schools in the following year, with implementation complete by January 2013.
- The syllabus provides guidance papers on issues for school RE, to support the statutory Agreed Syllabus, recognizing the need for schools to improve the confidence of teachers with regard to teaching RE.

How to obtain a copy of the Sandwell Agreed Syllabus

The Syllabus is available online from this link:

www.sandwell.gov.uk/info/200086/schools_and_colleges/965/religious_education/3

Additional copies can be purchased for £15 each, including the RE Syllabus Disc.

The importance of RE

RE is centrally concerned with the links between religions and the experiences that all humans share.

RE 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.

RE 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. .challenging questions.

RE offers opportunities for personal reflection and spiritual development.

RE 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.

RE encourages pupils to learn from different religions, beliefs, values and traditions, while exploring their own beliefs and questions of meaning.

RE challenges pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses.

RE encourages pupils to develop their sense of identity and belonging. It enables them to flourish individually within their communities and as citizens in a diverse society and global community.

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

The Aims of Religious Education in Sandwell

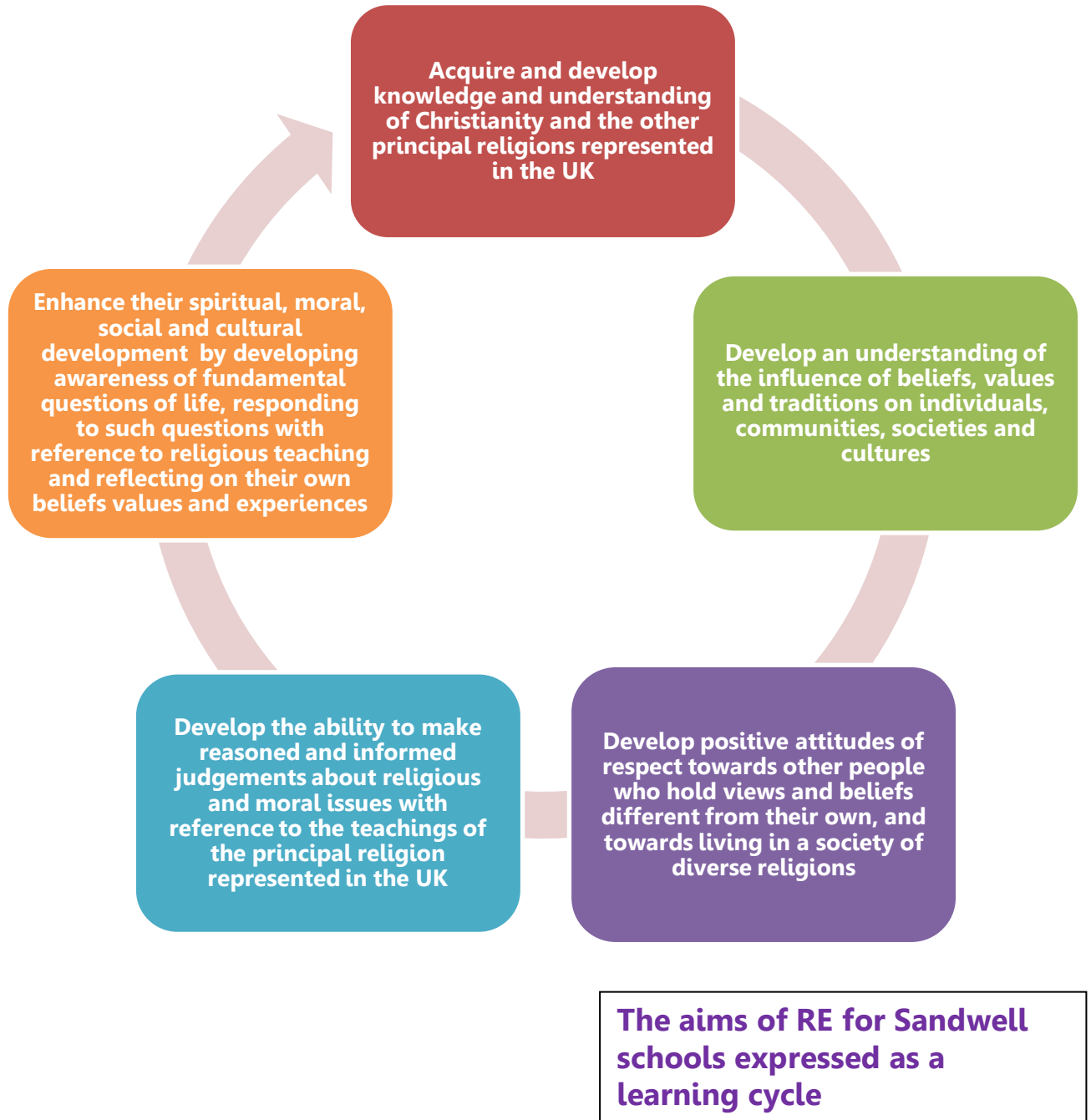
Religious Education is concerned with the deep meaning that individuals and groups make of their experiences and how this helps them give purpose to their lives.

The purpose of Religious Education is to help pupils to reflect upon the experiences and the mysteries of life and the contribution of religious and spiritual dimensions.

Religious Education should enable pupils to

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

These aims are expressed as a learning cycle on the next page.



RE Attainment Targets

learning about religion and learning from religion

There are two attainment targets for RE which reflect these aims concisely. RE is to be relevant to pupils' own personal development: the two attainment targets are sometimes distinct in planning, but often interwoven in good teaching.



An enquiry process makes sense of the learning cycle that these attainment targets envisage: pupils should raise questions, gather information, develop knowledge and understanding (AT1). They should engage with the religious material they study for themselves, reflect on questions for themselves and respond in increasingly insightful ways (AT2)

Sandwell RE Agreed Syllabus: The Legal Requirements

1. Religious Education must be taught to all registered pupils in maintained schools, including those in the sixth form, except to those withdrawn by their parents.

The usual interpretation of this clause is that withdrawal on grounds of conscience is implied.

This requirement does not apply to nursery classes in maintained schools, but it does apply as far as is practical to pupils in special schools and PRUs

"Religious Education should be provided for all registered pupils except for those withdrawn at the request of their parents. (s 71 SSFA 1998). This will include school children in Reception classes as well as Post 16 students (but not those at Sixth Form colleges). Special schools should comply as far as is practicable."

The Education Act (2002) Section 80 (1)(a); (2) (a) (b)

In Sandwell, in Community Schools, Trust Schools and Foundation and Voluntary Schools without religious character, Religious Education must be provided in accordance with the current Sandwell Agreed Syllabus for Religious Education 2011. RE provision is legal if the Agreed Syllabus is planned and taught. Provision is illegal if it is not.

2. What is the relationship between RE and the National Curriculum?

Religious education is a component of the legally required Basic Curriculum, to be taught alongside the National Curriculum in all maintained schools.

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

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

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

Education Act 2002, s80

3. Which schools must follow this Agreed Syllabus?

Religious education must be taught in accordance with the Sandwell Agreed Syllabus in all:

- Community Schools and Trust Schools
- Foundation and Voluntary controlled schools (SSFA 1998 paras 2(1) and 2(2) Schedule 19)

For Voluntary Aided schools with a religious character, the RE offered is to be determined by the governors in accordance with the trust deed. (SSFA 1998 Schedule 19.4). The required provision is:

- according to the Trust Deed of the school; or
- according to the tenets of the religious or religious denomination (where provision is not specified in the Trust Deed); or
- according to the Sandwell Agreed Syllabus where parents request it (if a child cannot reasonably attend a school where the Agreed Syllabus is being taught).

The Funding Agreements for new **academies** stipulate that all **academies** are required to teach RE.

- For academies without a religious character, this will normally be the locally agreed syllabus (DCSF Guidance 2010)
- For denominational academies with a religious character (Church of England or Roman Catholic – but also Muslim or Jewish academies), this will be in line with the denominational syllabus [where there is one].
- For non-denominational (such as Christian) faith academies this can be either of the above, depending on the wishes of the sponsor and what is agreed by Ministers.

DCSF Guidance on religious education in English Schools, 2010

The model Funding Agreement for new academies (2010) follows this stipulation that RE should be taught in all schools, following the local agreed syllabus or denominational syllabus. The rules for Free Schools are the same as for new Academies.

In Sixth Form Colleges, governing bodies are required to ensure that Religious Education is provided at the institution for all students who wish to receive it and that the provision be at a time when it is convenient for the majority of full-time students to attend. Sixth form students over the age of 18 may exercise the right to withdraw from religious education for themselves – without reference to their parents.

In Sandwell schools, it is required that all special schools will provide Religious Education as far as is practicable in accordance with this Agreed Syllabus. Regulations state that, so far as is practicable, every pupil including all pupils with statements of SEN and on the roll of special schools should receive Religious Education.

What are the requirements for RE in Academies?

Academies in the local authority area are invited by the SACRE to use the Sandwell Agreed Syllabus. The Funding Agreements for Academies ensures that they have to deliver RE in the same way as maintained schools. The funding agreements require each academy to provide for RE:

“The Academy **shall** make provision for the teaching of Religious Education and for a daily act of Collective Worship.”

Education department guidance says that provision **shall** be made for Religious Education to be given to all pupils at the Academy

EITHER

in accordance with the requirements for agreed syllabuses in S.375(3) EA96 and paragraph 2(5) Schedule 19 SSFA, and having regard to the requirements of the Qualifications and Curriculum Authority's National Framework for Religious Education in schools. (Community Schools)

OR

Where the academy is to be designated as a school with a religious character provision shall be made for Religious Education to be given to all pupils at the Academy in accordance with the tenets of [the specified religion or religious denomination].

4. Religions and the agreed syllabus

An agreed syllabus must 'reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of other principal religions represented in Great Britain.' (s375 (3) Education Act 1996) The Sandwell Agreed Syllabus 2011 meets this requirement.

An agreed syllabus 'must not be designed to convert pupils, or to urge a particular religion or religious belief on pupils.' [Education Act 1996 s.376 (2)] This syllabus maintains that teaching about religions and beliefs should be sufficiently fair, balanced and open. It should promote mutual respect and understanding, whilst not undermining or ignoring the role of families and religious or belief organisations in transmitting values to successive generations. In Church of England VA schools, it will reflect and promote a Christian ethos and Christian values whilst allowing for the freedom of pupils to hold and express different beliefs.

An Agreed Syllabus must not require that Religious Education be provided by means of any catechism or formula which is distinctive of any particular denomination. The Sandwell Agreed Syllabus 2012 meets this requirement.

5. What are the Local Authority's responsibilities?

Each Local Authority must maintain a Standing Advisory Council on Religious Education (SACRE) to advise the LA on matters connected with Religious Education to be given in accordance with the Agreed Syllabus.

In respect of Community Schools and Foundation and Voluntary Schools without a religious character, the Local Education Authority and the governing body shall exercise their functions with a view to securing, and the Head teacher shall secure, that Religious Education is given in accordance with the legal requirements.

6. Withdrawal from RE: who has the right of withdrawal?

There is a legal right of parental withdrawal from RE. Parents have a legal right to withdraw their child(ren) from part of or the whole of the RE curriculum provided by the school

There is a legal right for teachers to withdraw from teaching Religious Education (with certain exceptions in Voluntary Aided schools).

Schools may consider including a policy about withdrawal from RE in their prospectus, for example: 'The school teaches open minded religious education, and is inclusive: all pupils develop their own beliefs and values through RE. So any parent considering exercising the right of withdrawal and removing their child from the subject is invited to make an appointment with staff to discuss the approach we take to RE. The school does not support selective withdrawals from RE lessons.'

The review of this Agreed Syllabus has been based on legal requirements, the most recent of which are:

- *The Education Act 1996*
- *The School Standards and Framework Act 1998*
- *The Education Act 2002*
- *The Children Act 2004*
- *The Education and Inspections Act 2006*

The review takes account of guidance issued by the Department for Education which do not have the force of law, particularly 'Religious Education in English Schools: Non Statutory Guidance 2010'

Which religions and beliefs are to be used for learning in RE?

The Syllabus Conference's decisions about which religions shall be studied reflect the population of Sandwell, the Midlands region and the UK, in line with the law and good practice in RE. The requirements enable a continuing study of Christianity, Sikhism and Islam, the principal religions of Sandwell, from KS1-3, and require the study of Hindu traditions (for 7-14s), Judaism (for 7-14s) and Buddhism (for 11-14s) as well. Schools may also plan work about other religions (e.g. the Baha'i faith, Jains, Rastafari) and non-religious ethical life stances (e.g. Humanism) as appropriate

The Syllabus requires the study of six religions across the 5-14 age range, with a strong emphasis on the religions most represented in Sandwell.

Primary	
Foundation Stage	Beginning to learn about the religions found among the children in the class
Key Stage 1	Beginning to learn about Christianity + Sikhism + Islam
Key Stage 2	Learning more about Christianity + Sikhism + Islam Beginning to learn about Hinduism + Judaism
Secondary	
Key Stage 3	Learning about Christianity + Sikhism + Islam at higher levels Learning more about Hinduism + Judaism Beginning to learn about Buddhism
14-19	
Key Stage 4	Learning at the standards required for national qualifications about Christianity and, normally, at least one other religion.
16-19 RE for all	Schools must meet the law in providing RE for all 16-19 year olds on roll. Provision should be clearly identifiable, and should avoid tokenism, enabling students to make progress in their understanding of religion and life.

Curriculum Time for Religious Education

In order to deliver the aims and expected standards of the syllabus, the Agreed Syllabus Conference strongly recommends a minimum allocation of curriculum time for RE based upon the law and DCSF and QCDA guidance: a minimum 5% of curriculum time is required for teaching RE.

The Primary Curriculum proposals of 2010 gave a starting point of 60 minutes per week for Key Stage 1 and 75 minutes per week for key stage 2, and offered numerous examples of timetabling in which RE is allocated 60 -75 minutes per week (QCDA, 2010). This recommendation is further supported in 'Designing the Curriculum' (Specialist Schools and Academies Trust, 2008).

This means in practice that schools are expected to allocate:

Reception Year: A minimum of 30 hours identifiable within adult led experiences.

Key Stage 1: 36 hours of tuition per year.

Key Stage 2: 45 hours of tuition per year.

Key Stage 3: 45 hours of tuition per year.

Key Stage 4: 5% of curriculum time, or 70 hours of tuition across the key stage.

16-19: Allocation of time for RE for all should be clearly identifiable.

Notes:

- **RE as a core subject.** 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.
- **RE and worship.** Curriculum time for Religious Education is distinct from the time schools may spend on Collective Worship or school assembly. The times given above are for Religious Education.
- **RE in the whole curriculum.** There is clearly a common frontier between RE and such subjects as literacy, citizenship or PSHE. But the times given above are explicitly for the clearly identifiable teaching of Religious Education. Some schools also use 'RE days' or an 'RE week' to focus learning: the QCDA's examples see such special events as an addition, rather than an alternative to weekly lessons. Some schools use these structures where they are providing less than an hour a week of RE, making up time and quality through an RE Day or an RE week.
- **Sufficient time for RE.** Any school in which head teachers and governors do not plan to allocate sufficient curriculum time for RE is unlikely to be able to enable pupils to achieve the standards set out in this syllabus. So upon the implementation of the syllabus, school leaders are invited to review the time given to the RE curriculum to secure a platform for good standards.

Early Years Foundation Stage Programme of Study

The Early Years Foundation Stage [EYFS]

The EYFS describes the phase of a child's education to the end of the reception year, age 5. Religious Education is a statutory requirement for all registered pupils on the school roll – those in FS2. Religious Education is not compulsory for pupils in a nursery school or nursery class in a primary school. National requirements for EYFS are reduced by the Department for Education in the year when this syllabus is published, but for RE the programme of learning described below applies to all schools.

Focus the RE learning on this

During the EYFS children can begin to explore the world of religion in terms of stories, special people, books, times, places and objects, and visiting places of worship. Children listen to and talk about stories from the beginnings of religions and stories about religion today. They are introduced to simple specialist words and use their senses in exploring religious beliefs, practices and forms of expression. They reflect upon their own feelings and experiences. They use their imagination and curiosity to develop their appreciation and wonder of the world in which they live. Play is a major way of learning.

Learning in RE requires a multi-sensory approach, providing opportunities for pupils to begin to learn and understand about, themselves, others (personal, social and emotional development) and the world (knowledge and understanding of the world) and to develop pupils' abilities to express themselves (communication, language and literature, creative development).

Knowledge, skills and understanding

Outline:	Examples of key questions for pupils:
<p>Learning about religions Knowledge and understanding that beliefs matter to people, and that people believe and live differently, their practices and lifestyles and how they express themselves. Pupils should learn to begin:</p> <ul style="list-style-type: none"> • recounting the outlines of some religious stories; • recognising some religious symbols and words and use them correctly; • exploring features of religious life such as celebrations, festivals, special places and special times. 	<ul style="list-style-type: none"> • What stories do religious people love to tell? • What is a sign or symbol? • What special days do we know? • What special places do we know?
<p>Learning from religion Responding to questions of experience, meaning and commitment. Pupils should be taught to begin:</p> <ul style="list-style-type: none"> • asking questions about things which puzzle them in life and in the religious stories, artefacts, people and ideas they encounter; • identifying what matters or concerns them in the religious stories, artefacts, people or ideas they encounter; • exploring how they feel about themselves and the religious stories, artefacts, people or ideas they encounter. 	<ul style="list-style-type: none"> • What questions puzzle us, make us curious or make us wonder? • Who cares for us? • Who do we care for? • What objects are special in religion? • How do we feel when we celebrate birthdays and festivals?

<p>Through the knowledge, skills and understanding pupils should develop positive attitudes towards other people and their right to hold different beliefs.</p> <p>Teaching should enable pupils to begin:</p> <ul style="list-style-type: none"> • identifying their own uniqueness and that of others; • appreciating the differences and similarities they encounter in others; • making distinctions between good and bad, right and wrong. 	<ul style="list-style-type: none"> • What makes each person special? • Who is special to you? To whom are you special? • How are we all different? • What is kindness? • How can kindness make life better?
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<p>Breadth of study</p> <p>During the Foundation Stage, pupils should be taught the knowledge, understanding and skills through the religions found in the class. In Sandwell, there are many children from Sikh Muslim, Christian and non-religious families:</p>	
<p>Beginning to learn from Christianity.</p> <p>Schools should also plan for pupils to begin learning about the other religions represented in the class, the school and the local area (e.g. Islam, Sikhism).</p>	<p>Experience of:</p> <ul style="list-style-type: none"> • Special times and events such as a birthday, a baby welcoming ceremony such as baptism, some festivals such as Baisakhi, Eid ul Fitr, Christmas or Easter; • Ways that people show that they belong in families or communities; • Communicating, especially through worship and prayer.

<p>Personal, Social and Emotional Development</p> <p>“People have different needs views, cultures and beliefs, which need to be treated with respect” (EYFS Framework)</p>	<p>Aims and activities can include:</p> <ul style="list-style-type: none"> • Role play and circle times exploring their emotions and those of others; • Exploring similarities and differences of those in the class and the local and wider community; • Developing awareness and understanding of themselves as unique individuals: their needs and their feelings; • Developing awareness and understanding of others and their ‘uniqueness’; • Learning about the influences religious beliefs can have on an individual’s life and behaviour; • Exploring belonging and a sense of community; • Developing attitudes of care, respect and fairness towards other people, animals and plants; • Developing skills such as communication, investigation, reflection and empathy; • Remembering and celebrating; • Sharing together different times of celebration and festivities; • Using various strategies to discuss what they might do in different given situations; • Exploring right and wrong behaviour and the consequences; • Thanking and being thanked, praising and being praised.
<p>Communication, Language and Literacy</p> <p>“Listen with enjoyment to stories,... talk and listen confidently... show an understanding of story, character and ideas” (EYFS Framework, 2007)</p>	<ul style="list-style-type: none"> • Hearing and using key words relating to religions, life stances, experiences such as visits to places of worship and artefacts; • Listening to stories from religious books and traditions and a range of cultures and using them for discussions and reflection on their own experiences and feelings; • Composing, using and thinking about the words of simple prayers or reflections; • Communicating, verbally, in song or in other ways feelings and thoughts about God, people and the world; • Exploring books and understanding that they can be special to people. • Understanding that religious books are very special to some people; • Discussing family life and what makes some times special for families; • Talking about puzzling questions and reflecting on their answers and the ideas offered by others; • Talking about special celebrations and festivals and things associated with such special times.

<p>Knowledge and Understanding of the World</p> <p>“Investigates places and objects, finds out about the past and present... begins to know about own culture and beliefs and those of other people, begins to explore what it means to belong...” (EYFS Framework)</p>	<p>Aims and activities can include:</p> <ul style="list-style-type: none"> • Visiting places of worship in the local community and exploring what can be found and how the places make different people feel; • Meeting people from different groups within the community, including faith communities and sharing ideas; • Asking and answering questions about people’s experiences of faith, life and culture with sensitivity; • Hearing some creation stories such as that found in the Bible and becoming aware that some people believe God made them whilst others do not accept this; • Raising awareness and reflecting on how we rely on the world’s resources; • Becoming aware of seasonal change and celebrating the good earth, e.g. in a harvest festival; • Sharing foods from a range of different cultures. Cooking, eating and talking together; • Exploring artefacts from a range of different cultures. Knowing how and why to treat them with respect; • Developing awareness of the world at large and reflecting on the richness in diversity – religious food and feasts, costume, special buildings, objects and artefacts.
<p>Creative Development</p> <p>“Expresses feelings and preferences... exploring and communicating ideas and preferences through art, music, dance, role play and imaginative play.” (EYFS Framework, 2007)</p>	<ul style="list-style-type: none"> • Listening to and / or singing songs from various religions and cultures; • Making music and using it as a background for story telling, movement, dance or circle time; • Handling special objects and artefacts and talking about their beauty, use and meaning; • Designing and making special objects including religious artefacts; • Cooking festive food, making religious masks and dressing up in religious costumes; • Enjoying times of joy and times of peace and calm; • Responding creatively through music, movement, dance, painting or in other ways to different experiences such as visits to places of worship, time spent in the natural world, stories shared, music making and more.

While the syllabus makes the major links between RE and the Early Learning Goals in the four categories specified above, the development of children’s mathematical and physical skills is not excluded from connection with RE work.

There is considerable additional guidance about RE in the EYFS on the Sandwell RE Syllabus disc of support materials.

Key Stage 1 Programme of Study

The focus for RE for 5-7 year olds

Learning about Religion: During key stage 1, pupils will talk about beliefs about God and express their own ideas simply. They will encounter and respond to a range of stories, artefacts and other religious materials. They will begin to understand the importance and value of religion for believers. Pupils will begin to learn about some of the richness of Christianity, Sikhism and Islam, the principal religions represented in Sandwell. They will be able to use simple information about religion, recognising that ideas are communicated in a variety of ways.

Learning from Religion: In the context of learning about religion, reflecting on their own feelings and experiences and developing a sense of belonging, pupils will ask relevant questions, showing that they are developing an enquiring approach to faith and life and a sense of wonder at the world. They will be able to talk simply about what is important to them, valuing themselves.

The areas of enquiry for pupils at Key Stage 1 can be taught in any sequence that the school plans. All areas enable achievement with reference to both AT1 and AT2. It is crucial to the success of RE teaching that a balance is struck in RE learning between gathering information and understanding about particular religions and thinking about the questions which all humans address. So learning about religion (AT1) and learning from religion (AT2) are equally important and depend upon each other.

Teachers are advised to refer to the aims elaborated on pages 7-9.

Key Stage 1 Breadth of study

During the key stage pupils should be taught the knowledge, skills and understanding through the following religions, areas of study, experiences and opportunities:

Religions

Pupils will begin to learn about Christianity, Sikhism and Islam.

Teachers may plan learning about the religions and beliefs of other communities represented in the classroom as well.

Areas of study

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

Experiences and opportunities

- visiting places of worship with a focus on symbols and feelings, and listening to and responding to visitors from local faith communities;
- using all their senses in developing their knowledge, skills and understanding, and developing their creative talents and imagination through art, music, dance, drama and times of quiet reflection;
- sharing their own beliefs, ideas and values and talking about their feelings and experiences;
- beginning to use ICT to explore religious beliefs and practices in the local and wider community.

What are schools required to teach? Knowledge, Skills and Understanding

Key Areas	Learning. Pupils shall be taught to handle questions like these:	Key questions. These can be used to guide planning and teaching.	Expectations: at the end of the unit, most pupils should be able to say 'yes' to most of these.	Scheme of Work units related to this area
AT1: Religious beliefs, teachings and sources linked to ~ AT2: Questions of meaning, purpose and truth	<p>What stories matter most? To begin to know about some sacred books and some stories, including stories of leaders, and other special / holy words from the Muslims, Christians and Sikhs.</p> <p>Why are some people special? To begin to think about the special roles given to some people, including religious leaders, who show other people how to follow their faith.</p>	<p>What is your favourite story / book? Which books are special in the religions we are learning about? How do we look after and respect our special books? What do we know about religious leaders? What stories are told about Jesus, Guru Nanak and the Prophet Muhammad (PBUH)? Why are these people special? Which special people matter in different religions?</p>	<p>I can tell some stories from religions simply (L1). I can recognise some pictures and objects from religions (L1). I can recognise some simple religious beliefs (L1). I can talk about special books for me and for some religious people (L1). I can talk about a religious leader (L1).</p>	<p>Y1 / 2 How and why are some books holy? Sacred Books for Sikhs, Muslims and Christians.</p>
AT1: Religious practices and ways of life linked to ~ AT2: questions of identity, belonging and diversity	<p>What happens at some religious celebrations? Celebrations that matter in Sandwell. To begin to see the importance of what happens at Christmas, Eid and Baisakhi, and to identify the places of worship of Sikhs, Muslims and Christians.</p> <p>How do Christians, Muslims or Sikhs express their beliefs in practice? What can we learn from the ways of life found in different religions, including their festivals and symbols?</p>	<p>What celebrations and festivals matter to Muslims, Sikhs and Christians? How does a community make a festival special? What makes a place special? What is special about a Gurdwara, Mosque or Church? How does this show? What special objects are used by Muslims, Sikhs and Christians? How are they used? When people worship, what do they see, taste, touch, smell, hear and feel?</p>	<p>I can recognise some religious artefacts (L1) I can say which religion is associated with a mosque, church, Gurdwara, and a cross, khanda and prayer mat (L2). I can use my senses to learn sensitively about worship (L2) I can use my senses to learn about what happens in a holy building (L2).</p>	<p>FS2 / Y1 Who celebrates what? How and where? Celebrations that matter in Sandwell (Christian, Muslim, Sikh) [Schools are encouraged to enable pupils to visit a place of worship in this study.]</p>

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<p>AT1: Religious and spiritual communication and expression Linked to AT2: Questions of value and commitment</p>	<p>What do Christian people say about God? To learn about some ways religious people speak of God and to ask simple questions about God themselves, stimulated by stories of Jesus. To learn how music is used to thank and praise God in places of worship.</p> <p>What is a symbol? What symbols matter to the Muslims and Christians? To learn about symbols as the language of religion. To begin to learn about Muslims, Mosques and Prayer. To hear and learn from stories of the Prophet.</p>	<p>How do people talk about God? What do they say? What did Jesus teach his followers about God? What stories of Jesus help Christians follow God? How do special clothes make us feel? What special clothes are used at a Mosque or Church? How do people from different religions use special art and decorations? How do Muslim people pray? What stories of the Prophet show Muslim people how to live?</p>	<p>I can talk about God in some simple ways (L1) I can talk about worship and music, and the moods and feelings it creates (L1). I can respond sensitively to an idea about God from a story (L2). I can recognise some artefacts, and match them to the religions they come from (L2). I can recognise how a story can make a person think (L2)</p>	<p>Y1 What can we learn from stories of Jesus? Y1 / 2 Beginning to learn Islam: What can we learn from Muslims in Sandwell?</p>
<p>AT2: Questions and answers about belonging, identity and diversity linked to AT1: Religious practices and ways of life</p>	<p>What does it mean to belong for Sikhs? To think about who belongs to whom, how we show that we belong, and 'belonging' to the world, the human race or to God: Who do I belong to? What does it mean to belong to one world? What is it like to belong to the Gurdwara? Do we belong to God?</p>	<p>How do Sikhs show that they belong together? What do stories of Guru Nanak teach Sikh people? Who do I belong with, and how is this shown? What do people do for each other when they belong together? Is it true that we all belong to one world? Is it true that we all belong to each other?</p>	<p>I can talk about belonging for myself and for religious people (L1). I can talk about how people share one world (L1). I can ask simple questions about belonging to a religion (L2).</p>	<p>Beginning to learn Sikhism; belonging at the Gurdwara and stories of the Guru</p>
<p>AT2: Questions and answers about meaning, purpose and truth AT1: religious beliefs, teachings and sources</p>	<p>Questions and meanings To learn about how we explain what things mean, especially questions that make us wonder. What stories about God are told and loved? To learn some of the stories that Muslims, Christians and Sikhs tell about God, and think about what I say about God.</p>	<p>What do some of the stories of Jesus tell us about God? What do some of the stories of the Prophet Muhammad (PBUH) tell us about God? What do some of the stories of the Gurus tell us about God? What puzzling questions would I like to find out about? What beliefs about God matter in my family?</p>	<p>I can talk about some things people say about God (L1) I can say some simple things which I think about God (L1). I can respond sensitively to stories about God and humanity from different religions (L2) I can think about puzzling religious and spiritual questions (L2)</p>	<p>Questions that puzzle us</p>

<p>AT 2: Questions and answers about beliefs, values and commitment linked to AT1: Religious and spiritual communication and expression</p>	<p>What happens in a holy building? What can we learn from visiting? To learn about what happens inside a Church, Mosque and Gurdwara, and to identify why these places are special for believers. What really matters? To learn about the ways we show what matters to us and talk about questions like 'Does money matter?' 'Why do families matter? Does love matter most of all? What matters most to me?'</p>	<p>Why are some places special or holy? Why does it matter to say 'thank you', and to say 'please'? When should we say 'sorry', 'please' or 'thank you', and why? Why do some people give praise and thanks to God, or say sorry to God? Which people, objects and places matter most to me? What makes us feel wonder and awe?</p>	<p>I can respond sensitively to stories about values and commitments (L2). I can say what matters to me, and give a reason (L2). I can say what matters in a Church, Mosque or Gurdwara (L2).</p>	<p>Holy places: where and how do Christians, Sikhs and Muslims worship?</p>
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RE in practice: the Sandwell RE syllabus scheme of work

UNITS of work ready to teach exemplify one way of putting this programme of study into action. They are provided on the Sandwell RE Agreed Syllabus Disc. Eight units are provided for key stage 1. Schools using these eight units will fulfil the requirements of the syllabus, but schools are also at liberty to develop units of their own, based on this programme of study.

- 1.1 EYFS / Y1 Who celebrates what? How and Where? Celebrations that matter in Sandwell (Christian, Muslim, Sikh)
- 1.2 Y1 Questions that puzzle us
- 1.3 Y1 What can we learn from stories of Jesus?
- 1.4 Y1 / 2 How and why are some books holy? Sacred Books for Sikhs, Muslims and Christians.
- 1.5 Y1 / 2 Beginning to Learn Sikhism: Belonging at the Gurdwara and Stories of Guru Nanak.
- 1.6 Y1 / 2 Beginning to learn Islam: What can we learn from Muslims in Sandwell?
- 1.7 Y1 / 2 Holy places: where and how do Christians, Sikhs and Muslims worship?
- 1.8 Y2 How can we find out about Christianity today in Sandwell?

Key Stage 2 Programme of Study

The focus for RE for 7-11 year olds

Learning about religion: During key stage 2 pupils will extend their learning about Christianity and other principal religions both locally and globally. In so doing, they will develop their understanding of some concepts and feelings central to religion. They will explore the range of symbolic forms of religious expression in words and pictures, playing and praying, feasting, fasting and festivity. They become familiar with some religious texts and other sources and learn about their meaning. They investigate some issues raised by religion and learn about similarities and differences in religious belief and practice. They become increasingly competent and confident in their use of religious vocabulary and in developing the ability to discuss beliefs and values thoughtfully in the light of religious viewpoints.

Learning from religion: In the context of learning about religions, they recognize the challenges involved in distinguishing right and wrong, and in recognizing what is good and true. They are able to engage with, reflect on and respond to religious and spiritual questions, making links with the religions they have studied.

There are six key areas for learning for pupils at Key Stage 2. These can be taught in any sequence that the school plans. All six key areas enable achievement with reference to both AT1 and AT2. It is crucial to the success of RE teaching that a balance is struck in learning between gathering information and understanding about particular religions and thinking about the questions which all humans address. So learning about religion and learning from religion are equally important and depend upon each other.

Teachers are advised to refer to the aims elaborated on pages 7-9.

Key Stage 2 Breadth of study

During the key stage the pupils should be taught the knowledge, skills and understanding through the following religions, areas of study, experiences and opportunities.

Religions

Pupils will extend their understanding of Christianity, Sikhism and Islam, and begin to learn about Hinduism and Judaism.

Teachers may plan learning about other communities represented in the classroom as well.

Areas of study

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

Experiences and opportunities

- 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;
- expressing and communicating their own and others' insights into life and its origin, purpose and meaning, through the creative and expressive arts, and ICT;
- developing the use of ICT, particularly in enhancing pupils' awareness of religions globally.

What are schools required to teach?

Knowledge, Skills and Understanding

Key Areas	Learning. Pupils shall be taught to handle questions like these:	Key questions. These can be used to guide planning and teaching.	Expectations: at the end of the unit, most pupils will be able to say 'yes' to most of these.	Scheme of Work units related to this area
AT1: Religious beliefs, teachings and sources AT2: Questions of meaning, purpose and truth	<p>How are festivals remembered and celebrated in each religion? To describe the significance of religious beliefs and teachings, especially with regard to stories of founders and leaders; To connect festivals with stories, meanings and feelings thoughtfully;</p> <p>What difference does religion make in our local area? To describe how and why religion contributes to local life in Sandwell. Example: Hinduism</p> <p>What books matter in the religions we are studying? Why? To show their understanding of what sacred texts and other sources say about God and human life. Example: The Christian Bible</p>	<p>How and why do religious people celebrate their festivals?</p> <p>What stories are told about these leaders?</p> <p>What is the Qur'an and why is it important to Muslims?</p> <p>What is the Guru Granth Sahib and why is it important to Sikhs?</p> <p>What is the Bible and why is it important to Christians? What stories does the Bible tell, and what can we learn from them?</p> <p>What religions are represented in our neighbourhood?</p>	<p>I can describe what the holy books say about key leaders (L3)</p> <p>I can connect stories of key leaders with praying, pilgrimages, beliefs and values in different religions (L3)</p> <p>I can reflect on the meanings of stories, prayers journeys and beliefs for myself (L3).</p> <p>I can describe the worship and celebrations of the Hindu community (L3)</p> <p>I can make links between my views and the ideas in some faith stories, e.g. from the Bible (L3).</p> <p>I can understand what Christians, Muslims, Hindus or Sikhs think is true (L4)</p>	<p>Y3 / 4 What do we celebrate and why?</p> <p>Y3 / 4 What is it like to be a Hindu? Community. Worship and Celebration</p> <p>Y5 / 6 What can we learn from stories in the Bible?</p>

<p>AT1: Religious practices and ways of life</p> <p>AT2: Questions of identity, belonging and diversity</p>	<p>Religion in the family: what impact does it have? To describe how religion makes a difference in the family: how families practice their religion & how children are taught about it. Example: Jewish family, worship and sacred words.</p> <p>Worship: what impact does it have? To make links between the symbolic actions of worship and the meaning of worship for a religious person. Example: Sikhs beliefs, ways of living and service.</p> <p>Pilgrimage and Journeys: To describe sacred places and their significance for believers; To make links between pilgrimages and the 'journey of life'. To enquire into praying and find out what Jews and Muslims do to pray, and why.</p>	<p>Why do people go on pilgrimages? How and why do people worship? Is my life like a journey? What are the main turnings, signposts and maps? How does prayer happen in different religions and why does it matter to believers?</p>	<p>I can reflect on what is worth celebrating in my own life and community and respond sensitively (L2) I can describe how some different religious festivals are celebrated (L3) I can connect stories and beliefs with what happens at Easter, Guru Nanak's birthday or Eid Ul Fitr (L3). I can show that I understand religious belonging and some other ways of belonging (L4) I can apply ideas about religions and what is good for everyone for myself (L4).</p>	<p>Y 3 / 4 What is it like to be a Sikh? Beliefs, ways of life and service</p> <p>Y3 / 4 What is it like to be Jewish? Family, Worship, Sacred Words</p> <p>Y5 / 6 Jewish and Islamic Prayer: how and why?</p>
<p>AT1: Religious and spiritual communication and expression</p> <p>AT2: Questions of values and commitments</p>	<p>How do people express their faith?</p> <ol style="list-style-type: none"> 1. Through ways of living such as keeping 5 pillars, believing, praying, giving generously, fasting and on pilgrimage 2. Through creating holy buildings and through the arts for example in creating holy buildings for worship and community life. To describe some examples of religious expression and symbol; To make links between different ways of expressing people's religious and spiritual ideas, e.g. in prayers, music, texts, art, buildings or charitable activities. 	<p>How and why do people in the religions we are studying worship, at home and in sacred places? How is faith expressed through what people do? What do signs and symbols mean in religion? Why do holy buildings matter to religious communities? How is faith expressed through the arts? What can we learn from visiting places of worship?</p>	<p>I can describe the main ways Muslims express their religion through the Five Pillars of Islam (L3) I can make links between the things I am committed to and some religious commitments (L3) I can connect symbols to their meanings in art works (L3). I can reflect on my own ideas about spiritual life, goodness and truth in creative ways (L3). I can make links between how people worship and their beliefs (L3). I can ask good questions and find and understand answers about worship and holy places (L4)</p>	<p>Y3 / 4 Keeping the 5 Pillars of Islam: how and why?</p> <p>Y3 / 4 / 5 / 6 An Enquiry into visiting places of worship</p>

<p>AT2: Questions and answers about belonging, identity and diversity</p> <p>AT1: Religious practices and ways of living</p>	<p>Inspiring leaders: who makes a difference? To ask questions about issues of conflict and co-operation in religion and in life; To describe some examples of inspiring people, including people within religions who have inspired others by their words and actions; To make links between religions and their own ideas and lives. To consider questions about poverty in the world, and those who work for the poor.</p>	<p>What do we know about the Lord Jesus? About the Prophet Muhammad [PBUH]? About Guru Nanak? How do leaders (including religious leaders) inspire their followers? Who am I and why am I here? Why should we help others? What thoughts about poorer countries do we have?</p>	<p>I can describe the lives of inspiring leaders, and identify their impact on their followers (L3). I can connect up religions with the ideas and ways of life that come from them (L3). I can make links between my identity and the religious identities I've studied (L3). I can reflect thoughtfully on the beauty of the world and what people believe about God as creator, understanding the impact of beliefs on what we do (L4).</p>	<p>Y3 / 4 Why do some people think Jesus is inspirational?</p> <p>Y5 / 6 Why does the Prophet matter to Muslims?</p> <p>Y5 / 6 What will make Sandwell more respectful?</p>
<p>AT2: Questions and answers about meaning, purpose and truth</p> <p>AT1: Religious beliefs, teachings and sources</p>	<p>Puzzling questions: what do the religions say? To make links between their own 'puzzling questions' about life, God, death or goodness and the stories and ideas religions teach (including the teaching of sacred texts); To suggest answers to some of life's mysteries referring to the religions they have studied; To make links between feelings and emotions in religious stories and in their own lives. Prayer: Can people communicate with God? To investigate the when, how, where and why of praying. Example: Christian prayer, practice and the experiences of answered prayer and unanswered prayer.</p>	<p>In what ways can we learn from holy books about what is true, and what makes life worthwhile? Does a beautiful world mean there is a wonderful God? What does it mean to care for the world? What are the big questions that puzzle us, and what do religions say about them? How do we feel in times of sadness or joy? What is it like to thank and be thanked, praise and be praised? Some prayers seem to be answered, and some seem to be unanswered. Why? What do we think about praying and talking to God?</p>	<p>I can describe some teachings from sacred texts and the visions of truth they give (L3). I can connect my questions about life's meaning to the answers of the religions I'm learning about (L3). I can make links between sacred books and answers to questions about the truth (L3). I can understand and apply ideas about praying for myself (L4) I can apply the idea of purpose, including religious purposes, for myself (L4) I can reflect on and understand why there are many ideas about God (L4).</p>	<p>Y 3 / 4 Belief about God for Christians, Muslims and Sikhs</p> <p>Y5 / 6 When, how and why do Christians pray? What difference does it make?</p> <p>Y6 / 7 Transition: The Impact of Belief</p>

<p>AT 2: Questions and answers about beliefs values and commitments</p> <p>AT1: Religious and spiritual communication and expression</p>	<p>Rules to live by: how do religious laws make a difference to people's lives and to world problems? To respond thoughtfully to questions about people's beliefs, about life's meanings and purposes and about the impact of these beliefs on people's lives.</p> <p>To show their understanding of questions of value by talking about 'what matters to me';</p> <p>To describe the significance and impact of following a religion for people today.</p> <p>To show their understanding of (e.g.) Ten Commandments, the Golden Rule, the Sikh Code of Conduct, Humanist ideas about being good.</p> <p>To make links between these codes for living and problems in the world today.</p>	<p>What is faith, and what difference does it make?</p> <p>How do we decide what is good?</p> <p>What helps us to make good choices about what is important? How could religion help?</p> <p>What will help the world become a better place? Can I make a difference?</p> <p>What is temptation?</p> <p>Why do people make bad choices?</p> <p>Can religion make a person stronger?</p>	<p>I can describe some of the differences faith makes to people's lives in Sandwell (L3).</p> <p>I can connect ideas and beliefs with behaviour and kindness (L3).</p> <p>I can make links between my ideas about goodness and those found in the religions I'm learning about (L3).</p> <p>I can reflect on and understand the impact of religion on how people live good lives (L4).</p> <p>I can explain similarities and differences between the work of a Muslim and a Christian charity (L5)</p>	<p>Y3 / 4 Values: What matters most? Chr Hu</p> <p>Y5 / 6 What can we learn from religion about temptation?</p> <p>Y5 / 6 Christian Aid and Islamic Relief: can they change the world?</p>
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RE in practice: the Sandwell RE syllabus scheme of work

UNITS of work ready to teach exemplify one way of putting this programme of study into action. They are provided on the Sandwell RE Agreed Syllabus Disc. Seventeen units are provided for key stage 2. Schools using 16 of these units will fulfil the requirements of the syllabus, but schools are also at liberty to develop units of their own, based on this programme of study.

- 2.1 Y3 / 4 What do we celebrate and why? (Christian Muslim Sikh)
- 2.2 Y3 / 4 What is it like to be a Hindu? Community, Worship, Celebration (Hinduism)
- 2.3 Y3 / 4 What do people believe about God? (Christianity)
- 2.4 Y3 / 4 What is it like to be a Sikh? Sikh beliefs and ways of living (Sikhism)
- 2.5 Y3 / 4 What is it like to be Jewish? Family, Synagogue and Torah (Judaism)
- 2.6 Y3 / 4 Values: What matters most? Christians and Humanists (Humanists, Christians)
- 2.7 Y3 / 4 Why does the Prophet matter to Muslims? (Islam)
- 2.8 Y3 / 4 Why do some people think Jesus is inspirational? (Christianity)
- 2.9 Y3 / 4 Keeping the 5 Pillars of Islam (Islam)
- 2.10 Y3 - 6 An Enquiry into visiting places of worship
- 2.11 Y5 / 6 When, how and why do Christians pray? What difference does it make?
- 2.12 Y5 / 6 Jewish and Islamic Prayer: What? When? How? Where? Why? (Muslims, Jews)
- 2.13 Y5 / 6 What can we learn from stories from the Bible (Christianity)
- 2.14 Y5 / 6 What can we learn from religion about temptation? (Christians, Muslims)
- 2.15 Y5 / 6 What will make Sandwell and more respectful community? (Many religions)
- 2.16 Y5 / 6 Christian Aid and Islamic Relief: can they change the world? (Christians, Muslims)
- 2.17 Y6 / 7 The impact of belief in life (transition unit)

Key Stage 3 Programme of Study

The Focus for RE for 11-14 year olds

Learning about religion: During key stage 3, pupils will deepen and broaden their understanding of Christianity and other principal religions in local, national and global contexts. In so doing, they extend their understanding of significant concepts and attitudes in religion. They learn to explain literal and symbolic forms of expression, e.g. in religious ritual, action, ethics and the arts. They explain and respond to religious sources, showing their understanding of some ways in which religious teachings can be interpreted within faith communities. They explore some personal, theological and cultural reasons for similarities and differences in religious beliefs and values, both within and between religions. They make effective use of religious terminology in deploying the skills for reasoned argument in believing and making value judgments.

Learning from religion: In the context of learning about religions, they investigate and explain viewpoints from within religious traditions as applied to relationships, rights and responsibilities, moral dilemmas and ultimate questions, relating these to their own ideas and experience. They begin to interpret religious ideas for themselves, and develop their own responses to key questions of meaning, truth and values thoughtfully.

Teachers are advised to refer to the aims elaborated on pages 7-9

Breadth of study

During the key stage the pupils should be taught the knowledge, skills and understanding through the following religions and beliefs, areas of study, experiences and opportunities.

Religions and beliefs

Pupils will learn about Christianity, Sikhism and Islam at higher levels.

They will learn more about Hinduism and Judaism

They will begin to learn about Buddhism.

Pupils may begin to learn about non-religious ethical life stances (e.g. Humanism)

Areas of Study

- **authority:** different sources of authority and how they inform believers' lives;
- **beliefs and concepts:** the key ideas and questions of meaning in religions, including issues related to God, truth, the world, human life, and life after death;
- **ethics and relationships:** questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil;
- **expressing spirituality:** how and why human self understanding and experiences are expressed in a variety of forms;
- **religion and science:** issues of truth, explanation, meaning and purpose
- **rights and responsibilities:** what religions say about human rights and responsibilities, social justice and citizenship;
- **global issues:** what religions say about health, wealth, war, animal rights and the environment;
- **inter-faith dialogue:** a study of relationships, conflicts and collaboration within and between religions.

Experiences and opportunities

- encountering people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and moral issues;
- visiting, where possible, places of major religious significance and using opportunities in ICT to enhance pupils understanding of religion;

- discussing, questioning and evaluating important issues in religion and philosophy, including ultimate questions and ethical issues;
- reflecting upon and carefully evaluating their own beliefs and values and those of others in response to their learning in Religious Education, using reasoned, balanced arguments;
- using a range of forms of expression (e.g. art, dance, drama and writing, ICT) to communicate their ideas and responses creatively and thoughtfully;
- exploring the connections between Religious Education and other subject areas, e.g. arts, humanities, literature, science.

What are schools required to teach? Knowledge, Skills and Understanding

Key Areas	Learning. Pupils shall be taught to handle questions like these:	Key questions. These can be used to guide planning and teaching.	Expectations: at the end of the unit, most pupils will be able to say 'yes' to most of these.
AT1: Religious beliefs, teachings and sources AT 2: Questions of meaning, purpose and truth	Why do Sacred Texts matter? To investigate, understand and explain the ways in which religions use sacred texts to develop beliefs and teachings. What do religious beliefs mean? To understand and explain what different religions believe about God, humanity, life after death and other key teachings.	How do religious beliefs affect the lives of believers and communities? Why are sacred authorities like texts and inspiring leaders important to religious believers?	I can understand the links between key leaders, scriptures and the faith today (L4). I can explain some differences between the beliefs of members of the religions studied (L5). I can explain the significance of sacred texts in different religions (L5). I can explain similarities and differences between sacred texts say about God and life after death (L5)
AT1: Religious practices and ways of life AT2: Questions of identity, belonging and diversity	How does faith support community life? To investigate, understand and explain the ways festivals, worship and community action are connected to different religions. What impact does faith have on your way of life? To investigate, understand and explain how beliefs, values and decisions are connected, including looking at some lives of key leaders.	How do religious practices affect the lives of believers and communities? Why are there differences and similarities in religious practices?	I can explain different religious beliefs clearly (L5). I can explain the impact of religions on people's community life and personal lives (L5) I can explain clearly similarities and differences between the worship and beliefs of religions studied (L5). I can interpret the meaning of sacred texts and religious practices for myself (L6)
AT1: Religious and spiritual communication and expression AT2: Questions of value and commitment	Religious arguments: how are they settled? To explain some ways in which argument, experience and language are used to establish or defend a range of views about life's big questions. How do we express our spiritual ideas? (This unit is exemplified on the Sandwell RE Disc) To understand, communicate and interpret insights and spiritual learning in arts, language or other forms.	How are religious beliefs and values expressed? Why is symbolism important for conveying meaning in religious traditions?	I can use a wide range of religious concepts to explain how faith and commitment are expressed (L5). I can make sense of arguments about religious questions and explain different views reasonably (L5). I can express insights and ideas about spiritual life for myself, clearly (L6).

<p>AT2: Questions and answers about identity, belonging and diversity</p> <p>AT1: Religious practices and ways of living</p>	<p>What makes a person inspiring to others? (This unit is exemplified on the Sandwell RE Disc) To explain why some leaders in religion have millions of followers: how have they shown a path for life?</p> <p>What does it mean to take responsibility for belonging to a religion? To explain and interpret rituals of belonging and signs of religious identities.</p>	<p>How can the lives of others help us understand human experience? Why is it important to learn from the experiences of others?</p>	<p>I can explain clearly the impact of inspirational leaders, and their ways of building communities (L5). I can express clear and reasonable views about religious controversies and arguments (L5) I can respond thoughtfully for myself to varied interpretations of religious teaching and practice about who we are, where we belong and why we matter (L6).</p>
<p>AT2: Questions and answers about meaning, purpose and truth</p> <p>AT1: Religious beliefs, teachings and sources</p>	<p>What makes some scientists believe in religion, and others reject religion? (This unit is exemplified on the Sandwell RE Disc) To investigate and explain how the origins of the universe and of life on earth can be viewed, and to engage in arguments about how to find the truth.</p> <p>Where can life's meanings be found? To explore and explain meanings and purposes in life and religious responses to the human condition, clarifying my own answers to life's big questions.</p>	<p>How can we identify and find answers to ultimate questions?</p> <p>Why are there differences and similarities in responses to ultimate questions?</p>	<p>I can explain clearly what different religions say about key questions and beliefs (L5). I can respond thoughtfully for myself to religious teaching about the purposes of life, God, life after death or human rights (L5) I can insightfully interpret questions about meaning and purpose in life referring to religious concepts (L6)</p>
<p>AT2: Questions and answers about beliefs, values and commitments</p> <p>AT1: Religious and spiritual communication and expression</p>	<p>What do the religions studied have to say to me about values and commitments? To respond thoughtfully to questions about people's beliefs, about life's meanings and purposes and about the impact of these beliefs on people's lives.</p> <p>What difference does religion make? To show their understanding of questions of value by talking about 'what matters to me'; to describe the significance and impact of following a religion for people today; To consider some inter-faith issues.</p>	<p>What is the impact of religious identity on moral commitments and behaviour? What influences my commitments and behaviour?</p> <p>In what ways do religions seek to define what is good and evil? Why is it hard to compare religions? What links between them can be seen?</p>	<p>I can explain clearly how religious identities make an impact on people in Sandwell and the UK (L5). I can explain the impact of religion on some moral issues in contemporary society (L5). I can respond thoughtfully, and with reference to religions studied, to ideas about beliefs, values and commitments (L6) I can use a wide range of religious and moral terms to explain and account for my own commitments and values</p>

RE in practice: the Sandwell RE Syllabus scheme of work

UNITS of work ready to teach exemplify the kinds of units schools can use in creating their RE programme of study. Three units for RE at key stage 3 are provided on the Sandwell RE Agreed Syllabus Disc.

- 3.1 How do we express our spiritual ideas? (Christian, Muslim, Sikh)?
- 3.2 What makes a person inspiring to others? (Christian, Muslim)
- 3.3 What makes some scientists believe in religion, and others reject religion? (Christian, Atheist, Agnostic)

Religious Education 14-19

Key Stage Four and the Sixth Form

The legal requirements and curriculum time required for RE

Provision of RE is a legal requirement for all students on the school roll. 70 hours of tuition or 5% of curriculum time across key stage 4 is the normal requirement by which learners can achieve the standards of the GCSE short course in Religious Studies. This is the minimum benchmark for RE provision in Sandwell.

RE in Key Stage 4 in Sandwell Schools

The requirements of the syllabus are met where pupils take a GCSE course in religious studies (or equivalent) from a national awarding body.

Any pupil following one of the nationally accredited courses below is deemed to have met the requirements of the Agreed Syllabus:

- a) A GCSE Religious Studies course which is based on the study of Christianity and at least one other principal religion (the full course);
- b) A GCSE (Short Course) in Religious Studies which is based on the study of Christianity and at least one other principal religion (the short course);
- c) An Entry Level Certificate Course in Religious Education which is based on the study of Christianity and at least one other principal religion.

Currently (2012-13), such 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 individual students be entered for this examination: that is a matter for schools.

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

Teaching 14-16s a course in RE / RS from an awarding body for all students is a requirement of the Agreed Syllabus. Considering which students are entered for the examinations is of course a matter for schools.

The value of RE to students 14-19

Through these RE courses, students gain access to many valuable learning opportunities include enabling students to:

- flourish individually, within their communities and as citizens in a diverse society and in the global community;
- develop many personalised learning skills and apply them to questions of religion, belief and society;
- develop attitudes of respect for all in a plural society.

Academic examinations and qualifications in RE are valuable for further studies, academic and graduate learning and all careers where working with people from different communities is involved.

Key concepts for 14-19 RE for all

Teachers need to provide learning for students in relation to the key concepts that underpin the study of RE in order to deepen and broaden their knowledge, skills and understanding. These concepts are used by the Awarding Bodies who set GCSE RS specifications. RE teaching in Sandwell reinforces the conceptual basis of learning at GCSE.

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

During the 14-19 phase students should be offered the following opportunities that are integral to their learning in RE and enhance their engagement with the concepts, processes and content of the subject. The curriculum should provide opportunities for students to:

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

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 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.

The Agreed Syllabus Conference wishes to draw attention to the SCAA / QCA publication 'Religious Education 16-19' (reference: RE/95/299, ISBN: 1 85838 074 X) as a source of guidance for schools. A copy of this booklet is included on the Agreed Syllabus disc

Suggested potential unit titles for RE 16-19

- **Religion in film and media:** what stereotypes and prejudices are apparent? What is the best kind of religious broadcasting? How does, and how should, the media represent religious and spiritual ideas and communities?
- **The ethics of birth and death:** Is 'playing god' ever justifiable? What makes a decision about the sanctity of life right or wrong, and who should do the deciding?
- **Good and evil:** spiritual questions about a world of suffering, psychological, philosophical, sociological and theological responses.
- **Science and faith: complementary or contradictory?** Exploring the forms of knowledge in faith and in scientific enquiry and competing accounts of the value of each.
- **God, ethics and sexuality:** where do our principles for love and partnership come from? How are they changing? Why is it that sexuality is the source of many of both life's best and worst experiences? How do religious communities express their sex ethics?
- **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 for grown up humans
- **Who needs God in the 21st Century?** Examining arguments and experience of atheists and theists.
- **Film and faith:** how is spirituality dealt with in some recent films? How is Judaism, Islam, Buddhism or atheism represented in film?
- **Rage or despair?** How can our reactions to what is wrong in the world be used to change the world? Exploring Job, Psalms, Ecclesiastes and other Jewish scripture to find insight into contemporary issues.

Schools and colleges seeking guidance on how to make this provision are welcome to contact the Sandwell SACRE RE Consultant for further advice, guidance, resources and examples.

Skills for reasoning, enquiry and engagement

Developing reasoning skills in RE

Analyse arguments and evidence with critical and personal balance

Evaluate with insight different perspectives personally and critically

Support points of view with reasons, arguments and experiences

Explain reasons for points of view

Support a point of view with a reason

Make simple connections between questions, beliefs and answers.

Develop ideas and questions thoughtfully

Talk thoughtfully about simple ideas and questions

Reasoning skills: in RE pupils are increasingly enabled to be reasonable about religion:		Examples from the classroom of how this skill is developed:
8	Analyse arguments and evidence with critical and personal balance	Pupils can make a compelling case for their own viewpoint while showing profound understanding of different viewpoints, using evidence accurately to analyse religious and spiritual disagreement. E.g. Some people argue that God is an impossible idea, others that it is a necessary idea. My analysis says..."
7	Evaluate with insight different perspectives personally and critically	Pupils can weigh up different points of view about religious issues from their own perspective, in the light of scholarly discussion. E.g: 'The arguments in favour of calling Britain a Christian country are... the arguments against are..."
6	Support points of view with reasons, arguments and experiences	Pupils can use personal experiences, structured arguments and reasoning to try to establish their ideas with increasing conviction. E.g: <ul style="list-style-type: none"> • 'There are three reasons why I believe respect is important...' • 'My arguments for the idea that prayer is sometimes answered are...'
5	Explain reasons for points of view	Pupils can work with diverse points of view, including their own, explaining reasons why people hold different viewpoints. E.g: <ul style="list-style-type: none"> • 'the reason atheists say...' • 'Christians believe... because...' • 'I think that... for three reasons...'
4	Support a point of view with a reason	Pupils can give a point of view – e.g. Muslims should be allowed a day off for Eid; giving to charity is better than praying; people can achieve calmness through worship. They support their opinion with a reason that shows understanding.
3	Make simple connections between questions, beliefs and answers.	Pupils can link elements of religion together. E.g. connect the story of Jesus' death with Easter, link up the practice of a funeral with belief about life after death, describe two varied answers to a religious question.
2	Develop ideas and questions thoughtfully	Pupils can take a question given by the teacher and ask another one like it; they think for themselves about simple religious and spiritual ideas. E.g. what happens in a Gurdwara? And how do the Sikh people feel? What do Christians remember at Easter? And how do they use music, food or drama to help them to remember?
1	Talk thoughtfully about simple ideas and questions	Pupils can respond with increasing confidence to questions about religious and spiritual topics, e.g. how do you know? Can you say what 'God' means? Does it help to say a prayer? Why do Jewish people like to do this?

These core skills are developed across the curriculum. In RE they will be applied to the religions and beliefs studied, in ways that give pupils increasing opportunities to respond for themselves and be reasonable about religion.

Developing enquiry skills in RE

Plan & carry out independent critical research, drawing balanced conclusions from wide ranging evidence & arguments.

Initiate and carry through independent enquiries, critically evaluating evidence, arguments, ideas and perspectives

Plan and pursue diverse lines of enquiry, supporting opinions with arguments and relevant evidence

Suggest lines of enquiry and plan investigations for themselves

Gather, select, organise or refine questions , ideas and answers

Ask questions and seek and find answers

Ask questions of their own

Be curious

Enquiry Skills: in RE, in relation to religion, pupils are increasingly enabled to pursue questions, investigations and enquiries of their own, developing ways to find answers, understand perspectives and evaluate arguments:		
8	Plan and carry out independent critical research, drawing balanced conclusions from wide ranging evidence.	Pupils can research independently and analyse questions and issues in the light of research. They draw balanced conclusions to their investigations by synthesising their understanding of diversity and method.
7	Initiate and carry through independent enquiries, critically evaluating evidence and ideas.	Pupils can research complex religious issues and questions for themselves, using some different methods by which religion is studied (e.g. historical, textual, philosophical). They weigh up evidence reasonably and evaluate enquiries and issues effectively.
6	Plan and pursue diverse lines of enquiry, supporting arguments with relevant evidence.	Pupils can simply research a religious or spiritual question, gathering supporting arguments and relevant evidence; they can follow through an enquiry for themselves.
5	Suggest lines of enquiry and plan investigations into religious questions and issues.	Pupils can take a religious or spiritual issue and begin to shape an investigation which will teach them more about the topic. They make plans to find thoughtful and reasonable answers to religious and spiritual questions.
4	Investigate by gathering, selecting, organising or refining questions and ideas about religion.	Pupils can collect a range of possible answers to a religious, spiritual or ethical question. They can decide thoughtfully how to pursue an answer to an investigative question. They can identify varied answers.
3	Ask good questions of their own about religion. Find and consider some answers.	Pupils can engage with a religious topic by asking questions about it. They select or discover some answers to their questions.
2	Ask questions of their own about religion.	Pupils can take a religious stimulus (story, practice, belief) and make up some questions connected to it.
1	Be curious / ask about / take an interest in religion.	Pupils can ask a question of their own. They show an interest in religious questions. They can think about what puzzles them about life.

Where pupils give evidence of these skills in their handling of questions about religions and beliefs, they are making progress. Teachers should set up ways of working in RE that enable these skills to flourish.

Engaging, reflecting and responding:

RE values the provision of opportunities for learners to engage with spiritual and religious questions about God and humanity for themselves. Through processes of critical reflection learners develop their ability to connect their own experiences and responses to the religious material they study with increasing rigour. The subject is at its best when these processes of learning from religion are closely linked to the gathering of information, understanding and critical reasoning.

In RE pupils are increasingly enabled to:

Developing engagement and reflection skills in RE

8. Reflectively analyse and synthesise varied understandings of religions and beliefs

7. Critically and personally evaluate religious and spiritual questions using balanced evidence and arguments

6. Respond with clear arguments and personal insights to the impact and challenges of varied religions and beliefs

5. Express their viewpoints on religious and spiritual questions taking account of others' experiences

4. Apply ideas from religions to their own experiences and reflections thoughtfully

3. Make reflective links between their own experiences and the material they study

2. Respond sensitively for themselves to spiritual and religious questions

1. Take an interest in things that puzzle themselves and other people

<p>Engaging, reflecting and responding in RE: in relation to religion and belief pupils are increasingly enabled to build interesting links and connections between their own experience, ideas and views of the world and the religions and beliefs they are learning about. They develop their abilities to respond sensitively and express insights and perspectives of their own.</p>		
1	<p>Take an interest in things that puzzle themselves and other people.</p>	<p>Children ask lots of questions about a dead frog that they find in the school grounds; do frogs go to heaven? Can we have a funeral? Why do frogs die? Children ask 'Why does Ahmed have a day off today when I have to come to school?'</p>
2	<p>Respond sensitively for themselves to spiritual and religious questions.</p>	<p>Teacher asks 'is it better to say thank you by giving money or by giving a present? Is it better to give frankincense or toys to a baby? Is it better to pray to thank God or to give food to the poor?' Children talk sensitively about pros and cons.</p>
3	<p>Make reflective links between their own experiences and the material they study.</p>	<p>Learning about some of the pillars of Islam, pupils connect their own beliefs, daily intentions and willingness to be generous to the practice of shahadah, salah and zakah. Pupils relate simply their own experience of celebration to the practice of Eid Al Fitr.</p>
4	<p>Apply ideas from religions to their own experiences and reflections thoughtfully.</p>	<p>Pupils explore their own commitments in discussion in relation to the commitments taken on by Sikhs (Amrit) and Christians (Believers' Baptism). Pupils contrast the purposes of a religious wedding ('in the presence of God') with the words of a civil ceremony</p>
5	<p>Express their viewpoints on religious and spiritual questions taking account of others' experiences.</p>	<p>Pupils consider a spiritual / ethical question such as 'Why does it matter what happens to a dead body?' or 'Why is lying bad for the liar?' and connect their own experience with ideas and teachings from 2 religions, expressing their own views clearly.</p>
6	<p>Respond with clear arguments and personal insights to the impact and challenges of varied religions and beliefs.</p>	<p>Pupils thoughtfully argue the case for their own view of a religious question (e.g. what evidence for life after death impresses me?) developing insights of their own into different religious perspectives. Pupils respond to the impact of the challenges of views they do not agree with honestly.</p>
7	<p>Critically and personally evaluate religious and spiritual questions using balanced evidence and arguments.</p>	<p>After critically evaluating strengths and weakness of arguments about the positive and negative contributions of religion to cohesion in local society, pupils respond with personal evaluations of their own contributions, facing challenges to active citizenship.</p>
8	<p>Reflectively analyse and synthesise varied understandings of religions and beliefs.</p>	<p>Pupils bring together their philosophical and psychological understandings of why different beliefs about prayer are common in the UK in accounting for their own ideas about answered prayer and unanswered prayer.</p>

Where pupils give evidence of these skills in their handling of questions about religions and beliefs, they are making progress. Teachers should set up ways of working in RE that enable these skills to flourish.

Skills, progression, achievement and assessment in RE

Since the publication of the 2006 Sandwell syllabus, there has been continuing controversy and thinking at national level about how achievement in RE should be described. The development of assessment for learning theory and of 'assessing pupils progress (APP)' structures for some subjects by QCDA has been considered in relation to the Sandwell syllabus. After careful thought and consultation this Agreed Syllabus has added new guidance to help the teacher of RE to use the 8 level scale carefully and effectively. The scale itself is largely the same as the 2006 scale.

8 Levels in RE: achievement and assessment structures and support

The attainment targets for Religious Education set out the knowledge, skills and understanding that pupils of different abilities and maturities are expected to have by the end of key stages 1, 2 & 3. As with the national curriculum subjects the attainment targets consist of eight level descriptions of increasing difficulty, plus a description for exceptional performance above level 8. Each level description describes the types and range of

performance that pupils working at that level should characteristically demonstrate.

The key indicators of attainment in RE are contained in Attainment Target 1 (Learning about religion) and *Attainment Target 2 (Learning from religion)*.

Learning about religion includes enquiry into and investigation of the nature of religion, its key beliefs and teachings, practices, their impacts on the lives of believers and communities, and the varying ways in which these are expressed. It also includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary. It also includes identifying and developing an understanding of ultimate questions and ethical issues.

Learning from religion is concerned with developing pupils' reflection on and response to their own experiences and their learning about religion. It develops pupils' skills of application, interpretation and evaluation of what they learn about religion, particularly to questions of identity and belonging, meaning, purpose and truth and values and commitments, and communicating their responses.

The level descriptions provide the basis to make judgements about pupils' performance at the end of key stages 1, 2 and 3. In the foundation stage children are expected to meet the early learning goals. At key stage 4, national qualifications are

the main means of assessing attainment in RE.

Range of levels within which the great majority of pupils are expected to work		Expected attainment for the majority of pupils at the end of the key stage	
Key Stage 1	1-3	At age 7	2
Key Stage 2	2-5	At age 11	4
Key Stage 3	3-7	At age 14	5/6

Assessing attainment at the end of a key stage

In deciding on a pupil's level of attainment at the end of a key stage, teachers should judge which description best fits the pupil's performance. When doing so, each description should be considered alongside descriptions for adjacent levels. There are no national statutory assessment requirements in RE, but schools must report to parents on pupils' attainment and progress in Religious Education.

The level descriptions

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

- beliefs and teachings
- practices and ways of life
- forms of expression.

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

- identity, belonging and diversity
- meaning, purpose and truth
- values and commitments.

The Sandwell ladder of key RE skills

	<i>AT1 Learning about religion</i>	<i>AT2 Learning from religion</i>
8	Analyse and contextualise	Synthesise and justify their views
7	Show coherent understanding, give coherent accounts	Evaluate personally and critically
6	Interpret (sources, evidence, ideas, arguments)	Express insights
5	Explain why, explain similarity and difference	Express their views using reasons
4	Show understanding	Apply ideas
3	Describe	Make links
2	Retell stories	Respond sensitively
1	Name, recognise	Talk about

This is the key way for teachers to begin interpreting the scale, and to begin sharing its demands with students. One core skill from each attainment target is highlighted, usually summed up in just one word. These skills are carefully chosen to exhibit the progression that the scale envisages. They function as a simple shorthand for each of the levels, highlighting the key ability that this level seeks to develop.

Teachers will find this ladder helpful for themselves and for classroom display, as a way of sharing what progress in RE means and looks like with learners.

Some criticise this approach as simplistic. At least it makes a start. There is some comparability with the 8 level scales for History, Geography and English. The complexity of the scale is considerable – and it's very demanding. The instant judgement of 500 pupils' work (typical numbers for the often solitary RE subject leader in secondary schools) that teachers must make as they swiftly mark and respond to pupils work are facilitated by this initial 'broad brush'.

Teachers will, of course, become increasingly familiar with all the subtle nuances of each word and phrase in the scale, and this will help them to plot and enable progress in depth. But the ladder makes sense as a starting point.

The Sandwell RE Eight Level Scale

Level Description with key skill terms	Attainment target 1: Learning about religion	Attainment target 2: Learning from religion
1 Name, talk about	Pupils: <ul style="list-style-type: none"> • use some religious words and phrases to recognise and name features of religious traditions; • can recall religious stories and recognise symbols, and other verbal and visual forms of religious expression. 	Pupils talk about <ul style="list-style-type: none"> • their own experiences and feelings; • what they find interesting or puzzling; • what is of value and concern to themselves and to others.
2 Retell, Respond sensitively	Pupils: <ul style="list-style-type: none"> • use religious words and phrases to identify some features of religious traditions; • 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. 	Pupils: <ul style="list-style-type: none"> • ask, and respond sensitively to, questions about their own and others' experiences and feelings; • recognise that some questions cause people to wonder and are difficult to answer; • in relation to matters of right and wrong, recognise their own values and those of others.
3 Describe Make links	Pupils: <ul style="list-style-type: none"> • use a developing religious vocabulary to describe some key features of religious traditions, 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' lives; • describe some forms of religious expression. 	Pupils: <ul style="list-style-type: none"> • identify what influences them, making links between aspects of their own and others' experiences; • ask important questions about religion and beliefs, linking their own and others' responses; • make links between values and commitments, and their own attitudes and behaviour.

<p>4 Show understanding apply ideas</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • use developing religious vocabulary to describe and show understanding of religious traditions, including sources, practices, beliefs, ideas, feelings and experiences; • make links between aspects of religious traditions and describe some similarities and differences both within and between religious traditions; • describe the impact of religion on people’s lives, in terms of beliefs, values and personal meaning; • suggest meanings for a range of forms of religious expression. 	<p>Pupils:</p> <ul style="list-style-type: none"> • raise and suggest answers to questions of identity, belonging, meaning, purpose, truth, values and commitments; • apply their ideas to their own and other people’s lives simply; • describe what inspires and influences themselves and others.
<p>5 Explain Express their views</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • use an increasingly wide religious vocabulary to explain the impact of beliefs upon individuals and communities; • describe why people belong to religious traditions; • 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 answers to ultimate questions and ethical issues, recognising diversity in forms of religious, spiritual and moral expression, within and between religions. 	<p>Pupils:</p> <ul style="list-style-type: none"> • pose and suggest answers to, questions of identity, belonging, meaning, purpose and truth, values and commitments, relating them to their own and others’ lives; • explain what inspires and influences them, expressing their own and others’ views on the challenges of belonging to a religion.
<p>6 Interpret Express insight</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • use religious and philosophical vocabulary to give informed accounts of religious traditions and questions of beliefs and values) explaining the 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 the reasons that are used in different ways by different traditions to provide answers to questions of personal meaning; • interpret the significance of different forms of religious spiritual and moral expression. 	<p>Pupils:</p> <ul style="list-style-type: none"> • use reasoning and example to express insights into the relationship between beliefs, teachings and world issues; • evaluate their own and others’ views on questions of identity and belonging, meaning, purpose and truth; • consider the challenges of belonging to a religion in the contemporary world, focussing on values and commitments.

<p style="text-align: center;">7</p> <p style="text-align: center;">Account for Evaluate critically and personally</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • use a wide religious and philosophical vocabulary to show a coherent understanding of a range of religious traditions, beliefs and values; • analyse issues, values and questions of meaning and truth. • account for the influence of history and culture on aspects of religious life and practice; • explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition; • begin to evaluate critically some of the principal methods by which a religion, spirituality and ethics are studied, including the use of a variety of sources, evidence and forms of expression. 	<p>Pupils:</p> <ul style="list-style-type: none"> • articulate personal and critical responses to questions of meaning, purpose and truth and ethical issues; • evaluate the significance of religious and other views for understanding questions of human relationships, belonging, identity, society, values and commitments, using appropriate evidence and examples.
<p style="text-align: center;">8</p> <p style="text-align: center;">Analyse and contextualise justify their views</p>	<p>Pupils</p> <ul style="list-style-type: none"> • use a comprehensive religious and philosophical vocabulary to analyse a range of religions and beliefs; • contextualise interpretations of religion with reference to historical, cultural, social and philosophical ideas; • critically evaluate the impact of religions and beliefs on differing communities and societies; • analyse differing interpretations of religious spiritual and moral sources, using some of the principal methods by which religion spirituality and ethics are studied; • interpret and evaluate varied forms of religious spiritual and moral expression. 	<p>Pupils</p> <ul style="list-style-type: none"> • coherently analyse a wide range of viewpoints on questions of identity, belonging, meaning, purpose, truth, values and commitments; • synthesise a range of evidence, arguments, reflections and examples, fully justifying their own views and ideas and providing a detailed evaluation into the perspectives of others.

Performance Descriptions for Religious Education ('P' Scales) for Pupils with Special Needs

- P levels 1-3: **early development** expected across the curriculum
- P levels 4-8: development specifically **related to Religious Education**

Early Development (P levels 1-3)

P1	Pupils are beginning to show sensory awareness in relation to a range of people, objects and materials in everyday contexts. They show reflex responses to sensory stimuli, <i>e.g. startling at sudden noises or movements.</i>
P2	Pupils begin to respond to familiar people, events and objects, <i>e.g. reaching and holding objects, smiling and turning to familiar voices.</i> They make sounds or gestures to express simple needs, wants or feelings in response to their immediate environment, <i>e.g. protesting or requesting, using facial expressions to enhance meaning.</i>
P3	Pupils begin to communicate intentionally. They show anticipation in response to familiar people, routines, activities and actions and respond appropriately to them. They explore or manipulate objects, toys, artefacts or other equipment. They are able to communicate simple choices, likes and dislikes. They can communicate, using different tones and sounds and use some vocalisations and/or gestures to communicate.

Performance Descriptions in RE (P levels 4-8)

Levels P4 to P8 describe pupils' performance in terms of the development of skills, knowledge and understanding in religious education. The descriptions provide an example of how this can be done.

P4	Pupils use single elements of communication, <i>for example, words, gestures, signs or symbols,</i> to express their feelings. They begin to respond to the feelings of others, <i>for example, matching their emotions and laughing when another pupil is laughing.</i> They join in with activities by initiating ritual actions or sounds. They may demonstrate an appreciation of stillness and quietness.
P5	Pupils respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings. They respond to a variety of new religious experiences, <i>for example, involving music, drama, colour, lights, food or tactile objects.</i> They take part in activities involving two or three other learners. They may also engage in moments of individual reflection.
P6	Pupils express and communicate their feelings in different ways. They respond to others in group situations and co-operate when working in small groups. Pupils listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals. They carry out ritualised actions in familiar circumstances. They show concern and sympathy for others in distress, <i>for example, through gestures, facial expressions or by offering comfort.</i> They start to be aware of their own influence on events and other people.
P7	Pupils listen to and follow religious stories. They communicate their ideas about religion, life events and experiences in simple phases. They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of consequences. They find out about aspects of religion through stories, music or drama, answer questions and communicate their responses. They may begin to understand that other people have needs and to respect these. They make purposeful relationships with others in group activity.
P8	Pupils listen attentively to religious stories or to people talking about religion. They begin to understand that religious and other stories carry moral and religious meaning. They are increasingly able to communicate ideas, feelings or responses to experiences or to retell religious stories. They communicate simple facts about religions and important people in religions. They begin to realise the significance of religious artefacts, symbols and places. They reflect on what makes them happy, sad, excited or lonely. They demonstrate a basic understanding of what is right and wrong in familiar situations. They are often sensitive to the needs and feelings of others and show respect for themselves and others. They treat living things and their environment with care and concern.

Sandwell SACRE RE: Assessment tools.

“I Can...”

A tool for using the 8 level scale of expectations in RE from the Sandwell RE Syllabus

The Sandwell 8 level scale of Expectations of Standards in RE can be used to generate ‘I can’ statements for pupils. Here are some examples covering levels 1-8, which teachers across the key stages may find useful. They are related closely to the field of enquiry for RE specified by the Sandwell Agreed Syllabuses (1994, 2000, 2005). This set of statements incorporates the skills of reasoning and enquiry given above (page1)

They are **only examples**, and teachers will see how they might be adapted to different curriculum content, or age groups and to different religions. Teachers should seek to generate their own ‘I can...’ statements. The language here is designed to be more ‘pupil friendly’ than the 8 level scale itself, which is a professional tool for teachers. But you may yet wish to simplify it further for display on the classroom wall, or in conversation with classes about ‘what we’re looking for in RE’. Older pupils may create their own as part of assessment for learning

The first set in each box relate to AT1, learning about religion (in plain text).

The second set relate to AT 2, learning from religion (in italics).

It is not possible to be comprehensive in giving ‘I Can...’ statements for all aspects of a syllabus, because they reflect closely what an individual teacher does in a lesson or scheme of work. So these are partial, but are included to refer closely to the year themes, experiences, knowledge, skills and understanding in each of key stages 1-3 which the Syllabus uses.

Building the bridge from the 8 level scale to the classroom is part of the teacher’s task. This will take you more than half way, but your own school will show the rest of the way. These are written to imply a learning activity very clearly, and as such may not connect with the way any individual school approaches the programme of RE work. They are an illustration of good practice.

It cannot be overemphasised that these are just examples but they are intended to show how the generalised, dense language of the 8 level scale actually might work when translated into specific content and tasks. Here we build specifics onto the general foundation of the scale, using and referring to the structure of RE in the Sandwell Agreed Syllabus.

Teachers might take any unit from the syllabus and write some ‘I can...’ statements that put the learning targets into pupil friendly speech. This is easier than it might look, but usually needs to be drafted and redrafted.

As always, the teacher’s judgement about the best fit of a level to a piece of work is central. The scale is just as useful in setting tasks and expectations as it is in weighing up what pupils have achieved ~ maybe more so.

Good ‘I can...’ statements use the skill words at the heart of the scale, sharpen them against the content the pupils have studied, and use simple, clear language (without ‘dumbing down’) to say as clearly as possible what is required for the level to be achieved.

<p>Name, recall stories, recognise Talk about</p>	<p>AT1. I can...</p> <ul style="list-style-type: none"> ▪ Name a church or a mosque from a picture. ▪ Remember and tell someone three things that happened in the Mary and Joseph story at Christmas. ▪ Say what happened to the Baby Moses after he was left in the bulrushes. ▪ Put six pictures from the Divali story in the right order. ▪ From 6 artefacts or pictures, pick three that are belong with Christians and churches, or three that belong with Muslims and a mosque, or three that belong with a Sikh Gurdwara. ▪ Recognise that a picture of Guru Nanak is special to Sikh people. ▪ Talk about a murti (image) of a god or goddess from the Hindu tradition, saying what makes it special to Hindus. ▪ Tell someone what God does in the Creation stories of Genesis. ▪ Say what a rainbow stands for in Noah's story . ▪ Name two festivals that Christians like to celebrate. ▪ Recognise the main character in some stories of Jesus (Christian), the Prophet (Islam), the Ten Gurus (Sikh) or the gods and goddesses (Hindu). ▪ Recognise that images of the Buddha are valued by Buddhists. 	<p>AT2 I Can...</p> <ul style="list-style-type: none"> ▪ <i>Talk about times when we think of new life: Easter, Harvest, or when a baby is born.</i> ▪ <i>Talk about a favourite person in the story of Christmas, or the life of the Prophet, or a story of Guru Nanak.</i> ▪ <i>Say what I think is good about sharing things fairly.</i> ▪ <i>Talk about unfair shares: are they a bad idea?</i> ▪ <i>Talk about things that matter most in my bedroom, and things that matter most in a Mosque, Gurdwara or a Church.</i> ▪ <i>Talk about some interesting and puzzling questions I'd like to know about to do with God and creation.</i> ▪ <i>Talk about thanking and being thanked, praising and being praised.</i> ▪ <i>Talk about how it feels to create something myself, and how it would feel to have your creation spoiled.</i> ▪ <i>Talk about belonging: who do I belong to? How does it show?</i> ▪ <i>Talk about how symbols of light make me feel.</i> ▪ <i>Speak about my own celebrations and someone else's celebrations.</i> ▪ <i>Talk about what Christians have said about God, and what I say.</i> 	<p>Level 1 Level 1 Level 1 Level 1</p>
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<p style="text-align: center;">Retell, Identify, suggest meanings Respond sensitively</p>	<p>AT1. I Can...</p> <ul style="list-style-type: none"> ▪ Put 7 parts of a creation story into the right order (sequencing). ▪ Retell a story of Jesus, and suggest what it might mean to a Christian person. ▪ Suggest two things that matter to a Christian or to a Muslim. ▪ Identify three things people try to do if they want to be good Muslims. ▪ Identify two things used by a Muslim, or a Hindu to worship. ▪ Suggest a meaning for two Sikh artefacts from a Gurdwara. ▪ Retell a simple story of the Buddha. ▪ Identify a Christian belief and / or a Muslim belief ▪ Match up some Christian beliefs to some Christian symbols or artefacts. ▪ Say what makes the Holy Qur'an and the Gospel special, and to whom. ▪ Give a reason why Sikh people like to go to a Gurdwara. ▪ Identify a Christian hero and suggest a meaning for a story about her / him. ▪ Suggest what the lesson of Jesus' Parable of the Pearl might be. ▪ Use a saying of Jesus as a title and theme to a story made up by me, which is about children of my own age (e.g. 'Love Your Neighbour' or 'Do Not Worry'). ▪ Identify three items used in worship by Christians or by Jews. ▪ Suggest what the story of Divali means for a Hindu person today. ▪ Identify 3 practices that matter to Muslims from a list of activities. 	<p>AT2 I Can...</p> <ul style="list-style-type: none"> ▪ <i>Respond sensitively to stories about people from (e.g.) the Muslim, Sikh or Christian religions, noticing what matters to them.</i> ▪ <i>Talk sensitively about saying sorry and forgiving people: why does it matter? What happens when people won't say sorry?</i> ▪ <i>Respond to stories of kindness, self sacrifice or bravery from sacred texts with an idea of my own.</i> ▪ <i>Suggest some things that are precious, though money can't buy them.</i> ▪ <i>Recognise – talk about – how we use all our senses to celebrate a big day.</i> ▪ <i>Talk about how a piece of music can express a feeling like joy or excitement, and how singing together (including in worship) makes people feel.</i> ▪ <i>Ask some questions about creation and its puzzling mysteries: e.g. give two answers to: 'does a beautiful world mean there's a wonderful God?'</i> ▪ <i>From a list of 6 questions about life, pick the three that are hardest to answer.</i> ▪ <i>Make up some good questions to ask 'the person who knows everything' / God.</i> ▪ <i>Suggest three questions about God that are interesting and hard to answer.</i> ▪ <i>Discuss or write down a reaction to a story with an angel in it: talk about what the angel stands for.</i> 	<p style="text-align: center;">Level 2 Level 2 Level 2 Level 2</p>
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<p style="text-align: center;">Describe, identify the impact... Ask questions, Make links</p>	<p>AT1. I Can...</p> <ul style="list-style-type: none"> ▪ Describe three things Christians remember at Easter. ▪ Say how practicing the 5 Pillars makes a difference to Muslim people in what they do, and what they think. ▪ Describe four ways Hindus celebrate or worship at home or in the Mandir. ▪ Suggest what difference worship makes to a Jewish person's life. ▪ Describe some symbols of belonging that Sikhs use when they worship (e.g. the 5 Ks). ▪ Describe three ways being a Buddhist makes a difference to a person's life. ▪ Make a link between how a Bible story is used in Church, and how it may have an impact on a Christian child. ▪ Recognise and describe three similarities between Divali and Easter. ▪ List three differences between worship in a Mandir and a Gurdwara. ▪ Describe the character of the founder of a religion I have studied (e.g. Jesus, Guru Nanak, the Buddha). ▪ Describe three things Christians believe in, and say what difference the beliefs make at Christmas. ▪ Describe the importance of two main Muslim beliefs, and say how they are shown in pilgrimage to Makkah. ▪ Make a link between Hindu vegetarianism and the idea that divine life is in every living creature. ▪ Answer the question 'what is the purpose of a sacred place?' referring to examples from 2 religions studied, using general words like 'worship' 'community' and 'belong' ▪ Answer the question 'what matters most?' to a Muslim, a Sikh or a Christian. 	<p>AT2 I Can...</p> <ul style="list-style-type: none"> ▪ <i>Ask thoughtful questions of my own about why worshippers choose to attend Mosque, Synagogue or Church. Find some answers.</i> ▪ <i>Ask some questions and suggest some answers about how the Bible influences Christians, and what influences me.</i> ▪ <i>Write my reflections on a Hindu value like harmless / vegetarian diet: how would my school change if we all lived by this value?</i> ▪ <i>Suggest some things people do to find peace, stillness and rest (including practices of Buddhist devotion), and some things I do.</i> ▪ <i>Suggest answers Christians or Muslims might give to questions about giving to charity at Christmas (e.g. Christian Aid) or Zakat (giving charity or alms to the poor).</i> ▪ <i>Make a simple link between my experience of saying sorry and the teachings of a religion about reconciliation.</i> ▪ <i>Reflect on the ways Hajj matters in Islam or Resurrection matters at Easter in Christianity, making a link to what matters to me.</i> ▪ <i>Make a link between religious leaders who I have studied [e.g. Guru Nanak] and the kind of person I like to 'follow'. Compare my answer thoughtfully with someone else's answer.</i> ▪ <i>Make a link between my own values about animals and the idea of God as creator of the world.</i> ▪ <i>Make a link between my own idea about life's purposes and a religious idea.</i> ▪ <i>Reflect on the way Christians or Sikhs live out their faith, answering the question 'how are their lives different from mine?'</i> 	<p style="text-align: center;">Level 3 Level 3 Level 3 Level 3</p>
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<p>Show understanding, describe similarities and differences, apply ideas, suggest answers to questions</p>	<p>AT1. I Can...</p> <ul style="list-style-type: none"> ▪ Show that I understand how the parable of the Good Samaritan can have an impact on Christians today. ▪ Show that I understand why a pilgrimage to Varanasi or a journey to the Golden Temple at Amritsar is different from a beach holiday to Goa. ▪ Show that I understand how the Buddha's teachings are followed in a Vihara today. ▪ Show that I understand two similarities and two differences between worship at a Gurdwara and worship at a Church. ▪ Show my understanding of what it means to belong to Sikhism by describing how Amrit feels to a Sikh person of my age. ▪ Describe how adult Baptism feels to the young Baptist Christian, comparing it with another 'ceremony of belonging'. ▪ Use correct religious words to describe the impact of a religion to the journey through life. ▪ Show my understanding of two differences between Muslims, Christians and Hindus, and two of the ways these religions are similar. ▪ Describe two different marriage services used in Christian communities, saying what is similar and different between them. ▪ Use the right words to describe my understanding of four of the Muslim '99 Names' of Allah. ▪ Describe and link up Christian beliefs with Christian behaviour, e.g. belief in God as creator linked to 'green' practice. ▪ Describe three ways in which Muslim worship shows devotion to Allah. ▪ Connect up the work of Christian Aid with three sayings of Jesus about poverty. ▪ Connect Sikh stories of the Gurus with some of the ideas of the Mool Mantar. 	<p>AT2 I Can...</p> <ul style="list-style-type: none"> ▪ <i>Devise four good questions about what makes a leader worth following, and state what a Buddhist might say about the leadership of the Buddha.</i> ▪ <i>Suggest some answers to 'why' questions about Jesus, Bishop Tutu and Jackie Pullinger, who were willing to practise self sacrifice.</i> ▪ <i>Refer to the teaching of Bible or Qur'an to describe how Martin Luther King or Malcolm X were inspired by their faith to work for racial equality.</i> ▪ <i>Refer to the teachings of the 2 religions to show that I understand how calligraphy expresses some Muslim spiritual ideas, and crucifixion paintings express some Christian ideas.</i> ▪ <i>Refer to Islamic sources or quotations in giving my own response to Muslim belief about God.</i> ▪ <i>Refer to Sikh teaching about Langar and Sewa in describing my vision of an inspiring community.</i> ▪ <i>Create a statement of my own beliefs about God, life after death or human values, referring to ideas from two religions I've studied.</i> ▪ <i>Apply the idea of self sacrifice to my own actions thoughtfully.</i> ▪ <i>Describe something I find spiritual and inspiring in a poem, painting or design.</i> ▪ <i>Apply three sayings of Jesus or the Buddha to my own life, giving my reaction to the religious teaching.</i> ▪ <i>Apply an idea from Sikh teaching to a poem or work of art of my own about equality.</i> ▪ <i>Apply an idea from Hindu life to my own view about the treatment of animals.</i> 	<p>Level 4 Level 4 Level 4 Level 4</p>
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<p>Explain why, explain similarity and difference, Express views using examples, give reasons</p>	<p>AT1. I Can...</p> <ul style="list-style-type: none"> ▪ Explain some differences the Five Pillars make to Muslim life individually, and in the community of the Ummah. ▪ Explain the impacts of the ways Christian Aid and Islamic Relief put religious teaching into action in a world of poverty. ▪ Suggest reasons for the authority given to the Guru Granth Sahib, or the Bible or the Qur'an for a Sikh, a Christian and a Muslim. ▪ Use language about prayer and meditation to suggest three reasons why Buddhists and Christians spend time in silence and stillness. ▪ Use the right words to explain the impact of the 5 precepts on Buddhist daily life. ▪ Explain how Humanism is related to religions, but is not a religion. ▪ Explain how Christians and Sikhs share some similar ideas about God, recognizing that they are different too. ▪ Explain some key differences between Shia and Sunni Muslims. ▪ Explain the impact, for a Sikh and a Christian, of believing that God made humans all equally valuable. ▪ Recognize something unique in each of four religions, using appropriate terminology. ▪ Recognize two things that make a Quaker, a Roman Catholic, a Baptist and an Anglican distinctive within Christianity. ▪ Explain what it means for a Jew or Christian to take Genesis 1-3 literally, or to read it as a symbolic text. ▪ Suggest three reasons why some scientists see religion as a problem, but others see it as a partner. ▪ Explain the values found in the Ten Commandments or the Rehat Maryada (Sikh code of behaviour). ▪ Explain three differences between agnostics and theists. 	<p>AT2 I Can...</p> <ul style="list-style-type: none"> ▪ <i>Express my views of what some Christian leaders say about peace and conflict, relating the ideas to my own life.</i> ▪ <i>Relate the idea that God may be encountered / heard / felt in the worship of Church or mosque, to my own ideas about music, stillness and communal reflection.</i> ▪ <i>Explain two things that have influenced my views on the fact that about 380 people own half the world's wealth.</i> ▪ <i>Express my views (informed by teachings from two religions) on the fact that the twenty richest people in the world own more money than the poorest 48 nations.</i> ▪ <i>Explain two influences that sometimes make people tell lies, and two influences that encourage truthfulness.</i> ▪ <i>Explain three examples of religious hypocrisy and of religious integrity.</i> ▪ <i>Explain what Muslims and Christians see as the purposes of life, expressing my own views about identity.</i> ▪ <i>Express my own views about spiritual experiences, relating my views to the Sikh story of Guru Nanak's direct experience of God.</i> ▪ <i>Give an informed response to a question about the destiny of the soul after death, referring to teaching from two religions.</i> ▪ <i>Connect my own views about spiritual and religious questions with a point of view I disagree with, explaining in an informed way some differences between respect and intolerance.</i> ▪ <i>Express my views about what can be learned from how Christians use the Bible and how Muslims use the Qur'an.</i> ▪ <i>Express my views about how religion can tie you up or set you free.</i> 	<p>Level 5 Level 5 Level 5 Level 5</p>
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<p>Interpret, give informed accounts, Express insights, consider challenges</p>	<p>AT1 I Can...</p> <ul style="list-style-type: none"> ▪ Give an informed account of what is difficult or challenging about being a young Christian or Hindu in Britain today. ▪ Interpret a silent video clip of a Bar Mitzvah and a Confirmation, explaining what the rituals mean in Jewish and Christian communities, by devising a commentary for the scene. ▪ Give an account of the impact and diversity of Islamic and Sikh dress and food 'laws' in Britain. ▪ Interpret the general idea of belonging to a religion with reference to rituals and commitments in Christian and Sikh practice. ▪ Give an informed account of two different Christian views about why people suffer. ▪ Interpret some census figures about religion in our area, accounting for high numbers of Christians who never go to church. ▪ Explain how one religion (e.g. Buddhism) began and developed through and beyond the life of its 'founder'. ▪ Give your interpretation of some ways Jews, Muslims and Christians describe the divine, God or Allah in words and in art (e.g. creeds, scripture, the decoration of Synagogues, Mosques and Churches). ▪ Interpret what two scientists (e.g. an atheist and a Christian) believe about how the universe began and how human life evolved; account for their disagreement. ▪ Give an account of what pro-life and pro-choice activists say about the value of the foetus, and of human life. ▪ Interpret moral codes from a religious person and from an atheist with reference to an issue – e.g. why should we recycle rubbish? Is it good to disarm? 	<p>AT2 I Can...</p> <ul style="list-style-type: none"> ▪ <i>Express an insight into ways that young people today might be inspired by Martin Luther King and / or Malcolm X.</i> ▪ <i>Evaluate the ideas of Sikhs and Christians about rebirth and about eternal life, relating these ideas to other people's views.</i> ▪ <i>Express my insight into promises made at weddings with reference to the vows of a Christian wedding and the Lavan used in Sikh marriage.</i> ▪ <i>Evaluate the value of Buddhist meditation or Hindu prayer, showing reasoned understanding of a religious viewpoint that I don't agree with.</i> ▪ <i>Comment respectfully on two opposite viewpoints about a contemporary moral issue, drawing out reasoned ideas about the views I hold myself.</i> ▪ <i>Consider the challenges of what an atheist, agnostic or theist might say about God, then express my own insights into the question.</i> ▪ <i>Refer to religious teaching as I express my insight into the meaning of the word 'spiritual' by answering the question 'are you a spiritual person?'</i> ▪ <i>Consider the challenges posed by what I think are the strengths and weaknesses of Muslim ideas about justice and crime.</i> ▪ <i>Express my insight into the strengths and weakness that I see in two arguments that link belief in God to the origins of the universe and the natural world: Are we God's children, or a blind accident?</i> ▪ <i>Consider the challenges posed by the UK's divorce rate and by Islamic teaching about faithfulness in marriage: What could help me avoid the pain of divorce?</i> 	<p>Level 6 Level 6 Level 6 Level 6</p>
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<p>Show coherent understanding, account for... Evaluate critically and personally</p>	<p>AT1 I Can...</p> <ul style="list-style-type: none"> ▪ Account for two views of Christian leaders about dealing with terrorism in the light of varied examples of the Bible's teaching on conflict. ▪ Account for the influence of the Bible on two examples of contemporary uses of music and art in Christian worship. ▪ Use varied examples of Buddhist and Sikh art works to show a coherent understanding of stories from the founding of the tradition. ▪ Account for some of the different ways Christians react to divorce in the light of Jesus' teaching in the Gospels on forgiveness and on sexuality. ▪ Begin to evaluate critically Muslim influences for justice in South Africa in the light of the example of the Prophet Muhammad's (PBUH) example and teaching. ▪ Explain coherently some ways Christians and Sikhs in the UK today bring up the younger generation, using the concepts of 'secularisation' and 'community cohesion'. ▪ Use figurative and symbolic language (e.g. incarnation, supremacy, above, Lord, uniqueness) to show a coherent understanding of how Christians and Muslims speak of God / Allah. ▪ Use the language of religious studies (e.g. transcendence, immanence) to account for differences between the Muslim and Christian understandings and language about God / Allah. ▪ Critically explain two different examples of the Christian beliefs about God as creator in the light of contemporary science. ▪ Evaluate critically the impact of religious laws in the lives of believers: does following faith make you happy? Does it make you good? 	<p>AT2 I Can...</p> <ul style="list-style-type: none"> ▪ <i>Evaluate some reasons that converts give to explain why they joined their religion, using evidence and examples and responding with my own ideas.</i> ▪ <i>Use evidence and examples to show what might challenge an atheist and a theist.</i> ▪ <i>Articulate four criticisms of the Church of England's teaching about sex, marriage and divorce.</i> ▪ <i>Use evidence and examples to evaluate how Christians and Muslims make their moral decisions, referring to specific teaching in sacred texts and specific issues about money, generosity and the pricelessness of life.</i> ▪ <i>Apply arguments and religious ideas about women's and men's roles in society to two case studies of sexism in the workplace or in a religious setting.</i> ▪ <i>Handle effectively evaluative questions about racism and the challenge of equality to and from Christianity: In what ways is Christianity an anti racist religion?</i> ▪ <i>Use evidence and examples to weigh up theist and atheist ideas about where humans come from, and where they go, accounting for why I hold my own views.</i> ▪ <i>Using evidence and examples, weigh up the strengths and weaknesses of the view that following the Ten Commandments would renew or improve British society today.</i> ▪ <i>'Humanism isn't a religion, so shouldn't be studied in RE'. Articulate a personal and critical response to this idea.</i> ▪ <i>Evaluate accounts of evil from Christianity, Islam, psychology and horror movies, suggesting how my own insights about evil relate to each of these sources or systems of belief.</i> ▪ <i>Express my personal evaluation of a religious text that is inspiring through devising a work of art and writing a critical evaluation of my work.</i> 	<p>Level 7 Level 7 Level 7 Level 7</p>
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<p>Analyse and contextualise, justify and synthesise views, draw balanced conclusions</p>	<p>AT1 I Can...</p> <ul style="list-style-type: none"> ▪ Analyse and contextualise some ways in which Christians and Jews root their environmental action in scripture and ideas of God as creator and sustainer of life. ▪ Analyse and contextualise some Muslim viewpoints on law and society in the UK in the light of the Qur'an's teaching on Shariah. ▪ Give a critical and evaluative account of some examples of Sikh community life in Southall, Blackburn and Amritsar referring to social and religious factors in the ways these communities have developed. ▪ Analyse differences between western Buddhists and Tibetan Buddhists to justify my view of the questions 'must religions change in the 21st century?' ▪ Consider the Indian and British contexts of Hindu life so that I can analyse the impact of a leader like Pandurang Shastri Athavale on Hindu Dharma. ▪ Analyse the use of metaphorical language in the way some sacred texts speak of the divine (Mool Mantar, Apostle's Creed, 1st Surah of the Holy Qur'an). ▪ Give an analytical account of why some people pray daily, and others never, in the light of experiences, evidence and arguments about answered prayer and unanswered prayer. ▪ Analyse two opposing interpretations of the Bible's teaching about divorce and remarriage in the gospels, accounting for the divergent views of the issue found among Quakers, Methodists and Catholics. ▪ Analyse the statement 'belief in a loving God is impossible after Auschwitz.' ▪ Account for the continuing popularity of Christmas in a secularising and pluralizing United Kingdom, using varied interpretations of the evidence. ▪ Contextualise my views about one religion I've studied with regard to sociological and philosophical explanations. 	<p>AT2 I Can...</p> <ul style="list-style-type: none"> ▪ <i>Justify the case for my own values about using intoxicants, with reference to examples from Methodist Christianity and British Islam.</i> ▪ <i>Analyse some reasons why six religions that all preach peace are involved in over 100 civil and international conflicts in the world today.</i> ▪ <i>Use religious concepts from Sikhism to explain arguments for and against the reality of God, drawing balanced and well substantiated conclusions.</i> ▪ <i>Give well informed and insightful explanations of why inter religious understanding can make peace making between communities easier.</i> ▪ <i>Give a well informed insight into Christian and / or Muslim views about the priority of marriage over any other context for family life and sexual fulfilment, and argue my own reaction.</i> ▪ <i>Use my analysis of stories of answered prayer and unanswered prayer to draw a balanced conclusion to a study of prayer that refers to psychology and theology.</i> ▪ <i>Analyse the idea of a free floating non-religious spirituality for young people in Britain today, in the light of the prevalent attitude that 'religion is irrelevant, but spirituality is vibrant': does it make sense to be spiritual but not religious?</i> ▪ <i>Draw independent, well balanced and informed conclusions to a debate about God and astrophysics.</i> ▪ <i>Justify my own conclusion to the question: 'can you be committed to a spirituality without a tradition or a community?'</i> ▪ <i>Conclude in a well informed way how people in two religions might influence my own ideas about responding to suffering and evil.</i> 	<p>Level 8 Level 8 Level 8 Level 8</p>
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Acknowledgements

Sandwell SACRE has benefitted from the keen engagement of many different teachers and other supporters in creating this RE Agreed Syllabus. We are grateful to all of them.

We would especially like to thank those who serve on SACRE.

Group A Name	Representation	Group B Name	Representation
Dr N Rao	Hindus	Miss P Hall	Lichfield Diocese
Mrs S Windsor-Hides	Methodist Church	Rev M Rutter	Lichfield Diocese
Imam N Akhtar	Muslim	Mrs S Blackmore	Lichfield Diocese
Councillor A Haque	Muslim	Mrs Jill Stolberg	Birmingham Diocese
Mr N Singh	Sikhs		
Mrs C Christie	United Reformed Church		
Group C Name	Representation	Group D Name	Representation
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THE SANDWELL SACRE RELIGIOUS EDUCATION SYLLABUS

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