WEST SUSSEX AGREED SYLLABUS

For

RELIGIOUS EDUCATION

2015

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Part 1

Religious Education in the curriculum

BACKGROUND

In 1950 the West Sussex Education Authority, in keeping with the requirements of the Education Act 1944, established a Statutory Conference to produce an Agreed Syllabus for Religious Instruction in schools. A new syllabus was produced in 1983 that built on principles that were widely shared in the County and provided the basis for the development in religious education during the 1980s.

The Education Reform Act (1988) provided a new impetus in religious education and as a result a new Agreed Syllabus was developed in 1993 to reflect the requirement of the Act and was revised every five years, the last time being in 2008.

The importance of religious education

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

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

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

It is essential that religious education enables pupils to share their own beliefs, viewpoints and ideas without embarrassment prejudice or ridicule. Many pupils come from religious backgrounds but it is recognized that others have no attachment to religious beliefs and practices. To ensure that all pupils' voices are heard and the religious education curriculum is broad and balanced, it is expected that there are opportunities to consider other religious traditions such as the Baha'i faith, Jainism and Zoroastrianism and secular philosophies such as humanism.

Pupils should also study how religions relate to each other, recognising both similarities and differences within and between religions. They should be encouraged to reflect on:

- the significance of interfaith dialogue
- the important contribution religion can make to community cohesion
- the reduction of religious prejudice and discrimination.

About Religious Education in the Curriculum

The contributions of religious education to the values and aims of the school curriculum

SUPPORTING THE VALUES OF THE CURRICULUM

Religious education actively promotes the values of truth, justice, respect for all and care of the environment. It places specific emphasis on:

- pupils valuing themselves and others,
- the role of family and the community in religious belief and activity,
- the celebration of diversity in society through understanding similarities and differences,
- sustainable development of the earth and care for creation.

Religious education also recognises the changing nature of society, including changes in religious practice and expression and the influence of religion, in the local, national and global community.

DISTINCTIVE CONTRIBUTION OF RE

Religious education has a distinctive character that needs to be recognised and safeguarded. It makes its own contribution to the school curriculum in terms of knowledge, concepts, skills and attitudes, as well as sharing common ground with other subjects in contributing to the spiritual, moral, cultural, social and mental development of pupils and preparing them for adult life. The subject is concerned to promote, through an encounter with Christianity and other religions, the pupil's search for values, meaning and purpose. Therefore any form of integration of the subject with other areas of the curriculum must not only ensure that the distinctive subject matter of Christianity and other religions and beliefs is adequately covered by the joint syllabus, but also that this specific concern with meaning and purpose finds adequate expression. Care must be taken, too, to ensure that pupils develop the ability to perceive and appreciate the use of simile, metaphor and other forms of both verbal and non-verbal expression used in religious communication.

The structure of religious education in schools

The legal position

The statutory requirements for religious education were set out in the 1944 Education Act and then amended in the Education Act 1988 and restated in subsequent Acts of Parliament. These requirements apply to all maintained schools but not to nursery schools or further education institutions. The statutory requirements state that:

- religious education shall be provided for all registered pupils;
- parents have the right to withdraw their child from religious education lessons;
- the subject should be taught according to an agreed syllabus in all Local Authority community maintained and voluntary controlled schools;
- religious education must be non-denominational;
- the agreed syllabus must "reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practice of other principal religions represented in Great Britain."
- the religious education syllabus is distinct from collective worship;
- the requirement for Special Schools is that they should follow the Agreed Syllabus where practicable.

CURRICULUM TIME

This syllabus needs 5% of curriculum time for years R to 11 in order for it to be taught effectively. This is based on advice given both nationally and by the West Sussex Standing Advisory Council for Religious Education. The way this time is used is for schools to decide but it should be done in such a way that the religious education is easily identifiable and assists progression and continuity.

The provision of religious education is required for all in the sixth form. Although the organisation may change from pre-16 there should be continuing provision for RE in Years 12 and 13 to meet the needs of the students and the requirements of this syllabus.

RESOURCES

Sufficient resources should be provided to deliver the RE curriculum in an exciting and dynamic way, including books, artefacts, ICT and video materials. It should include the provision of human resources to enable educational visits and visitors from faith communities in school. This should be at a level at least equivalent to the level that is provided for foundation subjects.

Purpose of study

Religious education contributes dynamically to children and young people's education in schools by provoking challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human. In RE they learn about and from religions and worldviews in local, national and global contexts, to discover, explore and consider different answers to these questions. They learn to weigh up the value of wisdom from different sources, to develop and express their insights in response, and to agree or disagree respectfully. Teaching therefore should equip pupils with systematic knowledge and understanding of a range of religions and worldviews, enabling them to develop their ideas, values and identities. It should develop in pupils an aptitude for dialogue so that they can participate positively in our society with its diverse religions and worldviews. Pupils should gain and deploy the skills needed to understand, interpret and evaluate texts, sources of wisdom and authority and other evidence. They learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ.

Aims for Religious Education

The Attainment Targets from the Agreed Syllabus 2008 have been replaced by the three aims identified below. This sets out what we expect pupils to know and understand about religion and the skills needed to do this.

These three aims are expanded in the sections on the Breadth of Study found in Part 2.

The curriculum for RE aims to ensure that all pupils:

A. Know about and understand a range of religions and worldviews, so that they can:

- describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals;
- identify, investigate and respond to questions posed, and responses offered by some of the sources of wisdom found in religions and worldviews;
- appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

B. Express ideas and insights about the nature, significance and impact of religions and worldviews, so that they can:

- explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities;
- express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues;
- appreciate and appraise varied dimensions of religion or a worldview.

C. Gain and deploy the skills needed to engage purposefully with religions and worldviews, so that they can:

- find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively;
- enquire into what enables different individuals and communities to live together respectfully for the wellbeing of all;
- articulate beliefs, values and commitments clearly in order to explain why they may be important in their own and other people's lives.

RE in the school curriculum

RE is a statutory subject of the school curriculum of maintained schools. Academies and free schools are contractually required through the terms of their funding to make provision for the teaching of RE to all pupils on the school roll. Alongside the subject's contribution to pupils' mental, cognitive and linguistic development, RE offers distinctive opportunities to promote pupils' spiritual, moral, social and cultural development. RE lessons should offer a structured and safe space during curriculum time for reflection, discussion, dialogue and debate. Lessons should also allow for timely and sensitive responses to be made to unforeseen events of a religious, moral or philosophical nature, whether local, national or global.

The breadth of RE

The law requires that local authority RE agreed syllabuses and RE syllabuses used in academies that are not designated with a religious character '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 the other principal religions represented in Great Britain'(Education Act 1996). This means that from the ages of 5 to 19 pupils in schools learn about diverse religions and worldviews including Christianity and the other principal religions. All types of school need to recognise the diversity of the UK and the importance of learning about its religions and worldviews, including those with a significant local presence.

Religions studied

In order to provide a broad and balanced religious education curriculum and to ensure statutory requirements are met this syllabus requires that:

- Christianity should be studied throughout each key stage
- the other principal religions represented in Great Britain (here regarded as Buddhism, Hinduism, Islam, Judaism and Sikhism) should be studied across the key stages as set out below.
- Other religious traditions represented in Great Britain such as the Bah'ai Faith, Jainism and Zoroastrianism may also be studied at various stages

In order to aid progression and continuity and to avoid repetition this syllabus requires that:

- Christianity should be taught at each Key Stage and shall comprise more than half the curriculum content;
- Introductory courses on Hinduism, Islam and Judaism shall be taught during Key Stages 1 and 2;
- Introductory courses on Sikhism and Buddhism shall be covered in Key Stage 3 or 4 and other religions may be studied in greater depth.

The intention of this syllabus is to ensure that all pupils gain a basic understanding of the principal religions in Great Britain by the time they leave school.
This does not preclude schemes of work from covering those specified religions in greater depth or from including content from other religions or beliefs if appropriate. This should not, however, result in pupils being confused by covering too many religions or beliefs in insufficient depth.

The arrangement to teach religions other than Christianity over the Primary and Secondary phase is to enable the greatest flexibility possible while ensuring a broad coverage. To provide a coherent scheme of work religions other than Christianity should be planned over two Key Stages (Key Stages 1 and 2; Key Stages 3 and 4). Schools will need to liaise where necessary to ensure that this is planned effectively particularly where a school does not cover the whole of the Key Stages .

At Key Stage 4 all schemes developed in schools should comply with the principles set out in this syllabus. It is recommended that all pupils follow a syllabus leading towards an accredited course such as GCSE Religious Studies (short or full course). In order to comply with this syllabus schools that choose not to follow a course leading to a GCSE qualification should follow a course that meets the GCSE criteria. For special schools an appropriate scheme should be devised.

LEARNING ACROSS THE CURRICULUM:
THE CONTRIBUTION OF RELIGIOUS EDUCATION

Promoting spiritual, moral, social and cultural development through religious education
Religious education provides opportunities to promote ***spiritual development*** through:

- discussing and reflecting on key questions of meaning and truth such as the origins of the universe, life after death, good and evil, beliefs about God and values such as justice, honesty and truth
- learning about and reflecting on important concepts, experiences and beliefs that are at the heart of religious and other traditions and practices
- considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related to the human and natural sciences, thereby contributing to personal and communal identity

- considering how religions and other world views perceive the value of human beings, and their relationships with one another, with the natural world, and with God
- valuing relationships and developing a sense of belonging
- developing their own views and ideas on religious and spiritual issues.

Religious education provides opportunities to promote ***moral development*** through:

- enhancing the values identified within the National Curriculum, particularly valuing diversity and engaging in issues of truth, justice and trust
- exploring the influence of family, friends and media on moral choices and how society is influenced by beliefs, teachings, sacred texts and guidance from religious leaders
- considering what is of ultimate value to pupils and believers through studying the key beliefs and teachings from religion and philosophy about values and ethical codes of practice
- studying a range of ethical issues, including those that focus on justice and creation, to promote racial and religious respect and personal integrity
- considering the importance of rights and responsibilities and developing a sense of conscience.

Religious education provides opportunities to promote ***social development*** through:

- considering how religious and other beliefs lead to particular actions and concerns
- investigating social issues from religious perspectives, recognising the diversity of viewpoints within and between religions as well as the common ground between religions
- articulating pupils' own and others' ideas on a range of contemporary social issues.

Religious education provides opportunities to promote ***cultural development***
through:

- encountering people, literature, the creative and expressive arts and resources from differing cultures
- considering the relationship between religion and cultures and how religions and beliefs contribute to cultural identity and practices
- promoting racial and interfaith harmony and respect for all, combating prejudice and discrimination, contributing positively to community cohesion and promoting awareness of how interfaith cooperation can support the pursuit of the common good.

PART 2

The Syllabus

EARLY YEARS FOUNDATION STAGE

RE in the Early Years Foundation Stage

Pupils should encounter religions and worldviews through special people, books, times, places and objects and by visiting places of worship. They should listen to and talk about stories. Pupils can be introduced to subject specific words and use all their senses to explore beliefs, practices and forms of expression. They ask questions and reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation of and wonder at the world in which they live.

Religious education is a legal requirement for all pupils on the school roll, including all those in the reception year.

In line with the DfE's 2013 EYFS Profile RE should, through planned, purposeful play and through a mix of adult-led and child-initiated activity, provide these opportunities for pupils.

Communication and language:

- children listen with enjoyment to stories, songs and poems from different sources and traditions and respond with relevant comments, questions or actions;
- use talk to organise, sequence and clarify thinking, ideas, feelings and events;
- answer 'who', 'how' and 'why' questions about their experiences in response to stories, experiences or events from different sources;
- talk about how they and others show feelings;
- develop their own narratives in relation to stories they hear from different traditions.

Personal, social and emotional development:

- children understand that they can expect others to treat their needs, views, cultures and beliefs with respect;
- work as part of a group, taking turns and sharing fairly, understanding that groups of people, including adults and children, need agreed values and codes of behaviour to work together harmoniously;
- talk about their own and others' behaviour and its consequences, and know that some behaviour is unacceptable;
- think and talk about issues of right and wrong and why these questions matter;
- respond to significant experiences showing a range of feelings when appropriate;
- have a developing awareness of their own needs, views and feelings and are sensitive to those of others;
- have a developing respect for their own cultures and beliefs, and those of other people;
- show sensitivity to others' needs and feelings, and form positive relationships.

Understanding the world

- children talk about similarities and differences between themselves and

others, among families, communities and traditions;
- begin to know about their own cultures and beliefs and those of other people;
- explore, observe and find out about places and objects that matter in different cultures and beliefs.

Expressive arts and design
- children use their imagination in art, music, dance, imaginative play, and role-play and stories to represent their own ideas, thoughts and feelings;
- respond in a variety of ways to what they see, hear, smell, touch and taste.

Literacy
- children are given access to a wide range of books, poems and other written materials to ignite their interest.

Mathematics
- children recognise, create and describe some patterns, sorting and ordering objects simply.

KEY STAGE 1

BREADTH OF STUDY

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

Religions and beliefs: (see page 9 for guidance)

a. Christianity
b. at least one other principal religion

And where appropriate:

c. a religious community with a significant local presence*
d. a secular world view

Experiences and opportunities

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

Pupils should develop their knowledge and understanding of religions and worldviews, recognising their local, national and global contexts. They should use basic subject specific vocabulary. They should raise questions and begin to express their own views in response to the material they learn about and in response to questions about their ideas.

AIM A: Know about and understand a range of religions and worldviews

Requirements	Examples and Notes
A1. Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them.	*• Pupils enact stories and celebrations from Easter, Divali or Id ul Fitr, finding out about what the stories told at the festivals mean, e.g. through welcoming visitors to talk about their festivals* *• Pupils experience thanking and being thanked, praising and being praised, and notice some ways Christians or Jewish people believe they can thank and praise God* *• Linking to English and computing, pupils recount a visit to a local church using digital photographs and find out about the meanings of symbols for God that they saw there.*
A2. Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the traditions from which they come.	*• Pupils choose their favourite 'wise sayings' from different sources or key leaders and talk about what makes these sayings wise, and what difference it would make if people followed them* *• Pupils retell (for example through drama) two different stories about Jesus considering what they mean. They compare the stories and think about what Christians today could learn from the stories* *• Linking to English, pupils respond to stories from Hindu, Muslim or Jewish sources by identifying the values which different characters in the stories showed, and recognising the religions from which the stories come* *• Pupils ask and answer 'who', 'where', 'how' and 'why' questions about religious stories and stories from non-religious worldviews.*
A3. Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities.	*• Pupils choose to find out about the symbols of two different religious traditions, looking for similarities between the ways they use common symbols such as light, water, trees or rock* *• Pupils discover how and why Muslims wash, bow and pray in a daily pattern, noticing similarities to another religion or worldview* *• Pupils select examples of religious artefacts from Christianity or Judaism that interest them, raising lists of questions about them and finding out what they mean and how they are used in festivals and worship* *• Pupils hear three moral stories, for example from Christians, Hindus and humanists, and think about whether they are saying the same things about how people should behave.*

Note: The sections in italics are non-statutory

AIM B: Express ideas and insights about the nature, significance and impact of religions and worldviews:

Requirements	Examples and Notes
B1. Ask and respond to questions about what individuals and communities do, and why, so that pupils can identify what difference belonging to a community might make.	• *Pupils find out about what people with different religions and worldviews do to celebrate the fruitfulness of the earth (e.g. in Harvest festivals, and in generosity to those in need), responding to questions about being generous* • *Pupils discuss reasons why some people go to mosques, synagogues or churches often, but other people never go to holy buildings, and why some people pray every day, but others not at all* • *Linking to PSHE, pupils make lists of the different groups to which they belong and consider the ways these contribute to human happiness.*
B2. Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves.	• *Pupils learn about the daily life of a Muslim or Jewish child (eg from a teacher's use of persona dolls), and make an illustrated list of signs of belonging including using special food, clothing, prayer, scripture, family life, worship and festivities. Pupils make a list of the ways they show how they belong as well* • *Pupils express creatively (e.g. in art, poetry or drama) their own ideas about the questions: Who am I? Where do I belong?* • *Pupils watch a short film about the Hindu creation story and talk about different stages of the cycle of life.*
B3. Notice and respond sensitively to some similarities between different religions and worldviews.	• *Pupils use a set of photos or a list of religious items they have encountered in key stage 1 RE to sort and order, saying which items are connected to a particular religion and which are connected to more than one religion* • *Linking to English, pupils use key words (e.g. holy, sacred, scripture, festival, symbol, humanist) to present ideas or write about two different religions or worldviews about which they have learned.*

Note: The sections in italics are non-statutory

AIM C: Gain and deploy the skills needed to engage purposefully with religions and worldviews:

Requirements	Examples and Notes
C1. Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry.	• *Pupils work in groups to use art, music and poetry to respond to ideas about God from different religions and worldviews, expressing ideas of their own and commenting on some ideas of others* • *Pupils ask and answer a range of 'how' and 'why' questions about how people practise their religion* • *Linking to 'Philosophy for Children', pupils think about and respond to 'big questions' in a classroom enquiry using a story of Adam and Eve or a video clip of children asking questions about God as a stimulus.*
C2. Find out about and respond with ideas to examples of co-operation between people who are different.	• *Pupils discuss stories of co-operation from different traditions and sources and make a 'Recipe for living together happily' or a 'Class charter for more kindness and less fighting'* • *Linking to English and PSHE pupils could play some collaborative games, and talk about how the games put the teaching of the 'Golden Rule' into action* • *Pupils notice and talk about the fact that people come from different religions, responding to the questions- 'How can we tell? How can we live together when we are all so different?'*
C3. Find out about questions of right and wrong and begin to express their ideas and opinions in response.	• *Pupils respond to a quiet reflection or a guided visualisation by choosing one value they think the world needs more of today from a list of values, and by illustrating their choice in different media* • *Linking to English, pupils could ask questions about goodness, and write sentences that say what happens when people are kind, thankful, fair or generous, and what happens when people are unkind, ungrateful, unfair or mean* • *Pupils look at how different people have expressed their ideas about God, and think and talk about their own ideas about God.*

Note: The sections in italics are non-statutory

* Religions covered as part of this syllabus are restricted to those in membership of The Interfaith Network for the UK (http://www.interfaith.org.uk/)

KEY STAGE 2

BREADTH OF STUDY

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

Religions and beliefs (see page 9 for guidance)

a. Christianity
b. at least two other principal religions

And where appropriate:

c. a religious community with a significant local presence*
d. a secular world view

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
- reflecting on their own and others' insights into life and its origin, purpose and meaning
- expressing and communicating their own and others' insights through art and design, music, dance, drama and ICT
- developing the use of ICT, particularly in enhancing pupils' awareness of religions and beliefs globally.

Pupils should extend their knowledge and understanding of religions and worldviews, recognising their local, national and global contexts. They should be introduced to an extended range of sources and subject specific vocabulary. They should be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values, human life and the natural world. Pupils should learn to express their own ideas in response to the material they engage with, identifying relevant information, selecting examples and giving reasons to support their ideas and views.

AIM A: Know about and understand a range of religions and worldviews:

Requirements	Examples and Notes
A1. Describe and make connections between different features of the religions and worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life, in order to reflect on their significance.	• *Pupils make some connections between Hajj for Muslims and pilgrimage to Lourdes, Iona or 'the Holy Land' for Christians, describing the motives people have for making spiritual journeys* • *Pupils describe spiritual ways of celebrating different festivals, and reflect on the reasons why some people value such celebrations very highly, but others not at all* • *Pupils compare how Christians, Muslims, Hindus or humanists celebrate a marriage and express and argue for ideas of their own about partnership, in discussions or in writing.*
A2. Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities.	• *Linking to English, pupils consider how some texts from the Torah (e.g. the Shema), the Bible (e.g. 1 Corinthians 13) and the Qur'an (e.g. The 1st Surah, the Opening) are seen as sources of wisdom in different traditions. They respond to the ideas found in the texts with ideas of their own* • *Pupils investigate aspects of community life such as weekly worship, charitable giving or beliefs about prayer, showing their understanding and expressing ideas of their own* • *Pupils compare the texts in the Christian gospels that tell the stories of shepherds and wise men at Jesus' birth, exploring how they are remembered and celebrated in a range of Christmas festivities.*
A3. Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning.	• *Pupils pursue an enquiry into beliefs about worship, relating the meanings of symbols and actions used in worship such as bowing down, making music together, sharing food or speaking to God (e.g. in prayer) to events and teachings from a religion they study* • *Pupils consider how the meanings of a parable of Jesus are expressed in poetry, video, stained glass and drama.* • *Pupils describe the impact of Hindu teaching about harmlessness (ahimsa) on questions about what people eat and how people treat animals. They express their own ideas.*

Note: The sections in italics are non-statutory

AIM B. Express ideas and insights about the nature, significance and impact of religions and worldviews:

Requirements	Examples and Notes
B1. Observe and understand varied examples of religions and worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities.	• *Linking to History and Design Technology pupils consider how the architecture of churches, mosques, mandirs or gurdwaras expresses a community's way of life, values and beliefs* • *Pupils develop their understanding of beliefs about life after death in two religions and humanism through seeking answers to their own questions and articulating reasons for their own ideas and responses* • *Pupils use their detailed understanding of religious practice such as the Five Pillars of Islam and worship of a deity in a Hindu family and a mandir to describe the significance of being part of a religion.*
B2 nderstand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives.	• *Pupils explore the lives of key leaders from Buddhist and Christian contemporary life, describing the challenges they have faced and the commitments by which they have lived* • *Pupils find out about how celebrating Divali brings the Hindu or Sikh community together, and expresses commitment to values of interdependence and generosity* • *Linking to the expressive arts, pupils develop their own imaginative and creative ways of expressing some of their own commitments such as working hard at sport or music, caring for animals and the environment, loving their family or serving God.*
B3. Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences within and between different religions and worldviews.	• *Pupils use their thinking about stories of Moses and Jesus to explore how Jews and Christians today celebrate key events from their history (e.g. in Passover and Lent)* • *Pupils list and describe similarities and differences in the ways different traditions express what 'belonging' means to them* • *Linking to English, pupils find out about different forms of prayer and meditation in different religions and worldviews, and write some prayers or meditations suited to particular occasions and traditions. This is one point, among many, where RE can provide key opportunities for pupils' spiritual development.* ***Note:*** *different dimensions of religion or worldview include, for example, narratives, beliefs, ethics, and social life*

Note: The sections in italics are non-statutory

AIM C: Gain and deploy the skills needed to engage purposefully with religions and worldviews:

Requirements	Examples and Notes
C1. Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own in different forms including (e.g.) reasoning, music, art and poetry.	• *Pupils discuss different perspectives on questions about the beginnings of life on Earth, so that they can describe different ways science and religions treat questions of origins* • *Linking with the expressive arts curriculum, pupils create works of art or music which express their understanding of what it means to belong to a religion or worldview* • *Pupils discuss and debate reasons why different people have different ideas about the divine e.g. whether God is real and what God is like.* ***Note:*** *pupils are not required to express personal beliefs in any coercive way in RE; good RE encourages an open hearted and broad minded approach to different beliefs.*
C2. Consider and apply ideas about ways in which diverse communities can live together for the well-being of all, responding thoughtfully to ideas about community, values and respect.	• *Pupils discover and explore what Jewish people, humanists and Christians teach about how people can live together for the well-being of all* • *Pupils discuss and apply ideas from different religious codes for living (e.g. Commandments, Precepts or Rules), to compile a charter of their own moral values, applying their ideas to issues of respect for all* • *Linking to Mathematics and Geography, pupils use local and national census statistics to develop accurate understanding of the religious plurality of their locality and of Britain today.* ***Note:*** *This work offers valuable opportunities for engagement with religions with a significant local presence: pupils may learn about the contributions of, for example, Jains, Zoroastrians or members of the Bahá'í faith to inter faith work. These communities can also be studied elsewhere in the RE curriculum.*
C3. Discuss and apply ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.	• *Pupils apply their own ideas about justice and fairness to the work of three development charities such as Christian Aid, Islamic Relief A Rocha and Oxfam* • *Pupils write persuasively about the reasons why people who have a particular religious background or non-religious worldview try to help people who are vulnerable (eg victims of natural disasters or prejudice, people who live with disabilities or people affected by war)* • *Linking to Citizenship Education, pupils consider the Ten Commandments (Jewish) and the Five Precepts (Buddhist), expressing their ideas about right and wrong in the light of their learning.* ***Note:*** *this is one point, among many, where RE can provide key opportunities for pupils' moral development.*

* Religions covered as part of this syllabus are restricted to those in membership of The Interfaith Network for the UK http://www.interfaith.org.uk/

KEY STAGE 3
BREADTH OF STUDY

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

Religions and beliefs (see Page 9 for guidance)

a. Christianity
b. at least two other principal religions

And where appropriate:

c. a religious community with a significant local presence*
d. a secular world view

Experiences and opportunities

- encountering people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and ethical issues
- visiting, where possible, places of major religious significance and using opportunities in ICT to enhance pupils' understanding of religion
- discussing, questioning and evaluating important issues in religion and philosophy, including ultimate questions and ethical issues
- reflecting on and carefully evaluating their own beliefs and values and those of others in response to their learning in religious education, using reasoned, balanced arguments
- using a range of forms of expression (such as art and design, music, dance, drama, writing, ICT) to communicate their ideas and responses creatively and thoughtfully
- exploring the connections between religious education and other subject areas such as the arts, humanities, literature, science.

Students should extend and deepen their knowledge and understanding of a range of religions and worldviews, recognising their local, national and global context. Building on their prior learning, they learn to appreciate religions and worldviews in systematic ways. They should draw on a wide range of subject specific language confidently and flexibly, learning to use the concepts of religious study to describe the nature of religion. They should understand how beliefs influence the values and lives of individuals and groups, and how religions and worldviews have an impact on wider current affairs. They should be able to appraise the practices and beliefs they study with increasing discernment based on analysis, interpretation and evaluation, developing their capacity to articulate well-reasoned positions.

AIM A: Know about and understand a range of religions and worldviews:

Requirements	Examples and Notes
A1. Explain and interpret ways that the history and culture of religions and worldviews influence individuals and communities, including a wide range of beliefs and practices, in order to appraise reasons why some people support and others question these influences.	• *Linking to History, students plan and report on an investigation into the impact of two key leaders, thinkers or founders of religions or worldviews on their communities or on individuals today* • *Students examine how spiritual experiences (such as sensing the presence of God, or the experience of answered prayer) have an impact on some members of different communities. They develop reasoned arguments to support their ideas about these kinds of claims or events* • *Linking to Geography, students investigate the demographics of Christianity, Judaism or Sikhism or 'No Religious belief' in their local area and wider region.* ***Note:*** *this is an aspect of RE that provides many opportunities for students' social and cultural development.*
A2. Explain and interpret a range of beliefs, teachings and sources of wisdom and authority including experience in order to understand religions and worldviews as coherent systems or ways of seeing the world.	• *Students develop their moral reasoning skills by studying moral ideas from Humanism about good ways to live. They compare these ideas with Christian sources of authority and wisdom, responding systematically* • *Students select and interpret texts from the Qur'an and Hadith to explain and exemplify their understanding of Muslim beliefs and ways of seeing the world* • *Students consider how sacred writings such as the Torah or the Bhagavad Gita, or other sources of wisdom, provide ethical guidance and spiritual nurture to members of different communities* • *Students consider why so many sources of wisdom and authority in religions and worldviews are men, and so few are women. They appraise some sources of female wisdom, from within or beyond religions and worldviews* • *Students consider the importance of experience as a source of wisdom and authority including religious experience and everyday human experience.* ***Note:*** *The focus on interpretation of religions and worldviews requires learners to be active in engaging with texts and issues and responding with reasoned ideas of their own.*
A3. Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that	• *Students investigate the life, teaching and example of Jesus, responding to Christian theology and other views of his influence with their own interpretations and insights* • *Students plan an investigation into examples of daily practice of Buddhists, Christians, Hindus, Jewish people, Muslims and / or Sikhs in Britain, examining in particular some similarities and differences in spiritual practice, ethics, beliefs and community life* • *Students explore different ways of expressing beliefs and values in architecture, music, media and the arts, building their understanding of diversity within the religions and*

exist within and between them.	*worldviews they study.* ***Note:*** *The focus in this aim on expression and communication connects the ways people from different religious or non-religious backgrounds express their ideas to the ways learners themselves express their own ideas. Both are equally important in good RE learning.*

Note: The sections in italics are non-statutory

AIM B: Express ideas and insights about the nature, significance and impact of religions and worldviews:

Requirements	Examples and Notes
B1. Explain the religions and worldviews which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology.	• *Students plan, write and deliver an illustrated talk about different views of life after death, from, for example, a humanist, a Buddhist and a Christian, using arguments from philosophy of religion and human experience to evaluate varied ideas thoughtfully* • *Students use ideas from the sociology of religion, the psychology of religion or the philosophy of religion to explain the appeal of a nonreligious or a Buddhist, Islamic or Christian identity to millions of people in Britain and / or the wider world today* • *Students experience dialogue between members of different religions and those who hold a non-religious worldview. They consider theological questions about truth that arise, giving reasons for the ideas they hold.* ***Note:*** *in working to meet this aim, students may encounter religions and worldviews with a significant local presence, even if their national numbers are small. Examples might include members of the Bahá'í faith, Jains, Zoroastrians, Latter Day Saints or Jehovah's Witnesses.*
B2. Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful analysis and evaluation of controversies about commitment to religions and worldviews, accounting for the impact of diversity within and between communities.	• *Students investigate and evaluate in an essay the influence of some contemporary 'great lives' on religious communities and the wider world, weighing up ways in which the commitment of key leaders can inspire whole communities. They also consider questions about possible dangers of commitment* • *Students use an ethnographic approach to interview believers representing diversity within a tradition about what makes religious living challenging in Britain today e.g. from Sunni and Shi'a Islam, Protestant and Catholic Christianity or Orthodox and Reform Judaism.* • *Students select a religious controversy in current affairs to investigate (examples: What rights can migrant religious community members expect in the UK with regard to their religious practice? Why do some people convert from one religion to another? Why might some people from different religious groups or worldviews think that protecting the environment is not a major priority?* *Students present arguments from both sides of the controversy to show their ability to*

	analyse issues from different perspectives. ***Note:*** *Engagement with controversial issues is at the heart of good RE and one aim of the subject is to enable respectful disagreement.*
B3. Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied.	*• Students consider the questions: What is religion? What is a worldview? They develop skills to interpret claims made by different religions and worldviews about the nature of reality and the value of religion* *• Students use methods of study from history, theology and philosophy to assemble a coherent case for their answer to the question: In the twenty first century world, is religion a force for good, or not?* *• Students examine questions about whether religion and spirituality are similar or different, about how different religions and worldviews relate to each other and about collaboration and conflict between individuals and communities, including inter faith.* *• Students consider questions about whether different religions are compatible or incompatible, in for example their ideas about God or the ultimate reality or deciding how to live a good life.* ***Note:*** *it is in meeting this aim of RE that students build an understanding of religion itself as a phenomenon, rather than merely studying religions and worldviews one by one.*

Note: The sections in italics are non-statutory

AIM C: Gain and deploy the skills needed to engage purposefully with religions and worldviews:

Requirements	Examples and Notes
C1. Explore some of the ultimate questions that are raised by human life, making well-informed and reasoned personal responses and expressing insights that draw on a wide range of examples including the arts, media and philosophy.	*• Linking to Science, students examine arguments about questions of origins and purpose in life (Where do we come from? Why are we here?)* *• Students develop insight into and understanding of why some people argue that science and religion can be compatible and others argue that they cannot* *• Linking to expressive arts, students investigate the ways drama, broadcast media and visual artists explore questions about the meaning of life, selecting and explaining examples that they find compelling and relating these to the teaching of different religions and worldviews* *• Students develop their skills in reasoning and constructing arguments by debating questions and dilemmas about the nature of human life and the moral responsibilities of being human.* ***Note:*** *this aim in RE connects philosophical reasoning with other forms of expression, using the varied talents students bring to the subject.*
C2. Examine and evaluate issues	*• Students consider what religions and worldviews say about what makes people happy. They seek and articulate explanations for links between character, well-being and*

about community relations and respect for all in the light of different perspectives from varied religions and worldviews.	*happiness, especially in relation to living with difference in our communities* *• Linking to Citizenship Education and History, students consider responses to genocide from different religions, for example studying the thought, theology and activism of Primo Levi, Elie Wiesel and Dietrich Bonhoeffer in response to Nazism.* ***Note:** this aim of RE provides significant opportunities for spiritual, moral, social and cultural development.*
C3. Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.	*• Students consider the impact of ethical choices. They could create a 'multi-path narrative' about a contemporary moral issue, showing what the consequences of different choices might be and evaluating the impact of moral choices with discernment* *• Students make compelling and reasonable connections between what religions and worldviews teach and what they say about issues such as starvation around the world, the sanctity of life, environmental ethics, war or prejudice* *• Students consider philosophical, ethical and religious questions about what it means to be human, for example questions posed in relation to the development of new medical technologies.* ***Note:** this aim of RE provides significant opportunities for students' moral and social development.*

Note: The sections in italics are non-statutory

* Religions covered as part of this syllabus are restricted to those in membership of The Interfaith Network for the UK http://www.interfaith.org.uk/

Ages 14–19

What should schools do?
Schools should provide religious education to every student in accordance with the legal requirements.

Religious education is a statutory subject for all registered students, including students in the school sixth form, except those withdrawn by their parents.

While there is no legal requirement that students must sit public examinations, students deserve the opportunity to have their learning in the statutory curriculum subject of religious education accredited. Accreditation can be through courses leading to qualifications with the title 'Religious studies' and/or other approved courses that require the study of religion and ethics.

14 -16
At Key Stage 4 all schemes developed in schools should comply with the principles set out in this syllabus. It is recommended that all pupils follow a syllabus leading towards an accredited course such as GCSE Religious Studies [1]. In order to comply with this syllabus schools that choose not to follow a course leading to a GCSE qualification should follow a course that meets the GCSE criteria. For special school where following the GCSE is inappropriate a scheme that meets the requirements in Part 1 of this Syllabus should be followed.

16-19 [2]
At post 16 it is required that all students including those studying in more than one institution should continue to be provided with religious education in line with the requirements of this syllabus. Schools should provide for all students:

- the opportunity to study for at least one course in religious education or religious studies leading to a qualification approved under Section 96 that represents progression from 14–16.
- a course of substance appropriately covering the attainment targets stated in this syllabus which could be delivered as part of a broader course or through conference days.

How can schools fulfil their requirement to provide religious education to all registered students?

Schools should plan for continuity of provision of religious education that is progressive and rigorous from key stage 3 for all students. Schools can make this possible by providing access to discrete courses or units leading to qualifications that meet legal requirements regarding the study of Christianity, and/or other principal religions, and/or other beliefs, world views or philosophies, within the context of a pluralistic society.

All courses should provide opportunities within and beyond school for learning that involves first-hand experiences and activities involving people, places and events (for example the local area, places of worship and community activities,

[1] Short or full course approved under Section 96 of the Learning and Skills Act 2000
[2] See Page 7

public meetings, and places of employment, education, training or recreation). Students may have different experiences of religious education according to the courses chosen.

PART 3

Assessment in Religious Education

Assessing achievement at the end of a key stage

Teacher assessment is an essential part of the assessment of religious education and is the sole means of statutory assessment throughout key stage 1, 2 and 3.

Schools are required to keep records on religious education for all pupils unless they have been withdrawn by their parents. They must update these records at least once a year.

Decisions about how to mark work and record progress are professional matters for schools to consider in the context of the needs of their children. In retaining evidence and keeping records schools should be guided by what is both manageable and useful in keeping adequate records and planning future work.

In deciding on a pupil's achievement at the end of a key stage, teachers may judge which description in the progression grid best fits the pupil's performance. When doing so, each description should be considered alongside adjacent descriptions for adjacent one.

It is important to note that not all aspects of religious education can be assessed. For example, pupils may express personal views and ideas that, although integral to teaching and learning, would not be appropriate for formal assessment.

Guidance Notes *

Expectations, progression and achievement in religious education

By the end of each key stage, pupils are expected to know, apply and understand the matters, skills and processes specified in the relevant programme of study. There is a clear expectation that pupils' achievements will continue to be weighed up by teachers using criteria arising from the programmes of study.

The DfE expects schools to have a curriculum and assessment framework that meets a set of core principles as teachers in RE plan particular ways of describing achievement in RE in those schools for which they have responsibility.

The core principles are that assessment should:
1. set out steps so that pupils reach or exceed the end of key stage expectations;
2. enable teachers to measure whether pupils are on track to meet end of key stage expectations;
3. enable teachers to pinpoint the aspects of the curriculum in which pupils are falling behind, and recognise exceptional performance;
4. support teachers' planning for all pupils;
5. enable the teacher to report regularly to parents and, where pupils move to other schools, providing clear information about each pupil's strengths, weaknesses and progress towards the end of key stage expectations.

Gaining and deploying skills

The programme of study also illustrates progression in skills across the 5-14 age range. In relation to the religions and worldviews they study, pupils are increasingly enabled to develop both their knowledge and understanding and their expression and communication through the skills that they gain and deploy. While the programme of study makes clear the skills that are expected of learners at the end of each key stage, progress towards these outcomes will need careful planning in schemes of work.

*Those sections marked in italics are not part of the statutory Agreed Syllabus for Religious Education

AIMS in RELIGIOUS EDUCATION: A PROGRESSION GRID

AIM A: Know about and understand	*At the end of key stage 1 pupils will be able to:*	*At the end of key stage 2 pupils will be able to:*	*At the end of key stage 3 pupils will be able to:*
A1. Describe, explain and analyse beliefs, and practices, recognising the diversity which exists within and between communities	*Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them*	*Describe and make connections between different features of the religions and worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life, in order to reflect on their ideas*	*Explain and interpret ways that the history and culture of religions and worldviews influence individuals and communities, including a wide range of beliefs and practices, in order to appraise reasons why some people support and others question these influences*
A2. Identify, investigate and respond to questions posed by, and responses offered by, some of the sources of wisdom found in religions and worldviews	*Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the communities from which they come*	*Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities*	*Explain and interpret a range of beliefs, teachings and sources of wisdom and authority in order to understand religions and worldviews as coherent systems or ways of seeing the world*
A3. Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning	*Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities*	*Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning*	*Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them*

AIM B: Express and communicate	*At the end of key stage 1 pupils will be able to:*	*At the end of key stage 2 pupils will be able to:*	*At the end of key stage 3 pupils will be able to:*
B1. Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities	*Ask and respond to questions about what communities do, and why, so that they can identify what difference belonging to a community might make*	*Observe and understand varied examples of religions and worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities*	*Explain the religions and worldviews which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology*
B2. Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value	*Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves*	*Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives*	*Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful evaluation and analysis of controversies about commitment to religions and worldviews, accounting for the impact of diversity within and between communities*
B3. Appreciate and appraise varied dimensions of religion	*Notice and respond sensitively to some similarities between different religions and worldviews*	*Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences between different religions and worldviews*	*Consider and evaluate the question: what is religion?* *Analyse the nature of religion using the main disciplines by which religion is studied*

AIM C: Gain and Deploy skills	*At the end of key stage 1 pupils will be able to:*	*At the end of key stage 2 pupils will be able to:*	*At the end of key stage 3 pupils will be able to:*
C1. Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively	*Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry*	*Discuss and present their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own thoughtfully in different forms including (e.g.) reasoning, music, art and poetry*	*Explore some of the ultimate questions that are raised by human life in ways that are well-informed and which invite reasoned personal responses, expressing insights that draw on a wide range of examples including the arts, media and philosophy*
C2. Enquire into what enables different communities to live together respectfully for the well-being of all	*Find out about and respond with ideas to examples of co-operation between people who are different*	*Consider and apply ideas about ways in which diverse communities can live together for the well-being of all, responding thoughtfully to ideas about community, values and respect*	*Examine and evaluate issues about community cohesion and respect for all in the light of different perspectives from varied religions and worldviews*
C3. Articulate beliefs, values and commitments clearly in order to explain reasons why they may be important in their own and other people's lives	*Find out about questions of right and wrong and begin to express their ideas and opinions in response.*	*Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response*	*Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.*

*Those sections marked in italics are not part of the statutory Agreed Syllabus for Religious Education

P Scale in Religious Education - achievement for pupils with special educational needs

This section supplements the Agreed Syllabus by specifying performance descriptors (P scales) for pupils aged 5-16 with special educational needs (SEN) who cannot access the descriptors of the Agreed Syllabus. This describes the types and range of performance that pupils with SEN might characteristically demonstrate. These apply to key stages 1, 2 and 3.

In key stage 4, the P scales and performance descriptors can be used as non-statutory guidelines describing some of the types and range of performance that pupils with SEN who cannot access the Agreed Syllabus might characteristically demonstrate.

This document contains attainment targets and performance descriptors for religious education (RE).

Performance descriptors:

P1 (i) *Pupils encounter activities and experiences*

- *They may be passive or resistant*
- *They may show simple reflex responses [for example, startling at sudden noises or movements]*
- *Any participation is fully prompted.*

P1 (ii) *Pupils show emerging awareness of activities and experiences*

- *They may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects [for example, becoming still in response to silence]*
- *They may give intermittent reactions [for example, vocalising occasionally during group celebrations and acts of worship].*

P2 (i) *Pupils begin to respond consistently to familiar people, events and objects*

- *They react to new activities and experiences [for example, briefly looking around in unfamiliar natural and manmade environments].*
- *They begin to show interest in people, events and objects [for example, leaning towards the source of a light, sound or scent]*
- *They accept and engage in coactive exploration [for example, touching a range of religious artefacts and found objects in partnership with a member of staff].*

P2 (ii) *Pupils begin to be proactive in their interactions*

- *They communicate consistent preferences and affective responses [for example, showing that they have enjoyed an experience or interaction]*
- *They recognise familiar people, events and objects [for example, becoming quiet and attentive during a certain piece of music]*
- *They perform actions, often by trial and improvement, and they remember learned responses over short periods of time [for example, repeating a simple action with an artefact]*

- *They cooperate with shared exploration and supported participation [for example, performing gestures during ritual exchanges with another person performing gestures].*

P3 (i) *Pupils begin to communicate intentionally*

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

P3 (ii) *Pupils use emerging conventional communication*

- *They greet known people and may initiate interactions and activities [for example, prompting an adult to sing or play a favourite song] They can remember learned responses over increasing periods of time and may anticipate known events [for example, celebrating the achievements of their peers in assembly]*
- *They may respond to options and choices with actions or gestures [for example, choosing to participate in activities]*
- *They actively explore objects and events for more extended periods [for example, contemplating the flickering of a candle flame]*
- *They apply potential solutions systematically to problems [for example, passing an artefact to a peer in order to prompt participation in a group activity].*

P4 *Pupils use single elements of communication [for example, words, gestures, signs or symbols, to express their feelings]*

- *They show they understand 'yes' and 'no'. They begin to respond to the feelings of others [for example, matching their emotions and laughing when another pupil is laughing]*
- *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 [for example, involving music, drama, colour, lights, food, or tactile objects]*
- *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 cooperate 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 [for example, through gestures, facial expressions or by offering comfort]*
- *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 phrases*
- *They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of the consequences*
- *They find out about aspects of religion through stories, music or drama, answer questions and communicate their responses*
- *They may communicate their feelings about what is special to them [for example, using role play]*
- *They 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 religion and important people in religions hey 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.*

These "P Levels" are taken from the DfE document "Performance – P Scale – attainment targets for pupils with special educational needs" published in July 2014. The full document is available from the DfE.

*Those sections marked in italics are not part of the statutory Agreed Syllabus for Religious Education

Appendix 1.

SCHEDULE 31 OF THE EDUCATION ACT 1996
AGREED SYLLABUSES OF RELIGIOUS EDUCATION

Duty to convene conference to reconsider agreed syllabus

1. (1) Where the agreed syllabus for the time being adopted by a local education authority was adopted by them on or after 29th September 1988 but before 1st April 1994, they shall, within the period of five years beginning with the date on which they adopted the syllabus, convene a conference for the purpose of reconsidering the syllabus.
(2) Sub-paragraph (1) does not apply where the authority have already convened such a conference on or after 1st April 1994 in pursuance of paragraph 12(3) of Schedule 5 to the Education Act 1944.
2. (1) A local education authority shall from time to time cause further conferences to be convened for the purpose of reconsidering any agreed syllabus for the time being adopted by them (whether adopted before, on or after 1st April 1994).
(2) No such conference shall be convened later than the end of the period of five years beginning with the date (falling after 31st March 1994) on which-
(a) the authority adopted the syllabus, or (b) the authority gave effect to a recommendation under paragraph 10(2) below (or under paragraph 13 of Schedule 5 to the Education Act 1944) that the syllabus should continue to be the agreed syllabus.
3. On receipt by a local education authority of written notification of any such requirement as is mentioned in section 391(3), the authority shall cause a conference to be convened for the purpose of reconsidering any agreed syllabus to which the requirement relates.

Constitution of conference

4. (1) A conference convened under this Schedule shall consist of such groups of persons ('committees') appointed by the local education authority which convenes the conference as are required by subparagraph (2).
(2) Those committees are-
(a) a committee of persons representing such Christian denominations and other religions and denominations of such religions as, in the opinion of the authority, will appropriately
reflect the principal religious traditions in the area;
(b) except in the case of an area in Wales, a committee of persons representing the Church of England;
(c) a committee of persons representing such associations representing teachers as, in the opinion of the authority, ought to be represented, having regard to the circumstances of the area; and
(d) a committee of persons representing the authority.
(3) Where a committee is required to be appointed by virtue of subparagraph (2)(b), the committee required to be appointed by virtue of sub-paragraph (2)(a) shall not include persons appointed to represent the Church of England.
(4) The number of persons appointed under sub-paragraph (2)(a) to represent each denomination or religion required to be represented shall, so far as is consistent with the efficient discharge of the committees functions, reflect broadly the proportionate strength of that denomination or religion in the area.
5. Any sub-committees appointed by the conference shall each include at least one member of each of the committees constituting the conference.

6. On any question to be decided by the conference or by any sub-committee of the conference, a single vote shall be given for each of the committees constituting the conference.
7. (1) Before appointing a person to represent any religion, denomination or associations as a member of a committee, the local education authority shall take all reasonable steps to assure themselves that he is representative of the religion, denomination or associations in question.
(2) No proceedings under this Schedule shall be invalidated on the ground that a member of a committee did not represent the religion, denomination or associations which he was appointed to represent, unless it is shown that the authority failed to take the steps required by sub-paragraph (1).
8. A person appointed as a member of a committee.
(a) may resign his membership, or
(b) may be withdrawn from membership by the local education authority if, in their opinion, he ceases to be representative of the religion, denomination or associations which he was appointed to represent or (as the case may be) of the authority.
9. Where a person resigns or is withdrawn from a committee, the local education authority shall appoint someone in his place in the same manner as that in which they made the original appointment.

Reconsideration of agreed syllabus
10. (1) This paragraph applies where a local education authority cause a conference to be convened for the purpose of reconsidering any agreed syllabus under any of paragraphs 1 to 3.
(2) if-
(a) the conference-
(i) unanimously recommend that the existing syllabus should continue to be the agreed syllabus, or
(ii) unanimously recommend a new syllabus to be adopted in substitution for the existing syllabus, and
(b) it appears to the local education authority that the syllabus or, as the case may be, the new syllabus, reflects the fact that the religious traditions in Great Britain are in the main Christian while taking account of the teaching and practices of the other principal religions represented in Great Britain, the authority may give effect to the recommendation.
(3) If-
(a) the authority report to the Secretary of State that the conference are unable to reach unanimous agreement, or
(b) the conference unanimously recommend that the existing syllabus should continue to be the agreed syllabus but the local education authority consider that sub-paragraph (2) (b) prevents them from giving effect to the recommendation, or
(c) it appears to the Secretary of State that the authority have failed to exercise their power under sub-paragraph (2) to give effect to the unanimous recommendation of the conference, the Secretary of State shall proceed in accordance with paragraph 12.
11. Where any agreed syllabus for the time being adopted by a local education authority which is in use at a grant-maintained school within the area of the authority (or for any pupils at such a school) falls to be reconsidered under this Schedule, the conference shall consult the governing body of the grant maintained school before making any recommendation.

Preparation of new syllabus by appointed body

12. (1) Where required by paragraph 10 to proceed in accordance with this paragraph, the Secretary of State shall appoint a body of persons having experience in religious education to prepare a syllabus of religious education.

(2) The appointed body shall, so far as is practicable, be of, a representative character which is the same as that required by paragraph 4 in the case of a conference.

13. (1) The appointed body shall-

(a) give the local education authority, the conference and every committee constituting the conference an opportunity of making representations to it;

(b) after considering any such representations made to it, prepare a syllabus of religious education; and

(c) transmit a copy of that syllabus to the authority and to the Secretary of State.

(2) Subject to sub-paragraph (1)(a), the appointed body may conduct its proceedings in such manner as it thinks fit.

14. The syllabus prepared by the appointed body shall be deemed to be the agreed syllabus adopted for use in the schools for which, or for the class or description of pupils for which, it was prepared-

(a) as from such date as the Secretary of State may direct, and

(b) until a new syllabus is adopted for use in those schools, or for pupils of that class or description, in accordance with this Schedule.

Appendix 2

West Sussex Agreed Syllabus Conference Membership

Committee A	Christian Denominations and other religions and religious denominations
Committee B	The Church of England
Committee C	Associations Representing Teachers
Committee D	The Local Education Authority

Officers of the County Council in Attendance

Members of the Steering Group