



# Exploring Beliefs and Values

Royal Borough of Kensington and Chelsea SACRE  
RE Agreed Syllabus 2014 - 2018



THE ROYAL BOROUGH OF  
KENSINGTON  
AND CHELSEA



Religious Education addresses the fundamental questions of life in the light of the world's great religions and beliefs.

***“What can we know? Why is there anything at all, why not nothing? Where does humanity come from, and where do we go? Why is the world as it is? What is the ultimate reason and meaning of all reality? What ought we to do? Why do what we do? Why and to whom are we finally responsible? What deserves contempt, and what love? What is the point of loyalty? Friendship? Suffering? Sin? What really matters for humanity? What may we hope? Why are we here? What is it all about? What is there left for us – death, making everything pointless at the end? What will give us courage for life, and what for death?”***

From Hans Kung, ‘On Being a Christian’, Fount, 1978, pages 75-76.

This revised Agreed Syllabus for Religious Education (RE) for all community schools in the Royal Borough of Kensington and Chelsea has been produced to fulfil our legal requirement of SACRE as well as to support the high standards of teaching and learning in our schools.

My thanks to Lat Blaylock and his team: Pat Alden, Shadan Ahmed, Hannah Robinson and Nicholas Robson for their dedication in producing a suitable document that reflects the nature of good RE.

This Syllabus has taken account of all recent thinking in RE and seeks to promote a clear rationale for the knowledge, skills, understanding, experiences and opportunities which should be made available for all our pupils.

RE provokes challenging questions about the ultimate meaning and purpose of life, issues of right and wrong and what it means to be human. This new agreed syllabus develops pupils' knowledge and understanding of Christianity, other principal religions, religious traditions and world views. It can provide questions and stimulate discussion to consider answers to such questions.

It confirms the Royal Borough's commitment to an education that values religious and cultural differences. It seeks to empower our pupils and students in addressing rights, respect and responsibilities within the diverse community that we serve.

The Agreed Syllabus is intended to provide a basis for effective teaching and learning following the advice of a Curriculum Framework for RE in England.

I wholeheartedly commend this revised Agreed Syllabus to Teachers, Governors, Pupils and Parents in the Royal Borough of Kensington and Chelsea.

## **FOREWORD**

**Mr Javid Djalili**  
**Chairman of the SACRE**

# Contents

<b>Foreword, introduction, executive summary, Kensington and Chelsea context</b>	<b>3-5</b>
<b>RE in the whole curriculum:</b>	<b>6-13</b>
> The value and Importance of RE	6
> The aim of RE	7
> RE attainment targets: learning about religions and beliefs and learning from religions and beliefs	8
> Curriculum time for RE	9
> Flexible delivery of RE	11
> The breadth of study in RE	12-13
<b>Programmes of study:</b>	<b>14-19</b>
> RE 4-7	
> RE 7-11	
> RE 11-16	
> RE 14-19	
<b>Achievement and assessment:</b>	<b>20</b>
> Describing achievement in RE	21
> Progression in skills in RE: reasoning / enquiry / reflection	21-26
> Enquiry in RE: life's big questions	27-28
> Skills for learning in RE	29-34
> Expectations in RE: eight Levels	35-39
<b>Available Guidance: ten exemplary units of study</b>	<b>40</b>
> Beginners guides to religions and beliefs / dos and don'ts for teachers	
> Primary RE planned units of work: ten examples with resources for learning	
> More assessment guidance – practical examples – creative methods – “I can...” statements	
> Glossary of terms: religion and belief	
> Further AS and SACRE information can be found on the Royal Borough's website <a href="http://www.rbkc.gov.uk">www.rbkc.gov.uk</a> . Teachers can access the Agreed Syllabus and resource documents via the Royal Borough's Learning Centre.	

# Introduction

## The new agreed syllabus Kensington and Chelsea

This new Agreed Syllabus for Religious Education for the Royal Borough of Kensington and Chelsea is the result of a year of work by SACRE and a working group of dedicated and experienced teachers of RE. It aims to support high standards of teaching and learning in RE for all schools and pupils in the Royal Borough Kensington and Chelsea. Schools must follow the RE agreed syllabus: it is the legal basis for RE in the borough's schools.

Through their RE learning, we want children and young people to:

- **Be increasingly religiously literate**, developing knowledge and understanding of religion in the local community, the UK and globally;
- **Be well informed about religions in Britain**, understanding that religion is a powerful force in some people's lives and relating their studies to their own lives and preparing them for adult life;
- **Understand the place of world religions** in the UK and the world, becoming increasingly aware of the power, history and current place of Christianity in the UK and in the wider world and becoming increasingly aware of the power, history and current role of other religions in the UK and the wider world;
- **Approach and analyse life's big questions**, considering questions about meaning, values and identity increasingly thoughtfully and deeply;
- **Be able to disagree respectfully and thoughtfully** about religious and spiritual issues and controversies, learning the skills of tolerance and empathy that build a cohesive community;
- **Consider and analyse issues of diversity** and respect for all with growing sensitivity and depth.



## RE in the whole curriculum

> The Value and Importance of RE: A statement for parents, governors and school leader

### The importance of RE

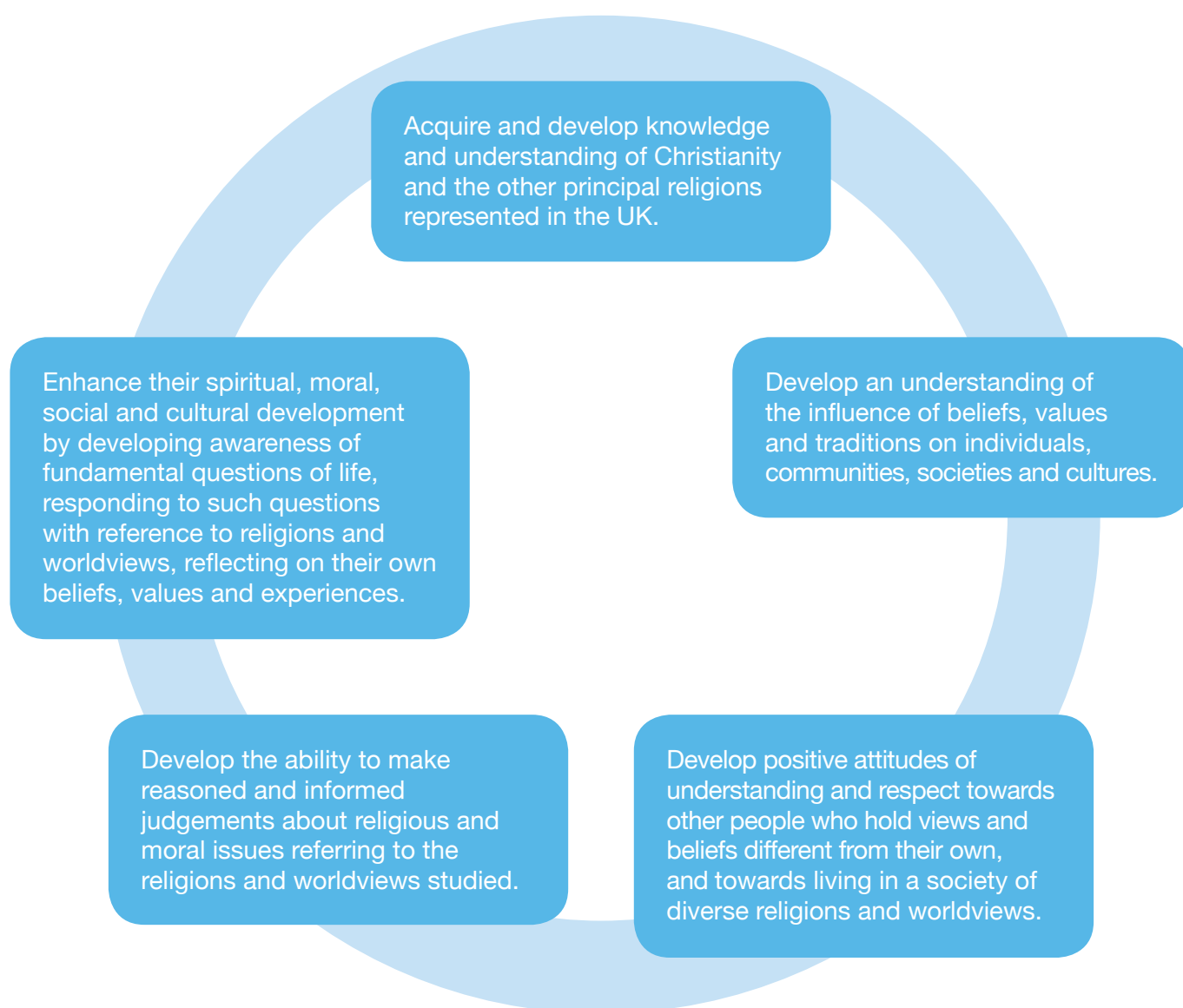
RE is centrally concerned with the links between the religions and the experiences that all humans share. It explores shared human experience in the light of religious and spiritual ideas. It promotes open heartedness and broad mindedness.

<b>Life's big questions</b> RE provokes pupils to consider 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.	<b>Knowing about religion</b> RE develops pupils' knowledge and understanding of Christianity and other religions and beliefs that offer answers to questions such as these.	<b>Spiritual development</b> RE offers opportunities to all learners for personal reflection and spiritual development.	<b>The influence of religions</b> 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.
<b>Learning from diversity</b> RE encourages pupils to learn from different religions, beliefs, values and traditions, while exploring their own beliefs and questions of meaning.	<b>Challenges about how to live</b> RE challenges pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith, morality, ethics and ways of living and to communicate their responses.	<b>Living for the well being of all</b> 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 focuses thinking about well being.	<b>Ready for adult life</b> 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 aim of RE

In the Royal Borough of Kensington and Chelsea's schools, Religious Education is taught in accordance with the law, and offers all children the opportunity to learn about religions and beliefs and to learn from religions and beliefs for themselves about the key questions and challenges of life.

In practice, this aim has five elements to it, which connect with the purpose of the syllabus as set out on the previous page.



## RE Attainment targets: learning about religion and beliefs learning from religion and beliefs

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.

**Enquiry in RE** An enquiry process makes sense of the learning cycle that these attainment targets envisage: pupils should develop curiosity, raise questions of their own, gather information, and develop knowledge and understanding (AT1). They should engage with the religious material they study for themselves increasingly deeply, enquiring into and reflecting on questions for themselves. They should respond in increasingly insightful ways to religious and spiritual questions (AT2)

### AT1 - Learning about religions and beliefs

**Developing knowledge and understanding of religions and world views.**

This includes study of religious beliefs, teachings, sources, practices, ways of life and ways of expressing meaning with reference to the specific beliefs and religions studied.

### AT2 - Learning from religions and beliefs

**Engaging, reflecting and responding to questions of life.**

This includes working on questions of identity, belonging, diversity, meaning, purpose, truth, values and commitments, making increasingly insightful links to the specific religions and beliefs studied.

RE is at its most effective when these two attainment targets are closely related in the learning experience.



## Curriculum time for RE in Kensington and Chelsea

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 DfE guidance: a minimum five per cent of curriculum time is required for teaching RE.

**This means in practice that schools are expected to allocate:**

- **4-7s:** 36 hours of tuition per year (e.g. 50 minutes a week)
- **7-11s:** 45 hours of tuition per year (e.g. an hour a week)
- **11-14s:** 45 hours of tuition per year (e.g. an hour a week)
- **14-16s:** Five per cent of curriculum time, or 70 hours of tuition across the key stage (e.g. an hour a week for five terms)
- **16-19s:** Allocation of time for RE for all should be clearly identifiable.

**This means that RE can be delivered in approximately an hour a week.**

### Notes

- **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: distinct from Collective 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.
- **Flexible delivery of RE is often good practice:** an RE themed day, or week of study can complement the regular weekly programme of lessons.
- **RE should be taught in clearly identifiable time.** 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.
- **Sufficient time is needed for good standards in 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.
- **Meeting the expectations in RE:** Whilst schools are expected to make their own decisions about how to divide up curriculum time, schools must ensure that sufficient time is given to RE so that pupils can meet the expectations set out in this Agreed Syllabus to provide coherence and progression in learning.

### RE in Academies and Free Schools:

Nationally, the law requires every pupil on a school roll to receive religious education. Academies and Free Schools are subject to this requirement. These types of school in our Borough are warmly invited to use this Agreed Syllabus, which provides a suitable locally agreed framework for RE learning and guidance and support for the busy teacher, for every school and for every child.

## Flexible delivery and high standards in RE:

Religious Education must be planned for high standards. There are different ways that schools can do this. All pupils, 4-19, in the Royal Borough of Kensington and Chelsea are entitled to good learning in RE, so schools must plan sufficient time for the subject to be well taught. Subject leaders for RE, senior staff, head teachers and governors will all take an interest in ensuring provision enables the best possible standards. This might be done in various ways:

- Many schools use **one or two weekly lessons of RE** as the standard way of running the curriculum plan. The advantages of this are that pupils get used to the RE lesson, the progress they make can be steady and continuous and teachers 'know where they are'. The main disadvantage is that pupils' weekly experience of RE can be too spread out for the deeper learning that the subject requires to flourish.
- Some schools use a **themed curriculum approach to RE**. A series of lessons in the humanities are themed for RE, e.g. for half a term, and pupils spend five hours a week or more doing RE and relating study to history or geography. In the next half term, the focus may be more on one of the other subjects. The main advantages of this are that pupils get a deeper and more continuous experience of RE. A disadvantage is that some schools use arbitrary themes or fail to plan RE into the programme at sufficient depth. Specialist teachers' involvement in planning is crucial.
- Some schools use an **'RE Week' or an 'RE Day'** to focus learning, then follow up the 'big experience' with linked lessons over several weeks. Such 'big events' planning is demanding of teachers, but can for example help the whole school to focus and develop the subject. A day is about five hours, so is not, of course, a substitute for a term's work! Effective work on a week about respect for all religions, or a 'Creation Week', or a week on Spring Celebrations in different faiths is possible, as are many other themes. The key to success is clarity about the RE learning that is planned. A guide to this kind of opportunity, with some practical ideas and outlines, is included on the Agreed Syllabus Disc
- **Creative curriculum planning** can present both opportunities and challenges for RE: are all staff confident to teach? Why do inspectors sometimes find RE is least well covered in an integrated programme of learning? Do some themes enable RE effectively, but do some themes exclude RE? Schools must consider the learning objectives of the syllabus in deciding whether RE learning is well served by 'creative curriculum planning'. Examples of good practice: a whole curriculum theme on food might connect to symbolism of food in three religions, looking also at the moral issues arising from starvation and inequality and the work of Christian Aid and Islamic Relief.

**In deciding the ways in which the Agreed Syllabus will be implemented, schools owe it to their pupils to ensure that the full range of RE opportunities is offered to all pupils.**

## The breadth of Religious Education

The Royal Borough of Kensington and Chelsea is a part of the diverse city of London. Increasing diversity is part of the demographic picture within the borough and the South East of England. The wider region is home to many diverse and active faith communities. We are educating children for the local, but also for life in the region and the wider world.

Alongside numerous historic churches and some synagogues, West London has a growing number of modern mosques, gurdwaras, temples and faith centres, thriving with followers of many diverse faith traditions. This is only to be expected in the UK where a rich and continuing tradition of welcoming and embracing different cultures and new ideas is a strand of national life. There are also many people who follow non-religious life stances. This is a rich and diverse population including Humanists and others who may follow a spiritual, but non-religious way of life.

Religious Education, through this Agreed Syllabus, will encourage and enable pupils to explore their own beliefs, values and traditions and those of others in meaningful and engaging ways. RE will encourage pupils to share their diverse range of experiences, grow individually and together with sensitivity and respect towards people of all faiths and none.

## Which religions and beliefs are to be studied?

It is through teaching RE's aims and attainment targets that high standards in RE can be established. Pupils' experience of the subject is the focus for their exploration of human experience and beliefs. It is also important that pupils are taught in depth and detail about particular religions and beliefs through each of the key stages.

This Agreed Syllabus requires schools to contribute to enabling pupils in Kensington and Chelsea to develop an overall understanding of the six principal religions in the UK, and of some non-religious ways of seeing the world and living. The balance between depth of understanding and the coverage of material in these religions is important, so the syllabus lays down the recommended religions to be taught to each age group. **This is in line with the law, which states that Religious Education shall have regard to “the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the other principal religions represented in Great Britain.”** There is an emphasis on the depth of study of Christianity and other world religions and beliefs, rather than mere “coverage”.

This can be seen as a minimum entitlement to learning about religions, and some schools may plan the study of more religions than this minimum through the choice schools make about units of work. This may be especially appropriate where children from many religions are present in one class or school. This structure promotes continuity and progression between schools. Schools may plan some RE that goes beyond this – for example in response to topical events or local needs – but regard must be given to the importance of enabling pupils to study religions and beliefs in depth.

Additionally, schools may use material from other religious traditions and belief systems represented in the school, the local area, the region or the UK, such as Rastafari, the Baha'i Faith, the Jehovah's Witnesses, The Church of Jesus Christ of Latter Day Saints, Brahma Kumaris or Humanists. These studies would not replace the study of the principal religions in the UK.

### Which religions and beliefs are to be studied?

**Across the age group of compulsory schooling, pupils will have opportunities to learn from the six principal religions in the UK as the law requires. They are Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism. It is also appropriate for pupils to learn from non-religious views of life.**

**The Agreed Syllabus requires religions to be studied as follows:**

Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions.			Schools are required to plan for a balanced coverage of different religions across the primary years.
Christianity is to be studied in each age group.			
RE 4-7	At least two religions are to be studied.	One from either Judaism or Islam is recommended for study alongside Christianity. Pupils may also learn from other religions and world views.	This page gives the minimum requirements for coverage and breadth.  Many schools may wish to go beyond the minimum.
RE 7-11	At least three religions are to be studied.	Two from Hinduism, Islam, Judaism and Sikhism are recommended for study alongside Christianity. Pupils may also learn from other religions and world views.	Schools should seriously consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions.
RE 11-19	In the secondary years, pupils will enquire into at least 4 religions. Pupils may also learn from other religions and world views.	The study of Buddhism is recommended along with Christianity and two other religions and beliefs for this age group.	



## The RE programme of study for ages 4-7

### What do pupils get out of RE in this age group?

RE for 4-7 year olds can use play, curiosity and teamwork to explore what matters to children. 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, including visits to places of worship. 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 and at least one other religion in the UK today. They will be able to use simple information about religion, and simple religious words, recognising that ideas are communicated in a variety of ways.

Pupils will be able to reflect on their own feelings and experiences and develop a sense of belonging. They will ask good questions of their own, showing that they are developing an enquiring approach to religion 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. Teachers help children to see simple connections between their lives and others.

### Breadth of study

#### Two religions are to be studied.

Christianity and at least one other religion (Islam and Judaism are the recommended examples for 4-7s).

Pupils may learn from other religions and beliefs in addition to these in thematic units.

Schools may plan to study non-religious world views where appropriate.

### Key areas of learning

The fields of enquiry should be addressed through the following themes, by helping children to think about questions to do with:

- **story:** how and why are some stories special or sacred? What makes these stories important in religion? How do these stories communicate beliefs about God, life or other key ideas?
- **myself:** who I am? What makes me unique as a person in a family and community?
- **belonging:** where do people belong? How do we belong? Why is belonging important?
- **leaders and teachers:** what can we learn from 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.

Across the 4-7 age range, pupils will be enabled to:

### Learn about religion and belief (AT1)

#### Knowledge, skills and understanding in finding out about:

- A wide range of religious stories from sacred writings: learners will **talk about** their meanings and **respond sensitively** to them.
- Different celebrations and ways of worshipping in religion, noticing **some similarities** between them.
- Signs of belonging to a religion, and symbols with meaning for religious people, **noticing this makes a difference** in life.
- Ways in which religious beliefs and ideas can be expressed creatively, e.g. in art, buildings, music and other forms. Children **respond creatively** themselves.
- Children begin to **use a range of religious words**.

### Learn from religion and belief (AT2)

#### Engaging with, reflecting on and responding to questions about:

- Myself, and community, **responding to examples** of how religion makes a difference to individuals, families and communities.
- **Puzzling questions and beliefs, asking and responding imaginatively** to puzzling questions and sharing their thoughts;
- **Values and commitments, engaging with questions about what matters most and thinking about** some examples of religious and spiritual feelings, experiences and ideas, for example worship, wonder, praise, thankfulness, concern, joy and sadness.

### Practical support for this learning

The syllabus support materials include three examples of planned investigations, ready for the teacher to use and adapt, as follows:

**4-5s: Who celebrates what? How and why? (Christian, Muslim, Hindu, Jewish)**

**5-6s: How do we show we care? (Sacred stories and values: Christian, Muslim and Jewish examples)**

**6-7s: Questions that puzzle us: beliefs and ideas about life's big questions**

In addition, a blank investigation planning grid for school use is available.

SACRE welcomes offers from all schools using the syllabus to share their planning.

### Achievement and assessment

- RE planning must set appropriate and challenging expectations for pupils using the Kensington and Chelsea eight level scale, which describes appropriate achievement for most pupils at particular ages.
- By the age of 7 most pupils are expected to attain at Level 2 on the scale and some will attain at level 3, in line with their performance in other subjects.
- A large majority of pupils will be working in the range L1-L2. The curriculum also needs to cater for some pupils whose abilities of self-expression and thinking are at L3. Similarly some children with special educational needs will be achieving with reference to the Early Learning Goals and to the P scales.
- In practice this means that teachers must plan work that enables pupils to identify and talk about religious materials (e.g. words, objects, festivals, stories, beliefs), moving on through the age range to be able to retell stories, respond sensitively to religious materials and suggest meanings in actions, symbols, words and stories.

## The RE programme of study for ages 7-11

### What do pupils get out of RE in this age group?

RE for this age group can be a fascinating enquiry, a challenging series of discoveries. From the ages of 7 to 11 pupils will investigate and explore Christianity and at least two other religions, finding out about similarities and differences and learning to use key words and concepts. They will learn to recognise the impact of religion and belief locally, nationally and globally, connecting up different aspects of religion and life, and learning from visits to places of worship. They learn about sacred texts and other religious sources and consider their meanings. Recognising diversity in religion and belief, they will be able to think about issues of respect for all. They use some religious words and concepts to make connections between their learning and their own lives, considering big questions of identity, meaning and commitment for themselves.

#### Breadth of study

##### Three religions are to be studied.

Christianity and at least two other religions (Two from Hinduism, Judaism, Sikhism or Islam are recommended for 7-11s).

Pupils may learn from other religions and beliefs in addition to these in thematic units.

Schools may plan to study non-religious world views where appropriate.

#### Key areas of learning

The fields of enquiry should be addressed through the following themes, by raising and addressing key questions:

- **Beliefs and questions:** How do people's beliefs about God, the world and others impact on their lives?
- **Teachings and authority:** What do sacred texts and other sources say about God, the world and human life?
- **Worship, pilgrimage and sacred places:** Where, how and why do different people worship, including at particular sites?
- **The journey of life and death:** Why are some occasions sacred to believers? What do people think about life after death?
- **Symbols and religious expression:** How can religious and spiritual ideas be expressed in different ways?
- **Inspirational people:** Who is an inspiring figure? What impact do inspiring people have on us and on the wider world?
- **Religion and the individual:** What is expected of a person in following a religion or belief? How do people show their religious commitments?
- **Religion, family and community:** How do religious families and communities practise their faith? What contributions does this make to local life in Kensington and Chelsea?
- **Beliefs in action in the world:** How do religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment?

Across the 7-11 age range, pupils will be enabled to:

### Learn about religion and belief (AT1)

#### Knowledge skills and understanding in investigating:

- **Beliefs and teachings.** Pupils will investigate and describe key beliefs and teachings of the religions and beliefs they study;
- **Practices and ways of living.** Pupils will explore and describe some ways religions and beliefs have an impact on life in families, communities and wider society;
- **Ways of expressing meaning.** Pupils will find out about and consider different forms of religious and spiritual expression including music, architecture, texts, festivals, worship and pilgrimages.

### Learn from religion and belief (AT2)

#### Engaging with, reflecting on and responding to questions of:

- **Identity, belonging and diversity.** Pupils will reflect on questions about their sense of identity and their understanding of diversity in and between the religions and beliefs they study;
- **Meaning, purpose and truth.** Pupils will express their own understanding of key beliefs, stories and leaders, and reflect on the sources of wisdom and inspiration in their own lives;
- **Values and commitments.** Pupils will explore and reflect on some ideas of right and wrong, good and evil, understanding diverse ideas and expressing ideas of their own thoughtfully.

### Practical support for this learning

The syllabus support materials include six examples of planned investigations, ready for the teacher to use and adapt, as follows:

**7-8s: Holy Words: What makes some words holy and wise?**

**8-9s: Values: what matters most? (Christian and Humanist examples)**

**9-10s: Temptation: what can help us to choose good instead of evil? What can we learn from religions about temptation?**

**9-10s: What will make Kensington and Chelsea a more respectful place?**

**10-11s: Muslims and Christians: What can we learn from visiting a place of worship?**

**10-11s: Expressing the spiritual: how is it done in art, music and architecture?**

In addition, a blank investigation planning grid for school use is available.

SACRE welcomes offers from all schools using the syllabus to share their planning.

### Achievement and Assessment

- RE planning must set appropriate and challenging expectations for pupils using the Kensington and Chelsea eight level scale, which describes appropriate achievement for most pupils at particular ages.
- By the age of 11 most pupils are expected to attain at Level 4 on the scale and in Kensington and Chelsea many should attain at Level 5, in line with their performance in other subjects.
- Whilst the vast majority of pupils will be working in the range L3-L5, there will be some pupils whose abilities of self-expression and thinking are at L6. Similarly some children with special educational needs will be achieving at L1 or L2, or with reference to the P scales.
- In practice this means that teachers must plan work that enables pupils to describe religion and belief, making links to their own lives, progressing to work that enables pupils to use religious words and concepts accurately to show their understanding of diverse religions and beliefs and to apply religious and spiritual ideas for themselves. More able pupils will respond to the challenge to explain similarities and differences between religions and beliefs and express their own views increasingly thoughtfully.



## The RE programme of study for ages 11-16

### What do pupils get out of RE in this age group?

RE for this age group can be a dynamic, argumentative and profound engagement with life's big questions. Learners connect their own lives to their learning about four different religions. Open minded enquiry into religious, spiritual and ethical questions is promoted.

Pupils will deepen and broaden their understanding of Christianity and at least three other principal religions in local, national and global contexts. In so doing, they use key concepts from religion and belief to explain literal and symbolic forms of expression, e.g. in religious ritual, action, texts, ethics and the arts, and in learning from visits to places of worship. They react to and explain 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 arguing reasonably and skillfully for their own views, taking others' views seriously. They learn the value of respect for person, even where disagreement about the truth is sharp. Pupils investigate and explain viewpoints about religion and belief as they apply to relationships, rights and responsibilities, moral dilemmas and life's big questions. They relate their learning to their own ideas and experiences. They interpret ideas and sources from religion and belief for themselves, developing their own responses to key questions of meaning, truth and values thoughtfully.

### Breadth of study

#### Four religions are to be studied.

Christianity and at least three other religions (Buddhism, Sikhism and one other are recommended).

Pupils may learn from other religions and beliefs in addition to these in thematic units.

Schools may plan to study non-religious world views where appropriate.

### Key areas of learning

The fields of enquiry should be addressed through the following themes, by raising and addressing key questions:

- **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;
- **issues of truth:** how are religion and science related? How do people seek the truth in life?
- **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 and beliefs.



Across the 11-16 age range, pupils will be enabled to:

### Learn about religion and belief (AT1)

#### Knowledge skills and understanding in investigating:

##### Beliefs, teachings and sources

- Understanding, explaining and interpreting teachings, sources, authorities and ways of life in order to express reasoned views about religions and beliefs.
- Understanding, explaining and interpreting beliefs, teachings and attitudes in relation to the human quest for identity, meaning and values.

##### Practices and ways of life

- Understanding, explaining and interpreting the varied impacts of religions and beliefs on how people live their lives.
- Applying ideas and expressing insights about the impact of practices from religions and beliefs on ways of life.

##### Expressing meaning

- Understanding and expressing ideas and insights about the meanings of different forms of religious, spiritual, moral and cultural expression.
- Understanding, explaining and interpreting ways in which religions and beliefs use literature, the arts, music, architecture and other forms of creative expression to respond to life's big questions.

### Learn from religion and belief (AT2)

#### Engaging with, reflecting on and responding to questions of:

##### Identity, diversity and belonging

- Understanding, explaining and interpreting varied viewpoints on issues connecting personal and communal identity.
- Applying ideas and expressing insights into questions of identity, diversity and belonging in personal and communal contexts and in relation to community cohesion.

##### Meaning, purpose and truth

- Describing and expressing insights into life's big questions that confront humanity.
- Applying ideas and expressing insights into questions of meaning and purpose in relation to religion and beliefs.
- Explaining different ideas about what is true.

##### Values and commitments

- Understanding, explaining and interpreting moral values and how they can relate to beliefs and experience.
- Expressing views and ideas about their own and others' values and commitments in order to make informed, rational and imaginative choices.

### Practical support for this learning

Here are three examples of areas of learning in which RE may occur:

**Inspirational living:** Who inspires the spiritual life, and what difference do campaigners for justice from different religious and belief contexts make? Who inspires me?

**The Big Story of Fun:** What is the significance of religious celebration and how do people's religions and beliefs contribute to their well being?

**Power and Protest:** How does religion and belief impact upon the local and global world we live in today? In RE terms, the study of key figures such as Aung San Suu Kyi (Buddhist), Martin Luther King (Christian), Farid Esack (Muslim) or Christopher Hitchens or Julian Baggini (non-religious) will enable pupils to learn about the power of religious protest and protest against the mis-use of the power of religion.

In addition, a blank investigation planning grid for school use is available. SACRE welcomes offers from all schools using the syllabus to share their planning.

### Achievement and assessment

- RE planning must set appropriate and challenging expectations for pupils using the Kensington and Chelsea eight level scale, which describes appropriate achievement for most pupils at particular ages.
- By the age of 14 most pupils are expected to attain at Level 6 on the scale and in Kensington and Chelsea some should attain at Level 7 or 8, in line with their performance in other subjects. Progression for 14-16 year olds is the key need in teaching GCSE or other qualifications. Some gifted and talented 16 year olds should tackle AS RS.
- Whilst most pupils will be working in the range L4-7, there will be some pupils whose abilities mean they work at L1-L3, or with reference to the P scales. All pupils are entitled to a curriculum which enables them to progress.
- In practice this means that teachers must plan work that enables pupils to show their understanding of diverse religions and beliefs and to apply religious and spiritual ideas for themselves, progressing to be able to explain, interpret and analyse religion and belief, while being increasingly able to use reasons and arguments to evaluate questions of identity, meaning and commitment both critically and personally.

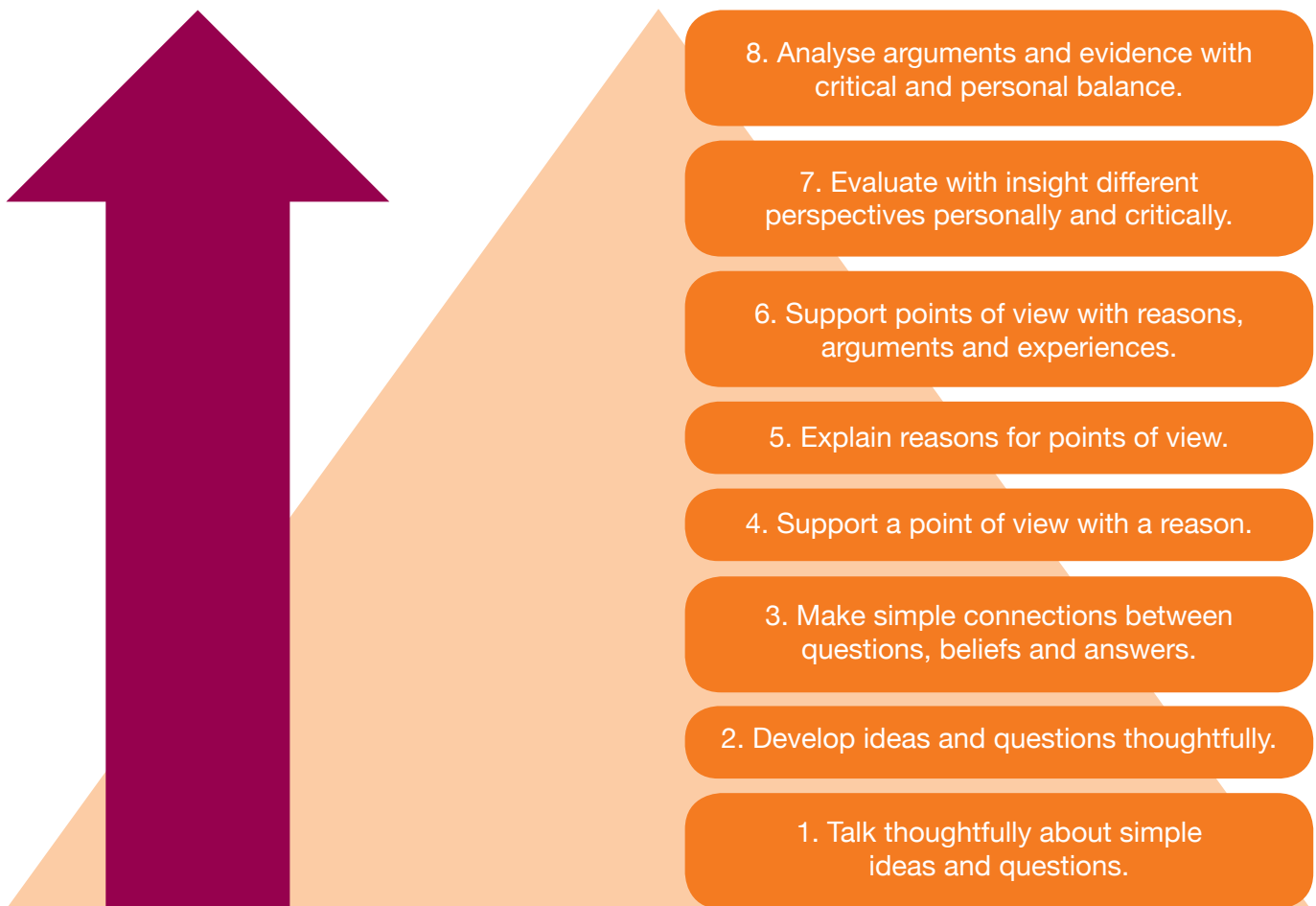
Religious Education can be organised flexibly in the 11-16 years, but the standards of learning and skills which the subject offers are established by the descriptions of achievement at levels 5 and 6 in this syllabus, and in relevant grade descriptors for GCSE RS from the national awarding bodies.

## Describing achievement in RE

### Progression in skills in RE: reasoning / enquiry / reflection.

Three areas where teachers have asked for more and better guidance in RE are in relation to pupils' reasoning skills, pupils' enquiry skills, and skills of reflection and deep thinking. The subject does indeed envisage a progression in these skills from the 4 year old to the 16 year old. These new descriptions of the reasoning, enquiry and reflection skills express the progression that comes in pupils learning from good RE. Teachers are not asked to or expected to give pupils levels in these skills: they are a guide to progression and aim to help teachers to plan suitable learning challenges for different age groups. All the skills are to be applied in RE with reference to what pupils are learning about religion and learning from religion. The progression envisaged here connects to Bloom's taxonomy. A diagram of all three pyramids is available for classroom use.

### Reasoning skills: in RE pupils are increasingly enabled to...



	<b>Reasoning skills:</b> in RE pupils are increasingly enabled to be reasonable about religion:	<b>Examples from the classroom of how this skill is developed:</b>
<b>1</b>	<b>Talk thoughtfully about simple ideas and questions.</b>	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?
<b>2</b>	<b>Develop ideas and questions thoughtfully.</b>	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 synagogue? And how do the Jewish people feel? What do Christians remember at Easter? And how do they use music, food or drama to remember?
<b>3</b>	<b>Make simple connections between questions, beliefs and answers.</b>	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.
<b>4</b>	<b>Support a point of view with a simple reason.</b>	Pupils can give a simple reason for a point of view. e.g. 'Muslims should be allowed a day off for Eid because...', 'giving to charity is better than praying because...', 'people can achieve calmness through worship because...' They can support their opinion with a reason that shows understanding.
<b>5</b>	<b>Explain reasons for points of view.</b>	Pupils can work with diverse points of view, including their own, explaining reasons why people hold different viewpoints. e.g: 'one reason atheists say...' 'Christians believe... because...' 'I think that... for three reasons...' 'Conflict between religions is damaging because...'
<b>6</b>	<b>Support points of view with reasons, arguments and experiences.</b>	Pupils can use personal experiences, structured arguments and reasoning to try to establish their ideas with increasing conviction. e.g: 'There are three reasons why I believe respect is important...' 'My arguments in favour of life after death...'
<b>7</b>	<b>Evaluate with insight different perspectives personally and critically.</b>	Pupils can weigh up different points of view about religious issues from their own perspective, in the light of scholarly discussion. e.g: 'allowing religion to influence the law in a plural country is desirable because... undesirable because...'
<b>8</b>	<b>Analyse arguments and evidence with critical and personal balance.</b>	Pupils can make a creative and 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 the idea of 'inspired sacred text' is incoherent because... Others analyse the issue from the point of view of psychology, noting the impact such texts can have, so..."

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.

## Enquiry skills:

RE values the development of the skills associated with curiosity, asking a range of questions, investigating things for myself and becoming a simple researcher. The subject is at its best when learners are pursuing enquiries of their own, stimulated by compelling teaching.

### Investigative + Enquiry Skills

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. 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.

### In RE pupils are increasingly enabled to:





**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:

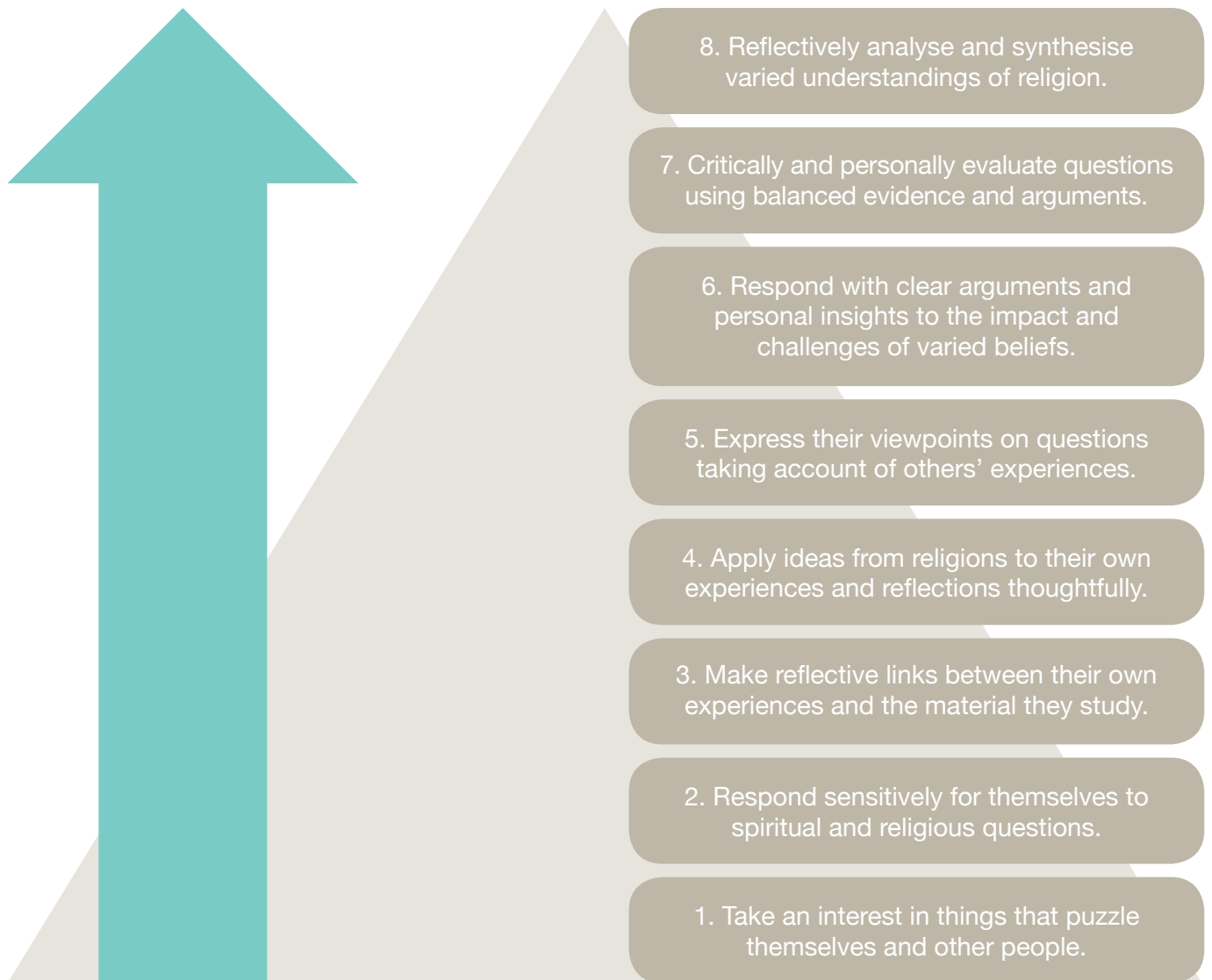
1	<b>Be curious / ask about / take an interest in religion.</b>	Pupils can ask a question, show an interest or think and talk about what puzzles them to do with religion.
2	<b>Ask questions of their own about religion.</b>	Pupils can take a religious stimulus (story, practice, belief) and make up some questions connected to it.
3	<b>Ask good questions of their own about religion and find and consider answers.</b>	Pupils can engage with a religious topic by asking questions about it, and select or discover some answers to their questions.
4	<b>Investigate by gathering, selecting, organising or refining questions and ideas about religion.</b>	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.
5	<b>Suggest lines of enquiry and plan investigations into religion.</b>	Pupils can take a religious or spiritual issue and begin to shape an investigation that will teach them more about the topic. They make plans to find thoughtful and reasonable answers to religious and spiritual questions.
6	<b>Plan and pursue diverse lines of enquiry, supporting arguments with relevant evidence.</b>	Pupils can simply research a religious or spiritual question, gathering supporting arguments and relevant evidence; they can follow through an enquiry for themselves.
7	<b>Initiate and carry through independent enquiries, critically evaluating evidence and ideas.</b>	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.
8	<b>Plan and carry out independent critical research, drawing balanced conclusions from wide ranging evidence.</b>	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.

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:



**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.

**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.

1	<b>Take an interest in things that puzzle themselves and other people.</b>	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?'
2	<b>Respond sensitively for themselves to spiritual and religious questions.</b>	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.
3	<b>Make reflective links between their own experiences and the material they study.</b>	Learning from the five pillars of Islam, pupils connect their own beliefs, daily intentions and willingness to be generous to the practice of shahada, salat, sawm, zakat and hajj. Pupils relate simply their own experience of celebration to the practice of Eid Al Fitr and Eid Al Adha.
4	<b>Apply ideas from religions to their own experiences and reflections thoughtfully.</b>	Pupils explore their own commitments in discussion in relation to the commitments taken on by Sikhs (at Amrit) and in Christian Baptism.  Pupils contrast the purposes of a religious wedding ('in the presence of God') with the words of a civil ceremony.
5	<b>Express their viewpoints on religious and spiritual questions taking account of others' experiences.</b>	Pupils consider a spiritual / ethical question such as 'Why does it matter what happens to a dead body?' or 'Is lying wrong, even if you are not found out? Why?' and connect their own experience with ideas and teachings from two religions, expressing their own views clearly.
6	<b>Respond with clear arguments and personal insights to the impact and challenges of varied religions and beliefs.</b>	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.
7	<b>Critically and personally evaluate religious and spiritual questions using balanced evidence and arguments.</b>	Pupils critically evaluate strengths and weakness of arguments about the positive and negative contributions of religion to cohesion in local society.  Pupils give their own personal evaluations of what can be done to make a respectful society where different religions share life.
8	<b>Reflectively analyse and synthesise varied understandings of religions and beliefs.</b>	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.

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.

## Enquiry in RE: life's big questions

Religious education asks profound personal questions that engage at depth with life's meanings and purposes, exploring the varied answers that different religions and beliefs give. Here's one way of describing the field.

<b>Questions of Origin.</b>	Where am I from? How did we originate? What was before life? What do creation stories teach? Are we an accident or a plan? Did we begin with love, or was it random? Do holy books tell us nothing or something about the start of it all? What can science tell us? What can science not tell us?
<b>Questions of Meaning.</b>	What's the meaning of life? What meanings have I found in my experience? Why do humans disagree about life's meanings? Does life have to have a meaning? Does everyone experience meaninglessness? Is meaning in life, or at the end of life?
<b>Questions of Purpose.</b>	Does everything have to have a point? Is play pointless, and fun because of that? What is fate? How much is meant to be? How much can we control? What's the point of making an effort? Are there purposes in life beyond sex and shopping? What are they and why?
<b>Questions of Truth.</b>	How do we know what's true? What evidence is there for God or atheism? Why do people disagree so much about God and life after death? Does reason tell us the truth, or does experience? Can you feel the truth? Can you think the truth? Can you learn the truth? Is doubt inevitable, and knowledge impossible? Should we always question what people tell us?
<b>Questions of Identity.</b>	Who am I? What makes the self unique – if it is unique? Who has made me? Genes or environment, nature or nurture? Am I more than my parents made me, or am I less? Can I choose who to be? Am I important, or significant? Why and how? Do I have free will?
<b>Questions of Belonging.</b>	Can the individual make sense of life without the group? What groups do I belong to? Can community make sense of life? Do I need other people? Why and how might they need me? Can I be a human by myself?
<b>Questions of Value.</b>	What matters most to me? Why? Why are some different values so common across the world? What is worth more than money? Do my values come from my parents, or from some other sources? What are my values? Who influences them? Do I practice my values, or am I hypocritical? Why is it so hard to do what I mean to do? Can I use my values to judge others, or should we not judge each other?
<b>Questions of Commitment.</b>	What will I live for? What would I die for? What are my commitments? Why do other people's commitments look fanatical? What impact do my commitments have on me and on others? Who has influenced my commitments?
<b>Questions of Destiny.</b>	Where are we heading? What happens when we die? What will we know at the end of life, but not before? Is death destiny or disaster or neither? If Heaven, Paradise, Moksha and Nirvana are all 'made up', why do humans keep making these ideas up? Why do so many believe in them? What if someone came back from the dead, would we believe what they told us?



The Kensington and Chelsea RE Syllabus gives teachers every encouragement to make RE an enquiry process in which learners identify questions, investigate for themselves, gather ideas, experiences and evidence and think critically and personally about different answers.

**High quality RE** engages with learners in a critical enquiry about their own ultimate questions, and engages them with some possible answers to these questions. This is ambitious, but our pupils are often at least as open to the challenge as their teachers.

**Hans Kung, the German theologian of the 20th century asks life's big questions like this:**

*“What can we know? Why is there anything at all, why not nothing? Where does humanity come from, and where do we go? Why is the world as it is? What is the ultimate reason and meaning of all reality? What ought we to do? Why do what we do? Why and to whom are we finally responsible? What deserves contempt, and what love? What is the point of loyalty? Friendship? Suffering? Sin? What really matters for humanity? What may we hope? Why are we here? What is it all about? What is there left for us – death, making everything pointless at the end? What will give us courage for life, and what for death?”*

*(from ‘On Being a Christian’, Fount, 1978, pages 75-76).*

**An RE classroom would surely be enhanced if these questions were all over the walls, with learners’ answers and suggestions all over them. RE has the exploration of questions like these close to its heart.**

The idea of ‘ultimacy’ is important here, because it draws our attention to the nature of these questions: they are answered in different profound ways. They are not contingent or material questions, but upon the answers we choose or give to them, our whole lives may turn. In that sense, life’s big questions matter more than the questions of science, mathematics or history.

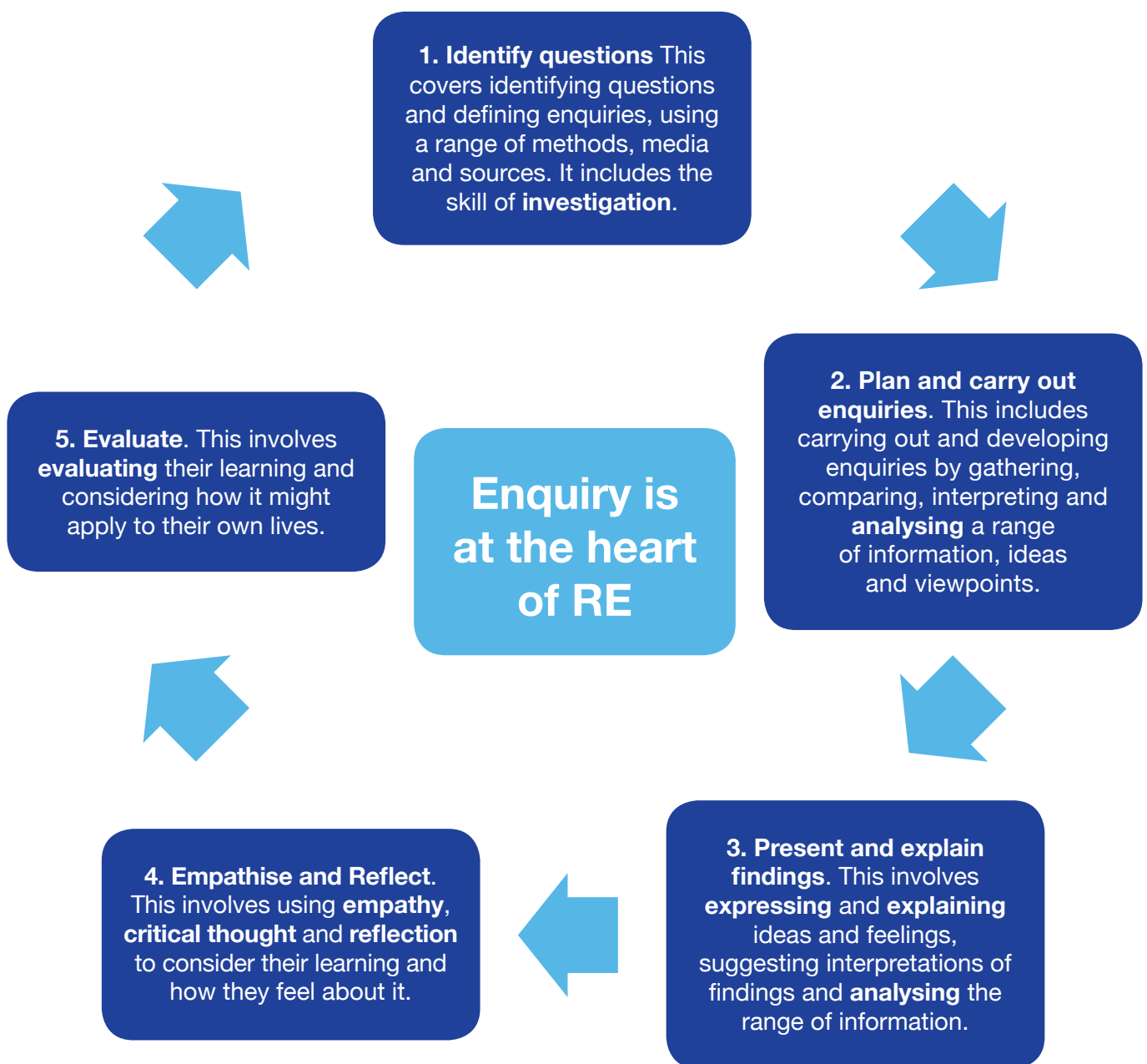
Mike Grimmitt points out that life’s big questions are not universally defined, but subjectively defined: an atheist’s ultimate question may be ‘In a universe without given purpose, why should I love?’ A Christian’s might be ‘How can I follow Jesus?’ For a Buddhist, an ultimate question might be ‘How in this life can I reduce suffering and spread compassion?’



## Skills for learning in Religious Education

Progress in Religious Education is also dependent upon the development and application of key skills. All curriculum areas in the primary curriculum have key skills. These skills are also reflected in the “Key Processes” sections of the Secondary Curriculum Programmes of Study.

Key skills are closely linked to an enquiry based approach to learning which is what this syllabus promotes. The key skills that are required to be developed in Religious Education in order that pupils make progress are identified as follows:



### 1. Identify questions

This covers identifying questions and defining enquiries, using a range of methods, media and sources. It includes the skill of **investigation**.

### 2. Plan and carry out enquiries

This includes carrying out and developing enquiries by gathering, comparing, **interpreting** and **analysing** a range of information, ideas and viewpoints.

### 3. Present and explain findings

This involves **expressing** and **explaining** ideas and feelings, suggesting interpretations of findings and **analysing** the range of information.

### 4. Empathise and reflect

This involves using **empathy**, **critical thought** and **reflection** to consider their learning and how they feel about it.

### 5. Evaluate

This involves **evaluating** their learning and considering how it might apply to their own lives.

The following table exemplifies these skills which are central for learning in Religious Education.

Teachers should plan to enable pupils to make progress with these skills as appropriate throughout all key stages.

Skills for learning in RE	Examples of progression from 5-16: pupils will be increasingly able to:	Examples
<p><b>Investigation</b> – in RE this includes:</p> <ul style="list-style-type: none"> <li>• asking relevant questions;</li> <li>• knowing how to use different types of sources as a way of gathering information;</li> <li>• knowing what may constitute evidence for understanding religions.</li> </ul>	<ul style="list-style-type: none"> <li>• ask increasingly deep and complex questions about religion;</li> <li>• use a widening range of sources to pursue answers;</li> <li>• focus on selecting and understanding relevant sources to deal with religious and spiritual questions with increasing insight and sensitivity;</li> <li>• evaluate a range of responses to the questions and issues they study.</li> </ul>	<ul style="list-style-type: none"> <li>• Pupils suggest what they would like to ask the person who knows everything.</li> <li>• Pupils refer to sacred texts, religious believers and works of art as they explore religion.</li> <li>• Pupils get better at selecting materials that answer their questions in RE.</li> <li>• Pupils weigh up arguments about God or life after death for themselves.</li> </ul>
<p><b>Expression</b> - in RE this includes:</p> <ul style="list-style-type: none"> <li>• the ability to explain concepts, rituals and practices;</li> <li>• the ability to identify and articulate matters of deep conviction and concern, and to respond to religious issues through a variety of media.</li> </ul>	<ul style="list-style-type: none"> <li>• explain what words and actions might mean to believers;</li> <li>• articulate their own reactions and ideas about religious questions and practices;</li> <li>• clarify and analyse with growing confidence aspects of religion which they find valuable or interesting or negative;</li> <li>• explain in words and other ways their own responses to matters of deep conviction.</li> </ul>	<ul style="list-style-type: none"> <li>• Pupils can say what religious words such as Eid Al Fitr, Christmas or Pesach refer to.</li> <li>• Pupils can use language to describe how festive 'big days' feel to them.</li> <li>• Pupils can put reasons and arguments about religious phenomena into words.</li> <li>• Pupils can justify their points of view with increasing sophistication.</li> </ul>
<p><b>Interpretation</b> - in RE this includes:</p> <ul style="list-style-type: none"> <li>• the ability to draw meaning from artefacts, works of art, poetry and symbolism;</li> <li>• the ability to suggest meanings of religious texts.</li> </ul>	<ul style="list-style-type: none"> <li>• say what an object means, or explain a symbol;</li> <li>• use figures of speech or metaphors to speak creatively about religious ideas;</li> <li>• understand increasingly the diverse ways in which religious and spiritual experience can be interpreted;</li> <li>• clarify and express the role of interpretation in religion and life.</li> </ul>	<ul style="list-style-type: none"> <li>• Pupils can handle and talk about two artefacts – a Hindu Murti and a Christian crucifix, for example.</li> <li>• Pupils can make sense of symbolic language used to speak of God.</li> <li>• Pupils can talk and argue about different ways of making sense of answered or unanswered prayer.</li> <li>• Pupils can account for disagreements between, for example, atheists and theists.</li> </ul>

<p><b>Reflection</b> - in RE this includes:</p> <ul style="list-style-type: none"> <li>• the ability to reflect on feelings, relationships, experience, life's big questions, beliefs and practices;</li> <li>• the ability to use stillness, mental and physical, to think with clarity and care about significant events, emotions and atmospheres.</li> </ul>	<ul style="list-style-type: none"> <li>• describe how action and atmosphere makes them feel;</li> <li>• experience the use of silence and thoughtfulness in religion and in life;</li> <li>• take increasing account of the meanings of experience and discern the depth of questions religion addresses;</li> <li>• respond sensitively and with insight to religious and spiritual phenomena and their meanings.</li> </ul>	<ul style="list-style-type: none"> <li>• Pupils can report on a visit to church or mosque in terms of emotion.</li> <li>• Pupils can use silence to deepen their reflections.</li> <li>• Pupils can increasingly relate life's deeper experiences to ideas about beliefs and values.</li> <li>• Pupils can enter into the experiences of those they disagree with thoughtfully.</li> </ul>
<p><b>Empathy</b> - in RE this includes:</p> <ul style="list-style-type: none"> <li>• the ability to consider the thoughts, feelings, experiences, attitudes, beliefs and values of others;</li> <li>• developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow;</li> <li>• the ability to see the world through the eyes of others, and to see issues from their point of view.</li> </ul>	<ul style="list-style-type: none"> <li>• see with sensitivity how others respond to their actions, words or behaviour;</li> <li>• connect their feelings, both positive and negative, with those of others, including those in religious stories and contexts;</li> <li>• imagine with growing awareness how they would feel in a different situation from their own;</li> <li>• identify thoughtfully with other people from a range of communities and stances for life.</li> </ul>	<ul style="list-style-type: none"> <li>• Pupils can notice and value spiritual responses from others.</li> <li>• Pupils can talk thoughtfully about – for example – jealousy, kindness, holiness or an atmosphere of prayer.</li> <li>• Pupils can connect imaginatively with the world view of a person from a religion they do not belong to.</li> <li>• Pupils can develop insight of their own into being a Muslim, a Christian or an agnostic in Britain today.</li> </ul>
<p><b>Application</b> - in RE this includes:</p> <ul style="list-style-type: none"> <li>• making the association between religions and individual community, national and international life;</li> <li>• identifying key religious values and their interplay with secular ones.</li> </ul>	<ul style="list-style-type: none"> <li>• recognise religious materials and take note of their details and style;</li> <li>• see links and simple connections between aspects of religions, then make increasingly subtle links between religious material and their own ideas;</li> <li>• apply learning from one religious context to new contexts with growing awareness and clarity;</li> <li>• synthesise their learning from different religious sources and their own ideas.</li> </ul>	<ul style="list-style-type: none"> <li>• Pupils can look at visual resources for a Mosque, Mandir or Synagogue and suggest what goes on in the building.</li> <li>• Pupils can see similarities between different places of worship.</li> <li>• Pupils can connect what they learn about religions to their own lives thoughtfully.</li> <li>• Pupils can bring their ideas together in coherent explanations of different views.</li> </ul>



<p><b>Discernment</b> – in RE this includes:</p> <ul style="list-style-type: none"> <li>• explaining the significance of aspects of religious belief and practice;</li> <li>• developing insight into people, motives, actions and consequences;</li> <li>• seeing clearly how individuals might learn from the religions they study for themselves.</li> </ul>	<ul style="list-style-type: none"> <li>• Experience the awe and wonder of the natural world and of human relations;</li> <li>• be willing to look beyond the surface at underlying ideas and questions;</li> <li>• weigh up the value religious believers find in their faith with insight, relating it to their own experience;</li> <li>• discern with clarity, respect and thoughtfulness the impact (positive and negative) of religious and secular ways of living.</li> </ul>	<ul style="list-style-type: none"> <li>• Pupils can respond genuinely to what they find amazing.</li> <li>• Pupils can develop questions of their own about the beauty of the Earth.</li> <li>• Pupils can consider whether religion does more harm than good, and give reasons for their views.</li> <li>• Pupils can evaluate personally and critically the contribution of religion and belief to 'great lives' they are studying.</li> </ul>
<p><b>Analysis</b> - in RE this includes:</p> <ul style="list-style-type: none"> <li>• distinguishing between opinion, belief and fact;</li> <li>• distinguishing between the features of different religions.</li> </ul>	<ul style="list-style-type: none"> <li>• see what kinds of reasons are given to explain religious aspects of life;</li> <li>• join in discussion about issues arising from the study of religion;</li> <li>• use reasons, facts, opinions, examples and experience to justify or question a view of a religious issue;</li> <li>• analyse the religious views encountered with fairness, balance, empathy and critical rigour.</li> </ul>	<ul style="list-style-type: none"> <li>• Identify, list and consider similarities and differences between the ways beliefs and values are expressed.</li> <li>• Use reasoning, examples and experiences to support ideas, points of view and opinions.</li> <li>• Explain and interpret beliefs and values in increasingly sophisticated ways.</li> <li>• Give comprehensive and balanced analysis of problems, perspectives and worldviews.</li> </ul>
<p><b>Synthesis</b> - in RE this includes:</p> <ul style="list-style-type: none"> <li>• linking significant features of religion together in a coherent pattern;</li> <li>• connecting different aspects of life into a meaningful whole.</li> </ul>	<ul style="list-style-type: none"> <li>• notice similarities between stories and practices from religions;</li> <li>• use general words to describe a range of religious practice and teaching;</li> <li>• make links between different aspects of one religion, or similar and contrasting aspects of two or more religions;</li> <li>• explain clearly the relationships, similarities and differences between a range of religious arguments, ideas, views and teachings.</li> </ul>	<ul style="list-style-type: none"> <li>• Talk about simple connections in their RE learning.</li> <li>• Use ideas like 'holy books' or 'sacred buildings' about things from more than one religion.</li> <li>• List and talk about similarities and difference between Christmas, Divali and New Year.</li> <li>• Use different disciplines to understand and interpret religious festivals or marriage or funeral customs.</li> </ul>



**Evaluation** - in RE this includes:

- |   |  |   |
|---|--|---|
| <ul style="list-style-type: none"> <li>• the ability to debate issues of religious significance with reference to evidence and argument;</li> <li>• weighing the respective claims of self-interest, consideration for others, religious teaching and individual conscience.</li> </ul> | <ul style="list-style-type: none"> <li>• talk about what makes people choose religious ways of life;</li> <li>• describe how religious people show the importance of symbols, key figures, texts or stories;</li> <li>• weigh up with fairness and balance the value they see in a range of religious practices;</li> <li>• evaluate skilfully some religious responses to moral issues, and their own responses.</li> </ul> | <ul style="list-style-type: none"> <li>• Give their own answer to questions about being a Christian or a Muslim.</li> <li>• Talk about Jesus or the Prophet Muhammad with respect and in a well informed way.</li> <li>• Draw conclusions about the impact of key leaders in religion and give reasons to support them.</li> <li>• Say how they would handle a dilemma in religion or ethics referring to wide sources of insight.</li> </ul> |
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The development of these skills is not, of course exclusive to RE. Common ground may be found with other curriculum areas, particularly with Personal, Social and Health Education and Citizenship Education.

## Expectations in RE: The Kensington and Chelsea ladder of key RE skills

This full version of the eight level scale (pages 21-25) is the legal basis for planning and progression in RE. The pyramids of skills are derived from it to illustrate progression and aid planning. Most pupils at the end of the infant years (age 7) will be able to achieve at Level 2. Most pupils at the end of the junior years, will be able to achieve at Level 4. At the age of 14 many pupils will be able to achieve at Level 5 and many pupils will be able to achieve at Level 6. They will mostly achieve at levels 5 and 6, with higher achieving pupils working at level 7 or 8 (see the programmes of study for each age group for further detail).

		AT1 Learning about religion	AT2 Learning from religion
8	Analyse and contextualise	Synthesise and justify their views	
7	Show coherent understanding, give coherent accounts, use varied methods	Evaluate personally and critically	
6	Interpret (sources, evidence, ideas, arguments)	Express insights (using religious evidence)	
5	Explain why, explain similarity and difference	Express their views using reasons	
4	Show understanding (using religious terminology)	Apply ideas for themselves	
3	Describe	Make links (to my own experience thoughts and ideas)	
2	Retell stories	Respond sensitively	
1	Name, recognise	Talk about	

This 'ladder' 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 eight 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 eight level scale in full: the statutory basis for learning and assessment in RE	AT1. Learning about religions and beliefs: This includes exploring and examining religious beliefs, spirituality, teachings, worship, practices, behaviour and ways of expressing meaning.	AT2. Learning from religions and beliefs: This includes exploring and responding to questions of identity, diversity, belonging, experience, meaning, purpose, value, commitment and spirituality.
<b>L1</b> <b>Recognising and talking about religion</b>	Pupils: <ul style="list-style-type: none"> <li>• <b>use some religious words</b> and phrases to <b>recognise and name</b> features of religious life and practice;</li> <li>• can <b>recall religious</b> stories, actions, and celebrations and <b>recognise</b> religious symbols, words, gestures and artefacts.</li> </ul>	Pupils express and <b>talk about</b> <ul style="list-style-type: none"> <li>• their own experiences, feelings and celebrations;</li> <li>• what they find interesting or puzzling;</li> <li>• what is of value and concern to themselves and to others.</li> </ul>
<b>L2</b> <b>Retelling religious stories, identifying religious materials and asking questions</b>	Pupils: <ul style="list-style-type: none"> <li>• <b>use religious words and phrases to identify</b> some features of religion and its importance for some people;</li> <li>• <b>begin to show awareness of similarities</b> in religions;</li> <li>• <b>retell and suggest meanings</b> for religious stories, actions and symbols;</li> <li>• <b>identify how religion is expressed</b> in different ways.</li> </ul>	Pupils: <ul style="list-style-type: none"> <li>• <b>ask, and respond sensitively to, questions</b> about their own and others' experiences and feelings;</li> <li>• <b>recognise that some questions</b> cause people to wonder and are difficult to answer;</li> <li>• in relation to matters of right and wrong, recognise <b>their own values and those of others</b>.</li> </ul>

<p><b>L3</b></p> <p><b>Describing religion and making links to their own experience</b></p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• <b>use a developing religious vocabulary to describe</b> some key features of religions, <b>recognising similarities and differences</b>;</li> <li>• make <b>links between beliefs and sources</b>, including religious stories and sacred texts;</li> <li>• <b>begin to identify the impact religion has</b> on believers' lifestyles;</li> <li>• <b>describe some forms of religious expression</b>.</li> </ul>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• identify what influences them, making links between aspects of their own and others' experiences;</li> <li>• ask important questions about religious beliefs and lifestyles, linking their own and others' responses;</li> <li>• make links between values and commitments, and their own attitudes and behaviour.</li> </ul>
<p><b>L4</b></p> <p><b>Showing understanding of religion and applying ideas themselves</b></p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• <b>use developing religious vocabulary to describe</b> and <b>show understanding</b> of sources, authorities, practices, beliefs, lifestyles, ideas, feelings and experiences;</li> <li>• <b>make links between</b> them, and <b>describe some similarities and differences</b> both within and between religions;</li> <li>• <b>describe the impact</b> of religion on people's lifestyles;</li> <li>• <b>suggest meanings</b> for a range of forms of religious expression.</li> </ul>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• <b>raise and suggest</b> answers to questions of sacredness, identity, diversity, belonging, meaning, purpose, truth, values and commitments;</li> <li>• <b>apply their ideas</b> to their own and other people's lives simply;</li> <li>• <b>describe what inspires and influences</b> themselves and others.</li> </ul>

<p><b>L5</b></p> <p><b>Explaining the impact of religion and expressing their own views of religious questions</b></p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• <b>use an increasingly wide religious vocabulary to explain the impact of beliefs</b> upon individuals and communities;</li> <li>• <b>describe why</b> people belong to religions;</li> <li>• <b>know that similarities and differences</b> illustrate distinctive beliefs within and between religions and <b>suggest possible reasons for this</b>;</li> <li>• <b>explain how religious sources</b> are used to provide authoritative answers to life's big questions and ethical issues, <b>recognising diversity</b> in forms of religious, spiritual and moral expression, within and between religions.</li> </ul>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• <b>pose and suggest</b> answers to, questions of sacredness, identity, diversity, belonging, meaning, purpose and truth, values and commitments, <b>relating them to their own and others' lives</b>;</li> <li>• <b>explain what inspires and influences them, expressing their own and others' views</b> on the challenges of belonging to a religion.</li> </ul>
<p><b>L6</b></p> <p><b>Explaining and interpreting religion and expressing their own insights</b></p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• <b>use religious and philosophical vocabulary to explain</b> religions and beliefs, <b>explaining reasons</b> for diversity within and between them;</li> <li>• <b>explain why the impact of religions</b> and beliefs upon individuals, communities and societies <b>varies</b>;</li> <li>• <b>interpret sources and arguments, explaining</b> different answers, from different traditions to life's big questions and ethical issues;</li> <li>• <b>interpret the significance of different forms</b> of religious spiritual and moral expression.</li> </ul>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• <b>use reasoning and example to express insights</b> into the relationships between beliefs, authorities, teachings and world issues;</li> <li>• <b>express insight into</b> their own and others' views on questions of sacredness, identity, diversity, belonging, meaning, purpose and truth;</li> <li>• <b>consider the challenges of belonging</b> to a religion in the contemporary world, focussing on values and commitments.</li> </ul>



<p><b>L7</b></p> <p><b>Showing coherent understanding of religious questions and accounting for and evaluating responses to religious questions insightfully</b></p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• <b>use a religious and philosophical vocabulary to show a coherent understanding</b> of a range of religions and beliefs;</li> <li>• <b>show a coherent understanding of issues, values and questions</b> of authority, meaning and truth;</li> <li>• <b>account for the influence of history and culture</b> on aspects of religious life and practice;</li> <li>• <b>account for differences</b> between people within the same religion or tradition;</li> <li>• <b>show a coherent understanding of how</b> religion, spirituality and ethics are studied.</li> </ul>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• evaluate with insight questions of meaning, purpose and truth and ethical issues;</li> <li>• evaluate the significance of religious and other views for understanding questions of human relationships, sacredness, belonging, diversity, identity, society, values and commitments, using appropriate evidence and examples.</li> </ul>
<p><b>L8</b></p> <p><b>Analysing and contextualising their understanding of religion and justifying their views</b></p>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• <b>use a religious and philosophical vocabulary to analyse</b> a range of religions and beliefs;</li> <li>• <b>analyse religious material</b> with reference to historical, cultural and social contexts;</li> <li>• <b>critically evaluate the impact</b> of religions and beliefs on differing communities and societies;</li> <li>• <b>analyse differing interpretations</b> of religious spiritual and moral sources and authorities, <b>using some of the principal methods</b> by which religion, spirituality and ethics are studied;</li> <li>• <b>analyse varied forms</b> of religious spiritual and moral expression.</li> </ul>	<p>Pupils:</p> <ul style="list-style-type: none"> <li>• <b>justify their views</b> on a wide range of viewpoints on questions of sacredness, identity, diversity, belonging, meaning, purpose, truth, values and commitments;</li> <li>• <b>justify their views</b> about religious spiritual and ethical questions from evidence, arguments, reflections and examples, providing a</li> <li>• <b>comprehensive evaluation</b> into the perspectives of others.</li> </ul>

Additional guidance on the use of the eight level scale, including a set of exemplary 'I can...' statements, can be found in the Support Materials on the accompanying CD Rom.

## Available Guidance

The 2014 Kensington and Chelsea RE Syllabus has the support of ten unique and local exemplar units for a scheme of work. Schools will find the units model good quality planning, teaching, learning and assessment.

SACRE will continue to support schools by arranging training and sharing of further examples of planning where possible.

### The ten units available:

1.	<b>Reception Year</b>	Celebrating: Who? How? Why? How do people celebrate festivals and special times?
2.	<b>Year 1 / 2</b>	How and why are some books holy? Beginning to learn about the Bible, the Guru Granth Sahib and the Qur'an
3.	<b>Year 1 / 2</b>	I Wonder... Questions that puzzle us
4.	<b>Year 3 / 4</b>	Why do some people think Jesus is an inspiration?
5.	<b>Year 3 / 4</b>	What can we learn from visiting a sacred place? Church, Gurdwara, Mandir, Mosque
6.	<b>Year 4 / 5</b>	Values: what matters most? Exploring right and wrong with Christians and Humanists
7.	<b>Year 4 / 5</b>	Words of Wisdom: What can we learn from reflecting on Sikh, Christian and Muslim wisdom?
8.	<b>Year 5 / 6</b>	Beliefs and actions in the world. Can Christian Aid and Islamic Relief change the world?
9.	<b>Year 5 / 6</b>	What can we learn from religions about temptation?
10.	<b>Year 6 / 7</b>	What will make the Royal Borough of Kensington and Chelsea a more respectful place?

### SACRE Website:

RE Today website: [www.retoday.org.uk](http://www.retoday.org.uk)





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