



# AGREED SYLLABUS | 2020

Religious Education in the  
London Borough of  
Richmond upon Thames



# Foreword by the Chair of SACRE



I am delighted to introduce the amended syllabus for Religious Education in the London Borough of Richmond upon Thames, which updates the considerable work undertaken by our SACRE under my predecessor five years ago.

This syllabus recognises the diversity of beliefs and cultures within the borough as well as those who have no particular faith. It builds on the belief that the children of the borough should share in and respect each other's views and understand the importance that faith holds for many. It recognises that whilst the major religions and their traditions are taught, other beliefs such as Humanism are now an integral part of the lives of many in the borough and beyond.

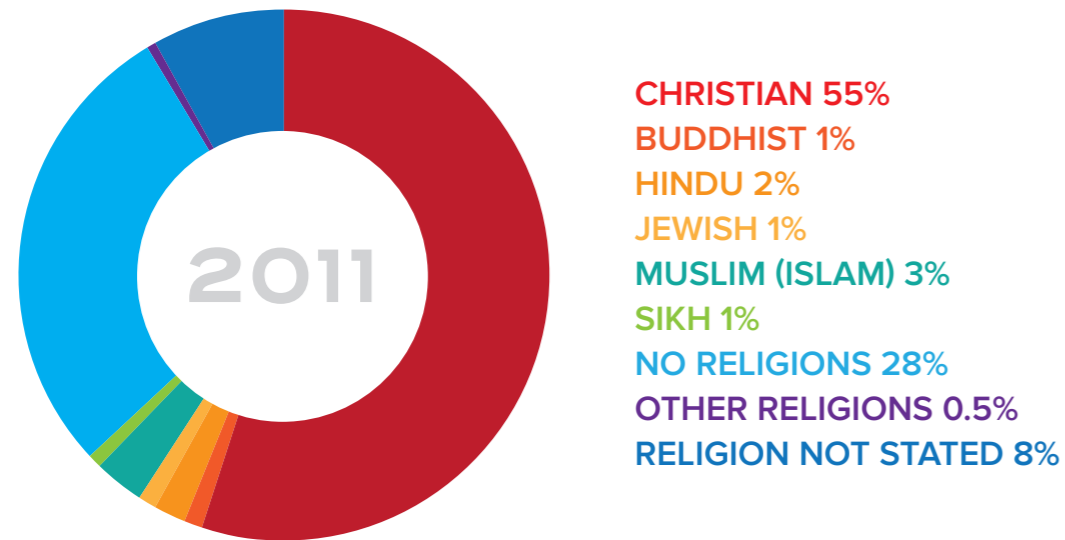
As before, this syllabus is not designed to be a scheme of work but a starting point for schools to reflect their pupils' beliefs and thoughts, as well as encouraging discussion through thought-provoking questions to promote understanding and cohesion of others' points of view. We know from feedback that teachers and others find that this approach to our Religious Education curriculum offers the flexibility to explore various aspects of our lives, together with respect for the difference in our beliefs and opportunities to reflect on the similarities. It also recognises the importance of learning about, and learning from, religions and other belief systems.

Our coming together in conference to revise the Religious Education curriculum has been both challenging and stimulating. I would like to thank all those on SACRE who have worked so hard to renew this syllabus and hope that it will continue to be a valuable tool for our teachers.

**Cllr Penny Frost**

## Religion and Belief in Richmond

This is the most recent data available, based on the 2011 census.



RELIGION	2001	2011	% Change
People stating religion as Christian	65.83	55.35	-10.58
People stating religion as No Religion	19.54	28.45	8.91
People not stating Religion	8.27	8.47	0.2
People stating religion as Muslim	2.26	3.26	1.02
People stating religion as Hindu	1.46	1.63	0.17
People stating religion as Sikh	0.66	0.84	0.19
People stating religion as Buddhist	0.66	0.84	0.18
People stating religion as Jewish	0.91	0.75	-0.16
People stating religion as Other Religions	0.42	0.48	0.06

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### Translations

The spellings used in the syllabus are those adopted by The School Curriculum and Assessment Authority (SCAA) for the materials produced by the Faith Communities Working Groups in 1994. It should be recognised, however, that variants exist. Teachers should draw pupils' attention to this diversity and take this into account in their teaching and assessment of written work.

# Agreed Syllabus for Religious Education

## Introduction



### The statutory framework for Religious Education

SACRE members believe that Religious Education in the London Borough of Richmond upon Thames helps children and young people:

- celebrate differences in belief systems
- be educated to be world citizens and embrace diversity
- to acknowledge the difference between being religiously educated and being educated about religion, the former enabling people to express their own views and to reflect sensitively and respectfully
- engage in questioning because good quality Religious Education is question led.

### The legal requirements for Religious Education

- Religious Education must be included in the basic curriculum for all registered pupils in a school (including those in Reception and the Sixth Form).
- In community schools, Religious Education must be taught in accordance with the Agreed Syllabus.
- These requirements apply to special schools as far as is practicable.
- Parents/Carers may withdraw a pupil from all or part of Religious Education (or pupils may withdraw themselves if they are aged 18 or over). They do not have to provide a reason and the school must comply with such a request.
- Schools must provide an annual report to parents/carers giving particulars of progress and achievements in all subjects, including Religious Education.
- In community schools no-one can be disqualified from employment on grounds of their religious opinions or practices. No teacher can be discriminated against in terms of pay or promotion on the grounds of their religious opinions or practices or on the basis of whether or not they teach Religious Education.
- All academies are required, through their funding agreements, to teach Religious Education: in academies without a religious character, this could be the locally Agreed Syllabus; for denominational academies with a religious character, this will be in line with the denominational syllabus; in non-denominational faith academies this can be either, depending on the wishes

of the sponsors and what is agreed with the Secretary of State.

### The Revision of the Richmond upon Thames Agreed Syllabus

The current Religious Education Agreed Syllabus has been revised taking into account recent national non statutory guidance on Religious Education. The syllabus will continue to provide:

- clear guidance for all key stages: Foundation Stage, Key Stage 1, Key Stage 2, Key Stage 3, Key Stage 4 and Key Stage 5 (in schools where there is a Sixth Form)
- clear guidance on continuity and progression
- guidance for planning
- information on inclusion
- help to develop pupils' skills in Religious Education.

### The Status of Religious Education within the Curriculum

The 1988 Education Reform Act identified the special status of Religious Education as part of the basic curriculum taught alongside the National Curriculum in all maintained schools.

The Agreed Syllabus Conference must recommend local procedures for the local authority and provide an Agreed Syllabus which reflects the needs of the local area, but which also recognises wider developments in education as a whole and in Religious Education in particular.

The Agreed Syllabus must fulfil the requirement of the Education Reform Act 1988 to reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking into account the teachings and practices of the other principal religions represented in Great Britain. Schools should therefore ensure that more material is drawn from Christianity within each Key Stage (including Reception and the Sixth Form) than from any other single religion or belief system.

### Curriculum Time for Religious Education

In order to deliver this Agreed Syllabus, the following time allocations are suggested. These can be delivered flexibly :

- Nursery – no statutory requirement
- Reception – 36 hours per year
- Key Stage 1 – 36 hours per year

- Key Stage 2 – 45 hours per year
- Key Stage 3 – 45 hours per year
- Key Stage 4 – 40 hours per year
- Key Stage 5 – 12 hours per year in Year 12 and 8 hours per year in Year 13

It is the responsibility of Headteachers and Governing Bodies to ensure that adequate resources, including these time allocations, are made available for the implementation of this Agreed Syllabus and the support of teaching based upon it. In view of its statutory position in the curriculum the delivery of Religious Education should always be taken into account in formulating school development plans and monitoring resource allocation.

Collective Worship does not count as part of the taught curriculum and therefore cannot be included as part of the recommended time allocated for teaching the Agreed Syllabus.

### The Aims of Religious Education

In the London Borough of Richmond upon Thames Religious Education should help children and young people to learn about and learn from religious and spiritual insights, beliefs and practices and shared morals and ethics. This should embrace the following three areas:

#### Knowledge - it should:

- develop knowledge, understanding and awareness of Christianity and other major world faiths, including Buddhism, Hinduism, Islam, Judaism and Sikhism as well as ethical non-theistic traditions, such as Humanism
- enhance awareness, understanding of and responses to religions and beliefs, teachings, practices and forms of expression, as well as of the influence of religious and other beliefs on individuals, families, communities and cultures
- recognise the significance of interfaith dialogue and the important contribution religion can make to community cohesion by promoting discernment and combating religious prejudice

#### Skills – it should:

- provoke 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

- encourage learning from different religions, beliefs, values and traditions while reflecting on, considering, analysing, interpreting and evaluating issues of truth, faith and ethics and communicating responses
- offer preparation for adult life, employment and lifelong learning

#### Personal Development – it should:

- offer opportunities for personal reflection and spiritual development and contribute to a search for meaning and purpose in life
- enable the development of a sense of identity and belonging and the ability to flourish within pluralistic societies, locally, nationally and internationally
- foster respect for, and sensitivity to, individuals and communities of different faiths and beliefs

### The Contribution of Religious Education to Spiritual, Moral, Social and Cultural (SMSC) Development

It is the responsibility of the whole school, including every subject on the curriculum, to create and promote opportunities which contribute to the spiritual, moral, social and cultural development of all pupils. Religious Education can play a significant part in enabling every school to do this.

#### The Spiritual Dimension of Religious Education

Spirituality is often about exploration, rather than finding answers. Therefore, Religious Education in community schools needs to present opportunities for children and young people to explore the spiritual dimension 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 religions, other belief systems and various traditions and practices
- considering how beliefs and concepts may be expressed through the creative and expressive arts

and sciences, thereby contributing to personal and communal identity

- exploring how religions and other world views perceive the value of human beings and their relationships with one another, with the natural world and, where appropriate, with God
- appreciating the value placed on relationships with others and developing a sense of belonging
- developing their own views and ideas on religious and spiritual issues
- recognising the importance of feelings and emotions and the way in which personal experiences can influence the actions and beliefs of individuals and communities
- providing time and space for silence and reflection.

It is important to note that it is the role of the whole curriculum to promote spiritual development, but Religious Education has a particularly significant part to play as children and young people engage in the vital search for meaning and purpose in life and for values by which to live.

#### The Moral Dimension of Religious Education

Religious Education in community schools needs to present opportunities for children and young people to explore the moral dimension through:

- encountering diversity and offering contexts in which to engage with issues of justice and truth
- developing awareness of the influence of family, friends and various media on moral choices
- growing in understanding of how society is influenced by beliefs, teachings, sacred texts and guidance from religious and secular leaders
- considering what is of ultimate value to themselves and others, including members of faith communities, through studying the key beliefs and teachings of different religions and belief systems
- studying a range of ethical issues, including those that focus on personal integrity
- reflecting on the importance of rights and responsibilities and developing a sense of conscience.

### The Social Dimension of Religious Education

Religious Education in community schools needs to present opportunities for children and young people to explore the social dimension through:

- considering how religious and other beliefs lead to particular actions
- investigating social issues from religious and other perspectives, recognising the diversity of viewpoints within and between religions and other belief systems as well as the similarities they share
- articulating their own views and those of others on a range of contemporary social issues.

### The Cultural Dimension of Religious Education

Religious Education in community schools needs to present opportunities for children and young people to explore the cultural dimension through:

- highlighting the diversity within different religions and belief systems
- encountering people, literature, the creative and expressive arts and resources from differing cultures
- considering the relationships between religions and belief systems within different cultures and reflecting on how they contribute to cultural identity
- promoting racial and interfaith harmony and respect for all, combating discrimination and prejudice and contributing positively to community spirit
- raising awareness of how cooperation between different communities and cultures can serve the common good.

### Promoting Citizenship and Personal, Social and Health Education (CPSHE) through Religious Education

- Religious Education plays a significant part in promoting Citizenship Education through:
- developing pupils' knowledge and understanding about the diversity of national, regional and ethnic identities, as well as religious and non-theistic world views both in their own locality and in Great Britain as a whole
- fostering mutual respect and understanding

- enabling pupils to think about contemporary spiritual, moral, social and cultural issues, including the importance of resolving conflict peacefully and fairly
- exploring the rights, responsibilities and duties of citizens locally, nationally and globally
- enabling pupils to justify and defend orally, and in writing, personal opinions about issues, problems and events.
- developing confidence and responsibility and making the most of their abilities
- learning about what is fair and unfair, right and wrong and being encouraged to share their opinions
- adopting a healthy, safer lifestyle by learning about religious and other beliefs and teachings on drug use and misuse, food and drink and leisure
- learning about relationships and human sexuality, the purpose and value of religious and other beliefs and sensitivities in relation to sex education and enabling them to express their own views in relation to these
- establishing and maintaining good relationships and respecting the differences between people
- becoming aware of the diversity of different ethnic, religious and other groups and the destructive power of prejudice
- challenging racism, discrimination, offensive behaviour and bullying of all kinds
- being able to talk about relationships and feelings, considering issues of marriage and family life
- encountering people whose beliefs, lifestyles and views are different from their own

### Fundamental British Values

(with thanks to the East Riding Syllabus for Religious Education, from which these ideas are largely taken)

Schools should actively promote the British values of:

- democracy
- the rule of law
- individual liberty
- mutual respect
- tolerance of those with different faiths and beliefs.

Actively promoting these values means challenging opinions or behaviours in school that are contrary to British values. Religious Education lessons should offer

a structured and safe space during curriculum time for reflection, discussion, dialogue and debate. Excellent teaching of Religious Education will enable pupils to learn to think for themselves about British values. In Religious Education pupils learn the skills and develop attitudes that help protect themselves and others from harm throughout their lives.

The Religious Education classroom must be a democratic classroom where all pupils have an equal right to be heard and democracy is modelled by the teacher and expected of every pupil. In Religious Education pupils examine different codes for living and consider the value of the rule of law where all people are equal before the law. They consider questions about identity and belonging. Religion is a good case study of the balance between individual liberty and the greater good. Religious Education can challenge pupils to be increasingly respectful and to celebrate diversity of different cultures, faiths and beliefs.

### Equality Assurance in Religious Education: Indicators of Good Practice

(with thanks to the Runnymede Trust)

1. Diversity of religious and other beliefs, observance and outlook amongst pupils is treated sensitively as a valuable resource: they are encouraged to reflect on their own experience and questioning and religious observance or non-observance in their families and communities and to learn from each other.
2. Common elements, concerns and values in human experience and in religious and other traditions are emphasised, for example with regard to stages of life and the celebration of festivals, and to the moral and spiritual teachings and insights which are reflected in stories and doctrines. This is done without compromising the integrity and distinctiveness of individual faiths and beliefs.
3. There is awareness that religions and worldviews contain a diversity of doctrinal and ethical teachings and forms of worship. Claims such as 'Christians believe' or 'All Hindus' are not made indiscriminately.
4. Pupils recognise that all religions and worldviews have teachings and stories which seek to promote tolerance and justice and to reconcile racial, ethnic and national conflicts.
5. Pupils are aware that adherents of religions and other worldviews do not always live up to the high

expectations embodied in their own ethical and spiritual traditions, for religions and other worldviews can be associated with intolerance and oppression.

6. Religions and other belief systems are shown to be worldwide and not limited to Europe and the West. Examples of their teachings and practices are drawn from a wide range of ethnic, social and cultural backgrounds and not restricted to one particular country. The lives of individual adherents offered for study are also drawn from a wide range of ethnic, social and cultural backgrounds.
7. Members of local faith and belief communities who visit a school reflect a diversity of ethnic backgrounds.
8. Pupils visit a variety of religious and belief groups and places of worship and care is taken to ensure that such visits do not reinforce negative attitudes.
9. The study of particular faiths and worldviews is based primarily on believers' own definitions and understandings, care being taken to avoid applying inappropriate categories and assumptions from other traditions. Dating systems such as BCE (Before the Common Era) and CE (Common Era) are used.
10. Media, online and other popular representations of religions and worldviews are considered critically and attention is paid to the effect which negative reporting can have on particular faith communities and on the self-image of individual pupils.

### Promoting Community Spirit through Religious Education

Religious Education has a vital role to play in promoting respect for, and understanding of, the different religions and belief systems which are represented not only within the London Borough of Richmond upon Thames, but also the wider world. At the heart of this Agreed Syllabus is a firm commitment to helping all children and young people to recognise that they live in a diverse and varied society encompassing many different cultures, faiths and worldviews.

Any effective Religious Education programme based on this syllabus should therefore always include opportunities for a study of the ways in which co-operation and mutual understanding and respect are promoted through dialogue between people of different faiths and beliefs, as well as an acknowledgement of the conflicts which can result when such dialogue does not exist. Children and young

people should be helped to develop their understanding of similarities and differences within and between religions and beliefs and encouraged to see religions not simply as separate, historical entities, but as living, changing faiths that have important and ongoing dialogue with one another.

Any successful exploration of community spirit in Religious Education will address three key questions:

- who am I?
- who are we?
- where do I and we belong?

### These questions should be answered through an exploration of the place of religious faiths and other beliefs in different kinds of communities, including:

- individual schools
- the London Borough of Richmond upon Thames
- London and the South East
- England and the rest of Great Britain
- Europe and the wider world.

### In order to achieve this, schemes of work in Religious Education will include opportunities for children and young people to:

- share their views and experiences of different faiths and beliefs
- meet and talk with visitors representing different faiths and beliefs
- visit places of worship in the London Borough of Richmond Upon Thames and surrounding areas
- explore the portrayal of religion in the local media
- visit places of worship of national significance
- interview representatives of a range of different faiths and beliefs from around the country and beyond, either in person or by other means
- develop projects on the place of faiths and beliefs in the wider community
- acquire an understanding of the history and variety of faiths and beliefs in Great Britain and how it shapes the religious landscape today
- consider and analyse the portrayal of religion and

belief in national and international media, and develop discernment of how religions are represented in social media and online

- investigate the place of religious and other beliefs in different countries and how they influence cultures and lifestyles
- reflect on the impact of religious and other beliefs on global life.

### Religious Education and Gender

The relationship between gender issues and Religious Education is central to the aim of enabling children and young people to develop a positive self image and respect for different beliefs.

### Religious Education should sensitively challenge sexist ideas and practices by:

- raising awareness of gender issues and promoting positive images of both men and women within religions and other belief systems
- presenting religion and religious traditions in ways that include both traditional and non-traditional examples
- exploring concepts and images that are both patriarchal and non-patriarchal
- using inclusive language wherever possible.

## The Educational Framework for Religious Education in Richmond upon Thames

### The Agreed Syllabus Framework

This Agreed Syllabus provides a statutory framework which is designed to ensure that the aim of Religious Education in Richmond upon Thames is fully addressed. It ensures a sufficiently rigorous study of Christianity and other major religions and belief systems alongside, and integrated with, helping children and young people to come to terms with the questions which they raise.

In the Agreed Syllabus the Programmes of Study for each Key Stage set out what should be studied or covered in

- The Foundation Stage
- Key Stage 1
- Key Stage 2
- Key Stage 3
- Key Stage 4
- Key Stage 5

### These Programmes of Study:

- highlight the significant elements of the religions and belief systems which are to be included in the Religious Education curriculum
- reflect the diversity and richness within those religions and belief systems and encourage an appreciation for, and understanding of, their similarities and differences
- are relevant to the ages, aptitudes and backgrounds of the pupils in the London Borough of Richmond upon Thames

The programmes of study are based on, and have taken account of, the wishes of local representatives from the relevant religions and belief systems, as well as teachers in LA schools. They provide an important context for teaching and learning.

It is the intention of the Agreed Syllabus to allow schools to develop their own Religious Education programmes within this framework in the ways that are most appropriate and relevant to their own particular situations.

In planning the Religious Education curriculum, schools should ensure that the content of the Religious Education curriculum is broad and balanced. Schools are therefore required to draw material from the suggestions provided in the programmes of study identified in the Agreed Syllabus. These must include Christianity and also Buddhism, Hinduism, Islam, Judaism and Sikhism as well as other non-religious beliefs, such as Humanism.

### In making an appropriate selection, schools should observe the following principles:

- The selection must fulfil the requirement of the Education Reform Act 1988 to reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking into account the teachings and practices of the other principal religions represented

in Great Britain. Schools should therefore ensure that more material is drawn from Christianity within each Key Stage (including Reception and the Sixth Form) than from any other single religion or belief system.

- Within Reception and Key Stages 1, 2 and 3, each of the six main religions featured in the syllabus should be drawn upon, as well as an example of a secular belief system, such as Humanism, albeit with varying degrees of emphasis. This is also a requirement for those courses not based upon public examination syllabuses in Key Stages 4 and 5. The principle of equality of opportunity entails that all pupils should be able to learn about religious traditions that may not be represented in their own school or encountered personally.
- It is not intended that every religion or belief system should be drawn upon in any individual unit of work. The decision on how many religions and other belief systems to be included in a unit, whether as a major or minor focus, may be determined by
  - the learning intentions
  - the nature of the unit
  - the composition of the teaching groups in terms of their religious profile.

### This Agreed Syllabus recommends that, when planning units, the number of religions or belief systems in any individual unit should not exceed:

- Two in Reception, Key Stage 1 and Key Stage 2
- Three in Key Stage 3 (although it is recognised that some pupils, individually or in groups, may be exploring another faith tradition or belief system as a supplementary activity to the main plan for the unit).

In Key Stages 4 and 5, the Agreed Syllabus does not specify the number of religions or other belief systems to be included in addition to Christianity, recognising that schools will need to consider both the requirements of public examination syllabuses and the need for more flexible programmes for those pupils not entered for these officially accredited courses.

In addition to Christianity, the other major religions of Buddhism, Hinduism, Islam, Judaism and Sikhism and non-religious belief systems, such as Humanism, the Agreed Syllabus also encourages schools to help pupils to learn about and learn from other religions, traditions and life stances. Teaching about them is not compulsory, but

they can sometimes be included in the Religious Education curriculum for one or more of the following reasons:

- the presence of pupils, teachers or other members of the school community who come from these particular backgrounds
- the presence of a particular community within the immediate area
- the inclusion of additional materials to extend and develop a particular unit
- questions and queries which arise as a result of pupils' or teachers' experiences or events of local, national or international interest
- the availability of high quality resources.

There is a legal requirement for schools to report on pupils' progress in Religious Education through the systems of assessment they have in place.

### Schemes of learning based on the Programmes of Study must also:

- recognise the beliefs and practices of Christianity and other principal religions and non-religious beliefs represented in the local area and beyond
- help pupils to relate their studies to their own lives, and prepare them for adult life with all its opportunities, responsibilities and experiences
- promote spiritual development by learning about and from religion
- provide content and learning opportunities that take account of the ages, aptitudes and backgrounds of pupils in schools in the Richmond upon Thames
- recognise that some pupils will have a faith background whilst others will not
- make sure that there are clear links with previous and future learning
- set progressively more demanding tasks in accordance with the school system of attainment, while recognising that pupils are at different stages of development.

# Agreed Syllabus for Religious Education

## Foundation Stage



It is important for young children to approach their early learning experiences in Religious Education with an openness and interest, and to feel free to talk about their interaction with religion and, if appropriate, of religious experience in their own lives.

It is also important for teachers to create an environment in which children can appreciate that everyone is equal, where diversity is celebrated, and that they can understand that everyone's needs should be treated fairly and equally.

Within this learning environment, diversity of belief, culture and religion should be regarded as positive, and children should feel that they are able to express their point of view and beliefs in safety.

The curriculum for the Foundation Stage should be the basis for all future learning. This will be achieved by supporting, promoting and developing children's positive attitudes and dispositions and their learning in:

- Personal, Social and Emotional Development (PSED)
- Communication and Language (C&L)
- Literacy (Lit)
- Understanding the World (UTW)
- Expressive Arts and Design (EAD)

Religious Education programmes of study can support the requirements of the Early Years Foundation Stage (EYFS).

### Overarching Principles

Religious Education should be delivered in line with the overarching principles of EYFS:

- Every child is unique
- Children require positive relationships
- Environments should enable children's development
- Each child will develop and learn differently

Children arrive in Early Years settings with different levels of religious knowledge and different levels of response to religious and non-religious beliefs, practices and actions. In order to develop their early learning skills, teachers should help the children to reflect upon and articulate their understanding of self, family, community and the world around them. By starting with the child's own experience, it is essential to explore themes such as:

- self and others
- celebrations and commemorations
- symbols and ritual
- living things
- right and wrong



## Self and Others

Pupils should know and understand about their own culture and beliefs and those of others so that they begin to ask and explore questions relating to these aspects of their lives.

### Learning Intentions

Pupils begin to:

- develop a sense of what it is to be a member of a community with differing beliefs
- develop an ability to express their own beliefs and ideas in a supportive environment
- be aware of other people's beliefs and ideas.

**So that, in line with the Early Learning Goals, they:**

- know about similarities and differences between themselves and others, and among families, communities and traditions (UTW)
- become familiar with distinctive clothing, food, traditions and other features that are linked to religious and non-religious beliefs, such as sacred texts and stories which convey a meaning and a message
- talk about how they and others show feelings, talk about their own and others' behaviour, and its consequences (PSED)
- show sensitivity to others' needs and feelings, and form positive relationships (PSED)

## Festivals and Celebrations

Pupils should be given the opportunity to explore how different religions and belief systems mark significant dates and events. They should begin to understand and identify key features associated with celebrations and commemorations within different religions and belief systems.

By involving families and other members of the local community in supporting the class or group, aspects of celebrations and commemorations can be introduced through food, decoration and the home corner, and these can help lay the foundation for future learning about a named festival. For example:

- Christianity: Christmas and Easter and Sunday Services in churches
- Buddhism: Wesak
- Hinduism: Divali and Holi
- Islam: Ramadan and Eid ul Fitr
- Judaism: Rosh Hashanah, Hannukah and Shabbat
- Sikhism: Baisakhi and Divali
- Humanism: Birthdays and other family times

### Learning Intentions

Pupils begin to:

- explore different celebrations and commemorations and learn to work together;
- ask and respond to questions about religious and other celebrations and commemorations as a stimulus to talk about why such events are significant
- share their own experiences and feelings with one another.

**So that, linked to the Early Learning Goals, they:**

- talk about past and present events in their own lives and in the lives of family members (UTW)

## Symbols and Ritual

This helps children to begin to identify symbols and rituals that are part of everyday life, for example:

- rituals and routines in everyday life (e.g washing)
- experiencing varieties of ways in which life can be lived (e.g routines about punctuality)
- starting to recognise symbols that convey key messages (e.g 'smiley face' on a piece of work)
- rituals in religion (e.g prayer)
- stories with meaning (e.g fables)
- in places of worship or other special places and during certain events
- sharing key artefacts and special objects

### Learning Intentions

Pupils begin to:

- respond creatively and imaginatively to new experiences
- use role-play to develop their knowledge and understanding of rituals
- talk about their own experiences.

**So that, in line with the Early Learning Goals, they:**

- sing songs, make music and dance, and experiment with ways of changing them (EAD)
- use what they have learnt about media and materials in original ways, thinking about uses and purposes and represent their own ideas (EAD)

## Living Things

This will help children to explore various aspects of caring and sharing, and of their relationship and the relationship of others with their immediate environment, particularly the natural world. They can begin to appreciate and value nature, growth, and new life through looking after and caring about animals, plants and trees and water. For example, by experiencing the growth of seeds, they recognise the cycle of life and death and their responsibilities towards the world around them.

There are many examples of activities to support this part of their learning. Wherever possible, stories about creation and religious and non-religious attitudes to the natural world should be included.

### Learning Intentions

Pupils begin to:

- ask questions about aspects of the world
- listen to stories and start to form an opinion
- participate in a variety of experiences indoors and outdoors and respond to them.

**So that, in line with the Early Learning Goals, they:**

- talk about the features of their own immediate environment and how environments might vary from one another (UTW)
- make observations of animals and plants (UTW)
- listen to stories, accurately anticipating key events and respond to what they hear with relevant comments, questions or actions. (C&L).

## Right and Wrong

Children will start exploring questions about right and wrong, fairness and justice so that they can begin to understand the concept of boundaries. This may include learning about faith communities and their rules, as well as other ethical codes and practices. Responding to stories about moral issues helps children to learn about cause and effect, as well as the feelings of themselves and others.

### Learning Intentions

Pupils begin to:

- respect and accept each other
- find out about caring for each other, including showing respect for each other's property
- discover rules and boundaries and the consequences of not observing them
- develop a positive attitude to others that follow different rules and customs (such as dress and food)
- understand about happiness and unhappiness, and of cause and effect.

**So that, in line with the Early Learning Goals, they:**

- talk about their own and others' behaviour, and its consequences, and know that some behaviour is unacceptable (PSED)
- work as part of a group or class, and understand and follow the rules (PSED)

## General requirements for the Statutory Framework for the Early Years Foundation Stage

The Statutory Framework for the Early Years Foundation Stage (2017) sets out what pupils should learn to meet the early learning goals. The Richmond Agreed Syllabus sets out examples of how Religious Education should support the early learning goals.

### Early Learning Goals

Religious Education in Richmond should fulfil the following aspects of these goals:

## Communication and Language

### Listening and Attention

Children listen attentively in a range of situations. They listen to stories, accurately anticipating key events and respond to what they hear with relevant comments, questions or actions. They give their attention to what others say and respond appropriately.

### Understanding

Children answer 'how' and 'why' questions about their experiences and in response to stories or events.

### Speaking

Children express themselves effectively, showing awareness of listeners' needs. They develop their own narratives and explanations by connecting ideas or events.

## Personal, Social and Emotional Development

Children

- talk about how they and others show feelings, talk about their own and others' behaviour, and its consequences, and know that some behaviour is unacceptable
- work as part of a group or class, and understand and follow the rules
- take account of one another's ideas about how to organise their activity
- show sensitivity to others' needs and feelings, and form positive relationships with adults and other children
- are confident to try new activities, and say why they like some activities more than others. They are confident to speak in a familiar group and will talk about their ideas.

### Managing feelings and behaviour

Children talk about how they and others show feelings, talk about their own and others' behaviour, and its consequences, and know that some behaviour is unacceptable. They adjust their behaviour to different situations.

### Making Relationships

Children show sensitivity to others' needs and feelings, and form positive relationships with adults and other children.

## Understanding the World

### People and Communities

Children

- talk about past and present events in their own lives and in the lives of family members. They know that other children don't always enjoy the same things and are sensitive to this.
- know about similarities and differences between themselves and others, and among families, communities and traditions
- talk about the features of their own immediate environment and how environments might vary from one another.

### The World

Children know about similarities and differences in relation to places, objects, materials and living things. They talk about the features of their own immediate environment and how environments might vary from one another. They make observations of animals and plants and explain why some things occur and talk about changes.

### Technology

Children select and use technology for a purpose.

## Expressive Arts and Design

### Being Imaginative

Children

- sing songs, make music and dance, and experiment with ways of changing them
- use what they have learnt about media and materials in original ways, thinking about uses and purposes.
- represent their own ideas, thoughts and feelings through design and technology, art, music, dance, role-play and stories.

# Agreed Syllabus for Religious Education

## Key Stage 1

Throughout Key Stage 1, pupils explore Christianity and also Buddhism, Hinduism, Islam, Judaism, Sikhism as well as non-religious belief systems such as Humanism. They learn about different beliefs about God and the world around them. They encounter and respond to a range of stories, artefacts and other religious materials. They learn to recognise that beliefs are expressed in a variety of ways, and begin to use specialist vocabulary. They begin to understand the importance and value of religion and belief, especially for other children and their families. Pupils ask relevant questions and develop a sense of wonder about the world, using their imaginations. They talk about what is important to them and to others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.

### Experiences and Opportunities

During Key Stage 1, Religious Education should offer pupils:

- opportunities to visit significant places, including places of worship, and time to reflect on what they see and what they feel during such visits
- contexts in which to listen to members of local faith communities and other belief systems and to respond to what they have to say
- activities which engage their different senses
- times of stillness and quiet reflection
- experiences which develop their creative talents and foster their imaginations through art and design, dance, drama, music and play
- situations in which to share their own beliefs, ideas and values and to talk about their personal feelings and experiences
- the chance to begin to use different technologies to explore the beliefs and religions which are important in the local community and beyond.

### Checklist for Religious Education at Key Stage 1

- Religious Education must be taught in every year group
- It is suggested that 36 hours a year should be devoted to Religious Education and curriculum plans should clearly show how this time requirement is being met
- Across the Key Stage, Christianity and, Buddhism, Hinduism, Islam, Judaism, Sikhism and non-religious belief systems such as Humanism should be drawn upon, albeit with varying degrees of emphasis
- Curriculum plans should ensure that more material is drawn from Christianity within this Key Stage than

any one of the other religions or non-religious belief systems

- Material from other religions and non-religious belief systems may also be included where and when this is appropriate
- As a general rule, when planning each unit, the number of religions or non-religious belief systems in any individual unit should not exceed two in Key Stage 1
- Care should be taken to ensure that, across the Key Stage, different aspects of each of the religious and non-religious belief systems are developed, though this is not required within each individual unit
- All units of work should be initiated by a key question.

### Strategies for Teaching and Learning

Religious Education programmes of study should include sections on:

- knowledge, skills and understanding
- learning about religion
- learning from religion
- breadth of study.

### Learning about Religious and Non-religious Beliefs

Learning about religious and non-religious beliefs refers to how pupils develop their knowledge, skills and understanding about:

- Beliefs, teachings and sources (A)
- The practices of religion and non-religious belief systems (B)
- Forms of expressions (c)

**During Key Stage 1, teachers should give pupils the opportunity to:**

- talk about people and things that are special and important to them and to others
- use religious and non-religious words and phrases to recognise and name features of religious and non-religious life and practice
- recall religious and non-religious stories, identify religious and non-religious objects, artefacts and symbols which are important to different people
- experience what it means to be religious and non-religious through art, drama and music and evaluate and reflect upon those experiences.

# 1

## Learning from Religious and Non-religious Beliefs

Learning from religious and non-religious beliefs refers to how pupils express their responses and thoughts about questions and issues on the following:

- Identity and belonging (D)
- Meaning, purpose and truth (E)
- Values and commitment (F)

**During Key Stage 1, teachers should give pupils the opportunity to:**

- give reasons for their likes and dislikes and identify what has an influence on their lives and on the lives of others
- begin to be able to express and explain another person's point of view
- apply to their own lives the moral ideas that they have had, heard about and discussed in class
- share things they find interesting, or puzzling.

## Living the Faith

### Christianity

Pupils will build on previous learning in the Foundation Stage. Through a variety of activities, they will begin to develop an understanding of what it might mean to be a Christian and explore different Christian ways of life. Creation, care of animals and environmental issues can be a focus, as well as stories from the Old and New Testament.

Topics covered:

- the place of prayer and reflection in family life
- moral teachings, such as care of the natural world
- rules and regulations, such as the two Great Commandments
- pilgrimage

### Other Religions and Beliefs

#### Buddhism

- religious ceremonies practised in the home and wider faith community
- giving dana to the monks
- listening to chanting
- the Jataka stories
- living the Noble Eight-fold Path

#### Hinduism

- religious ceremonies practised in the home
- stories of the Gods and Goddesses

#### Islam

- living the Five Pillars
- religious dress and diet rules practised in the home and wider faith community
- stories from the Qur'an and other Muslim sources, such as the Hadith

#### Judaism

- religious practice in the Jewish home
- stories from the Hebrew scriptures, particularly the Torah
- the importance of rules given in the Torah

#### Sikhism

- religious ceremonies practised in the home
- the Five Ks
- 10 Gurus – Guru Granth Sahib

#### Humanism

- family and community celebrations in the home and beyond

**Learning outcomes should include a pupil's ability to:**

- reflect on their own uniqueness
- explore the roles and responsibilities of special people within a religious or non-religious belief system
- explore aspects of identity and what it means to be religious or non-religious
- observe and comment upon religious and non-religious rituals and ceremonies.

## Buildings and Places

### Christianity

Pupils should be given the opportunity to visit places of worship, either in their community, or as a special journey away from their local area. Visits should have a focus, either the building itself, an act of worship, a rite of passage ceremony or a key aspect of Christian belief or teaching.

- visits to local churches and other Christian places of worship
- talk to local priests, ministers and other Christian leaders and members of local Christian communities

### Other Religions and Beliefs

#### Buddhism

- visit to a Buddhist Temple
- talk to monks, nuns and/or members of the local Buddhist community

#### Hinduism

- visit to a Mandir
- talk to a local pandit and/or members of the local Hindu community

#### Islam

- visit to a Mosque
- talk to a local imam and/or members of the local Muslim community

#### Judaism

- visit to a Synagogue
- talk to a rabbi and/or members of the local Jewish community

#### Sikhism

- visit to a Gurdwara
- talk to a granthi or the members of the local Sikh community

#### Humanism

- Many humanists like to get together for discussion and social activities, and tend to meet in community halls, cafes and other public spaces.

**Learning outcomes should include a pupil's ability to:**

- explain the concept of sacred or significant places for individuals and communities
- give reasons for the respect shown to symbols and artefacts in their usual surroundings
- develop personal responses to local places of worship and other significant locations for the community
- develop an understanding about how and why such places should be treated with respect.



## Important Times and Days

### Christianity

Discuss and explore aspects of the principal festivals, celebrations, commemorations, seasons and prayer customs:

- Sunday observance
- Eucharist/Holy Communion/the Lord's Supper/Mass
- Daily Prayer
- Advent, Christmas and Epiphany
- Lent, Holy Week and Easter
- Pentecost
- Harvest Festival
- Baptism and Dedication
- Weddings
- Funerals

### Other Religions and Beliefs

Discuss and explore aspects of the principal festivals, celebrations, commemorations, seasons and prayer customs:

#### Buddhism

- Puja
- Wesak
- Kathina Day (and Loy Krathong)
- New Year

#### Hinduism

- Divali
- Holi
- Weddings

#### Islam

- Salat
- Ramadan and Eid ul Fitr
- Eid ul Adha
- The Birth of the Prophet Mohammad pbuh
- Salat ul Jumah (Friday Prayers)
- Birth and Naming Ceremonies
- Weddings

#### Judaism

- Shabbat
- Pesach
- Rosh Hashanah
- Hannukah
- Sukkoth
- Weddings

#### Sikhism

- Birthday of Guru Nanak
- Baisakhi
- Weddings
- Last rites of passage – Antim Sanskar
- Birth and naming ceremonies

#### Humanism

- Birthdays
- Secular celebrations of Christmas and Easter
- Weddings

### Learning outcomes should include a pupil's ability to begin to:

- share the experience of celebrating
- join in and experience religious celebrations
- appreciate the special nature of religious and other festivals; and explore symbols and artefacts used in religious and non-religious festivals, celebrations and commemorations.

## Sacred Texts

### Christianity

#### The Bible

- its books and stories, and how it is used in public worship and private devotions
- well known Christian prayers and other texts used for worship

### Other Religions and Beliefs

#### Buddhism

- Tripitika

#### Hinduism

- Ramayana

#### Islam

- how and why the Qur'an is in Arabic and is treated as the word of Allah and its use in the Mosque and in the home
- the Hadith

#### Judaism

- The Torah and how it is used in worship in the Synagogue
- Siddur prayer book for Jews

#### Sikhism

- Guru Granth Sahib
- Mool Mantra

#### Humanism

- secular stories with a moral meaning or message, such as traditional tales

### Learning outcomes should include a pupil's ability to begin to:

- understand the effect of religious and other important books in the lives of different individuals, including themselves if this is appropriate
- experience a wide range of stories and other writings used to communicate beliefs
- learn to associate particular texts with religious and non-religious celebrations, commemorations and festivals
- observe the use of religious and non-religious writings in worship and in the home
- consider the respect that should be shown to sacred and other significant texts.

# Agreed Syllabus for Religious Education

## Key Stage 2

# 2

Throughout Key Stage 2, pupils learn about Christianity and Buddhism, Hinduism, Islam, Judaism, Sikhism, as well as non-religious belief systems such as Humanism, recognising the impact of religion and belief locally, nationally and globally. They make connections between differing aspects of religion and belief and consider the different ways in which these are expressed. They consider the beliefs, teachings and practices and ways of life central to religion and other life stances. They learn about sacred texts and other sources and consider their meanings. They begin to recognise diversity in religion, learning about similarities and differences both within and between religions and beliefs and the importance of dialogue between them. They extend the range and use of specialist vocabulary. They recognise the challenges involved in distinguishing between ideas of right and wrong and valuing what is good and true. They communicate their ideas, recognising other people's viewpoints. They consider their own beliefs and values and those of others in the light of their learning in Religious Education.

### Experiences and Opportunities

**During Key Stage 2, Religious Education should offer pupils:**

- encounters with religions and other world views through visitors and visits to significant places, including places of worship
- a focus on the impact and reality of religion and belief on the local and global community
- opportunities to discuss religious and philosophical questions, giving reasons for their own beliefs and those of others
- time to consider a range of human experiences and feelings
- contexts in which to reflect on their own and others' insights into life and its origin, purpose and meaning
- situations in which to express and communicate their own and others' insights through art and design, dance, drama, music and new technologies
- the chance to develop their use of new technologies, particularly to enhance their awareness of religions and beliefs globally.

### Checklist for Religious Education at Key Stage 2

- Religious Education must be taught in every year group
- It is suggested that 45 hours a year should be devoted to Religious Education and curriculum plans should clearly show how this time requirement is being met
- Across the Key Stage, Christianity and Buddhism, Hinduism, Islam, Judaism, Sikhism and non-religious belief systems such as Humanism should be drawn upon, albeit with varying degrees of emphasis
- Curriculum plans should ensure that more material is drawn from Christianity within this Key Stage than any one of the other religions or non-religious belief systems
- Material from other religions and non-religious belief systems may also be included where and when this is appropriate
- As a general rule, when planning each unit, the number of religions or non-religious belief systems in any individual unit should not exceed two in Key Stage 2
- Care should be taken to ensure that, across the Key Stage, different aspects of each of the religious and non-religious belief systems are developed, though this is not required within each individual unit
- All units of work should be initiated by a key question.

### Strategies for Teaching and Learning

**Religious Education programmes of study should include sections on:**

- knowledge, skills and understanding
- learning about religion
- learning from religion
- breadth of study.

### Learning about Religious and Non-religious Beliefs

Learning about religious and non religious beliefs refers to how pupils develop their knowledge, skills and understanding about:

- Beliefs, teachings and sources (A)
- The practices of religion and non-religious belief systems (B)
- Forms of expressions (C)

**During Key Stage 2, teachers should give pupils the opportunity to:**

- identify the key aspects of religious and non-religious beliefs, especially the people, stories and traditions that influence the beliefs and values of others
- analyse the variety of practices and ways of life in religious and non-religious belief systems, and understand how these stem from and are closely connected with particular teachings
- recognise and comment upon the similarities and differences within and between religions
- investigate the significance of religion in local, national and global communities
- consider the meaning of a range of religious and non-religious expressions of belief, understand why they are important and note links between them
- describe and begin to respond to religious and non-religious responses to ultimate, moral and ethical questions
- use specialist vocabulary in communicating their knowledge and understanding
- locate and interpret information about religious and non-religious life stances from a range of sources.

## Learning from Religious and Non-religious Beliefs

Learning from religious and non-religious beliefs refers to how pupils express their responses and thoughts about questions and issues on the following;

- Identity and belonging (D)
- Meaning, purpose and truth (E)
- Values and commitment (F)

**During Key Stage 2, teachers should give pupils the opportunity to:**

- reflect on what it means to belong to a religious or non-religious community, communicating their own and other responses
- respond to the challenges of commitment both in their own lives and within religious and non-religious traditions, recognising how commitment to a religion or other belief system is shown in a variety of ways
- discuss their own and others' views of religious and non-religious truth and belief, expressing their own ideas
- reflect on ideas of right and wrong and their own and others' responses to them

- reflect on sources of inspiration in their own and others' lives.

## Living the Faith

### Christianity

Pupils will be given the opportunity to explore aspects of Christianity that support learning about, and from, living the faith as a Christian, drawing on a variety of denominations and traditions.

Beliefs and values will also be addressed in this unit.

### Christian Commitment

Include studying stories about Christians and Christian organisations from the past and present day that demonstrate the life and teaching of Jesus, 'Love one another as I have loved you.'

These are some examples that can be considered, but there are many others.

### Significant People

Jesus and people associated with the origins of Christianity  
 Significant Christian figures from history  
 Significant Christian figures from today (international, national and local figures)

### Organisations

Christian Aid  
 Salvation Army  
 CaFOD  
 Tearfund

### Occasions

Rites of Passage  
 Baptism and Dedication  
 First Communion  
 Confirmation  
 Ordination  
 Weddings and Partnerships  
 Funerals  
 Pilgrimage to sites of significant Christian importance

### Important times

Worship  
 Prayer (how and why Christians pray)

## Other religions and beliefs

Pupils will be given the opportunity to explore aspects of other religions that support learning about, and from, living the faith as a member of that faith. Pupils should learn about and from at least two other world faiths.

Beliefs and values will also be addressed in this unit.

### Buddhism

#### Significant people

The Buddha and his followers  
 King Ashoka  
 The Dalai Lama

#### Occasions

Worship at home and at the Temple  
 Samanera (when a boy enters the monastery)

#### Important times

Meditation

#### Religious dress

Saffron robes

#### Dietary laws

Vegetarian

### Hinduism

#### Significant people

The role of the pandits at the shrine

#### Occasions

Introduction to Samskaras

#### Rites of passage

Birth ceremony  
 Initiation / Sacred Thread  
 Kumbh Mela

#### Important times

Worship in the home  
 Puja

#### Dietary laws

Vegetarian

### Islam

#### Significant people

Stories from the Qu'ran which include Prophet Muhammad and other prophets

#### Organisations

Mosque as a place of learning  
 Muslim Aid/Islamic Relief  
 Zakah (concept of giving)

#### Occasions

Rites of passage  
 Birth ceremony (naming the child)  
 Weddings  
 Funerals  
 Hajj (pilgrimage)  
 Umrah  
 Ramadan

#### Important times

Prayer: in the home  
 at the mosque

#### Religious dress

For prayer: Hijab

#### Dietary laws

Rules of Halal/Haram

## Judaism

### Significant people

Stories from the Hebrew Bible about the founders Abraham, Isaac, Jacob, Moses, Rebecca, Rachel, Esther and Leah  
Prophets

### Occasions

Rites of passage  
Birth and naming ceremony (Circumcision)  
Bar/Bat Mitzvah and Bat Chayil  
Weddings  
Mourning and remembrance

### Important times

Shabbat (Sabbath): in the home  
At the Synagogue

### Religious dress

For worship: Cap (Kippah)  
Prayer shawl (Tallit) Tefillin

### Dietary laws

Rules of Kashrut and Kosher foods

## Sikhism

### Significant people

Stories of the Gurus, in particular Guru Nanak and Guru Gobind Singh

### Occasions

Birth ceremony  
Initiation 5 Ks

### Important times

Prayer: in the home  
in the Gurdwara

### Religious dress

5 Ks: Kesh (uncut hair)  
Kanga (wooden comb)  
Kachera (underwear)  
Kara (bracelet)  
Kirpan (sword)  
Turban to cover uncut hair

### Dietary laws

Vegetarian  
Langar (communal kitchen)

## Humanism

### Significant people

Scientists who have increased our knowledge and understanding of the world, or thinkers, writers and philosophers who have expanded our ideas and understanding of ourselves

### Occasions

Humanist baby namings or welcomings  
  
Humanist coming-of-age ceremonies (in some countries)  
Birthdays, family celebrations and anniversaries  
Humanist weddings  
Humanist funerals

### Religious dress

Humanism is not a religion, and there are no authorities or rules that would or could impose particular styles of dress on the non-religious.

### Dietary laws

Many humanists are thoughtful and ethical consumers who respect the environment and animal welfare, and/ or take into account issues such as fair trade. There are more vegetarians and vegans amongst humanists than in the general UK population.

## Buildings for Worship

### Christianity

Pupils will be given the opportunity to visit different Christian places of worship and to learn about denominations. They explore the architecture and learn about and from the objects found in the church visited.

Pupils should be encouraged to explore buildings used for worship by various denominations.

Key features of such buildings might include some of the following:

- Baptistry (Font and Paschal Candle)
- Altar
- Cross or Crucifix
- Pulpit and lectern
- Nave and Chancel
- Organ
- Candles
- Statues
- Stained glass

The local priest / minister is usually helpful in talking to pupils and focusing on the aspect of Church liturgy that is most suitable to the visiting class.

### Other religions and beliefs

#### Buddhism

##### Temple or Vihara

- The statue of the Buddha
- Flowers
- Lights and incense

#### Hinduism

##### Mandir

- The statues of the Gods
- The prayer hall
- The architecture
- Rules for dress

## Islam

### Mosque

The role of the Mosque includes daily worship, prayer, social, educational and welfare issues. During a visit you could focus on the following items:

- The Dome and Minaret
- The place for preparation for prayer Wudu ( washing)
- Shoes
- Prayer hall
- Separation and prayer place for women
- Mihrab and Minbar

## Judaism

### Synagogue

The role of the Synagogue as a place of study as well as a place of worship. This may be a Progressive or an Orthodox Synagogue (Richmond is Orthodox). You could focus on the following items:

- Place of the Bimah (central if Orthodox)
- Ark containing the scrolls
- Menorah
- Ner Tamid (Eternal Light)
- Star of David

## Sikhism

### Gurdwara

- The prayer or worship hall
- The rules of dress
- The Langar (sharing of food)
- The Nishan Sahib (flag)
- The Guru Granth Sahib and Romalla (covering)

## Humanism

- Humanists UK rent an office in London
- South Place Ethical Society owns Conway Hall in London
- Leicester Secular Society holds meetings in its own building



## Important Times and Days

The focus of this work should be on the ways that individuals, families and other groups, including faith communities, express their beliefs and values, and mark key events of importance to them.

The Christian festivals of Christmas and Easter should be prominent. It is more appropriate to cover festivals at the time they occur, but this is not always practical. Therefore, schools should decide what is appropriate, taking account of the need to cover aspects of the world's religions and other belief systems during the academic year.

Pupils should be introduced to the concepts of celebration and commemoration. Pupils will be able to learn about the beliefs of a particular religion or non-religious belief system through an exploration of relevant events. They will learn about the various meanings of these events to religious and non-religious people, the ways in which they are marked in different contexts, including other parts of the world, and what they may learn about their own lives and communities from them.

### Christianity

The year of the Church:

- Advent
- Christmas
- Epiphany
- Lent
- Easter
- Ascension
- Pentecost
- Trinity

How are these times associated with the Life of Christ?

How are these times celebrated within the family and community? Stories, signs and symbols associated with the event.

Other lesser festivals and Saints Days as appropriate.

## Other religions and beliefs

### Buddhism

- Wesak
- New Year
- Kathina Day (and Loy Krathong)
- Dhammacakka Day

### Hinduism

- Divali (lights)
- Holi (colour)
- Raksha Bandhan (knot of protection)

### Islam

- Ramadan and Eid ul Fitr
- Hajj and Eid ul Adha
- Ashura (celebration of creation)

### Judaism

- Rosh Hashanah and Yom Kippur - the new year and the day of atonement
- Pilgrim festivals
- Pesach (Passover)
- Shavuot
- Sukkot (Tabernacles)
- Simchat Torah (Torah-Law)
- Historical festivals
  - Purim (Lots)
  - Hanukkah (Lights)

### Sikhism

- Baisakhi (New Year)
- Bandi Chhor Diwas - Day of Liberation
- Hola Mohalla Mela
- Birthday of Guru Nanak

### Humanism

- Darwin Day (12 Feb)
- United Nations Day (24 Oct) or other international days
- National, civic or local holidays, festivals, and events, and commemorations of historic events such as Remembrance Day
- These are celebrated in entirely secular ways: taking breaks from work, getting together with friends and family, and exchanging cards and presents.

## Sacred Texts

Pupils will be introduced to the sacred writings of Christianity and other major world religions, as well as texts significant to those who are not religious.

Religious literature records traditional stories of beliefs and values. Holy books record stories relevant to the faith. These books give codes and rules, explanations and help that we make the decision whether or not to follow.

The focus of this work should be on the relationship between literature of the faiths and the beliefs, values, practices, customs and life styles of believers and society. It should use material taken directly from the sacred text and study its meaning and effect on the lives of believers.

Pupils will discover the messages within sacred texts, and develop their understanding of this type of material and its effect on people's lives. They will be able to think about the significance of important words in their own lives that allow opportunities for spiritual and moral development.

### Christianity

- The Bible - Old Testament and New Testament

## Other religions and beliefs

### Buddhism

Theravada scriptures:

- Tripitaka (the Pali Canon), including the Vinaya Pitaka and the Sutta Pitaka

Mahayana scriptures:

- Heart Sutra (Pranjaparamita)
- Lotus Sutra (Saddharma Pundarika)

### Hinduism

- Vedas, a collection of hymns praising the Vedic gods
- Ramayana, long epic poems about Rama and Sita
- Mahabharata, which includes the Bhagavad Gita
- Puranas, a collection of stories about the different incarnations and the lives of saints

### Islam

- The Qur'an
- The Hadith

### Judaism

- The Torah
- The Talmud

### Sikhism

- The Guru Granth Sahib
- The Daily Prayer Book

### Humanism

Humanists do not have sacred texts, but may find inspiration and wisdom in

- non-religious fables
- traditional tales
- children's stories
- fiction that explores human nature, the human condition and moral dilemmas
- books about other people's lives

# Agreed Syllabus for Religious Education

## Key Stage 3

# 3

Throughout Key Stage 3, pupils extend their knowledge and understanding of Christianity and Buddhism, Hinduism, Islam, Judaism, Sikhism, as well as non-religious belief systems such as Humanism, in a local, national and global context. They deepen their ability to comprehend important beliefs, concepts and issues of truth and authority in religions and other world views.

They apply their perceptions of religious and philosophical beliefs, teachings and practices to a range of ultimate questions and ethical issues, with a focus on self-awareness, relationships, rights and responsibilities. They enquire into and explain some personal, philosophical, theological and cultural reasons for similarities in different beliefs and values, both within and between religions and other belief systems. They interpret religious texts and other sources, recognising both the power and limitations of language and other forms of communication in expressing ideas and beliefs. They reflect on the impact of religion and belief in the world, considering both the importance of interfaith dialogue and the tensions that exist within and between religions and beliefs. They develop their evaluative skills, showing reasoned and balanced viewpoints when considering their own and others' responses to religious, philosophical and spiritual issues.

### Experiences and Opportunities

**During Key Stage 3, Religious Education should offer pupils:**

- encounters with people from different religious, non-religious, cultural and philosophical groups, who can express a range of convictions or religious and ethical issues
- visits, where possible, to places of major religious significance, locally, nationally and even internationally
- opportunities through different technologies to enhance understanding of religious and spiritual insights, beliefs and practices
- contexts in which to discuss, question and evaluate important issues in religion and philosophy, including ultimate questions and ethical issues
- time to reflect on and carefully evaluate their own beliefs and values and those of others in response to their learning in Religious Education, using reasoned and balanced arguments
- situations in which to use a range of forms of expression, (such as art and design, dance, drama, IT, music and writing) to communicate their ideas and responses creatively and thoughtfully

- chances to explore the connections between Religious Education and other subject areas, such as the arts, humanities, literature and science.

### Checklist for Religious Education at Key Stage 3

- Religious Education must be taught in every year group
- It is suggested that 45 hours a year should be devoted to Religious Education and curriculum plans should clearly show how this time requirement is being met
- Across the Key Stage, Christianity and Buddhism, Hinduism, Islam, Judaism, Sikhism and non-religious belief systems such as Humanism should be drawn upon, albeit with varying degrees of emphasis
- Curriculum plans should ensure that more material is drawn from Christianity within this Key Stage than any one of the other religions or non-religious belief systems
- Material from other religions and non-religious belief systems may also be included where and when this is appropriate
- As a general rule, when planning each unit, the number of religions and non-religious belief systems in any individual unit should not exceed three in Key Stage 3 (although it is recognised that some pupils, individually or in groups, may be exploring another faith tradition or belief system as a supplementary activity to the main plan for the unit)
- Care should be taken to ensure that, across the Key Stage, different aspects of each of the religious and non-religious belief systems are developed, though this is not required within each individual unit
- All units of work should be initiated by a key question.

**You should design the schemes of learning to develop the following key elements.**

- Beliefs and values
- Morality
- Deity
- Worship
- Beliefs about the nature of humanity



### Strategies for teaching and learning

- Knowledge, skills and understanding
- Learning about religion
- Learning from religion
- Breadth of study

There are a number of key concepts that underpin the study of Religious Education. Students need to understand these concepts in order to deepen and broaden their knowledge, skills and understanding

### At Key Stage 3:

There should be three core units that build on the themes studied in Key Stages 1 and 2.

#### Unit 1 Living the faith Core

#### Unit 2 Building and places

#### Unit 3 Important times, ceremonies and seasons

At Key Stage 3, beliefs, values and sacred texts will underpin the learning from the core units.

### Learning About Religious and Non-Religious Beliefs

Learning about religious and non religious beliefs refers to how pupils develop their knowledge, skills and understanding about:

- Beliefs, teachings and sources (A)
- The practices of religion and non-religious belief systems (B)
- Forms of expressions (C)

**During Key Stage 3, teachers should give pupils the opportunity to:**

- investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies
- analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions
- investigate and explain why people belong to faith communities and explain the diversity of religion
- analyse and compare the evidence and argument used when considering issues of truth in religion
- start to discuss and evaluate how religious beliefs and teaching inform answers to ultimate questions and ethical issues
- apply a wide range of religious vocabulary consistently and accurately
- interpret and evaluate a range of sources, texts and authorities.

### Learning From Religious and Non-Religious Beliefs

Learning from religious and non-religious beliefs refers to how pupils express their responses and thoughts about questions and issues on the following;

- Identity and belonging (D)
- Meaning, purpose and truth (E)
- Values and commitment (F)

**During Key Stage 3, teachers should give pupils the opportunity to:**

- reflect on the relationship between beliefs, teachings and ultimate questions, communicating their own ideas and using reasoned argument
- evaluate the challenges and tensions of belonging to a religion in the contemporary world, expressing their own ideas
- express insights into the significance and value of religion and other world views on human relationships personally, locally and globally
- reflect and evaluate their own and others' beliefs about world issues such as wealth and poverty, prejudice, justice and peace, and the environment.

## Living the faith

### Christianity

Pupils should be given the opportunity to study the key concepts, terminology and historical perspective of Christianity.

#### Beliefs

- The nature of God
- The life and work of Jesus Christ
- The Gospels
- The Creeds

#### Practices

- Rituals and ceremonies
- Public worship (including Eucharistic worship)
- Sacred texts (biblical and non-biblical)

#### Life

- Individual life styles
- Influence in local and national life in Great Britain
- Significant people

#### The Arts

- The expressions of Christianity through music, art and drama

#### As a World Religion

- How Christianity spread
- Denominational differences
- Christianity in non-European countries

### Other religions and beliefs

Pupils should be given the opportunity to study the key concepts, terminology and historical perspective of other religions and belief systems.

#### Beliefs

- The nature of God and ultimate reality
- Founders and holy people
- Key beliefs
- Holy and sacred texts

#### Practices

- Rituals and ceremonies
- Public worship
- Private worship

#### Life

- The life style of individuals
- Food and dress customs
- Family life
- Influence on local and national life

#### The Arts

- The expression of religion through literature, art, music, drama appropriate to the rules that apply to the named religion

#### The world religion

- The spread of the religion
- Its differences between contrasting traditions
- The religion in Great Britain and in a European and/or non-European country

## Buildings and places

### Christianity

This will build on previous knowledge and understanding of buildings and religious places for worship and community use. It will include a study of holy places associated with Christianity in the Holy Land and other parts of the world. Key elements of worship, prayer, praise and readings will be studied in the context of building and place.

The meaning of key terms and concepts should be included such as:

- the body of Christ;
- the community of all believers
- the Ecumenical movement
- denominational features
- how buildings reflect liturgy and worship;
- how the contents of buildings are symbolic of worship
- how buildings can be adapted;
- the place of pilgrimage
- the purpose of pilgrimage

### Other religions and beliefs

This will build on previous knowledge and understanding of buildings and places of religion for worship and community use. It will include a study of holy places.

Key elements of worship, prayer, praise and readings will be studied in the context of building and places.

#### Buddhism

- Worship at the Vihara
- Worship at the Stupa (place of relics)
- The offering of flowers, light, incense and chanting
- Meditation
- The Buddhist Monastery - monks and lay people

#### Hinduism

- Worship in the home (Puja)
- The Mandir community focus for Arti, Havan and Bhajan community worship
- Role of divine images
- Role of Pujaris (temple priests)
- Distribution of Prashad at a gathering
- Katha - recitation of scripture
- Varanasi, Gangotri and Ayodhya as places of pilgrimage

#### Islam

- The role of the Mosque, Iman and Qur'an
- Jumu'ah prayers
- Communal prayer and teaching
- Community use (Ummah)
- Denominational differences
- Mecca and Medina as places of pilgrimage

#### Judaism

- The Synagogue (Shabbat and festivals)
- The importance of home in Jewish life
- Denominational differences
- Jerusalem (Western Wall)

#### Sikhism

- Worship in the home
- Akhand Path
- The Gurdwara - the community centre as well as the place of worship
- Sewa
- Community worship
- Features of the Gurdwara
- Five Takhats – Key Sikh historic centres
- Role of Granthi
- The importance of the Sangat (Community)
- Amritsar (The Golden Temple) as a place of pilgrimage

#### Humanism

- Humanists UK rent an office in London
- The oldest surviving Ethical Society, South Place Ethical Society, owns Conway Hall in London
- Leicester Secular Society holds meetings in its own building.

## Important times, ceremonies and seasons

### Christianity

During this unit pupils should extend their knowledge and understanding of holy days and liturgical events in the Church's year.

Festivals and rites of passage may have been studied in primary school. Now pupils can use the Bible and other resources to explore the inner meaning of the principal festivals such as Christmas, Easter, Advent and Lent to extend their understanding of the religious celebrations of these times. The focus should be on ways faith

communities express their beliefs and values, and pupils should be able to evaluate the importance of commitment to Christianity as expressed in ceremonies marking special times such as birth and death.

- Christmas: the concept of incarnation, God taking on a human identity
- Easter: the concept of salvation, the study of the death and resurrection of Christ
- Ascension: the great commission to the Apostles
- Pentecost: the coming of the Holy Spirit, the concept of Trinity
- Times for preparation, reflection, repentance and forgiveness: Advent and Lent
- Special weeks: Week of Prayer for Christian Unity, Christian Aid week
- Birth: denominational differences of birth ceremonies
- Death: funerals and memorial services
- Sacramental worship: Baptism, First Communion, Confirmation, Eucharist, anointing the sick, penance, marriage and ordination

### Other religions and beliefs

During this unit, pupils should extend their knowledge and understanding of holy days and other significant days within the tradition being studied.

Festivals and rites of passage may have been studied in primary school. Now pupils can use holy books, sacred texts and other resources to explore the inner meaning of the principal festivals of the chosen tradition to extend their understanding of the faith celebrations. The focus should be on ways communities express their beliefs and values, and pupils should be able to evaluate the importance of commitment to the named religion or belief system as expressed in ceremonies marking special times such as birth and death.

#### Buddhism

- Wesak - celebrating the birth, enlightenment and Parinibbana (death) of the Buddha
- Birth ceremony (similar to Hindu)
- Ordination
- Death rituals

#### Hinduism

- Raksha Bandhan - a festival of thanksgiving for brothers and sisters
- Samsara ceremony to mark stages of life

#### Islam

- Feast days and family events
- Muslim calendar - Hijrah
- Hajj / Eid ul Adha
- Ramadan / Eid ul Fitr
- Lailat ul-Qadr
- Birth ceremonies
- Marriage
- Death rites and customs
- Five pillars

#### Judaism

- Sukkot the Feast of Tabernacles, celebrated in the autumn, teaching about God's protection
- Shavuot, Harvest thanksgiving with special reference to God giving the Torah to Moses
- Shabbat (Sabbath) weekly celebration in the home and synagogue
- Brit Milah - circumcision at eight days
- Bar or Bat Mitzvah - becoming an adult and taking on responsibility for yourself
- Marriage and family life
- Funeral and memorial traditions

#### Sikhism

- Festivals celebrating the Guru's life or martyrdom
- Baisakhi
- Birth ceremony (naming)
- Amrit (5Ks)
- Weddings
- Death rituals

#### Humanism

Many humanists celebrate Easter and spring holidays, Christmas and winter holidays, in entirely secular ways: taking breaks from work, getting together with friends and family, and exchanging cards and presents

# Agreed Syllabus for Religious Education

## Key Stage 4

# 4

The Religious Education programme of study will ensure that throughout this phase, students will build on their established understanding and abilities. They will analyse and interpret a wide range of philosophical and ethical concepts in increasing depth.

Students will have the opportunity to investigate issues of diversity within religions and the ways in which religion and spirituality are expressed in philosophy, ethics, science and the arts. They will expand and balance their evaluations of the impact of religions on individuals, communities and societies locally, nationally and globally.

Students will understand the importance of dialogue between and among different religions and beliefs. They will gain understanding of how religion and belief contribute to community cohesion, recognising the various perceptions people have of the role of religion in the world.

Whilst there is no legal requirement that students must sit public examinations, they deserve the opportunity to have their learning in the statutory curriculum subject of Religious Education accredited. Therefore, when developing a suitable scheme of work for Key Stage 4, it is possible to use GCSE courses in Religious Studies. The GCSE course is usually taught over two years.

Students will use no more than two religions during the preparation for this external examination. The two religions should be Christianity and the student's chosen religion.

### General requirements 14 to 19

Religious Education is a statutory subject for all registered students, including students in the school sixth form.

Schools must provide Religious Education to every student in accordance with legal requirements.

Religious Education must be included in the locally Agreed Syllabus which specifies accredited courses as programmes of study in Religious Education at Key Stage 4 and post-16.

Richmond upon Thames recommends that all students at Key Stage 4 who want to take a GCSE course should be given the opportunity to do so.

It is recommended 40 hours a year should be devoted to Religious Education in Key Stage 4 and curriculum plans should clearly show how this time requirement is met.

Post-16 students should be given opportunities to follow A level courses, but there must be provision for Religious Education for all students in sixth forms. A suggested 12 hours per year in Year 12 and 8 hours per year in Year 13. Teachers must acknowledge the importance of Christianity as well as incorporating other world religions and life stances.

Teaching must acknowledge the importance of Christianity as well as incorporating other world religions and life stances.



## Strategies for teaching and learning

### Key concepts

There are a number of key concepts that underpin the study of Religious Education. Students need to understand these concepts in order to deepen and broaden their knowledge, skills and understanding.

### Beliefs, teachings and sources

- Analysing teachings, sources, authorities and ways of life in order to understand religions and beliefs in historical and cultural context
- Understanding and analysing beliefs, values and attitudes in relation to the human quest for meaning

### Practices and ways of life

- Explaining and evaluating the impact of religions and beliefs on how people live their lives
- Analysing the ways in which the impact of religions and beliefs can vary according to context

### Expressing meaning

- Interpreting and evaluating many different sources and forms of religious, spiritual, moral and cultural expression

### Identity, diversity and belonging

- Explaining and analysing viewpoints on issues connecting personal and communal identity

### Meaning, purpose and truth

- Analysing and synthesising insights on ultimate questions that confront humanity

### Values and commitments

- Producing evidence and arguments about moral values and how they can relate to beliefs and experience
- Evaluating their own and others people's values to make informed, rational and imaginative choices

## Learning about religion

During Key Stage 4, teachers should give students the opportunity to:

- investigate, study and interpret significant religious, philosophical and ethical issues, including the study of religious and spiritual experience taking account of their own sense of identity, experience and commitment
- think rigorously and present coherent, widely informed and detailed arguments about beliefs, ethics, values and issues, drawing a well-substantiated conclusion
- develop their understanding of principal methods by which religions and spirituality may be interpreted
- draw upon, interpret and evaluate forms of creative expression in religious life
- use specialist vocabulary to evaluate the power and limitations of religious language.

## Learning from religion

During Key Stage 4, teachers should give students the opportunity to:

- reflect on, express and justify their own opinions taking into account what they have learnt about religion and their study of religious, philosophical, moral and spiritual questions
- develop their own values and attitudes to recognise their rights and responsibilities taking into account what they have learnt about religion
- relate their learning in Religious Education to the wider world, gaining a sense of personal autonomy in preparation for adult life
- develop skills of crucial enquiry, creative problem solving and communication in a variety of media.

# Agreed Syllabus for Religious Education

## Key Stage 5

# 5

Religious Education must be taught in both year groups

This syllabus advises all secondary schools to offer a range of officially accredited examination courses in Religious Education, Religious Studies and Philosophy, which will require an appropriate amount of curriculum time

For students following such courses, the Agreed Syllabus does not specify the religious and non-religious world views to be included, recognising that schools will need to consider the requirements of public examination syllabuses.

By law, those students not following officially accredited examination courses must also receive Religious Education in both year groups and the programme planned for them should meet the following criteria:

- It is suggested a minimum of 12 hours should be devoted to Religious Education in Year 12 and 8 hours in Year 13 and curriculum plans should clearly show how these time requirements are being met
- In Key Stage 5, the Agreed Syllabus does not specify the number of religious and non-religious world views to be included in addition to Christianity, recognising that schools will need to consider the need for more flexible programmes for those students not entered for officially accredited courses
- Curriculum plans should ensure that more material is drawn from Christianity within this Key Stage than any one of the other religions and non-religious world views
- Material from other religions and belief systems may also be included where and when this is appropriate
- As a general rule, when planning each unit, the number of religious and non-religious world views in any individual unit should not exceed three in Key Stage 5 (although it is recognised that some students, individually or in groups, may be exploring another faith tradition or belief system as a supplementary activity to the main plan for the unit) .

Religious Education at Key Stage 5 for those students not following an officially accredited course can be delivered through different models of curriculum organisation. These might include:

- Religious Education taught as a discrete unit through a series of separate (but inter-connected) lessons. Unit titles might include:

#### **Can mixed faith marriages really work?**

- Religious Education delivered as part of a cross-curricular unit, linked with other subjects. Unit titles might include:

What should be the place of religion in the work place? (incorporating Business Studies, Citizenship, General Studies and Personal, Social and Health Education)

- Religious Education included within a cross-curricular day or conference day, with visiting speakers. Unit titles might include:

#### **New Religious Movements – are they menacing or meaningful?**

- Several hours of Religious Education concentrated into a single day or week focusing on a particular aspect of religion within the local area. Unit titles might include:

#### **What impact does religion have on local government policy in Richmond upon Thames?**

# Agreed Syllabus for Religious Education

## Special Schools

### Special Schools

The 1996 Education Act states that “Regulations shall make provision for securing that, so far as is practicable, every pupil attending a special school receives Religious Education... or is withdrawn from receiving such education... in accordance with the wishes of her/his parents.” In this context, carers and guardians are invested with the same rights and responsibilities as parents.

In deciding what is “practicable”, schools need to take into account the particular needs of each pupil and, in planning the programme of study, each pupil’s Education and Health Care Plan (EHCP) should be used when making decisions about methodology and content. This Agreed Syllabus recognises the diversity of needs across a range of special school provision and also the diversity that exists within such schools. In all cases, Religious Education must be both appropriate and relevant. It offers unique opportunities to connect with and draw upon the awareness, experiences, interests and skills of each pupil.

### Experiences and Opportunities

**In Special Schools, Religious Education should offer pupils:**

- encounters with religious and non-religious world views through visitors and visits to places of worship
- opportunities to experience and to handle religious and other artefacts, particularly those which engage the different senses
- contexts in which to explore religious and non-religious world views through play or role play
- time to experience, listen to and respond to and, where appropriate, read for themselves, religious stories and other texts
- experiences of religious and non-religious world views through a variety of different media, such as the arts, the internet, film or television
- situations in which to experience, express or communicate their own responses through art and design, dance, drama, IT and music
- cross-curricular experiences
- where appropriate, links with other aspects of school life, such as Collective Worship, assemblies and various celebrations or commemorations
- moments of silence, stillness and, where appropriate, reflection





## Checklist for Religious Education in Special Schools

The following requirements should be met “as far as is practicable”.

- Religious Education must be taught in every year group
- Appropriate amounts of time should be devoted to Religious Education within each phase or Key Stage and curriculum plans should clearly show how these requirements are being met
  - Nursery – no statutory requirement
  - Reception – 36 hours per year
  - Key Stage 1 – 36 hours per year
  - Key Stage 2 – 45 hours per year
  - Key Stage 3 – 45 hours per year
  - Key Stage 4 – 40 hours per year
  - Key Stage 5 – 12 hours per year in Year 12 and 8 hours per year in Year 13
- Within each phase or Key Stage, Christianity and Buddhism, Hinduism, Islam, Judaism, Sikhism and Humanism should be drawn upon, albeit with varying degrees of emphasis
- Curriculum plans should ensure that more material is drawn from Christianity within each phase or Key Stage than any one of the other religious and non-religious

world views

- Material from other religions and belief systems may also be included where and when this is appropriate
- As a general rule, when planning each unit, the number of religious and non-religious world views in any individual unit will be determined by the learning needs of the class or group, but care should also be taken to adapt the programme where necessary to support particular pupils in accordance with their EHCPs
- Care should be taken to ensure that, across each phase or Key Stage, aspects of each of the religious and non-religious world views are developed, though this is not required within each individual unit
- All units of work should be initiated by the specific needs of the pupils, both collectively and individually
- Across each phase or Key Stage pupils should be given opportunities to engage in learning experiences which develop their awareness, knowledge, skills and understanding with reference to:
  - beliefs, teachings and sources (A)
  - practices and ways of life (B)
  - forms of expression (C)
  - identity and belongon (D)
  - meaning, purpose and truth (E)
  - values and commitments (F)

- Within each individual unit, planning should embrace either (A), (B) or (C) and either (D), (E) or (F)
- Learning experiences, objectives and outcomes should be differentiated within each individual unit and each individual lesson
- Within each unit, schools will need to decide which Performance Descriptions and/or Level Descriptions will be appropriate, either collectively, or for individual pupils in accordance with their EHCPs
- Pupils should be offered a variety of experiences and opportunities

Religious Education in Special Schools can be delivered through different models of curriculum organisation. These might include:

- Religious Education taught as a discrete unit through a series of separate (but inter-connected) weekly lessons. Unit titles might include:
  - Why do some people treat the Qur’an differently to other books?  
C and E

Religious Education delivered as part of a cross-curricular unit, linked with other subjects. Unit titles might include:

- What celebrations mark the birth of a baby and why? (incorporating Art, Design Technology, Drama, History, English and Music, as well as Religious Education)  
C and F

Religious Education included within a cross-curricular day, with input from other subject areas. Unit titles might include:

- Who is important in our community? (where the same question is addressed first in Citizenship, then in History and finally in Religious Education)  
B and D

Several hours of Religious Education concentrated into a single day or week perhaps focusing on a particular religious story. Unit titles might include:

- What can we learn from the story of Joseph and his brothers?  
A and E

# Agreed Syllabus for Religious Education

## Appendix A

# A

### Religious Education skills

There are no specific skills peculiar to Religious Education. However, many more general skills can support pupil learning. This is a list of skills and processes often developed in Religious Education.

#### Investigation

- Asking relevant questions
- Knowing how to use different types of sources
- Knowing what may constitute evidence for understanding religion(s)

#### Interpretation

- The ability to draw on meanings from artefacts, art work, poetry and symbolism
- The ability to interpret religious language
- The ability to suggest meanings of religious texts

#### Reflection

- The ability to reflect on feelings, relationships, experiences, ultimate questions, belief and practices

#### Empathy

- The ability to consider thoughts, feelings, relationships, experiences, ultimate questions, belief and values of others
- Developing the power of imagination to identify feelings of love, wonder, forgiveness and sorrow
- The ability to see the world through the eyes of others, and to see issues from their point of view

#### Evaluation

- The ability to debate issues of religious significance with reference to evidence and argument
- Weighing the respective claims of self-interest, consideration for others, religious teachings and individual conscience

#### Analysis

- Distinguish between opinion, belief and fact
- Distinguish between features of different religions

#### Synthesis

- Linking significant features of religion together with coherent pattern, connecting different aspects of life into a meaningful whole

#### Application

- Making associations between religions and individual community, national and global life
- Identifying key religious values and their interplay with secular ones

#### Expression

- The ability to explain concepts, rituals and practices
- The ability to identify and articulate matters of deep conviction and concern, and to respond to religious issues through a variety of media.

In Foundation and Key Stage 1, teachers can help their pupils to use periods of quiet and silence for reflection. They will develop opportunities for discussion and develop listening and speaking skills.

Different experiences can help with life skills, particularly if started or learnt at this early stage and they can develop as pupils progress through the Key Stage.

The teacher should be able to comment on pupils' difficulties and suggest ways in which these skills can progress. This should continue until the 14 to 19 curriculum, when teachers should include assessment tasks to measure students' skills in expressing themselves confidently. It is also important to make sure that all offensive and prejudicial terms can be expressed in a balanced and acceptable way.

# Agreed Syllabus for Religious Education

## Appendix B

# B

This appendix is drawn directly from Chapter 3 of the government publication “**Religious education in English schools: Non statutory guidance 2010**”

It provides a very helpful summary of the legal framework underpinning the work of SACREs and Agreed Syllabus Conferences.

### The legal framework, rights and responsibilities

#### The legal basis of RE in the curriculum of maintained schools

Every maintained school in England must provide a basic curriculum (RE, sex education and the National Curriculum). This includes provision for RE for all registered pupils at the school (including those in the sixth form), except for those withdrawn by their parents (or withdrawing themselves if they are aged 18 or over) in accordance with Schedule 19 to the School Standards and Framework Act 1998.

The key document in determining the teaching of RE is the locally agreed syllabus within the LA concerned (see ‘Agreed syllabus’, p.14). Schools designated as having a religious character are free to make their own decisions in preparing their syllabuses. LAs must, however, ensure that the agreed syllabus for their area is consistent with Section 375(3) of the Education Act 1996, which requires the syllabus to reflect that the religious traditions of Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.

Schools are not obliged to provide RE to pupils who are under compulsory school age<sup>1</sup>, although there are many instances of good practice where RE is taught to these pupils. Separate legislative provision on RE is made for maintained special schools. Regulations<sup>2</sup> covering maintained special schools require them to ensure that, as far as practicable, a pupil receives RE.

#### The role and responsibility of the LA

Each LA must:

- establish a permanent body called a standing advisory council on religious education (SACRE). LAs must

appoint representatives to each of four committees, representing respectively:

- Group A: Christian denominations and such other religions and religious denominations as, in the authority’s opinion, will appropriately reflect the principal religious traditions in the area
  - Group B: the Church of England
  - Group C: teacher associations
  - Group D: the LA
- establish an occasional body called an agreed syllabus conference (ASC) to review the agreed syllabus for RE adopted by the LA.<sup>3</sup> This may have common membership with the SACRE but is a separate entity and must therefore be separately convened
  - institute a review of its locally agreed syllabus within five years of the last review, and subsequently every five years after the completion of each further review
  - appoint members of the committees represented on the ASC<sup>4</sup>
  - ensure that the composition of Group A on a SACRE and Committee A on an ASC is broadly representative of the proportionate strengths of the denominations and religions in the area. The statutory provisions recognise that there will be occasions when the interest of efficiency overrides the requirement for directly proportionate representation<sup>5</sup>
  - take all reasonable steps when appointing a person to be a member of a group on a SACRE or a committee of an ASC to represent any religion, denomination or association, to ensure the person appointed is representative of the religion, denomination or associations in question.<sup>6</sup>

To ensure that people being considered for appointment to SACREs and ASCs are representative, it is normal for LAs to seek nominations from the organisations that have a right of representation on each of the groups or committees. While LAs should seek nominations separately for membership of SACREs and ASCs, as these are separate organisations with different functions, they may request that consideration be given by nominating bodies to nominating the same individuals for membership of both the SACRE and the ASC. There is nothing restricting membership of the LA group (SACRE) or committee (ASC) to elected members. LAs are free to include senior LA officers or others whom they consider can appropriately represent the authority.



An LA should fund and support a SACRE and an ASC satisfactorily in line with the duty to constitute or convene each of these bodies and to enable them effectively to carry out their functions.

An LA may:

- decide on matters to refer to its SACRE, including in particular methods of teaching, choice of teaching material and provision of teacher training<sup>7</sup>
- give its SACRE a role in the local statutory complaints procedure under Section 409 of the Education Act 1996.

### The role and responsibility of a SACRE

A SACRE must:

- advise the LA on RE given in accordance with the agreed syllabus, and on matters related to its functions, whether in response to a referral from the LA or as it sees fit<sup>8</sup>
- publish an annual report on its work and on actions taken by its representative groups, specifying any matters on which it has advised the LA, broadly describe the nature of that advice, and set out reasons for offering advice on matters not referred to it by the LA<sup>9</sup>
- send a copy of the report to the Qualifications and Curriculum Development Agency (QCDA)<sup>10</sup>
- meet in public unless confidential information is to be disclosed<sup>11</sup>

- make minutes of its meetings available for inspection at the LA's offices (so far as the minutes relate to the parts of meetings that were open to the public). There are also provisions about public access to the agenda and reports for meetings.<sup>12</sup>

A SACRE should:

- monitor the provision and quality of RE taught according to its agreed syllabus, together with the overall effectiveness of the syllabus
- provide advice and support on the effective teaching of RE in accordance with the locally agreed syllabus; provide advice to the LA and its schools on methods of teaching, the choice of teaching material and the provision of teacher training
- in partnership with its LA, consider whether any changes need to be made in the agreed syllabus or in the support offered to schools in the implementation of the agreed syllabus, to improve the quality teaching and learning of RE
- offer advice to the LA, and through the LA to schools, concerning how an existing agreed syllabus can be interpreted so as to fit in with a broad, balanced and coherent curriculum.

A SACRE may:

- require its LA to review the agreed syllabus and, if after discussion a vote is taken on this matter, the LA group on SACRE is not entitled to cast a vote.<sup>13</sup> A majority

decision by the three other committees is sufficient

- decide to advise the LA on matters related to its functions to the LA – equally, an LA may decide to refer matters to its SACRE<sup>14</sup>
- co-opt members who are not members of any of the four groups<sup>15</sup> – such co-opted members may provide educational expertise, young peoples' views or religious and non-religious views that reflect a diverse multicultural society.

However, on any question to be decided by a SACRE, its constituent groups each have a single vote but co-opted members do not have a vote.<sup>16</sup>

Decisions within a group do not require unanimity. Each group must regulate its own proceedings, including provision for resolving deadlock. Many SACREs have chosen to adopt a constitution to regulate their proceedings and ways of working.

### The role and responsibility of an ASC

Every LA is required to establish and support an occasional body called an agreed syllabus conference (ASC).

An ASC must:

- produce and recommend to the LA an agreed syllabus for RE which is educationally sound and meets legal requirements – as indicated earlier, this process should take account of the illustrative primary programme of learning and secondary programme of study but is in no way bound by them
- with any sub-committee it may appoint,<sup>17</sup> meet in public, subject to exceptions in relation to confidentiality<sup>18</sup>
- unanimously recommend a syllabus for adoption by the LA (each committee having a single vote) - there are provisions for the Secretary of State to become involved where an ASC is not unanimous<sup>19</sup>
- include on any sub-committee at least one member of each of its constituent committees.

An ASC may specify what must be taught through the locally agreed syllabus. In recommending a syllabus the ASC may not specify the amount of curriculum time that must be allocated to RE by schools, but they may provide an estimate of how much time their syllabus would require, to help schools to plan their timetable.

### Membership of an ASC

- An ASC is required to be made up of four committees<sup>20</sup> (see 'LA role', p.10).
  - Committee A – Christian denominations and such other religions and religious denominations as, in the opinion of the LA, will appropriately reflect the principal religious traditions in the area;
  - Committee B - the Church of England
  - Committee C - teacher associations
  - Committee D - the LA.

There is no legal provision for an ASC to include co-opted members, but it can seek the advice it considers appropriate from those it considers appropriate, to inform the development of effective RE provision in its area.

### The agreed syllabus

The locally agreed syllabus is a statutory syllabus of RE prepared under Schedule 31 to the Education Act 1996 and adopted by the LA under that schedule. It must be followed in maintained schools without a designated denomination.

Once adopted by the LA, the agreed syllabus sets out what pupils should be taught and can include the expected standards of pupils' performance at different stages.

Every locally agreed syllabus must reflect that the religious traditions of Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain.<sup>21</sup>

The law does not define what the principal religions represented in Great Britain are. ASCs can decide which are the principal religions represented in Great Britain, other than Christianity, to be included in their agreed syllabus.

Agreed syllabuses in any community school and any foundation, voluntary-aided or voluntary-controlled school without a religious character cannot require RE to be provided by means of any catechism or formulary which is distinctive of a particular religious denomination.<sup>22</sup>

This prohibition does not extend to the study of catechisms and formularies.

## The RE curriculum in different types of schools

In all maintained schools RE must be taught according to either the locally agreed syllabus or in accordance with the school's designated religion or religious denomination, or in certain cases the trust deed relating to the school.

### Community, foundation and voluntary-aided or voluntary-controlled schools without a religious character

RE must be taught according to the locally agreed syllabus adopted by the LA by which the school is maintained.

### Foundation and voluntary-controlled schools with a religious character

RE provision in foundation and voluntary-controlled schools with a religious character is to be provided in accordance with the locally agreed syllabus. However, where the parent of any pupil at the school requests that RE is provided in accordance with provisions of the trust deed relating to the school (or, where there is no provision in the trust deed, in accordance with the religion or denomination mentioned in the order designating the school as having a religious character), then the governors must make arrangements for securing that RE is provided to the pupil in accordance with the relevant religion for up to two periods a week unless they are satisfied that there are special circumstances which would make it unreasonable to do so.<sup>23</sup>

### Voluntary-aided schools with a religious character

In these schools RE is to be determined by the governors and in accordance with the provisions of the trust deed relating to the school or, where there is no provision in the trust deed, with the religion or denomination mentioned in the order designating the school as having a religious character.

However, where parents prefer their children to receive RE in accordance with the locally agreed syllabus, and they cannot reasonably or conveniently send their children to a school where the syllabus is in use, then the governing body must make arrangements for RE to be provided to the children within the school in accordance with the locally agreed syllabus unless they are satisfied that there are special circumstances which would make it unreasonable to do so.

If the LA is satisfied that the governing body is unwilling to make such arrangements, the LA must make them instead.<sup>24</sup>

## Academies

Academies are all-ability, state-funded schools managed by independent sponsors, established under Section 482 of the Education Act 1996. Some academies have a religious character.

- All academies are required, through their funding agreements, to teach RE.
  - For academies without a religious character, this will be the locally agreed syllabus
- For denominational academies with a religious character (Church of England or Roman Catholic – but also Muslim and most Jewish academies), this will be in line with the denominational syllabus.
  - For non-denominational (such as Christian) faith academies this can be either of the above, depending on the wishes of the sponsor and what is agreed by Ministers

## Inspection

Whereas RE in accordance with the locally agreed syllabus in maintained schools is inspected by Ofsted in the course of the periodic inspection of a school (under Section 5 of the Education Act 2005), it is for the governing body of foundation and voluntary schools with a religious character to ensure that they are inspected at regular intervals (Section 48 of the Education Act 2005 (as amended)). The person who conducts the inspection is chosen by the governing body, or by the foundation governors in the case of a voluntary-controlled school, in consultation with a person prescribed in relation to the relevant designated religion or denomination. The person carrying out the inspection must prepare a report on the quality of denominational education.

All academies are inspected on the quality of their RE by Ofsted as part of the normal inspections regime. All denominational faith academies are required to be inspected by their religious body on the quality of their RE.

## The responsibilities of governors and headteachers

Governing bodies and headteachers, like LAs, must:

- ensure that RE is provided as part of the school's basic curriculum, following the locally agreed syllabus, unless they are schools with a religious character which are

free to determine their own syllabus

- provide an annual report to parents or carers giving brief particulars of progress and achievements in all subjects including RE.<sup>25</sup>

## RE provision and the workforce

Community schools and foundation and voluntary schools with no religious character

In community schools, foundation and voluntary schools without a religious character and community and foundation special schools no-one can be disqualified from employment on the grounds of their religious opinions or practices. No teacher can be discriminated against in terms of pay or promotion on the grounds of their religious opinions or practices or on the basis of whether or not they teach RE.<sup>26</sup>

Foundation and voluntary-controlled schools with a religious character

Foundation or voluntary-controlled schools designated as having a religious character must have teachers who have been selected for their suitability to teach RE ('reserved teachers'), but no more than one-fifth can be selected on that basis. No-one who is not a 'reserved teacher' can be disqualified from employment on the grounds of their religious opinions or practices. No teacher who is not a reserved teacher can be discriminated against in terms of pay or promotion on the grounds of their religious opinions or practices or on the basis of whether or not they teach RE.

In dealing with reserved teachers, preference may be given when appointing or promoting teachers, or deciding about their remuneration, to teachers whose religious opinions or practices are in accordance with the tenets of that religious character or who are willing to teach RE at the school in accordance with those tenets.

In appointing a headteacher for such a school (where the head is not also to be a reserved teacher), the person's ability and suitability to preserve and develop the religious character of the school may be taken into account.<sup>27</sup>

Voluntary-aided schools with a religious character

In voluntary-aided schools designated as having a religious character preference may be given when appointing or promoting teachers, or deciding about their remuneration, to teachers whose religious opinions or practices are in accordance with the tenets of that religious character or who are willing to teach RE at the school in accordance with those tenets.<sup>28</sup>

Certain teachers cannot be required to teach RE. The category extends to teachers in community and foundation and voluntary schools without a religious character, and teachers in foundation and voluntary-controlled schools with a religious character who are not 'reserved teachers'

## Footnotes

- (section 80(2)(a) of the Education Act 2002),
- Regulation 5A, Education (Special Educational Needs) (England) (Consolidation) Regulations 2001, SI 2001/34555 Section 390, Education Act 1996
- Schedule 31(2), Education Act 1996
- Schedule 31(4), Education Act 1996
- Section 390, Schedule 31(4), Education Act 1996
- Schedule 31(7), Education Act 1996; Section 392(2), Education Act 1996
- Section 391(1)(a), Education Act 1996
- Section 391(1)(a), Education Act 1996
- Section 391(6) and (7), Education Act 1996
- Section 391(10), Education Act 1996
- Religious Education (Meetings of Local Conferences and Councils) Regulations 1994, SI 1994/1304
- Religious Education (Meetings of Local Conferences and Councils) Regulations 1994, SI 1994/1304
- Section 391(3), Education Act 1996
- Section 391(3), Education Act 1996
- Section 390(3), Education Act 1996
- Section 390(7) and Section 391(4), Education Act 1996
- Schedule 31(6), Education Act 1996
- Regulation 3, SI 1994/1304
- Schedule 31(10), Education Act 1996
- Section 390(2) Education Act 1996; Schedule 31, para 4, Education Act 1996
- Section 375, Education Act 1996
- Para 3 of Schedule 19 to the School Standards and Framework Act 1998
- Schedule 19(3), School Standards and Framework Act 1998
- Schedule 19(2), School Standards and Framework Act 1998
- Regulation 6, Education (Pupil Information) (England) Regulations 2005, SI 2005/1437
- Sections 59(1) and (3) and 60(1) to (3), Standards and Framework Act 1998
- Equality Act 2010 Schedule 22 (4) and School Standards and Framework Act 1998 Section 60 (4)..
- Footnote 28 - Equality Act 2010 Schedule 22 (4) and School Standards and Framework Act 1998 Section 60 (5).



