



# **SUTTON AGREED SYLLABUS FOR RELIGIOUS EDUCATION FOR KEY STAGES 3,4 and 5**

**Produced for the London Borough of Sutton  
by the Sutton Standing Advisory Council on Religious Education  
Agreed Syllabus Conference  
Summer 2017**

## **INDEX**

### **FOREWORD**

**SECTION 1 SACRE AND THE LEGAL FRAMEWORK FOR RELIGIOUS EDUCATION**

**SECTION 2 SPECIAL SCHOOLS**

**SECTION 3 CONCEPTS, SKILLS AND ATTITUDES IN RELIGIOUS EDUCATION**

**SECTION 4 INTERFAITH DIALOGUE**

**SECTION 5 NON-RELIGIOUS LIFE STANCES**

**SECTION 6 DIFFERENTIATION, ASSESSMENT, RECORDING AND REPORTING IN RELIGIOUS EDUCATION**

**SECTION 7 GUIDELINES FOR USING THE SUTTON AGREED SYLLABUS**

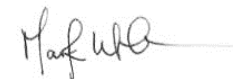
## **FOREWORD**

**Welcome to the New Agreed Syllabus for Religious Education for Sutton Primary schools. It is designed to provide a coherence in learning through a child's school career as well as detailing considerable high quality support to specialists and non-specialists alike in their planning of effective RE lessons. A greater emphasis has been placed on enquiry based learning and there are many opportunities for pupils to pose questions and undertake research of their own.**

**Religious Education allows children and young people to help build their identity and to understand the religious practices and the cultures of others, and how they relate. This will help to support them to grow and develop into active members of their communities. It will also lead towards tolerance and understanding of others. Members of the Sutton SACRE Committee and Sutton Agreed Syllabus Conference have considered many details during the revision of the syllabus. Acknowledgement must be made particularly to the members of the syllabus working party who gave so much of their time to this revision. These were; Monica Cockram, Rosey Johnson, Ian Baker, Michaela Cucharo and Nicola Emms.**



Colin Stewart  
Head of Education



Mark Williams  
Chair of SACRE

## **SECTION 1**

### **SUTTON STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION - SACRE**

The 1988 Education Reform Act made it the duty of all Local Education Authorities to set up a SACRE (Standing Advisory Council on Religious Education). Sutton SACRE meets three times a year and publishes an annual report.

As Religious Education is required by law to be taught to all pupils registered in school, it is the responsibility of the SACRE to oversee RE and Collective Worship in schools throughout the borough.

A SACRE can also advise on methods of teaching the Agreed Syllabus including resources and the provision of training for teachers. It also monitors inspection reports on RE, collective worship and spiritual, moral, social and cultural development, and considers complaints referred from the LEA about the provision and delivery of those subjects.

The law says that the LEA must institute a review of its locally Agreed Syllabus every five years, the SACRE then convenes a conference which 'must agree upon a syllabus of religious instruction to be recommended for adoption by the Local Authority'. The statutory duty is reaffirmed in the *Religious Education Guidance in English schools: Non-statutory guidance 2010* which states, "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 function."

A SACRE consists of 4 groups, each of these committees has one vote with the Chair having a deciding vote if necessary. Also in attendance is a representative of the Council and the RE Consultant

#### **Committee A**

Representatives of Christian Denominations and other religions and their denominations reflecting the principal religious traditions of the area;

#### **Committee B**

Church of England Representatives;

#### **Committee C**

Representatives of teachers' associations;

#### **Committee D**

Local Authority representatives;

## **THE LEGAL FRAMEWORK FOR RELIGIOUS EDUCATION**

The statutory requirements for the delivery and inspection of Religious Education in schools are to be found in the Education Act 1944, 1981 and 1993, the Education Reform Act 1988, and the Education (Schools) Act 1992. The Further and Higher Education Act 1992 includes requirements regarding the provision of Religious Education and Collective worship in further education Institutions. The Office for Standards in Education (OFSTED) inspects the school's own self-evaluation of Religious Education and also carries out selective HMI Inspections of RE.

Since 1944 each syllabus for Religious Education has been determined locally, this remains the case to this day and Religious Education is part of the basic curriculum in schools and a legal requirement to be taught to all pupils registered in school this includes those in reception classes through to the sixth form. It does not include nursery schools or nursery classes in primary schools although these may teach some religious education.

Parents may withdraw their children from Religious Education lessons, on grounds of religious conscience.

Teachers may exercise the right not to be required to teach Religious Education, on grounds of religious conscience.

At community, foundation schools and free schools without a religious character the subject must be taught in accordance with a locally agreed syllabus prepared by the Agreed Syllabus Conference, which is then recommended to the Local Authority (LA) who may accept it as the syllabus for Religious Education to be followed within their area.

Academies must also teach religious education to pupils registered on roll but may choose another Agreed Syllabus.

Denominational voluntary schools and foundation schools with a religious character are not required to use the locally Agreed Syllabus but must use an Agreed syllabus.

The Religious Education provided in compliance with the Agreed Syllabus must not be denominational in character, but it is permissible for teaching about denominational differences to take place.

Section 8 of the ERA 1988 requires that an Agreed Syllabus published subsequently to the Act must "reflect the fact that the religious traditions in Great Britain are in the main Christian, whilst taking account of the teaching and practices of the other principal religions represented in Great Britain". The Education Act 1993 places the requirement on Local Education Authorities to institute a review of its locally agreed syllabus within five years of its last review and every five years subsequently.

Section 1 of the ERA 1988 identifies the status of Religious Education as part of the basic curriculum. Religious Education is not subject to nationally prescribed attainment targets, programmes of study and assessment arrangements. Agreed Syllabus Conferences can develop these and recommend their inclusion in the syllabus to the Local Authority.

## **SECTION 2 SPECIAL SCHOOLS**

The regulations regarding these schools are to be found in the Education (Special School) Regulations 1994. These require that:

***“so far as is practicable, every pupil should receive religious education and attend religious worship (collective worship); or will be withdrawn from attendance at such worship or receiving such education, in accordance with the wishes of the pupil’s parent”.***

This means that a child can be withdrawn from Religious Education if its parents wish, otherwise the school will provide Religious Education “so far as is practicable”. The SACRE is aware that this allows special schools and teachers of pupils with learning difficulties in mainstream schools to adapt the syllabus content to suit the age, aptitude attainment and specific needs of the individual pupil.

Schools therefore need to work from the key stage programmes that best suit their pupils and also adapt specific areas of study to set suitable learning challenges. For some pupils a more “sensory” approach to RE will be suitable and allow the child to experience the senses, emotions and feelings linked to specific religious content. The different natures of the three special schools in Sutton will require different approaches to suit the needs, abilities and aptitudes of the pupils. Each school should draw up a Religious Education Curriculum document, based on this Agreed Syllabus and related to the specific learning needs of the children in the school.

### **Inclusion of Pupils with Special Educational Needs and Learning Difficulties**

Many pupils with learning difficulties will find abstract concepts difficult therefore the starting point for RE should always be based on their personal and immediate experiences in order to be of relevance and have meaning. Schools will need to respond to pupils’ diverse learning needs. Teachers should feel free to develop work in a flexible way from the programmes of study and to adapt content to the specific needs of the pupils.

Using a sensory approach may help pupils to work towards the programme of study and lay foundations for spiritual, moral, social and cultural development. This can be done through exploring sound, touch, smell, movement, taste and sight.

The use of artefacts, quality pictures, video, audio, CD-ROM, DVD and visitors will allow wide access to the RE curriculum for individuals and groups. A number of artefacts are available for schools to borrow from Victor Seymour Infant School.

## **Learning experiences should allow for the development of the following skill areas;**

- Observation – seeing and describing without supposition
- Enquiry – finding out more about relationships and the world around them
- Reflection – thinking about an action, belief or considering meaning
- Evaluation – making considered judgements and applying insights

## **Equal Opportunities**

Attention is drawn to the Sutton LA Policy Statement on Equal Opportunities in the Curriculum. Religious Education should seek to ensure that it promotes respect, mutual understanding and tolerance for those who adhere to different faiths and those unable to accept a religious faith. Pupils need to recognise, understand and respect diversity of values in order to determine and justify their own religious or secular position. In this context the place of teaching about Christianity and the other principal religions in Great Britain is safeguarded and legally enforced through the London Borough of Sutton's Agreed Syllabus for Religious Education.

Religious Education alongside other parts of the curriculum should enable and help pupils in their understanding of religion within a multi-cultural context, as well as playing a vital part in dispelling ignorance and promoting religious, cultural and racial understanding. All of these ideals are embodied in equal opportunities policies.

## **Pupil's Development**

The Education Reform Act (1988) requires a balanced and broadly based curriculum which:

- A) Promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society;
- B) Prepares such pupils for the opportunities, responsibilities and experiences of adult life (section 1(2)).

The spiritual, moral, social and cultural development of pupils must be viewed within the context of the whole curriculum and the life of the school. All curriculum areas should enable pupils to reflect on the purpose and meaning of life. In Religious Education pupils should be encouraged in their personal development:

- to understand more about the relationship between personal beliefs and social and cultural groups;
- to come to terms with ethical issues and personal values;
- to discover the particular influence of religion on society and how this affects the way communities evolve, and to consider their place within it;
- to learn about the ways in which religion has influenced culture and its development and learn how this relates to their own experience.

## **SECTION 3**

### **CONCEPTS, SKILLS AND ATTITUDES IN RELIGIOUS EDUCATION**

The Agreed Syllabus specifies the knowledge and content to be taught at each key stage. The concepts, skills and attitudes that are implicit in the content, are areas that teachers need to be aware of in order that their specific teaching programmes take these into account. Attention should be given to the concepts, skills and attitudes that pupils will need to understand, acquire and develop in order to gain a rounded and fuller experience of what will be learnt about and learnt from religions.

#### **1. CONCEPTS IN RELIGION AND RELIGIOUS EDUCATION**

The following concepts are integral to a study of religion:

Religion	Deity	Worship
Belief	Values	Authority
Symbol	Spirituality	Lifestyle
Ultimate Questions	Awe and Wonder	Prayer

These concepts should be dealt with through the following themes which are found within each key stage content list:  
Key People, Sacred Writings, Places, Festivals and Celebrations and Approaches to Life



## SKILLS AND PROCESSES USED IN RELIGIOUS EDUCATION

The majority of skills acquired and developed in RE will reinforce and emphasise the skills developed in other areas of the curriculum. Although some skills are particularly essential to the development of 'learning about' and 'learning from religion and human experiences' there are also important links to be made with the 'key skills' of literacy, number, ICT, cooperation and thinking which are to be found at the end of the table below;

Skill	Example of Activities
<p><b>Enquiry;</b> Plan what to do and what research is needed. Decide on relevant questions. Hypothesise, predict and anticipate. Test conclusions and improve on your ideas.</p>	<ul style="list-style-type: none"> <li>• Always start from first-hand experience – visits, visitors, artefacts encourage questioning by pupils</li> <li>• Agree on lines of enquiry by identifying the key questions</li> <li>• Introduce and use a variety of activities and structure the discussions e.g. P4C materials and thinking skills strategies, pair and share, jigsaw discussion, snowball discussion</li> </ul>
<p><b>Investigating;</b> Ask relevant questions in a sensitive manner. Develop a sense of curiosity. Use different types of sources to gather information. Investigate the use of sacred texts. Know what appropriate information for an understanding of religion(s) may be.</p>	<ul style="list-style-type: none"> <li>• Prepare and select questions e.g. to interview a visitor/conduct a survey</li> <li>• Identify and highlight important information</li> <li>• Gather, select and organise information using a range of sources e.g. multimedia presentation, represent using maths e.g. Venn diagram</li> <li>• Watch, listen and make notes from a presentation</li> </ul>

<p><b>Interpreting;</b>  Draw meaning from artefacts, symbols, stories, works of art and poetry.  Interpret and understand religious language.  Derive and understand meanings of religious texts.</p>	<ul style="list-style-type: none"> <li>• Use artefacts, works of art, and extracts from religious texts as a starting point to stimulate response and enquiry</li> <li>• Give children opportunities to interpret religious ideas and language by beginning with their own experiences</li> <li>• Create role play to show meaning of teachings from religious texts including parables</li> <li>• Use puppets to understand religious language and ideas</li> </ul>
<p><b>Reflecting;</b>  Reflect on one's own feelings, thoughts, experiences and relationships.  Consider the importance of the environment and natural world.  Recognise the significance of special moments.  Explore questions of meaning.  Understand the significance of people, place, object, story and experience.  Reflect upon one's own beliefs, values and attitudes and those of others and on feelings, relationships, ultimate questions, beliefs and practices.  Think and speak sensitively about values, religious and spiritual topics recognising the significance of special moments.</p>	<ul style="list-style-type: none"> <li>• Non-denominational sacred space available for the children to use e.g. labyrinth, spiritual trail, sensory garden</li> <li>• Communicate feelings in a reflective poem or prayer e.g. prayer tree</li> <li>• Create an atmosphere for reflection</li> <li>• Visit places in the local community to use the senses in a way which evokes a sense of spiritual space</li> <li>• Use natural habitats within the school grounds and the locality to develop a sense of awe and wonder</li> </ul>
<p><b>Empathising;</b>  Listen with care and respect.  Consider the thoughts, feelings, experiences, beliefs and values of others.  See the world through the eyes of others and appreciate issues from their point of view.  Develop the power of imagination to identify feelings such as love, forgiveness, sorrow, joy, compassion.</p>	<ul style="list-style-type: none"> <li>• Provide opportunities for the children to be part of councils and be proactive in the work of both their community and the global community e.g. a peace council, response to an international disaster, Eco Council</li> <li>• Use feelings graph or emotions fans from SEAL resources e.g. tracking the feelings of a character in a faith story</li> <li>• Use puppets to express feelings</li> </ul>
<p><b>Applying;</b>  Apply what has been learnt from a religion or belief system to a new situation  Apply their own beliefs and values to situations and concepts in their own and other people's lives making the association between religion, the individual, local community, national and international life.  Recognise the rights and responsibilities of the individual</p>	<ul style="list-style-type: none"> <li>• Design games, rules for life, symbols e.g. snakes and ladders representation of karma (see resources)</li> <li>• Use of role play and drama to show the meaning of a faith story or teaching</li> <li>• Discuss similarities and differences</li> </ul>

<p><b>Evaluating;</b>          Look at different viewpoints before making up their own mind. Justify a viewpoint relating to ultimate questions and religious issues.          Debate issues of religious significance with reference to experience, evidence and argument.          Draw conclusions by reference to experience, evidence and individual belief using a range of reasoned arguments.</p>	<ul style="list-style-type: none"> <li>• Use of learning journals</li> <li>• Respond to points of view on a scale of 1 – 10</li> <li>• Hold different types of debate</li> <li>• Order using a hierarchy</li> <li>• Peer assessment of work</li> <li>• Thinking Wall and Mind mapping - What do I want to know next?</li> </ul>
<p><b>Communication and literacy;</b>          Many excellent fiction books have been produced which offer perspectives on a particular religious or ethical stance. Throughout the programs of study and Challenge Units, reference is frequently made to such resources, these are only suggestions and other material may be used. Resources of all kinds can be borrowed from Victor Seymour Infant School.          It is important that pupils gain a knowledge and understanding of the distinctive key words and concepts connected with the study of religions. These are clearly indicated in each programme of study.</p>	<ul style="list-style-type: none"> <li>• speaking and listening</li> <li>• circle time activities</li> <li>• reading and writing</li> <li>• drama and role-play</li> <li>• encountering a range of written language including sacred texts, stories, poetry and creeds</li> <li>• discussions and debates concerning questions of life and ultimate issues</li> <li>• reflections concerning life experiences</li> </ul>
<p><b>Application of number;</b>          Some units will provide specific opportunities for pupils to develop mathematical skills.          It is expected that, particularly from Key Stage Three, pupils will be working with numerical data that relates to real situations.</p>	<ul style="list-style-type: none"> <li>• using dates from a range of different calendars</li> <li>• use of graphs, Venn diagrams and pie-charts</li> <li>• interpretation of numerical data maps, distance and scale</li> </ul>
<p><b>Information and communication technology</b>          Pupils should be expected to use research skills to find out information to support their enquiry.</p>	<ul style="list-style-type: none"> <li>• investigating information concerning beliefs, values and traditions and their impact on individuals, communities and cultures</li> <li>• awareness, respect, understanding controversy and evaluating religious responses and use of E-mail and internet to share ideas and news</li> <li>• the use of appropriate web sites for research purposes</li> </ul>
<p><b>Cooperation with others;</b>          The very nature of the subject demands that pupils learn about a variety of ways of life and different practices in order to give an appreciation of why and how people live and work together.</p>	<ul style="list-style-type: none"> <li>• the introduction of speakers from a range of beliefs, values and traditions</li> <li>• Visits to places of worship</li> <li>• Working in pairs and groups to follow through an enquiry a range of activities requiring co-operative learning</li> </ul>
<p>10</p>	

**Thinking skills;**

Thinking skills encourage transfer and the making of connections  
Philosophical enquiry aims to help children develop the basic skills and dispositions that will enable them to contribute to a pluralistic society

It can boost children's self-esteem and intellectual confidence and create a caring class- room situation where children can learn.

- the use of thinking skills to focus on 'the how' as well as knowing about 'the what'
- the need to make judgements and decisions informed by reasons and/or evidence
- the development of asking relevant questions and testing hypotheses
- the development of evaluation skills supported by knowledge and understanding

### **Attitudes in Religious Education;**

The following attitudes are those which this syllabus seeks to promote. As an integral part of the learning process in Religious Education they need to be carefully built into the planning of schemes of work. They are essential pre-requirements for pupils entering fully into the study of religion and learning from their study. The development of these attitudes should also enhance pupils' contribution to other aspects of school life.

Pupils should be encouraged to develop;

#### **Commitment – this includes:**

- understanding the importance of commitment to a set of values by which to live;
- willingness to develop a positive approach to life;
- the ability to learn, while living with certainty and uncertainty.

#### **Self-understanding and Self Esteem - this includes:**

- developing a capacity to discern the personal relevance of religious questions;
- affirming the uniqueness of each person;
- developing the confidence to ask important questions of meaning;
- developing the ability to reflect;
- being prepared to acknowledge bias and prejudice to oneself;
- willingness to value insight and imagination as ways of perceiving reality;
- developing a mature sense of self-worth and value.

#### **Open mindedness – this includes:**

- listening to the views of others without prejudging the response;
- careful consideration of the views of others;
- readiness to look beyond superficial impressions or stereotypes;
- being prepared to reconsider existing views;
- willingness to consider evidence and argument.

#### **Respect – this includes developing respect for:**

- one's own beliefs, values and traditions;
- those who have different beliefs and customs;
- the rights of others to hold their own views without embarrassment, ridicule or intimidation;
- caring for each other, the environment and the needs and concerns of others.

#### **Enquiry - this includes:**

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

#### **Appreciation and Wonder- this includes:**

- developing a personal interest in ultimate questions;
- the desire to search for the meaning of life;
- developing a sense of awe, wonder and appreciation;
- willingness to ask questions and to explore;
- curiosity and a desire to seek after the truth.

## **SECTION 4**

### **INTERFAITH DIALOGUE**

Pupils should study how religions relate to each other recognizing similarities and differences. This could be achieved by reflecting on “the significance of interfaith dialogue” this in turn could help to combat religious prejudice and discrimination. This Agreed Syllabus has many opportunities currently built into the programmes of study for this to happen, but it is recognized that “in-depth” dialogue will probably occur in other learning situations such as PSHE/Citizenship/SMSC and looking at British Values as much as in RE lessons. The following are possible further ideas:

**Festivals and Celebrations;** Recognising when different pupils celebrate religious festivals e.g. Christmas, Diwali, Eid.

**Unplanned Opportunities;** Holiday experiences, sweets brought in for Eid.

**Circle Time;** The chance for different religious views to be aired in a structured environment with all opinions/views/beliefs being valued.

**Assembly/Acts of collective worship;** Give the chance for people of different faiths and beliefs to address groups or the whole school on their approaches to life. Occasional opportunities can be given for questions to be taken by the speaker and a debate developed on ideas presented.

**Organised debates;** Providing chances for different viewpoints, including those of a religious and non-religious stance as part of a debating group to discuss moral and ethical issues that young people find relevant.

**Christian Unions/Muslim groups;** Can be encouraged to give time to each other and looking at different Christian/Muslim perspectives on life through denominations, groups, sects and societies.

**Teaching about British Values;** freedom to hold different beliefs, talking about positive attitudes towards diversity, the importance of fairness in RE, how rules of faith affect people’s lives and considering questions of identity and belonging.

### **Visits**

As part of structured RE programmes of study to a variety, in each key stage, of places of worship and other centres

**Key stage 1** at least a visit to a Church, a Synagogue and/or a Mosque.

**Key stage 2** at least a visit to 2 Churches, a Synagogue, a Mosque or Mandir and a place that is not local.

**Key Stage 3** visits to as many places of worship as possible as above and in addition a Hindu Mandir, a Buddhist Temple, and a Sikh Gurdwara.

## **SECTION 5 NON-RELIGIOUS LIFE STANCES**

It is suggested that pupils should be given the opportunity to study “secular philosophies such as humanism”. This should help to ensure that the religious education is broad and balanced, and all pupils’ voices are heard. Pupils should also study how religions; other life stances and belief systems relate to each other recognizing similarities and differences. This could be achieved by reflecting on “the significance of interfaith dialogue” this in turn could help to combat religious prejudice and discrimination. The latest non-statutory framework suggests studies of a secular world view could happen where appropriate.

This Agreed Syllabus continues to offer planning suggestions on “Human experience” but also suggests that schools look closely at their current plans for RE based on the syllabus in order to see where opportunities might occur for more in-depth study of some secular philosophies/world views. It is understood that the current syllabus approach is through the learning about and from religion and the restraints of this approach means that at this point only links can be made as no specific programmes of study are planned to deal with non-religious life stances.

### **Possible inclusion of non-religious views**

Human Experience starting points Significant places, Special stories and writings, Birthdays and anniversaries, Parents friends and people in authority, Birth and wedding ceremonies, Moral issues. The following contribution is also offered to help guide schools about one particular non-religious life stance i.e. Humanism.

### **Humanism**

Humanism is a life-stance practised by about 10% of the UK population explicitly or implicitly. Although it may not be regarded as a religion in the strictest sense of the word, it performs all the functions of a religion giving people a basis for their lives and providing ceremonies at birth, marriage and death. Alongside organised religion, it is the largest body of non-religious opinion in the country.

There are five important humanist beliefs, focusing on morality, meaning and purpose, inspiration, knowledge and evidence;

- Humanists believe in shared moral values, based on human nature and experience alone. They take responsibility for their own actions and believe that we should try to live good lives and help others to do so.
- Humanists seek to make the best of this life by creating meaning and purpose for themselves and by living life to the full.
- Humanists are inspired by art and culture and the rich natural world and motivated by the desire for happiness and good relations with others.
- Humanists look to experience, science and reason for their understanding of how the world works.
- Humanists do not believe in things for which there is no hard evidence, such as gods or an afterlife, and they do not pray or worship or practice unnecessary self-denial.

### **Ceremonies**

We all need ceremonies to mark such important events such as Births, Marriages and Death. Humanists conduct ceremonies for themselves, and for members of the public who wish to have a non-religious event. All ceremonies can be big or small, indoor or out, but they are all individually tailored to suit those involved. All ceremonies can have individually chosen music and readings. Funerals contain the story of the person’s life.

## **SECTION 6**

### **DIFFERENTIATION, ASSESSMENT, RECORDING AND REPORTING IN RELIGIOUS EDUCATION**

Teachers should use their professional judgements to differentiate work for their pupils. Teachers need to match the specific learning needs of a pupil, or a group of pupils to the learning experiences (activities) learning objectives, intended learning outcomes and assessment indicators. For some pupils with either specific learning difficulties or with exceptional ability, differentiation should happen as part of ongoing good planning practice. Differentiation should fit in with the school's policy on assessment, recording and reporting.

#### **Differentiation in Religious Education should be based upon:**

- setting tasks that enable pupils to draw from personal experiences and the knowledge and understanding which they bring with them;
- setting tasks that are clearly relevant to the needs of each pupil and appropriate to his/her abilities, particularly in the context of special educational needs, whether of less able or gifted pupils, or pupils with physical or other disabilities;
- setting a common task that offers sufficient scope for each pupil to demonstrate achievement to her/his full potential so that teachers can differentiate according to outcome.

#### **In differentiating, teachers should take account of:**

- the nature of the task(s) to be undertaken;
- the specific aims and objectives underpinning any activity;
- the requirements for different teaching and learning strategies;
- the opportunities for a full range of outcomes.

#### **Good assessment practice of Religious Education should:**

- be an ongoing and integral part of the learning experiences offered;
- be appropriate to the individual;
- be appropriate to the task(s);
- allow pupils to demonstrate their achievements;
- inform future learning;
- be part of the school's policy on assessment, recording and reporting.



## **Assessment, Recording and Reporting**

### **Assessment Indicators**

New assessment provision for religious education is currently being produced nationally and will be passed to schools when this is completed

#### **Formative and summative assessment, recording and reporting in Religious Education should:**

- help pupils in their learning;
- help teachers in planning, developing and evaluating the curriculum;
- form a basis for information to pupils, parents, teachers, governors, the LEA and employers. Reporting to parents on the pupil's progress in RE is required in the annual reports.
- not be intrusive, i.e., pupils' personal beliefs (or lack of) should not form part of the assessment procedure.

#### **The prime purpose of assessment is to enable learning for each individual to progress at the optimum rate for that pupil**

- You can only assess what you have taught.
- Nothing improves because of assessment. The assessment must lead to growth or development.
- There is no point in assessment unless there is a useful outcome.

In addition, it is important to remember that evidence of achievement is not confined to written work. Children have different styles of learning and these should be catered for. Evidence can take many forms, taking photographs of work or activity is a useful reinforcement of learning for pupils, when the photographs are made into an RE display, and can also be kept as evidence.

## Example Assessment Sheet

**We talked about...**

**At the end my opinion was ...**

## Example Assessment Sheet

**Before this unit I know...**

**After my learning I have found out...**

## **SECTION 7 GUIDELINES FOR USING THE SUTTON AGREED SYLLABUS**

### **THE AIM OF RELIGIOUS EDUCATION IN SUTTON**

The principal aim of the syllabus **will be met through the Programmes of Study which incorporate two components:**

- **Attainment target 1:** Learning about Religion;
- **Attainment target 2:** Learning from Religion

#### **The principal aim of religious education is to:**

- Enable pupils to understand and reflect upon the religious and spiritual beliefs, practices, insights and experiences that are expressed in humanity's search for meaning in life;
- Provide opportunities for pupils to explore and express their own responses and personal beliefs.

The aims should be achieved through the provision of learning opportunities related to pupils developing:

- an exploratory and reflective approach which enables them to continue in or come to their own beliefs, or reject a religious approach to life on the basis of knowledge, thereby supporting them in their own personal search and enquiries about life;
- a knowledge and understanding of Christianity and the other principal religions and non-religious life stances represented in Great Britain;
- an understanding of the influence of beliefs, values and traditions on individuals, communities, societies and culture;
- an ability to make reasoned and informed judgements about religious and moral issues;
- a positive attitude towards other people respecting their right to hold different beliefs from their own and towards living in a society of diverse religions;
- an enhancement of their Spiritual, Moral, Social and Cultural development.

(DFE Non-statutory guidance for RE)

**Christianity will be taught for the majority of RE time in each key stage. This will ensure that Christianity is taught throughout each key stage and that the syllabus will 'reflect the fact that the religious traditions in Great Britain are in the main Christian...'**  
**Section 8.3 ERA 1988.**

Whether we are religious or not there are signs of religion all around, the landscape is full of churches and of other places of worship. Belonging to an organised religion has an effect on many aspects of a person's life. Any of these may show the rest of the world that we are members of a belief tradition, clothes, food, names, times and ways of celebration and what is considered important in life.

Religious education promotes pupils' understanding of the multicultural and multi faith society that we live in today by enabling them to explore issues of belief and issues between faiths.

Having learned about different faiths and beliefs, pupils are then encouraged to understand how we can interact with each other and explore inter faith issues of contemporary society.

## KEY STAGE 3

In order to deliver the programmes of study schools will need to devote 5% of curriculum time to RE at Key Stage 3, which is equivalent to 45 hours per year.

Pupils will have learned the basic information about Christianity, Hinduism, Judaism and Islam plus one of Sikhism or Buddhism. There are also Thematic units at Key Stage 1 and 2.

It is recommended that teachers look at the Key Stage 1 and 2 Sutton Agreed Syllabus when planning for KS3 to avoid repetition.

### **Statutory**

It is expected that pupils will build on their knowledge and understanding of the beliefs, values and traditions of **Christianity, Islam and Judaism and Buddhism.**

A study of one of **Sikhism OR Hinduism** should also be undertaken at KS 3.

Throughout this phase of education, students analyse and interpret a wide range of religious, philosophical and ethical concepts in increasing depth. It is expected that through Attainment Target Two teachers will be able to reflect the variety of faith traditions within the school community. The religions may be taught at any time either as discrete religion or in a thematic way.

The themes are **'Wealth and Poverty', 'Spirituality', 'The Importance of Remembering', and 'Religion and Science'** and can be found on page 49 onwards.

### **Statutory Requirements at Key Stage 3**

The learning objectives in each unit.

Suggested examples /questions for both attainment targets are given within each programme of study to assist teachers planning.

Using the suggested activities, although these are not statutory, will achieve the statutory learning objectives.

At least one visit to a place of worship during the key Stage is highly recommended.

The programmes of study incorporate two components which relate to the current attainment targets.

**AT1** – Learning about religions

**AT2** – Learning from religion

## **Key Stage 3: Christianity**

Pupils will be developing a knowledge and understanding of Christianity from their studies at Key Stage One and Two.

It is important that the religion is reflected as a diverse, dynamic belief system which can help pupils form a response to a range of personal and contemporary issues and as a global living faith tradition which incorporates a range of traditions and practices.

Consideration should be given to how the different aspects of Christian belief, values and traditions link together to form a coherent whole. Study should reflect the importance of prayer and worship to many Christians 'lifestyle and the role of spiritual and practical preparation for festivals and rites of passage. The different beliefs and traditions of some Christian denominations should be identified.

Pupils should have opportunities to understand Christian beliefs about the nature of the Trinity, to explore some of the stories, parables, teachings and miracles of Jesus and to identify different types of writing in the Bible and to recognise its 'wide-ranging significance and influence on Christian beliefs, values and traditions.

Pupils should be aware of the many roles a Christian Minister performs and to understand the importance of a Church in worship and in the community.



