

REact!

A creative vision for
Religious Education



The Kent Agreed Syllabus for
Religious Education 2012

Kent Standing Advisory Council on Religious Education



Foreword

Foreword from the Corporate Director - Education Learning and Skills

Kent is committed to ensuring that all children and young people are able to learn and develop all aspects of their lives fully. One important aspect is their spiritual development. I am therefore delighted to recommend to you the newly revised Kent Agreed Syllabus for Religious Education (RE). Work has been undertaken through the Standing Advisory Council on Religious Education (SACRE) with an experienced Adviser and a number of Kent's RE teachers and is in line with the latest requirements.

With a number of national changes currently taking place, it has been decided that this revised syllabus builds on the previous syllabus (2006) without making too many changes. In the light of imminent changes to the National Curriculum, a further review may be necessary in the not too distant future.

I am sure you will find it informative and easy to use, and this syllabus will enable you to continue providing high quality Religious Education to children and young people in Kent schools. Supporting materials and non-statutory guidance are being made available on Kenttrustweb and the SACRE website.



Patrick Leeson
Corporate Director
Education Learning and Skills

Message from John Viner, Chair, Kent SACRE

As the world continues to change, so does the young person's perception of his or her place in it. Our children and young people will grow up in a Kent which is changing into a complex, multi-faceted society. There is a primary need to understand and appreciate our diversity and form a cohesive society for the good of all. The revised Kent Agreed Syllabus for RE is one way of achieving this.

The revised syllabus has been produced by Kent SACRE, with help and support of a specialist RE Adviser. In adopting the latest version of the syllabus, Kent SACRE hopes teachers in Kent will be enabled to offer pupils the key values that have been treasured by all religious traditions. Regardless of religious belief or conviction, these values are shared by many and have shaped Kent's past, are contributing to its present and will continue to mould its future.

As there are a number of important developments underway, nationally, that are likely to have major influences on the teaching and learning of Religious Education in Kent schools in the coming years, this syllabus has been revised to reflect to take account of the present situation. The previous syllabus, REact: A creative vision for Religious Education" (2006) was well received and is well understood. Therefore it was decided not to make major changes, at this stage, as a further review may be necessary as the review of the National Curriculum takes place.

I am pleased to commend the revised syllabus and sincerely thank all who were involved in producing such a useful document.

John Viner
Chair, Kent SACRE

Messages from the Diocese of Canterbury and Rochester

The Canterbury Diocesan Board of Education (CDBE) welcomes the publication of the revised Kent Agreed Syllabus for Education and thanks all of those responsible for its completion.

The CDBE recognizes the precarious situation of Religious Education in the current educational climate and applauds and supports all work which strengthens its legitimate position in the curriculum. The National Society for the Promotion of Religious Education has published a Statement of Entitlement for all pupils in Church of England schools which reinforces its importance in the curriculum.

Colleagues from Kent SACRE have worked closely together on the revision of this syllabus and the CDBE recommends its use, in conjunction with Diocesan material, in all Church of England schools in the diocese.

Revd Nigel Genders
Director of Education
Canterbury Diocese

Rochester

The Rochester Diocesan Board of Education is pleased to commend the publication of the revised Kent Agreed Syllabus for Education and would like to thank the many people who have contributed to this.

At a time of significant educational reform and change, at both a national level and within Local Authorities, the RDBE wholeheartedly supports the on-going work of the SACRE in promoting Religious Education and its place as a core entitlement for all pupils within the National Curriculum.

The Kent SACRE has worked hard to ensure that the revised syllabus remains relevant and appropriate to schools and to children, and the RDBE is pleased to support and endorse the syllabus which should be used alongside our Diocesan materials in all our Church of England schools across the Diocese of Rochester.

Mr Alex Tear
Director of Education
Diocese of Rochester

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REact

An active and creative vision for Religious Education in Kent schools

Vision

This document sets out the vision for Religious Education in Kent schools.

The historical and cultural roots of the United Kingdom lie with Christianity. Since the arrival of St. Augustine to the present day, Kent remains central to the growth of Christianity. Today this continues to be reflected by Canterbury Cathedral being the centre of the worldwide Anglican Church.

Kent has always been an important geographical gateway for the United Kingdom. This has created a richness and diversity of faith that results in a vibrant and dynamic community. Kent's unique position also presents exciting opportunities for its citizens to explore faith and culture in the wider world community.

REact is an active and creative response to this tradition and diversity in Kent. It seeks to develop in our young people, the skills and processes which will enable them to engage with their own world views and those of others.

Our vision for high quality Religious Education in Kent is founded on:

- Exploring faith in action
- Reflecting upon ultimate questions
- Affirming and challenging one's own beliefs and values
- Investigating the beliefs and practices of others
- Developing the skills, attitudes and processes of learning in Religious Education

REact aims to provide a high quality experience of Religious Education for all pupils in Kent by:

- Promoting personal respect for pupils' own world views and those of others
- Deepening understanding of their own and other people's beliefs and opinions
- Fostering an enquiring and open mind
- Encouraging the confidence to ask ultimate questions
- Developing the skills of listening, communicating and empathising

In writing this Agreed Syllabus, Kent Standing Advisory Council for Religious Education (SACRE) fully supported the four purposes of the 'Non-Statutory National Framework for Religious Education' (the framework) which set out:

- **to establish an entitlement** – the framework endorses an entitlement to learning in Religious Education for all pupils, irrespective of social background, culture, race, religion, gender, differences in ability and disabilities. This entitlement contributes to their developing knowledge, skills and understanding and attitudes. These are necessary for pupils' self-fulfillment and development as active and responsible citizens

- **to establish standards** – the national framework sets out expectations for learning and attainment that are explicit to pupils, parents, teachers, governors, employers and the public. It establishes standards for the performance of all pupils in Religious Education. These standards may be used to support Assessment for Learning. They may also be used to help pupils and teachers set targets for improvement and evaluate progress towards them

- **to promote continuity and coherence** – the national framework for Religious Education seeks to contribute to a coherent curriculum that promotes continuity. It helps the transition of pupils between schools and phases of education and can provide a foundation for further study and lifelong learning

- **to promote public understanding** – the national framework for Religious Education aims to increase public understanding of, and confidence in, the work of schools in Religious Education. It recognises the large extent to which the public is already involved with Religious Education in the form of Agreed Syllabus Conferences, SACREs, LAs. governing bodies and the relevant religious and secular authorities and communities. It encourages those who are interested to participate in enriching the provision of Religious Education

Statutory Requirements for the Provision of Religious Education

Primary legislation passed with regard to Religious Education (RE) between 1944 and 1993, including the 1988 Education Reform Act, was consolidated by the 1996 Education Act and the 1998 School Standards and Framework Act. Circular 1/94 and 'Religious Education in Schools: Non-statutory Guidance 2010' offered interpretations of this legislation.

In Kent, Religious Education meets legal requirements where it implements the Kent Agreed Syllabus 2012.

This becomes statutory for all Community, Foundation and Voluntary Controlled schools with effect from 1st September 2012.

These schools are not free to plan or teach Religious Education from any basis other than the Kent Agreed Syllabus.

The legal requirements are that:

- 1. Religious Education must be provided for all registered pupils in full time education except those withdrawn at their parents' request (or their own request if aged 18 or over). (DfEE Circular 1 / 94, paragraphs 44 & 49, and Non-Statutory Guidance 2010 page 28)**
 - The law relating to Religious Education for pupils who are not yet in key stage 1 is different from that relating to subjects of the National Curriculum. As Religious Education must be taught to 'all registered pupils at the school', it includes pupils in reception classes, but not those in nursery classes or play groups.
 - By the same law, religious education must be provided for all students in school sixth forms (but not those in Sixth Form Colleges, which must provide Religious Education for all students wishing to receive it).

- Special Schools must comply with this requirement by ensuring that every pupil receives Religious Education **as far as is practicable**.

2. Religious Education must be taught in accordance with an Agreed Syllabus in Community schools, Foundation schools and Voluntary Controlled schools. (1966 Act, Ch 56, S376 (1); 1998 Act, Ch 31 S351 (1))

- In Foundation and Voluntary Controlled schools with a religious foundation, parents may request Religious Education in accordance with the school's trust deed, or in accordance with the beliefs or denomination specified in the designation of the school.
- In Voluntary Aided schools with a religious character, Religious Education is taught in accordance with the Trust Deed, or with the beliefs or denomination specified in the designation of the school, to reflect the religious character of the foundation. A governing body may accept a recommendation from their diocese to adopt the Agreed Syllabus.

3. Academies

Academies are generally required, through their funding agreements, to teach RE.

- For academies without a religious character, this will be the locally agreed syllabus
- For academies with a religious character, RE will be in line with the requirements of the founding body
- **For specific information, Academies should refer to their Funding Agreement.**

4. An Agreed Syllabus must reflect the fact 'that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'. (Education Reform Act 1988, 8 (3))

5. **In schools where an Agreed Syllabus applies, religious education must be non-denominational, but teaching about denominational differences is permitted. Syllabuses must not be designed to convert pupils, or to urge a particular religion or religious belief on pupils. (Education Act 1944 - Section 26(2))**
6. **EQUALITIES STATEMENT: When using this syllabus, schools need to take into account the position that some faith groups take with regard to human sexuality, so that LGBT (Lesbian, Gay, Bi sexual, and Transgendered) young people are not made to feel vulnerable when these issues are being explored. If schools do not take this into account, they may find that they are in breach of Equality and Safeguarding legislation. (Equality Act 2010, Part 6, Chapter1)**
- See Non-Statutory Guidance Section 6: RE, Equalities and Inclusion**
- For more information and DfE Guidance to schools on the Equality Act 2010, see link below:
<http://www.education.gov.uk/aboutdfe/policiesandprocedures/equalityanddiversity/a0064570/the-equality-act-2010>
7. **The Headteacher, along with the governing body and the Local Authority, is responsible for the provision of religious education in Foundation and Community maintained schools and in Voluntary Controlled schools. (ERA 1988- 10 (1) (b))**
8. **Religious Education is statutorily required to be included alongside the National Curriculum as part of the 'basic curriculum'. RE has equal standing with other National Curriculum subjects (DfEE Circular 1/94 paragraph 20)**
- The Programmes of Study within the Kent Agreed Syllabus have been developed on the assumption that a reasonable time is provided for Religious Education. The Kent Agreed Syllabus requires a minimum of 5% curriculum time as recommended in the Dearing report (1993) * i.e.

- 36 hours per year at key stage 1
- 45 hours per year at key stages 2 and 3
- 40 hours per year at key stage 4
- 15 hours across two years for sixth form students.

* Dearing report 'The National Curriculum and its Assessment' 1993.

The requirement to teach Religious Education does not apply to Nursery classes, but it does apply to children in Reception classes.

Collective Worship is not part of the taught day and therefore cannot be considered as part of the recommended time for teaching Religious Education.

- 9. As part of the curriculum, Religious Education should promote the 'spiritual, moral, cultural, mental and physical development of pupils and prepare pupils for the opportunities, responsibilities and experiences of adult life and society (ERA 1988 – 1 (2) (a & b); Circular 1/94 paragraph 16)**

Reporting on Pupils' Progress and Attainment

Schools are required to provide an annual report for parents on the attainment and progress of each child in religious education, as for other subjects of the curriculum.

Withdrawal from Religious Education *

Pupils

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 of the School Standards and Framework Act 1998.

The use of the right to withdraw should be at the instigation of parents (or pupils themselves if they are aged 18 or over), and it should be made clear whether it is from the whole of the subject or specific parts of it. No reasons need be given.

Parents have the right to choose whether or not to withdraw their child from RE without influence from the school, although a school should ensure parents or carers are informed of this right and are aware of the educational objectives and content of the RE syllabus. In this way, parents can make an informed decision. Where parents have requested that their child is withdrawn, their right must be respected, and where RE is integrated in the curriculum, the school will need to discuss the arrangements with the parents or carers to explore how the child's withdrawal can be best accommodated. If pupils are withdrawn from RE, schools have a duty to supervise them, though not to provide additional teaching or to incur extra cost. Pupils will usually remain on school premises. The school may also wish to review such a request each year, in discussion with the parents.

However, the right of withdrawal does not extend to other areas of the curriculum when, as may happen on occasion, spontaneous questions on religious matters are raised by pupils or there are issues related to religion that arise in other subjects such as history or citizenship.

Where a pupil has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parent wants the pupil to receive. This RE could be provided at the school in question, or the pupil could be sent to another school where suitable RE is provided if this is reasonably convenient. If neither approach is practicable, outside arrangements can be made to provide the pupil with the kind of RE that the parent wants, and the pupil may be withdrawn from school for a reasonable period of time to allow them to attend this external RE.

Outside arrangements for RE are allowed as long as the LA is satisfied that any interference with the pupil's attendance at school resulting from the withdrawal will affect only the start or end of a school session.

If the school is a secondary school and parents have withdrawn a pupil from RE provided at the school and asked for alternative RE to be provided in accordance with the tenets of a particular religion or denomination, then the LA must either:

- provide facilities for the alternative RE to be given at the school unless there are special circumstances which would make it unreasonable to do so; or
- agree to outside arrangements being made as long as no financial burden falls on the LA or school as a result of these arrangements.

Schools must not, through their organisation and management of the subject either make it difficult for parents to exercise this right; seek to encourage pupils to withdraw or make it impossible for them to receive Religious Education as part of their basic curricular entitlement.

Information on the provision made for Religious Education and of parental right of withdrawal must be included in the school or college prospectus.

Teachers

A teacher may not be required to teach Religious Education (although this may not be the case in a Voluntary Aided school)

Complaints

Every school governing body and LA is required by law to have an accessible and easily understood route through which parents and others can make a complaint about school or other educational matters, including RE and Collective Worship. A copy of the complaints procedure should be available in each school and the school prospectus should make reference to it.

The Apprenticeships, Skills, Children and Learning Act 2009 includes provision to enable the Local Government Ombudsman to investigate where individual issues at school level cannot be resolved. However, this provision does not apply to academies.

Although the LA no longer has a statutory role in the complaints process, the LA and Kent SACRE may be able to assist in resolving issues informally and offering advice in addressing complaints about RE and Collective Worship . For details of Kent's advice to parents on complaints procedures see:

http://www.kent.gov.uk/your_council/have_your_say/complaints_and_comments/schools_complaints.aspx

Aims of Religious Education

This agreed syllabus for Religious Education has twin aims, which are focused on two Attainment Targets.

They are that pupils should:

- **Learn about religion (AT 1)**
- **Learn from religion (AT 2)**

These two aims are interdependent and reflect the statement about RE's contribution to the school curriculum in the **Non-Statutory Guidance 2010**:

“Religion and beliefs inform our values and are reflected in what we say and how we behave. RE is an important subject in itself, developing an individual’s knowledge and understanding of the religions and beliefs which form part of contemporary society.”

“Religious education provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong, and what it means to be human. It can develop pupils’ knowledge and understanding of Christianity, of other principal religions, other religious traditions and worldviews that offer answers to questions such as these.”

“RE also contributes to pupils’ personal development and well-being and to community cohesion by promoting mutual respect and tolerance in a diverse society. RE can also make important contributions to other parts of the school curriculum such as citizenship, personal, social, health and economic education (PSHE education), the humanities, education for sustainable development and others. It offers opportunities for personal reflection and spiritual development, deepening the understanding of the significance of religion in the lives of others – individually, communally and cross-culturally.”

Religions and Beliefs to be studied

The national framework and the Non-statutory Guidance 2010 affirm the legal basis of Religious Education and gives guidance for Agreed Syllabus Conferences (ASCs) and faith communities to consider in determining which religions are to be studied. It is important to make sure that the legal requirements for Religious Education are met and that the Religious Education is broad and balanced.

To ensure the requirements are met and the curriculum is broad and balanced:

- **Christianity should be studied throughout each key stage**
- **the other principal religions represented in Great Britain (in this agreed syllabus regarded as Buddhism, Hinduism, Islam, Judaism and Sikhism) should be studied across the key stages**

The religions recommended for each key stage are to ensure that pupils study all the principal religions by the end of key stage 3 and that they study at least one principal religion of eastern origin by the end of the primary phase.

Schools must, of course, take account of the faith profile of their pupils when planning their Religious Education programme. However, it is important that schools teach the religion(s) recommended at each key stage to maintain the balance, continuity and progression of provision and promote respect and understanding among pupils of all faiths and none.

The recommendations secure within them the necessary flexibility and choice for schools to take account of all the various factors and provide a relevant Religious Education programme customised to their particular context.

It is essential that Religious Education enables pupils to share their own beliefs, viewpoints and ideas without embarrassment or ridicule. Many pupils come from religious backgrounds but others have no attachment to religious beliefs and practices. To ensure that all pupils' voices are heard and the

Religious Education curriculum is broad and balanced, it is recommended that there are enrichment opportunities for all pupils to explore:

- other religious traditions such as the Baha'i faith, Jainism, Zoroastrianism
- secular world views

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

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

Key Stage 1: Christianity and **at least one other** principal religion:
Hinduism as the principal religion, Judaism as a subsidiary
A religious community with a significant presence locally, where appropriate

NB. More time should be spent on Christianity than on any other religion with a minimum equivalent of six terms on Christianity; up to three terms on Hinduism, and two terms on Judaism. Christianity should be included in each year and more time spent on it than on any other individual religion. (This would allow up to 1 term to enable opportunities for study of a religious community with significant local presence.)

Key Stage 2: Christianity and **at least two other** principal religions:
Judaism and Islam. Sikhism is introduced at a subsidiary level in Year 6 to provide a 'bridging unit' for transition to year 7.
A religious community with a significant presence locally, where appropriate
A secular world view, where appropriate

NB. A minimum equivalent to 12 terms should be spent on Christianity, up to 5 terms each on Judaism and Islam and 1 term on Sikhism in year 6, as a transition unit. Christianity should be included in each year and more time spent on it than on any other individual religion. (This would allow up to 1 term to enable opportunities for study of a religious community with significant local presence.)

See Non-statutory Guidance Section 1 for further advice

Key Stage 3: Christianity and **at least two other** principal religions:
Sikhism and Buddhism
In addition **at least one other** principal religion studied in key stages 1 and 2 should be revisited: Islam, Hinduism or Judaism
A religious community with a significant presence locally, where appropriate
A secular world view, where appropriate

NB. Christianity should be included in each year and more time spent on it than on any other individual religion studied in key stage 3. The equivalent of approximately 2 terms should be spent on Sikhism (including the first term of year 7 to complete the 'bridging unit') and 3 terms to develop a study of Buddhism. The equivalent of up to 2 terms should be available to further develop the study of Islam, Hinduism OR Judaism. It is recommended that the final two terms of key stage 3 could be used to provide an "Inter-faith" focus as a transition across key stage 3 and key stage 4. In their planning, teachers should also provide opportunities for consideration of secular world views, as appropriate.

See Non-statutory Guidance Section 1 for further advice

Key Stages 4: Religious Education must be taught to all students in this key stage. This syllabus requires that it should be taught through a course leading to an accredited qualification.*

* Qualifications as approved by Section 96, Learning and Skills Act 2000

Key Stage 5 : Religious Education must be taught to all students in this key stage.**

** see note on pages 13-14 regarding student withdrawal from RE

The above are minimum requirements for each key stage. Schools may teach aspects of additional principal religions or world views should they so wish, for example for enrichment or comparative purposes.

Programmes of Study for Religious Education

Foundation Stage Entitlement

Introduction

The Foundation Stage describes the phase of a child's education from the age of three to the end of the Reception Year at five. It is statutory for all registered pupils on the school roll to receive Religious Education in accordance with the Locally Agreed Syllabus, including those pupils in Reception classes.

The statutory requirement does not extend to nursery classes in maintained schools. However, the *Programme of Study* includes much to commend it in terms of preparing younger children to meet the Early Learning Goals employed in 'Curriculum Guidance for the Foundation Stage' (QCA, 2000). It would thus form a valuable part of the educational experience of children throughout the Foundation Stage.

The contribution of Religious Education to the Early Learning Goals

The Early Learning Goals set out what most children should achieve by the end of the Foundation Stage. The six Areas of Learning identified in these are :

1. Personal, social and emotional development
2. Communication, language and literacy
3. Mathematical development
4. Knowledge and understanding of the world
5. Physical development
6. Creative development

Religious Education can enrich children's experience and understanding by making an active contribution to planning and teaching all these areas*.

Indeed, knowledge of religions, beliefs and cultures is vital to achieve some of the Early Learning Goals.

Religious Education for children in Reception classes

The Programme of Study for Reception class children is in line with Early Learning Goals and consistent with the key stage 1 Religious Education curriculum. It is based on religious material and experiences which most children in Kent encounter as they begin school. Its inclusion in the curriculum helps them make sense of their environment.

Schools need to devise ways to incorporate the Religious Education entitlement for Reception children into their curriculum and establish the best model for delivery. **They should be able to identify, quantify and evaluate the Religious Education provided during this time**.**

The Kent Agreed Syllabus recommends the equivalent of 30 minutes per week of Religious Education for Reception children

During the Foundation Stage children begin to explore the world of religion in terms of

- **special people,**
- **special books,**
- **special times,**
- **special places**
- **special objects,**
- **and by visiting places of worship.**

Children listen to and talk about religious stories. They are introduced to specialist words and use their senses in exploring religious beliefs, practices and forms of expression. They reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation of, and wonder at, the world in which they live.

*Non-statutory Curriculum Guidance for Religious Education in Kent Schools 2006 shows how Religious Education can contribute to the Areas of Learning.

** Evaluation will also provide evidence for Early Learning Goals to do with beliefs and cultures.

Key Stages 4 and 5 Entitlement

Religious Education is a statutory entitlement for all registered students up to the age of 18, including students in school sixth forms, except when withdrawn by their parents (or themselves if aged 18 or over).

The Kent Agreed Syllabus requires a minimum of 40 hours a year for key stage 4 Religious Education and a minimum of 15 hours across two years for sixth form students.

Students may have very different experiences of Religious Education during key stage 4 and 5, according to the courses their schools choose to provide. However, schools must provide a continuity of provision from key stage 3 for all students in key stages 4 & 5 that is progressive and rigorous and meets legal requirements.

The Kent Agreed Syllabus gives an overview of the nature of the Religious Education required in the Programme of Study for key stages 4 & 5. It details various ways in which schools may provide the subject. It also describes experiences and opportunities which should be made available to all students whatever course they follow.

In key stage 4, a core course must be provided for all students to meet their entitlement to Religious Education. The course provided must meet the requirements of the Programme of Study for key stages 4 & 5. While there is no legal requirement to sit public examinations, students deserve the opportunity, as far as possible, to have their learning in Religious Education accredited. External accreditation of the subject in this key stage improves student achievement and enhances the status of the subject.

In the key stage 5, the Religious Education provided should enhance and broaden educational opportunities for all students. It should meet the needs of both year 12 and 13 students. The nature and organisation of the sixth form curriculum is such that great flexibility should be possible in how Religious Education is delivered. It is important that students take increasing

responsibility for their own learning. They might be encouraged to participate in planning courses and, where a variety of options is offered, could negotiate their entitlement.

Schools catering for the 14–19 age range **should be able to identify, quantify and evaluate their Religious Education provision for key stages 4 & 5 and demonstrate that the students' entitlement is met.** They are, however, urged to look wider than statutory requirements for Religious Education to identify the real benefits of engaging students with this area of learning. Religious Education is a major contributor to the spiritual, moral, social and cultural development of students, which continues to be one of the aims of the school curriculum. It is a useful vehicle for the development of key skills. It offers powerful possibilities for engagement with local, national and global issues and a real, but to some, surprising relevance to the world of work.

Programme of Study for Key Stages 4 & 5

Throughout this phase, students analyse and interpret a wide range of religious, philosophical and ethical concepts in increasing depth. They investigate issues of diversity within and between religions and the ways in which religion and spirituality are expressed in philosophy, ethics, science and the arts. They expand and balance their evaluations of the impact of religions on individuals, communities and societies, locally, nationally and globally. They understand the importance of dialogue between and among different religions and beliefs. They gain a greater understanding of how religion and belief contribute to community cohesion, recognising the various perceptions people have regarding the roles of religion in the world.

Knowledge, skills and understanding

Learning about religion

1. Students should be taught to :
 - a) investigate, study and interpret significant religious, philosophical and ethical issues, including the study of religious and spiritual experience, in the light of their own sense of identity, experience and commitments
 - b) think rigorously and present coherent, widely informed and detailed arguments about beliefs, ethics, values and issues, drawing well-substantiated conclusions
 - c) develop their understanding of the principal methods by which religions and spirituality are studied
 - d) draw upon, interpret and evaluate the rich and varied forms of creative expression in religious life
 - e) use specialist vocabulary to evaluate critically both the power and limitations of religious language

Learning from religion

2. Students should be taught to :
 - a) reflect on, express and justify their own opinions in the light of their learning about religion and their study of religious, philosophical, moral and spiritual questions
 - b) develop their own values and attitudes in order to recognise their rights and responsibilities in the light of their learning about religion
 - c) relate their learning in Religious Education to the wider world, gaining a sense of personal autonomy in preparation for adult life
 - d) develop skills that are useful in a wide range of careers and in adult life generally, especially skills of critical enquiry, creative problem-solving, and communication in a variety of media.

Breadth of Study

Key stage 4 & 5 students should be taught the **knowledge, skills and understanding** through the following :

(i) Religions

Schools must continue to offer opportunities to study Christianity and other principal religions, and also other beliefs, secular world views and philosophies, in the context of a pluralistic society

(ii) Areas of Study

At key stage 4, i.e. for all students aged 14-16, schools should provide access to:

a course provided by a recognised examination board which leads to a qualification approved under Section 96*. The course provided should require a significant study of the beliefs and values of Christianity and at least one other religion.

*Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State.

At key stage 5, i.e. for all students aged 16–19, schools should provide access to:

a) a course that represents a progression in Religious Education from key stage 4, such as A/S or A level Religious Studies or Religious Education. Students will be deemed to be receiving their Religious Education entitlement where the course requires some significant study of a world religion or engagement with religious ideas.

or

b) a minimum of 15 hours study of religious, ethical and philosophical topics through a choice of: regular timetabled courses, modules in an enrichment course, group projects for presentation, a complementary studies approach, self-directed study, day conferences, field trips.

(iii) Experiences and Opportunities

All courses should provide experiences and opportunities within and beyond school, for learning that involves first hand engagement with people of strong commitment to a religious faith or secular belief system. This may involve visits, for example, to places of worship or community activities, public meetings or places of employment, education, training or recreation in the

local area, but should also offer a chance to engage with such experiences on a national or international level where possible, for example, using Internet links, travelling to suitable conferences, study trips to places of national or international religious significance.

Teaching Requirements for Key Stages 1-3

This section shows an overview for each religion, as appropriate to each Key Stage. The tables outline the

Skills,
Concepts
Key words
Themes
Content
Attainment expectations

Teachers should choose appropriate materials to illustrate the themes and concepts. Quality of learning should always prevail above quantity of knowledge.

Further details and exemplar Schemes of Work and Units of Study are shown in the Non-Statutory Guidance for Religious Education in Kent Schools 2012.

CHRISTIANITY KS1 (school yrs 1-2)

Time allocation – 6 terms minimum across the key stage – **N.B. More time should be spent on Christianity than on any other religion.**

Skills	Key Words /Concepts	Themes	Content could include	AT1 – AT2	
Recall Share Relate Respond sensitively Describe Connect Show understanding Apply Explain Express views Refer to guidance for detailed description of skills	God creator parent /father	BELIEVING	God as creator, loving parent/father	The average 5 year old should achieve L1	
	Jesus Bible Christian miracle Gospel disciple New Testament	STORY	Specialness of the Bible Stories about Jesus, especially his childhood Stories Jesus told		
	Christmas Bible Easter Good Friday Holy Week Last Supper worship	resurrection cross crucifixion saint holy church prayer	CELEBRATIONS	Christmas Easter Saints' Days Sunday	The average 6 year old should achieve L2
	church baptism symbol water candle cross worship		SYMBOLS	Special buildings, eg church Symbols met in other parts of the Key Stage, eg baptism (water, candle)	The average 7 year old should achieve L3
	Jesus Christ Lord teacher God	disciple Bible New Testament Gospel	LEADERS AND TEACHERS	Specialness of Jesus	
	baptism wedding community clergy	christening marriage worship	BELONGING MYSELF	Jesus' family & Jewish upbringing Baptism, marriage Caring for others & the world around us Love and forgiveness Church as one family/community	Refer to attainment level grid for details of each level

HINDUISM KS1 (school yrs 1-2)

Time allocation – 3 terms minimum across the key stage

Skills	Key Words /Concepts	Themes	Content could include	AT1 – AT2	
Recall Share Relate Respond sensitively Describe Connect Show understanding Apply Explain Express views Refer to guidance for detailed description of skills	Brahman Brahma Vishnu Shiva murtis	BELIEVING	One God, different names and images	The average 5 year old should achieve L1	
	Ganesh Krishna Rama Sita Hanuman Ravana Lakshman	Lakshmi Saraswati	STORY	Stories from scriptures, eg How Ganesh got his elephant head and broken tusk; how Krishna was saved at birth, other stories from his childhood; the story of Rama and Sita (Ramayana)	The average 6 year old should achieve L2
	festival celebration Divali Holi Raksha Bandhan rakhi	diva rangoli good evil	CELEBRATIONS	Divali Raksha Bandhan Holi	
	Om fire darkness	murtis light	SYMBOLS	Om Murtis	The average 7 year old should achieve L3
	puja arti lamp bell joss sticks kum kum murtis samskar (namkara)	ceremony prashad honey aum/om naming	BELONGING/MYSELF	Birth ceremonies A Hindu home and extended family, including worship (puja) at home shrine	Refer to attainment level grid for details of each level

JUDAISM KS1 (school yrs 1-2)

Time allocation – 2 terms minimum across the key stage

Skills	Key Words /Concepts	Themes	Content could include	AT1 – AT2
Recall Share Relate Respond sensitively	covenant promise land belief obey day of rest	BELIEVING	One God; God’s Promise to Abraham (God’s People/Promised Land) Creator God (Shabbat)	The average 5 year old should achieve L1
Describe Connect Show understanding Apply	authority inspiration belonging goodness	STORY	Abraham journeyed to the Promised Land; Moses in the Bulrushes; David and Goliath	The average 6 year old should achieve L2
Explain Express views	beliefs values rules symbolism	belonging Sabbath history remembering	CELEBRATIONS Shabbat; Sukkot; Hanukkah	
Refer to guidance for detailed description of skills	lifestyle command prayer beliefs values	SYMBOLS	Mezuzah (Jewish home) Candles, hands on children’s head in blessing, bread and wine, Havdalah symbols (Shabbat)	The average 7 year old should achieve L3
	belonging authority inspiration values	slavery freedom beliefs	LEADERS AND TEACHERS Abraham, Moses and David	
	belonging holy days celebration participation lifestyle	BELONGING/MYSELF	Jewish home, Kashrut, Shabbat, involvement of children in religious ceremonies	Refer to attainment level grid for details of each level

CHRISTIANITY KS2 (school yrs 3-6)

Time allocation – 12 terms minimum across the key stage

Skills	Key Words /Concepts	Themes	Content could include	AT1 – AT2
Recall Share Relate Respond sensitively Describe Connect Show understanding Apply Explain Express views Refer to guidance for detailed description of skills	trinity creed father son holy spirit incarnation	BELIEFS & QUESTIONS	God as Trinity God as Creator, loving, just	The average 7 year old should achieve L2
	Old Testament New Testament Gospels synoptic epistle scripture psalm forgiveness	TEACHINGS & AUTHORITY	Bible – Old and New Testaments, different books & genres Source of beliefs & teachings for Christians Teachings – 10 Commandments, Sermon on the Mount, Jesus Two Great Commandments, forgiveness and how to relate to other people	The average 9 year old should achieve L3
	church cathedral abbey anglican Roman Catholic Baptist methodist non-conformist hymn prayer psalm mass holy communion eucharist sacrament lectern pulpit sermon priest vicar rector minister baptism funeral pilgrim	WORSHIP, SACRED PLACES & PILGRIMAGE JOURNEY OF LIFE AND DEATH	Worship – a) at home b) at church Pilgrimage Why we mark special moments in life Handling loss/change/grief Funerals What people think about life after death	The average 11 year old should achieve L4
	Eucharist chalice Last Supper paten Holy Communion Advent Christmas Lent Easter Ascension Pentecost	SYMBOLS & RELIGIOUS EXPRESSION	Eucharist Festivals – Advent, Christmas, Lent, Easter, Ascension, Pentecost	Refer to attainment level grid for details of each level

CHRISTIANITY KS2 (Continued)

Skills	Key Words /Concepts	Themes	Content could include	AT1 – AT2
Recall Share Relate Respond sensitively Describe Connect Show understanding Apply Explain Express views Refer to guidance for detailed description of skills	commitment faith miracle mission parable disciple	INSPIRATIONAL PEOPLE	Jesus' life – baptism, temptations, healer (miracles), teacher (parables) Jesus' friends/disciples Famous Christians Local Christians, eg someone who works for local charities, Christian Aid, the local Hospice	The average 7 year old should achieve L2
	confirmation baptism faith belief sacrament	RELIGION & THE INDIVIDUAL	Commitment – confirmation Faith in action	The average 9 year old should achieve L3
	marriage wedding denominations protestant roman catholic anglican methodist baptist evangelical pentecostal	RELIGION, FAMILY & COMMUNITY	Marriage (emphasis on promises) Local churches and the work they do in the local community	
	faith belief commitment catholic	BELIEFS IN ACTION IN THE WORLD	Famous Christians who have made a difference in the world Local Christians who make a difference in their communities Church as worldwide community Work of Christian charities, eg Tear Fund, CAFOD, Christian Aid, The Shoebox Appeal Improving our local environment	The average 11 year old should achieve L4 Refer to attainment level grid for details of each level

ISLAM KS2 (school yrs 3-6)

Time allocation – 5 terms minimum across the key stage

Skills	Key Words /Concepts	Themes	Content could include	AT1 – AT2
Recall Share Relate Respond sensitively Describe Connect Show understanding Apply Explain Express views Refer to guidance for detailed description of skills	Belief Allah Creator Provider Faith Angels Guide	BELIEFS AND QUESTIONS	Belief in One God (Allah) as Creator, Guide & Provider Belief in human nature & angels	The average 7 year old should achieve L2
	Revelation Jibril Qur'an Respect Beliefs Muhammad Role model Word of God Responsibility Action	TEACHINGS & AUTHORITY	Life of Muhammad – revelation (Jibril) Traditions about Muhammad Guidance from the Qur'an Qur'an as the word of God, its study and treatment Links with Torah & Bible	
	Pilgrimage Festival Mosque Id-ul-Adha Ka'bah Shahadah statement of faith Salah Sawm Ramadan Sacred Hajj 5 Pillars Id-ul-Fitr Wudu Zakah Hajj Makkah	WORSHIP, SACRED PLACES & PILGRIMAGE	Hajj (links with Abraham) Worship in the mosque (importance of Friday) 5 Pillars of Islam Festivals, eg Id-ul-Fitr & Id-ul- Adha Status of Ka'bah	The average 9 year old should achieve L3
	Aqiqah ceremony A stage in life Rites of passage Death Shahadah Adhan	JOURNEY OF LIFE AND DEATH	Ceremonies to mark stages in a person's life Birth and death ceremonies	The average 11 year old should achieve L4
	Star crescent Symbol	SYMBOLS & RELIGIOUS EXPRESSION	Symbols – star & crescent	Refer to attainment level grid for details of each level

ISLAM – KS2 (Continued)

Skills	Key Words /Concepts	Themes	Content could include	AT1 – AT2
Recall Share Relate Respond sensitively Describe Connect Show understanding Apply Explain Express views Refer to guidance for detailed description of skills	Star crescent Symbol	SYMBOLS & RELIGIOUS EXPRESSION	Symbols – star & crescent	The average 7 year old should achieve L2
	Arabia Muhammad Pbih = peace be upon him The Night of Power Messenger Revelation Reflection Role model Life-changing experience	INSPIRATIONAL PEOPLE	Muhammad	
	Islam Muslim Submission Prayer Mosque Imam Worship Respect Qiblah Community Wudu	RELIGION & THE INDIVIDUAL	Terms: Islam & Muslim Role & function of mosque Role of imam	
	marriage authority wedding belonging imam family responsibility	RELIGION, FAMILY & COMMUNITY	Home, family & extended family life, eg. responsibilities & duties of parent & child eg. respect for elders, teachers & the wise Local mosques as centres for worship and teaching Marriage Importance of honesty, greeting, visiting, respect to guests, hospitality, code of hygiene.	The average 11 year old should achieve L4
	faith commitment action authority obedience belief	BELIEFS IN ACTION IN THE WORLD	Importance of community to a Muslim Local Muslims who make a difference in their communities.	Refer to attainment level grid for details of each level

JUDAISM KS2 (school yrs 3-6)

Time allocation – 5 terms minimum across the key stage

Skills	Key Words /Concepts	Themes	Content could include	AT1 – AT2
Recall Share Relate Respond sensitively Describe Connect Show understanding Apply Explain Express views Refer to guidance for detailed description of skills	ultimate questions beliefs values God as king/creator/ruler	BELIEFS & QUESTIONS	One God (monotheism)	The average 7 year old should achieve L2
	inspiration faith authority command belonging community	TEACHINGS & AUTHORITY	Torah, especially Shema and Ten Sayings (Commandments); Tenach (Jewish Bible)	
	responsibility new year faith holy day community repentance	WORSHIP, PILGRIMAGE & SACRED PLACES	Synagogue worship, including role of rabbi; Rosh Hashanah & Yom Kippur Jerusalem and remains of Temple	The average 11 year old should achieve L4
	covenant commitment responsibility symbolism faith family	JOURNEY OF LIFE, AND DEATH	Brit Milah (circumcision); Bar/Bat Mitzvah Marriage Death	
	history freedom authority slavery one people covenant	SYMBOLS & RELIGIOUS EXPRESSION	Pesach & Seder Plate Star of David	
	inspiration law history belonging authority rules commandment	INSPIRATIONAL PEOPLE	Moses and Law Giver	Refer to attainment level grid for details of each level

JUDAISM KS2 (Continued)

Skills	Key Words /Concepts	Themes	Content could include	AT1 – AT2
Recall Share Relate Respond sensitively Describe Connect Show understanding Apply Explain Express views Refer to guidance for detailed description of skills	commitment prayer lifestyle values faith	RELIGION & THE INDIVIDUAL	Bar/Bat Mitzvah; aids to prayer – tefillin, tallith, prayer-book	The average 7 year old should achieve L2
	authority belonging community Torah rabbi Ark scroll yad	RELIGION, FAMILY & COMMUNITY	Synagogue	The average 9 year old should achieve L3
	authority obedience inspiration commitment commandments rules	BELIEFS IN ACTION IN THE WORLD	The Ten Sayings	The average 11 year old should achieve L4 Refer to attainment level grid for details of each level

Sikhism Transition Unit

The Sikhism Transition Unit must be delivered at the end of Key Stage two and the beginning of Key Stage three. The rationale behind this, is to ensure progression, not only of content, but also skills and processes which are key to students' development.

Aims

- For students to experience a smooth transition from Key Stage two to Key Stage three.
- To enhance progression in Year 7 by providing improved communication of students' prior attainment.
- To ensure a common approach to teaching and learning at Key Stage two and three.
- To provide consistency to Key Stage three.

Implementation

It is important to consider;

- A wide range of activities to suit all learning styles;
- Strategies to develop key skills and processes;
- Assessment as an integral part of the learning process;
- Opportunities for cross-curricular links;
- Enrichment activities to engage pupils and to make learning in RE fun.

SIKHISM KS2 (Year 6)

Time allocation- 1 term (Subsidiary, Transition Unit)

Skills	Key Words / Concepts	Themes	Content could include	AT1 – AT2
Recall Share Relate Respond sensitively Describe Connect Show understanding Apply Explain Express views	Belief / faith All Pervading Spirit Satnam Waheguru	BELIEFS & QUESTIONS	<ul style="list-style-type: none"> God – As one, Creator, Sustainer, Nature of God – Mool Mantar. Pupils to explore Sikh beliefs about the nature of God through analysis of the Mool Mantar. 	The average 7 year old should achieve L2
	Guru Religious Experience. Reveal Khalsa Amrit	TEACHINGS & AUTHORITY	<ul style="list-style-type: none"> Guru Nanak- Brief look at Guru Nanak’s life and how his Religious Experience helped to begin the Sikh Religion. Guru Gobind Singh- The forming of the Khalsa. Guru Granth Sahib is the holy book for Sikhs. 	The average 9 year old should achieve L3
	Gurdwara Nishan Sahib Takht Langar Granthi	WORSHIP, SACRED PLACES & PILGRIMAGE	<ul style="list-style-type: none"> Gurdwara – Exploration of what a Gurdwara is and what its importance is to Sikhs. Investigating codes of behaviour in a place of worship. Guru Granth Sahib- This links into teachings and authority and should focus on how and why Sikhs use it. Granthi – To be mentioned when linking the Guru Granth Sahib to the Gurdwara. Golden Temple of Amritsar as a place of pilgrimage allowing pupils to research, investigate, reflect and respond to ‘special places’. 	The average 11 year old should achieve L4 Refer to attainment level grid for details of each level

SIKHISM KS2 (Continued)

Skills	Key Words / Concepts	Themes	Content could include	AT1 / AT2
Recall Share Relate Respond sensitively Describe Connect Show understanding Apply Explain Express views	Reincarnation Funeral Pyre Cremation Amrit Gurburb	JOURNEY OF LIFE & DEATH	<ul style="list-style-type: none"> Reincarnation – Cycle of Life Funerals- Ceremonies to mark stages in a persons life e.g Birth, Amrit, Death, Gurburbs 	The average 7 year old should achieve L2 The average 9 year old should achieve L3
	Khanda Kesh Kirpan Kara Kangha Kachera	SYMBOLS & RELIGIOUS EXPRESSION	<ul style="list-style-type: none"> Khanda- What does it represent? The five Ks - What are they and Why are they important? The turban Nishan Sahib- Look at this in connection with the Gurdwara. 	The average 11 year old should achieve L4 Refer to attainment level grid for details of each level
	Khalsa Sewa	RELIGION & THE INDIVIDUAL	<ul style="list-style-type: none"> Commitment – Khalsa. Look at this in connection with worship and the 5ks. Lifestyle – apply Religious teachings to life situations eg wearing the 5ks, visiting the Gurdwara. 	

SIKHISM KS2 (Continued)

Skills	Key Words / Concepts	Themes	Content could include	AT1 / AT2
Recall Share Relate Respond sensitively Describe Connect Show understanding Apply Explain Express views	Anand Karaj Lavan Equality	RELIGION FAMILY & COMMUNITY	<ul style="list-style-type: none"> • Marriage- Look at general elements of the purpose of marriage and the marriage ceremony. • Gurdwara as a centre of community 	The average 7 year old should achieve L2
	Mool Mantar	BELIEFS IN ACTION THE WORLD	<ul style="list-style-type: none"> • Respect for all creation- Connected to Sikh beliefs about the nature of God 	The average 9 year old should achieve L3
		INSPIRATIONAL PEOPLE	<ul style="list-style-type: none"> • Guru Nanak- Explore why Guru Nanak is important. Look at connection to 'Authority' • Guru Gobind Singh 	The average 11 year old should achieve L4 Refer to attainment level grid for details of each level

SACRE recommends that this Subsidiary religion is the transition unit between Key Stage 2 and 3. Much of the content spans two themes but only needs to be taught once.

SIKHISM – KS3 (School yrs 7-9)

Time Allocation 2 terms minimum across the key stage

Skills	Key words / Concepts	Themes	Content could include	AT1 - AT2
Recall Share Relate Respond sensitively Describe Connect Show understanding Apply Explain Express views Interpret Express insight Account for Evaluate Analyse Justify views Synthesise	Belief / faith All Pervading Spirit Satnam Waheguru Ik Onkar	BELIEFS & QUESTIONS	<ul style="list-style-type: none"> God – As one, Creator, Sustainer, Nature of God – Mool Mantar. Pupils to explore Sikh beliefs about the nature of God through analysis of the Mool Mantar. How do Sikh beliefs about God effect their Daily lives. 	The average 11 year old should achieve L4
	Authority Guru Religious Experience. Reveal Khalsa Amrit	AUTHORITY	<ul style="list-style-type: none"> Guru Nanak- Brief look at Guru Nanak’s life and what was its significance to people at the time and today. (Possible consideration of typology of religious experiences, Indian Culture and ideas about equality). Guru Granth Sahib as a living Guru how it is used and why it has authority. 	
	Gurdwara Nishan Sahib Takht Langar Granthi Ragi Kirtan	EXPRESSIONS OF SPIRITUALITY	<ul style="list-style-type: none"> The role of the Gurdwara, design, decorations and features. Festivals e.g. Baisakhi, Divali, Holi Mohalla. Worship – Gurdwara and its function in the community. Worship in the Home Centred on the Guru Granth Sahib Meditation 	Refer to attainment target grid for details of each level

SIKHISM – KS3 (Continued)

Skills	Key Words / Concepts	Themes	Content could include	AT1 - AT2
Recall Share Relate Respond sensitively Describe Connect Show understanding Apply Explain Express views Interpret Express insight Account for Evaluate Analyse Justify views Synthesise	Kurahit Sewa Langar Equality	ETHICS and RELATIONSHIPS	<ul style="list-style-type: none"> • Kurahit – The Prohibitions which Sikhs must follow. • Service: Sewa. Sikh ideas about helping others- preparing the langar, cleaning the Gurdwara or helping ill people • Equality- The place of women, respect for your mother. • Moral choices e.g. Abortion, Euthanasia. 	The average 11 year old should achieve L4 The average 14 year old should achieve L6
	Panth Rahit Maryada Vand Chakna	RIGHTS and RESPONSIBILITIES	<ul style="list-style-type: none"> • Kirit Karna – Principles of honest work. • Vand Chakraa – Generosity • Rahit Maryada- Sikh code of discipline e.g family life. • Obligation to others. 	
	Service Justice/injustice Responsibility	GLOBAL ISSUES	Respect for all creation. <ul style="list-style-type: none"> • War and Peace • The Environment • Poverty • Suffering 	Refer to attainment target grid for details of each level

SIKHISM – KS3 (Continued)

Skills	Key Words / Concepts	Themes	Content could include	AT1 - AT2
Express views Interpret Express insight Account for Evaluate Analyse Justify views Synthesise	Tolerance	INTERFAITH DIALOGUE	The Sikh attitude of tolerance and response to other world faiths. <ul style="list-style-type: none"> • Respect and tolerance for all religions and the belief that all religions contain truth. • Sikh heritage from Hinduism and Islam e.g. Muslim and Hindu writings in the Guru Granth Sahib. Beliefs shared with Hinduism i.e. reincarnation. Beliefs shared with Islam i.e. The Oneness of God. Compare attitudes towards moral issues e.g. Women, War and Violence, Animals and the Environment.	The average 11 year old should achieve L4 The average 14 year old should achieve L6 Refer to attainment target grid for details of each level

SACRE recommends that study of this religion is used as the transition unit between Key Stage 2 and 3. Much of the content spans two themes but only needs to be taught once.

CHRISTIANITY KS3 (school yrs 7 – 9) **Christianity should be included in each year and more time spent on it than on any other individual religion studied in key stage 3.**

Skills	Key words / Concepts	Themes	Content could include	AT1 - AT2
Recall Share Relate Respond sensitively Describe Connect Show understanding Apply Explain Express views Interpret Express insight Account for Evaluate Analyse Justify views Synthesise	belief / faith, reason resurrection, sin redemption, Saviour repentance, Trinity Holy Spirit salvation atonement, death reconciliation	BELIEFS & CONCEPTS	Exploring <ul style="list-style-type: none"> • What's the difference between 'to know' & 'to believe'? • God – Trinity, reasons for believing / not believing in God. How do we know what is true? Different types of truth, proof & probability • Jesus – events of the Last Week, historical figure, Jesus' divinity, God Incarnate & Saviour • Life after death – heaven & hell • Who am I? Meaning / purpose of life? • Use of creeds 	The average 11 year old should achieve L4
	authority church conscience synoptic denomination	AUTHORITY	<ul style="list-style-type: none"> • Bible – use & influence of Bible today, different interpretations e.g. Genesis chs 1 – 3, & the synoptic problem (similarities & differences between Matthew, Mark, Luke) • Different denominations – similarities & differences e.g. Roman Catholic, Anglican, Orthodox, non-conformist tradition (Baptist, Methodist or Quaker) NB consider local representation when making choice of denominations • Conscience & reason <p>The effects of these different sources of authority & denominational differences need to be shown through how Christians live their lives e.g. global issues</p>	The average 14 year old should achieve L6 Refer to attainment target grid for details of each level

CHRISTIANITY KS3 (Continued)

Skills	Key words / Concepts	Themes	Content could include	AT1 - AT2
Recall Share Relate Respond sensitively Describe Connect Show understanding Apply Explain	service, sacrifice discipleship, conviction martyrdom, faith commitment equality prejudice, justice / injustice obedience Kingdom of God love (agape) stewardship, judgement	RIGHTS & RESPONSIBILITIES	Christian idea of service & self-sacrifice Examples include – <ul style="list-style-type: none"> Inspirational Christians e.g. Mother Teresa, Martin Luther King, Oscar Romero, Desmond Tutu Moral choices* - crime, social injustice e.g. inequality, racism, sexism, Protesting & speaking out v. injustice in society* 	The average 11 year old should achieve L4 The average 14 year old should achieve L6 Refer to attainment target grid for details of each level
Express views Interpret Express insight Account for Evaluate Analyse Justify views Synthesise	service, sacrifice conviction commitment justice / injustice stewardship environment conflict, violence peace, forgiveness death reconciliation equality, human rights creation obedience stewardship, judgement	GLOBAL ISSUES	Christian responses* to global issues Examples include - <ul style="list-style-type: none"> Wealth & poverty War Animal rights & the environment	

CHRISTIANITY KS3 (Continued)

Skills	Key words / Concepts	Themes	Content could include	AT1 - AT2
		INTERFAITH DIALOGUE	<p>Comparing –</p> <ul style="list-style-type: none"> • beliefs about suffering with Buddhism • beliefs about life after death with Hinduism • beliefs about God with Hinduism & Islam • Attitudes towards moral issues e.g. women’s rights, war, animal rights & the environment. Compare to at least 1 other religion studied (Buddhism, Hinduism, Sikhism, Islam) <p>See also the scheme of work on interfaith dialogue for more information</p>	<p>The average 11 year old should achieve L4</p> <p>The average 14 year old should achieve L6</p> <p>Refer to attainment target grid for details of each level</p>

BUDDHISM KS 3 (Years 7 – 9)

Time allocation – 3 terms across the key stage

Skills	Key words / Concepts	Themes	Content could include	AT1 - AT2
Recall Share Relate Respond sensitively Describe Connect Show understanding Apply Explain Express views Interpret Express insight Account for Evaluate Analyse Justify views Synthesise	Anatta Dukkha Anicca Tanha Dhamma/Dharma Buddha Nirvana/Nibbana Sangha Reincarnation	BELIEFS& CONCEPTS	<u>The Dharma</u> How do we know what is true? <ul style="list-style-type: none"> • Belief in no God Exploring <ul style="list-style-type: none"> • The 3 marks of existence • The 4 Noble Truths • The 8 fold Path • The wheel of Life 	The average 11 Year old should achieve L4. The average 14 Year old should achieve L6.
	Authority Buddha Dhamma/Dharma Sangha	AUTHORITY	<u>The Buddha</u> <ul style="list-style-type: none"> • The life of Siddhartha Guatama • Siddhartha's enlightenment • The importance of the 3 refuges/jewels (underlined in the content boxes.) • Scripture e.g. Tripitaka/Dhammapada 	Refer to Attainment Targets Grid for details of each level.
	Worship Ceremony Symbol Bhavana Prajna	EXPRESSIONS OF SPIRITUALITY	<ul style="list-style-type: none"> • Worship & Ceremony e.g. the puja • Meditation, stillness and reflection • Symbolism e.g. Lotus, decoration and design, Pagoda, Thai style temples • Festival e.g. the Dharma Day, Wesak, Bitar. 	

BUDDHISM KS 3 (Continued)

Skills	Key words / Concepts	Themes	Content could include	AT1 - AT2
Recall Share Relate Respond sensitively	Sila Karuna Ethics	<p style="text-align: center;">ETHICS & RELATIONSHIPS</p>	<ul style="list-style-type: none"> • The 5 Precepts – as a way of life e.g. Family i.e. within the upbringing of children the given values and interaction with others. 	The average 11 Year old should achieve L4.
Describe Connect Show understanding Apply Explain Express views Interpret Express insight Account for Evaluate Analyse Justify views Synthesise	Community Sangha Justice/injustice Sacrifice Human rights	<p style="text-align: center;">RIGHTS & RESPONSIBILITIES</p>	The Buddhist ideas of service. <ul style="list-style-type: none"> • The Sangha e.g. the life as a monk/nun • Life in the community. • The challenges facing Buddhists in a secular or non-Buddhist society. • Protesting and speaking out against injustice in society. • The different groups with Buddhism e.g. Theravada, Zen, Mahayana. • Concept of self 	The average 14 Year old should achieve L6. Refer to Attainment Targets Grid for details of each level.

BUDDHISM KS 3 (Continued)

Skills	Key words / Concepts	Themes	Content could include	AT1 - AT2
Recall Share Relate Respond sensitively	Karuna Respect Sacrifice Conviction Commitment Martyrdom	GLOBAL ISSUES	Respect for life e.g. <ul style="list-style-type: none"> • The environment and Animal rights • War & Peace • Wealth & Poverty 	The average 11 Year old should achieve L4.
Describe Connect Show understanding Apply Explain Express views Interpret Express insight Account for Evaluate Analyse Justify views Synthesise	Tolerance	INTERFAITH DIALOGUE	The Buddhist attitudes of tolerance and response to other world faiths. <ul style="list-style-type: none"> • Relationships with other world religions i.e. with the World council of Churches. • A look at the similarities and differences in the life & teaching of the Buddha with other significant religious figures. • A study of the different attitudes to suffering between Buddhism and another world faiths i.e. Christianity. • Compare attitudes towards moral issues, e.g. women, war and violence and animals and the environment. 	The average 14 Year old should achieve L6. Refer to Attainment Targets Grid for details of each level.

Many of these themes overlap – feel free to mix them up
e.g. 'ETHICS & RELATIONSHIPS' can be linked to 'GLOBAL ISSUES' & 'AUTHORITY' when considering marriage & lifestyle & how Buddhists adapt it to life in Britain

ISLAM KS3 (school yrs 7 – 9) **This may be studied as an alternative to Hinduism or Judaism in Key Stage 3**

Time allocation – 2 terms across the key stage

Skills	Key words / Concepts	Themes	Content could include	AT1 - AT2
Recall Share Relate Respond sensitively Describe Connect Show understanding Apply Explain Express views Interpret Express insight Account for Evaluate Analyse Justify views Synthesise	Allah belief / faith, Islam, Muslim Tawhid Sin of shirk Risalah Akhirah	BELIEFS & CONCEPTS	Exploring <ul style="list-style-type: none"> • Attributes of Allah e.g. incomparable (shirk), Creator, Provider, Guide • Muhammad as the final prophet, his sunnah • Judgement & Life after death (akhira) 	The average 11 year old should achieve L4
	Authority	AUTHORITY	<ul style="list-style-type: none"> • Importance of the Quran, Hadith & Sunnah • Teachings in the Qur'an, Hadith & Sunnah <p>The effect of these sources of authority need to be shown through how Muslims respond to ethical issues</p>	The average 14 year old should achieve L6 Refer to attainment target grid for details of each level

ISLAM KS3 (Continued)

Skills	Key words / Concepts	Themes	Content could include	AT1 - AT2
Recall Share Relate Respond sensitively Describe Connect Show understanding	spirituality sacred sin of shirk, Tawhid Umma, community Ibadah (worship) symbol rite of passage pilgrimage	EXPRESSIONS OF SPIRITUALITY	Examples include – <ul style="list-style-type: none"> • Sufism • Mosque architecture & design • Art, calligraphy & poetry • Music • Prayer • Pilgrimage • Ramadan (fasting/self-discipline) 	The average 11 year old should achieve L4
Apply Explain Express views Interpret Express insight Account for Evaluate Analyse Justify views Synthesise	ethics Islam, Muslim good & evil authority obedience, judgement, Akhirah halal / haram	ETHICS & RELATIONSHIPS	Examples include – <ul style="list-style-type: none"> • How we make ethical decisions & what influences us? • Obedience to Allah Should you study issues which contradict your faith / belief system? <ul style="list-style-type: none"> • Origins of good & evil • Moral choices * e.g. courtship, marriage & family life e.g. food rules, modesty, 	The average 14 year old should achieve L6 Refer to attainment target grid for details of each level

ISLAM KS3 (Continued)

Skills	Key words / Concepts	Themes	Content could include	AT1 - AT2
		INTERFAITH DIALOGUE	Comparing – <ul style="list-style-type: none"> • beliefs about Allah / God with Hinduism or Christianity • beliefs about prophets with Christianity e.g. Ibrahim (Abraham), Isa (Jesus) • Attitudes towards moral issues e.g. women’s rights, war, animal rights & the environment. Compare to at least 1 other religion studied (Christianity, Buddhism, Sikhism, Hinduism) See also the scheme of work on interfaith dialogue for more information	The average 11 year old should achieve L4 The average 14 year old should achieve L6 Refer to attainment target grid for details of each level

Many of these themes overlap – feel free to mix them up
 e.g. ‘ETHICS & RELATIONSHIPS’ can be linked to ‘GLOBAL ISSUES’ & ‘AUTHORITY’ when considering marriage & lifestyle & how Muslims adapt it to life in Britain

HINDUISM KS3 (school yrs 7 – 9) **This may be studied as an alternative to Islam or Judaism in Key Stage 3**

Time allocation – 2 terms across the key stage

Skills	Key words / Concepts	Themes	Content could include	AT1 - AT2
Recall Share Relate Respond sensitively Describe Connect Show understanding Apply Explain Express views Interpret Express insight Account for Evaluate Analyse Justify views Synthesise	Brahman, Avatar Atman, samsara, moksha, Karma reincarnation	BELIEFS & CONCEPTS	Exploring <ul style="list-style-type: none"> • God in diverse forms - Brahman, trimurti (Brahma, Shiva, Vishnu), avatars of Vishnu. God as female. • Life after death – reincarnation, samsara, karma, atman, moksha. 	The average 11 year old should achieve L4
	Authority	AUTHORITY *	<ul style="list-style-type: none"> • Importance of the Vedas, Bhagavad Gita, the Mahabharata • Teachings in the Vedas, Bhagavad Gita, the Mahabharata 	
	spirituality worship yoga symbol rite of passage pilgrimage	EXPRESSIONS OF SPIRITUALITY	Examples include – <ul style="list-style-type: none"> • Worship (puja, arti) • Art e.g. mandalas & poetry • Music (bhajans) • Pilgrimage • Meditation, yoga • Festivals • Rites of passage 	Refer to attainment target grid for details of each level

HINDUISM KS3 (Continued)

Skills	Key words / Concepts	Themes	Content could include	AT1 - AT2
Recall Share Relate Respond sensitively Describe Connect	ethics dharma, reincarnation, samsara karma	ETHICS & RELATIONSHIPS	Examples include – <ul style="list-style-type: none"> • Way of Dharma • Causes of evil & suffering • Moral choices * e.g. arranged & assisted marriage, the 4 stages of life, attitudes towards the elderly 	The average 11 year old should achieve L4
Show understanding Apply Explain Express views Interpret Express insight Account for Evaluate Analyse Justify views Synthesise	Varna & Jati service, sacrifice conviction commitment equality prejudice, justice / injustice ahmisa satyagraha	RIGHTS & RESPONSIBILITIES	Examples include – <ul style="list-style-type: none"> • Moral choices* - social injustice e.g. the caste system, sexism / women’s rights • Protesting & speaking out v. injustice in society* • Ahimsa & satyagraha • Gandhi 	The average 14 year old should achieve L6 Refer to attainment target grid for details of each level

HINDUISM KS3 (Continued)

Skills	Key words / Concepts	Themes	Content could include	AT1 - AT2
Recall Share Relate Respond sensitively Describe Connect Show understanding		GLOBAL ISSUES	Hindu responses* to global issues Examples include - <ul style="list-style-type: none"> • Animal rights e.g. vegetarianism & the environment • Hinduism in Britain e.g. how Hinduism in Britain is different to that found in India, the tension/pressures young hindu teenagers face 	The average 11 year old should achieve L4
Apply Explain Express views Interpret Express insight Account for Evaluate Analyse Justify views Synthesise		INTERFAITH DIALOGUE	Comparing – <ul style="list-style-type: none"> • beliefs about God with Islam or Christianity • beliefs about life after death with Christianity • Attitudes towards moral issues e.g. women’s rights, war, animal rights & the environment. Compare to at least 1 other religion studied (Christianity, Buddhism, Sikhism, Islam) <p>See also the scheme of work on interfaith dialogue for more information</p>	The average 14 year old should achieve L6 Refer to attainment target grid for details of each level

* The effects of these different sources of authority & of differences within Hinduism need to be shown through how Hindus live their lives (faith in action idea) e.g. the topics of spirituality, ethics & relationships, rights & responsibilities & global issues
Many of these themes overlap – feel free to combine them e.g. ‘ETHICS & RELATIONSHIPS’ can be linked to ‘GLOBAL ISSUES’ & ‘BELIEFS & CONCEPTS’ when considering lifestyle & family roles & how Hindus adapt to life in Britain

Judaism Key Stage 3 (school yrs 7 – 9) **This may be studied as an alternative to Islam or Hinduism in Key Stage 3**

Time allocation – 2 terms across the key stage

Skills	Key words / Concepts	Themes	Content could include	AT1 - AT2
Recall Share Relate Respond sensitively Describe Connect Show understanding Apply Explain Express views Interpret Express insight Account for Evaluate Analyse Justify views Synthesise	Monotheism Shema Torah Covenant Chosen people	BELIEFS & CONCEPTS	Exploring: <ul style="list-style-type: none"> • Monotheism and the Shema • The Law, Torah including the 10 sayings (Commandments) • The covenant with God including Jews as the chosen people 	The average 11 year old should be L4.
	Authority Torah	AUTHORITY	<ul style="list-style-type: none"> • People e.g. Moses, the prophets, Hillel or Maimonides • Scripture e.g. Torah, Neviim, Ketuvim, The Talmud including the Mishnah • Teachings from the scriptures 	The average 14 year old should achieve L6.
	Shabbat Synagogue Mitzvot Kashrut Pesach Shavuot Sukkot	EXPRESSIONS OF SPIRITUALITY	Worship public and worship at home e.g. <ul style="list-style-type: none"> • Shabbat • Synagogue • Mitzvot i.e. Kashrut • Festivals i.e. Pesach (Passover), Shavuot, or/and Sukkot • Rites of Passage • Prayer • Art The different forms of Judaism e.g. Orthodox, Reform and Liberal movements	Refer to Attainment Target Grid for details of each level.

Judaism Key Stage 3 (continued)

Skills	Key words / Concepts	Themes	Content could include	AT1 - AT2
Recall Share Relate Respond sensitively	Ethics Obedience	ETHICS & RELATIONSHIPS	Examples include – <ul style="list-style-type: none"> • How Jews make ethical decisions and what influences them. • Obedience to the Torah/G-d • Moral choices e.g. courtship, marriage and family life, food and rules of modesty 	The average 11 year old should be L4.
Describe Connect Show understanding Apply Explain Express views Interpret Express insight Account for Evaluate Analyse Justify views Synthesise	Justice/ Injustice Conviction Commitment Human Rights Zionism Shoah Freedom Persecution Prejudice	RIGHTS & RESPONSIBILITIES	Moral choices – social justice Examples include - <ul style="list-style-type: none"> • Women, children, the individual • Protesting and speaking out v. Injustice in society • Zionism • The Shoah (Holocaust) • The establishment of the State of Israel 	The average 14 year old should achieve L6. Refer to Attainment Target Grid for details of each level.

Judaism Key Stage 3 (continued)

Skills	Key words / Concepts	Themes	Content could include	AT1 - AT2
Recall Share Relate Respond sensitively	Commitment Conviction Justice/Injustice Service Anti-Semitism	GLOBAL ISSUES	Jewish responses to global issues: e.g. <ul style="list-style-type: none"> • The environment, animal rights • War and Peace • Wealth and Poverty • Anti-Semitism 	The average 11 year old should be L4.
Describe Connect Show understanding Apply Explain Express views Interpret Express insight Account for Evaluate Analyse Justify views Synthesise	Tolerance	INTERFAITH DIALOGUE	Comparing – For example: <ul style="list-style-type: none"> • Beliefs about God with Buddhism Islam/Christianity or Hinduism. • Beliefs about prophets with Christianity and Islam • Attitudes towards moral issues: e.g. women’s rights, war, animal rights and the environment. Compare to at least one other religion studied. • Relationship with Islam e.g. The Golden Age with a focus on Spain, including Maimonides, medicine, art, poetry and philosophy. e.g. Israel’s relationship with other states inside and outside the Arab world. <p>See also the scheme of work on interfaith dialogue for more information</p>	The average 14 year old should achieve L6. Refer to Attainment Target Grid for details of each level.

Many of these themes overlap – feel free to mix them up
e.g. ‘ETHICS & RELATIONSHIPS’ can be linked to ‘GLOBAL ISSUES’ and ‘AUTHORITY’ when considering marriage & lifestyle & how Jews relate to the world around them.

Attainment Targets for Religious Education

The key indicators of attainment in Religious Education are contained in two attainment targets.

Learning about religion – AT1 includes investigation of, the nature of religion, its beliefs, teachings, ways of life, sources, practices and forms of expression. It includes the skills of interpretation, analysis and expression. It also includes identifying and developing an understanding of ultimate questions and ethical issues. Learning about religion covers knowledge and understanding of individual religions and how they relate to each other as well as the study of the nature and characteristics of religion. Pupils learn to express their knowledge and understanding using specialist vocabulary.

Learning from religion – AT2 is concerned with developing pupils' ability to reflect on, and respond to, their own and others' experiences in the light of their learning about religion. It develops pupils' skills of application, interpretation and evaluation of what they learn about religion. Pupils learn to develop and express their own ideas, in relation to questions of identity and belonging, meaning, purpose and truth, and values and commitments.

AT 1 To enable pupils to acquire knowledge and develop conceptual understanding of and insight into religious beliefs, values, traditions and practices

Within this target the intention is to help pupils to:

- develop an informed appreciation and conceptual understanding of aspects of Christianity and other principal religions represented in Great Britain
- develop an awareness of the influence of religious beliefs, values, traditions and practices on believers, communities, societies and cultures
- develop a sensitive understanding of the significance of religious commitment and practice to believers and respect for the right of people to hold beliefs different from their own
- recognise commonality and difference within and between religions and develop an informed understanding of these

AT 2 To encourage a reflective approach to the study of religious faith and experience so that pupils might use their learning to make meaning and sense of their own beliefs, values and life experience

Within this target the intention is to help pupils to:

- develop awareness of the mysteries of life and profound questions raised by human experience and of how religious teachings and practice respond to and address these, in order to enhance their spiritual and moral development
- engage in informed reflection and discussion about religion and religions and how religious faith and insight might inform their own beliefs, attitudes, values and conduct and give meaning to their own life experience
- value religious and cultural richness and diversity and the contributions religion and believers make to communities, societies and cultures
- explore religion(s) with openness, curiosity and enjoyment so that they can make increasingly mature judgements about the world and culture in which they live and contribute to the development of a just and civil society.

The Statutory Eight Level Scale of Attainment

The attainment targets consist of eight level descriptions of increasing difficulty, plus a description for exceptional performance above level 8. Each level description describes the types and range of performance that pupils working at that level should characteristically demonstrate. Apart from their summative use, these level descriptions can be used in assessment for learning.

The level descriptions provide the basis to make judgements about pupils' performance within and at the end of key stages 1, 2 and 3. In the Foundation Stage, children's attainment is assessed in relation to the early learning goals but the descriptions for Level 1 will give guidance on their progress in Religious Education. At Key Stage 4, national qualifications are the main means of assessing attainment in Religious Education.

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

The two attainment targets are closely related, therefore assessment needs to reflect this relationship. In deciding on a pupil's level of attainment at the end of a key stage, teachers should judge which description best fits the pupil's performance. When doing so, each description should be considered alongside descriptions for adjacent levels.

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

There are no national statutory assessment requirements in Religious Education but schools must report to parents on pupils' progress.

A note on reporting pupils' progress to parents

It is a statutory requirement for schools to provide, at least annually, a written report to parents on their child's progress in Religious Education.

While it is not a requirement to report annually in relation to the levels of attainment in the Agreed Syllabus, it is recommended that teachers use the levels as a basis for a descriptive evaluation of a pupil's progress in Religious Education.

Level Descriptions for RE taken from the ‘Non-Statutory National Framework for RE’ (QCA 2004).

Level 1

- AT1** pupils use some religious words and phrases to recognise and name features of religious life and practice. They can recall religious stories and recognise symbols and other verbal and visual forms of religious expression
- AT2** pupils talk about their own experiences and feelings, what they find interesting or puzzling and what is of value and concern to themselves and others

Level 2

- AT1** pupils use religious words and phrases to identify some features of religion and its importance for some people. They begin to show awareness of similarities in religions. Pupils retell religious stories and suggest meaning for religious actions and symbols. They identify how religion is expressed in different ways
- AT2** pupils ask and respond sensitively to, questions about their own and others’ experiences and feelings. They recognise that some questions cause people to wonder and are difficult to answer. In relation to matters of right and wrong, they recognise their own values and those of others

Level 3

- AT1** pupils use a developing religious vocabulary to describe some key features of religions, recognising similarities and differences. They make links between beliefs and sources, including religious stories and sacred texts. They begin to identify the impact religion has on believers’ lives. They describe some forms of religious expression
- AT2** pupils identify what influences them, making links between aspects of their own and others’ experiences. They ask important questions about religion and beliefs, making links between their own and others’ responses. They make links between values and commitments and their own attitudes and behaviour

Level 4

- AT1** pupils use a developing religious vocabulary to describe and show understanding of sources, practices, beliefs, ideas, feelings and experiences. They make links between them and describe some similarities and differences both within and between religions. They describe the impact of religion on peoples’ lives. They suggest meanings for a range of forms of religious expression
- AT2** pupils raise and suggest answers to questions of identity, belonging, meaning, purpose, truth, values and commitments. They apply their ideas to their own and other people’s lives. They describe what inspires and influences themselves and others

Level 5

- AT1** pupils use an increasingly wide religious vocabulary to explain the impact of beliefs on individuals and communities. They describe why people belong to religions. They understand that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this. They explain how religious sources are used to provide answers to ultimate questions and ethical issues, recognising diversity in forms of religious, spiritual and moral expression, within and between religions
- AT2** pupils ask and suggest answers to questions of identity, belonging, meaning, purpose and truth, values and commitments, relating them to their own and others' lives. They explain what inspires and influences them, expressing their own and others' views on the challenges of belonging to a religion

Level 6

- AT1** pupils use religious and philosophical vocabulary to give informed accounts of religions and beliefs, explaining the reasons for diversity within and between them. They explain why the impact of religions and beliefs on individuals, communities and societies varies. They interpret sources and arguments, explaining the reasons that are used in different ways by different traditions to provide answers to ultimate questions and ethical issues. They interpret the significance of different forms of religious, spiritual and moral expression
- AT2** pupils use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues. They express insights into their own and others' views on questions of identity and belonging, meaning, purpose and truth. They consider the challenges of belonging to a religion in the contemporary world, focusing on values and commitments

Level 7

- AT1** pupils use a wide religious and philosophical vocabulary to show a coherent understanding of a range of religions and beliefs. They analyse issues, values and questions of meaning and truth. They account for the influence of history and culture on aspects of religious life and practice. They explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition. They use some of the principal methods by which religion, spirituality and ethics are studied, including the use of a variety of sources, evidence and forms of expression
- AT2** pupils articulate personal and critical responses to questions of meaning, purpose and truth and ethical issues. They evaluate the significance of religious and other views for understanding questions of human relationships, belonging, identity, society, values and commitments, using appropriate evidence and examples

Level 8

AT1 pupils use a comprehensive religious and philosophical vocabulary to analyse a range of religions and beliefs. They contextualise interpretations of religion with reference to historical, cultural, social and philosophical ideas. They critically evaluate the impact of religions and beliefs on differing communities and societies. They analyse differing interpretations of religious, spiritual and moral sources, using some of the principal methods by which religion, spirituality and ethics are studied. They interpret and evaluate varied forms of religious, spiritual and moral expression

AT2 pupils coherently analyse a wide range of viewpoints on questions of identity, belonging, meaning, purpose, truth, values and commitments. They synthesise a range of evidence, arguments, reflections and examples, fully justifying their own views and ideas and providing a detailed evaluation of the perspectives of others

Exceptional Performance

AT1 pupils use a complex religious, moral and philosophical vocabulary to provide a consistent and detailed analysis of religions and beliefs. They evaluate in depth the importance of religious diversity in a pluralistic society. They clearly recognise the extent to which the impact of religion and beliefs on different communities and societies has changed over time. They provide a detailed analysis of how religious, spiritual and moral sources are interpreted in different ways, evaluating the principal methods by which religion and spirituality are studied. They synthesise effectively their accounts of the varied forms of religious, spiritual and moral expression

AT2 pupils analyse in depth a wide range of perspectives on questions of identity and belonging, meaning, purpose and truth and values and commitments. They give independent, well informed and highly reasoned insights into their own and others' perspectives on religious and spiritual issues, providing well-substantiated and balanced conclusions

'P' (pre) Levels of Attainment

These 'P' levels, based on QCA guidance, are to support teachers in evaluating the attainment of children with Special Educational Needs and Disability (SEND) including: statemented and non-statemented children; those with learning difficulties; those with physical and sensory difficulties and those with social, emotional and behavioural difficulties. It is important for all teachers to be aware of these performance descriptions since it is increasingly common for children with special educational needs to be educated in mainstream schools.

There are performance descriptions for 8 P levels; P level 8 leads into mainstream level 1. The performance descriptions focus mainly, though not exclusively, on Aim 2, which is entirely appropriate for children operating at this stage of development. All children can be included and participate in some way and be challenged and stimulated through RE in a non-threatening learning context.

The P levels are set out as follows:

- **P levels 1 – 3:** expected early development across the curriculum generally
- **P levels 4 – 8:** expected development related to RE

- P1** children are beginning to show awareness of self and give physical attention to carer/teacher; beginning to demonstrate sensory awareness in relation to everyday objects, materials and activities eg. smile, show pleasure, reflex responses to sensory stimuli
- P2** children show reactive responses to familiar people and objects eg. reaching and holding objects, smiling, reacting to own name or familiar voices. They make sounds or gestures to express simple needs, wants and feelings to familiar people in response to their immediate environment
- P3** children respond appropriately using senses, body language, facial expression and gesture to familiar people, routines, activities and actions and to their 'self' eg. reflection. They explore or manipulate objects, toys and artefacts and respond to stimuli eg. changing facial expression or body language in response to music, light, scents and objects

- P4** children can listen and respond to familiar religious stories, eg parables through drama activities and show some awareness that these stories are connected to particular 'special' books. They can communicate through sounds, facial expressions and body language, their feelings and response to eg. religious music, songs, rhymes. Children sometimes engage in activities alongside others eg. drama or circle time. They sometimes show interest in their immediate environment, which might include, eg. religious artefacts, lighted candles, stained glass windows (on a visit), songs, music, rhymes, colours, food, textures, chants, prayers and dance
- P5** children show awareness through gestures, sounds, facial expression and body language of family celebrations such as birthdays, and religious festivals such as Christmas and special days in the school year. They can interact appropriately with people, objects, sounds and events in various contexts, eg. circle time, assemblies, a quiet area or visiting a place of worship. Children show some understanding of religious stories and words; curiosity about some religious objects and symbols, and are able to match, group and sort with help familiar words, pictures, signs and symbols
- P6** children demonstrate some sense of awe and wonder through exploration of the natural world and care for living or special things eg. an animal or special book or object. They show increasing awareness of special times and events in their own lives, the life of the school and the local community. Children show increasing understanding and recognition of familiar religious stories, prayers, music and artefacts and they are able to, for example, ask simple questions about these and communicate simple ideas about them to others
- P7** children show a growing awareness of their own 'self' eg. their gifts, talents and abilities and of other people, showing sensitivity to their needs and feelings, for example, through contributing appropriately in one-to-one and group situations. They show concern and care for living things and respect for religious things eg. handling artefacts with care. Children can follow stories and prayers and begin to use simple but relevant religious language appropriately and can match relevant words and artefacts to a topic, eg baptism, appropriately
- P8** children show curiosity and engagement through taking an active part in looking at religious material and they show sensitivity by, for example, careful handling of artefacts and attentiveness to music. Children can communicate meaning in various ways, eg pictures, words, symbols, sounds and show increasing understanding through sequencing familiar stories and associating particular sounds, smells, colours and textures to religious activity, eg worship. Children develop a growing religious vocabulary with which to compare religious people, material and values with themselves and their own lives

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The Non-statutory Curriculum Guidance for Religious Education in Kent Schools 2011

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Non - Statutory Guidance

Section 1

Curriculum Planning

Religious Education for the Foundation Stage

The Foundation Stage begins when a child is three and continues to the end of Reception Year. Religious Education is not a statutory requirement until children are in the Reception Year but it can provide stimulating and relevant learning experiences for all young children, as well as laying firm foundations for work in Key Stage 1.

During the Foundation Stage children begin to explore the world of religion in terms of special people, books, times, places and objects, and by visiting places of worship. Children listen to and talk about religious stories. They are introduced to specialist words and use their senses in exploring religious beliefs, practices and forms of expression. They reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation of, and wonder at, the world in which they live.

Knowledge, skills and understanding

Learning about religion:

1. Pupils should have learning opportunities to:
 - a. Talk about aspects of some religious stories, including stories from the Bible, e.g. about Christmas and Easter.
 - b. Recognise simple religious beliefs or teachings, e.g. love your neighbour.
 - c. Identify simple features of religious life and practices in a family context, e.g. naming a baby or celebrating a festival.
 - d. Recognise some religious words, e.g. God (in a religious context), religion, pray.
 - e. Name the cross as a Christian symbol and recognise some other religious symbols or symbolic clothes, e.g. Jewish kippah.
 - f. Recognise some Christian religious artefacts, including some in cultural use, e.g. Christmas cards, Easter eggs.

Learning from religion:

2. Pupils should have learning opportunities to:
 - a. Recognise aspects of their own experiences and feelings in religious stories and celebrations.

- b. Recognise there are both similarities and differences between their own lives and those of other children.
- c. Identify what they find interesting or puzzling about religious events.
- d. Ask questions about puzzling things in religious stories.
- e. Say what matters or is of value to them and talk about how to care for and respect things that people value.
- f. Talk about what concerns them about different ways of behaving e.g. being kind and helpful, or being unfair.

Breadth of study

During the Foundation Stage pupils should be taught the **knowledge, skills and understanding** through the following:

i. Religions

- a. Introducing **Christianity** as the 'heritage religion' of the country and the one that most influences schools and community life
- b. Building on **religions represented among the pupils**, either different Christian denominations or world faiths, so the experiences and interests of children can be used as starting points for learning and teaching
- c. Sampling from **major world religions**, outside the children's experience, in order to extend their knowledge and understanding.

ii. Areas of study

No areas of study are specified for the Foundation stage although teachers may wish to develop their own, around for example, special people, special times, special places, special objects, and special stories.

iii. Experiences and opportunities

- a. handling a variety of religious materials and artefacts that can be accessed through sight, touch, sound and smell
- b. using imaginative play activities that promote understanding of religious traditions and language, including the use of artefacts from different religions, as appropriate
- c. encountering positive images of different religions through stories, music, art etc

- d. meeting visitors from local Christian and other religious communities who can share a child's view of growing up in a religion
- e. making visits to churches, and other places of worship where possible, to meet people, hear stories and look at artefacts
- f. gaining an understanding of being part of a larger community by taking part in school events and celebrations
- g. participating in moments of quiet reflection and stillness.

The following activities are provided as guidance for Nursery teachers to support RE and promote children's spiritual, moral, social and cultural (SMSC) development. Each area of learning has a range of activities to enable children to learn about and from religion and religions ie. the two aims of the agreed syllabus. The activities are transferable to other areas and teachers should use this guidance flexibly and creatively plan learning which meets their own children's needs. Examples can and should be drawn from more than one religion.

When teachers report on children's progress to parents they should include RE but no formal assessment is required in the Foundation Stage. Teachers might find it useful to refer to the 'Pre' (P) levels identified in Section 3 of the syllabus.

Good RE and SMSC in the Foundation Stage will:

- begin with children's own experiences and build on them
- develop children's self-esteem and confidence
- affirm all children's religious and cultural backgrounds
- develop respect and sensitivity towards others and their beliefs and traditions
- include opportunities for talking about right and wrong and the effects of words and actions on others
- provide a wide range of learning experiences, including visits and visitors
- give children opportunities for oral work and asking questions
- involve active learning and play
- use story, not just to read but to talk about and to explore feelings, thoughts, situations and responses
- use the creative and expressive arts to enable children to explore feelings, thoughts, ideas and concepts
- provide opportunities for silence and reflection

- be cross-curricular, with strong links to Personal, Social and Health Education (PSHE) and Citizenship.

Some activities to promote learning experiences in RE within the areas of learning of the Foundation Stage are suggested below. In the case of each of the four areas to which religious education has a particularly important contribution to make, an extended and more detailed example of an activity is given. This and indeed all the activities suggested are indicative only and are included to exemplify particular ways in which Religious Education-related activities contribute to the early learning goals.

A Personal, social and emotional development

RE related experiences and opportunities:

- children use some stories from religious traditions as a stimulus to reflect on their own feelings and experiences and explore them in various ways
- using a story as a stimulus, children reflect on the words and actions of characters and decide what they would have done in a similar situation. They learn about the story and its meanings through activity and play
- using role-play as a stimulus, children talk about some of the ways that people show love and concern for others and why this is important
- children think about issues of right and wrong and how humans help one another

Examples

- remember and celebrate events from their own experiences eg. birthdays, Christmas presents, Easter eggs, and explore the 'special times' of other children
- recognise family events eg. baptisms, weddings and funerals
- learn about children from a variety of religious and cultural backgrounds eg. Jewish Home, Divali, and develop their interest in and awareness of different religious beliefs
- have times of quietness and stillness to encourage reflection and raise awareness.
- reflect, use their imagination and curiosity to develop a sense of awe, wonder, mystery, joy, peace etc
- use religious artefacts and visual images to raise questions and develop empathy

- hear religious stories which have consequences related to actions eg. Jonah
- talk about their own emotions in relation to religious stories eg. I was frightened when (Jonah)
- talk about simple rules and values in religions, eg. 'love God and love your neighbour as yourself'
- learn from values in religious stories, eg. Noah - obedience, keeping promises; Lost Sheep - saying sorry and being forgiven; Rama and Sita - good and evil;

B Communication, language and literacy

RE related experiences and opportunities :

- children have opportunities to respond creatively, imaginatively and meaningfully to memorable experiences
- using religious education as a stimulus, children talk about the special events associated with a celebration
- through artefacts, stories and music, children learn about important religious celebrations

Examples

- listen and respond to stories, eg Bible stories, stories about religious teachers and leaders, orally and in words/simple sentences
- talk about and make up their own stories, questions, songs, rhymes and poems in relation to visits and visitors, religious texts, artefacts etc. eg. shape poems
- play with sounds, words, texts from religious stimulus, eg religious music or chanting
- learn key elements of a religious story and sequence it, eg. the Lost Sheep; Rama and Sita
- display common religious symbols and talk about them with children
- display a chart of key religious words eg. names of festivals, names of buildings for worship, beliefs and concepts such as love and forgiveness
- in circle time - talk about thoughts and feelings

C Mathematical development

Examples

- talk about, recognise and recreate simple patterns eg. mandala, mendhi, rangoli

- create mosaics from shapes as part of a display on Islam
- explore religious symbols, eg. cross, fish, stars and crescent moon, Star of David, Khanda
- look at story/picture books containing patterns, eg Jane Ray - 'Noah' and 'Creation'; Jataka stories; 'Circle of Days' - collage
- use shapes/jigsaws to create pictures or models of places of worship
- encourage reflection on the themes of order and pattern eg. in nature, the seasons etc
- talk with children about time, the passing of time and how we should use our time

D Knowledge and understanding of the world

RE related experiences and opportunities:

- children ask and answer questions about religion and culture, as they occur naturally within their everyday experiences
- children visit places of worship
- they listen to and respond to a wide range of religious and ethnic groups
- they handle artefacts with curiosity and respect
- having visited a local place of worship, children learn new words associated with it

Examples

- learn about religion in their own community, eg. visit the local church to role play an infant baptism or wedding; invite the minister, vicar or person from another faith tradition to share aspects of their faith and culture
- use senses and silence to explore the features, purpose and atmosphere of a place of worship
- experience festivals from the pattern of the Christian year eg. Christmas, Easter, Pentecost and Harvest
- use festivals from a variety of faiths to explore and experience the ways in which religions celebrate significant events and people, eg story, food, music, symbols, rituals, clothing etc, and help children to see connections, similarities and differences
- hear stories from religions about care of the natural world and spiritual responses to it, eg. Creation and our duty to care for the world, stories about endangered species
- experience festivals which celebrate creation and the natural world, eg saying thank you at Harvest, the changing year

- explore artefacts and other religious material through the senses, eg. touch artefacts, textures like cloth and stone; taste special foods; hear music, chants, bells; smell incense; see posters, pictures, places, videos, symbols
- set up an interactive table eg. shrine or display and encourage discussion
- explore variety and beauty in nature through visiting a local park or wood
- create a quiet area in the classroom and grounds for children to use

E Physical development

Examples

- talk with children about appropriate ways of moving and behaving in a religious building
- use visual images and the children's own experiences to explore symbolic religious actions eg. kneeling, praying with hands together
- use movement or dance and dressing up in response to a variety of religious music to develop body awareness, express feelings, re-tell stories
- reflect on the concept of well-being : physical, emotional and spiritual
- make and experience different sorts of foods eg. at festival times
- use materials to construct models of religious buildings or artefacts, and to respond imaginatively to stories eg making a junk model of Noah's Ark

F Creative development

RE related experiences and opportunities:

- using religious artefacts as a stimulus, children think about and express meanings associated with the artefact
- children share their own experiences and feelings and those of others and are supported in reflecting on them

Examples

- create displays with the children to show the connections between religion and colour, texture, shape and form
- give opportunities for children to express feelings, beliefs and responses eg. to stories and at festival times through a variety of media, including art, music, role play, drama and dance
- encourage expression of their sensual responses in a variety of ways to religious stimuli eg. paintings, artefacts, places

- encourage imagination by asking children to continue a story you begin with them
- create a 'home corner' for children's play that reflects religious or cultural traditions

Key Stage 1-3 Guidance

There are many ways to cover the Key Stages 1-3 requirements of the Kent Agreed Syllabus. Teachers may take a religion by religion approach or a thematic approach. Some may wish to build schemes of work around artefacts, or to utilise published schemes of work.

This guidance is not a statutory part of the Kent Agreed Syllabus. Its purpose is to help teachers provide a scheme of work suited to their own pupils and their school situation. This means ensuring that their schemes match Kent Agreed Syllabus requirements whether they are:

- writing a scheme of work from scratch
- adapting one already in use
- adopting a published scheme

There are a number of different models included as illustrations of possible approaches. Teachers should develop the statutory Programmes of Study, as outlined in the 'Kent Agreed Syllabus for Religious Education 2012', into schemes of work that meet the needs of individual schools. Schools need to ensure that all parts of the statutory requirements are fully covered, in order to meet the entitlement to Religious Education for all pupils.

Curriculum Models and exemplars

The following pages contain a number of suggestions and examples to illustrate how teachers could use the Programmes of Study, as outlined in the Kent Agreed Syllabus, to develop Schemes of Work for Religious Education in their own school.

It is not necessary to teach each religion or theme as a separate entity, as many schools are developing a curriculum that is based on a project or topic based approach. Care has been taken to ensure that the Programmes of Study are built around appropriate skills, learning processes and assessment activities that reflect the learning and developmental needs of children and young people at different ages and stages of growth. In section 3 of this 'Non-statutory guidance', the attainment levels have been rewritten in pupil friendly language, and linked to appropriate skills. The examples include suggestions for activities to assess both attainment targets.

Teachers are advised to ensure that the Programmes of Study are covered across appropriate key stages to ensure that there is progression of learning, and to avoid undue duplication and repetition. The Programmes of Study represent the statutory entitlement of all pupils for Religious Education within each key stage.

Blank planning matrices and grids for teachers to use for developing their own Schemes of Work and detailed units of study are provided on the following pages. They are to be adapted for individual use.

Planning for RE through project-based / integrated learning

Recommendations to ensure challenge, continuity and progression:

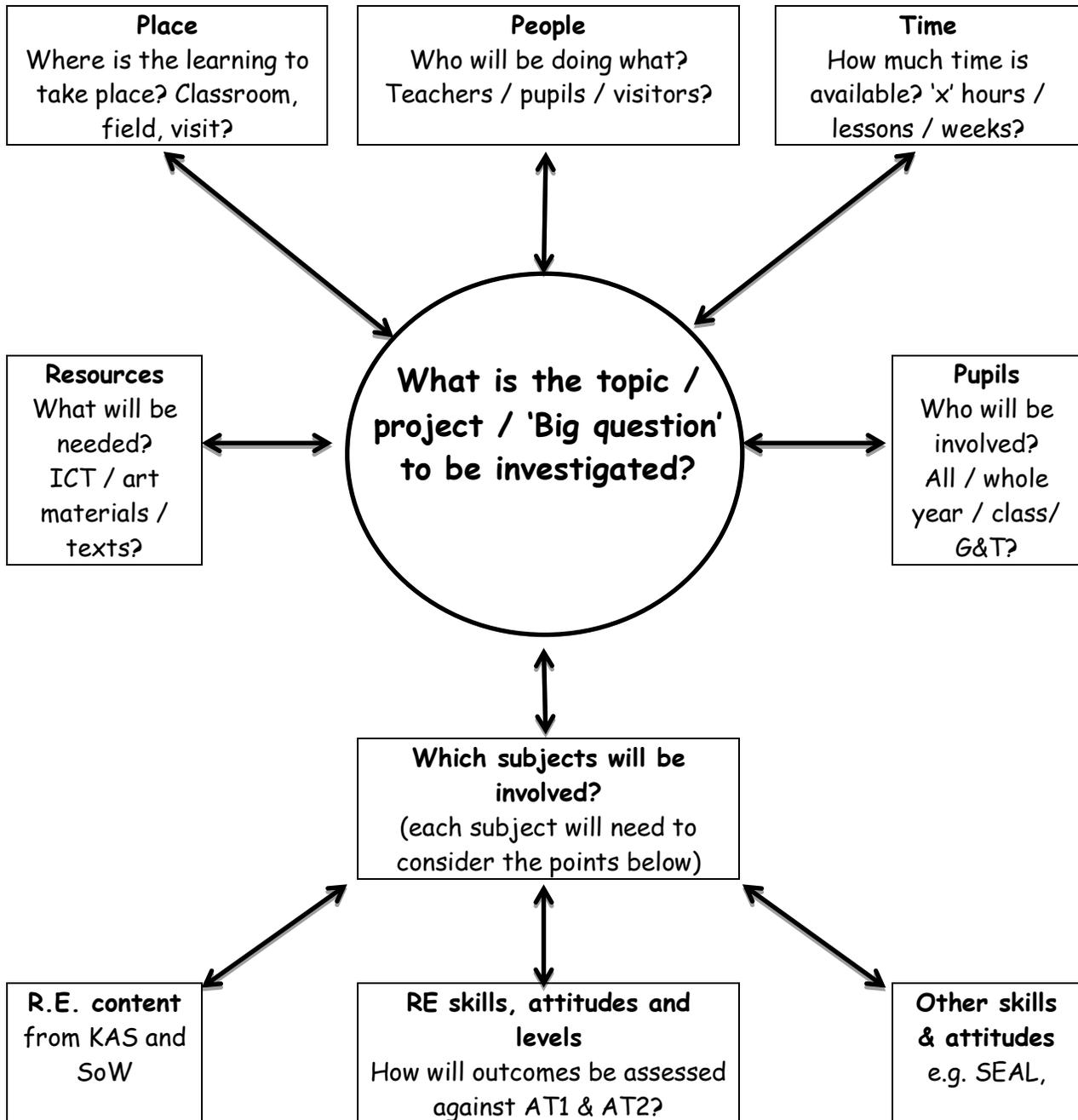
If a school decides to incorporate RE into project-based / integrated learning it needs to be able to ensure that the requirements of the Kent Agreed Syllabus are met - in terms of both content and concepts as well as through skill development.

The school needs to make sure that the time allocation for RE (approximately 5% time) and the amount of time studying Christianity and other religions reflect the expectations of the Kent Agreed Syllabus. Some aspects of the RE curriculum may need to be taught discretely in order to meet these requirements.

The school also needs to be sure that clear RE learning objectives/outcomes are planned for. These need to be at an appropriate level for those involved - to provide sufficient support and challenge. The statutory level descriptors can help teachers here. Appropriate tasks that enthuse and engage pupils in their learning need to be set in order to allow for the learning objectives/outcomes to be met.

The diagram below will assist schools in their planning:

Each of the questions in these issues will need to be carefully addressed to ensure that pupil entitlement, compliance with the requirements of the Kent Agreed Syllabus, and high quality provision and pupil experiences are enabled.



A model for a scheme of work for RE for Key Stage 1

Year 1

Judaism	Judaism	Christianity	Christianity	Christianity	Hinduism
<p>BELIEVING</p> <ul style="list-style-type: none"> One God Creator God God's promise to Abraham (God's people/Promised Land) <p>CELEBRATIONS</p> <ul style="list-style-type: none"> Sukkot <p>LEADERS AND TEACHERS</p> <ul style="list-style-type: none"> Abraham, Moses, David <p>STORY</p> <ul style="list-style-type: none"> Abraham journeyed to the Promised Land. Moses in the bulrushes David and Goliath Esther 	<p>CELEBRATIONS</p> <ul style="list-style-type: none"> Shabbat Hanukkah <p>SYMBOLS</p> <ul style="list-style-type: none"> mezuzah (Jewish home) candles hands on children's head in blessing bread and wine Havdalah symbols (Shabbat) Star of David Chanukiah <p>BELONGING/MYSELF</p> <ul style="list-style-type: none"> Jewish home Kashrut Shabbat Involvement of children in religious ceremonies <p>Christianity CELEBRATIONS</p> <ul style="list-style-type: none"> Christmas - Gifts and gift bringers 	<p>LEADERS AND TEACHERS</p> <ul style="list-style-type: none"> Specialness of Jesus <p>BELONGING AND MYSELF</p> <ul style="list-style-type: none"> Jesus' family and Jewish upbringing <p>STORY</p> <ul style="list-style-type: none"> Stories about Jesus childhood baptism wedding at Cana man lowered through the roof 	<p>BELIEVING</p> <ul style="list-style-type: none"> God as Creator, loving Father/parent <p>STORY</p> <ul style="list-style-type: none"> Specialness of the Bible Stories about Jesus eg Jesus stills a storm Zacchaeus feeding of 5000 Jesus heals a blind man 10 lepers <p>Christianity CELEBRATIONS</p> <ul style="list-style-type: none"> Easter new life and changes 	<p>CELEBRATIONS</p> <ul style="list-style-type: none"> Sunday <p>SYMBOLS</p> <ul style="list-style-type: none"> special buildings ie churches symbols eg cross, candle, water <p>BELONGING/MYSELF</p> <ul style="list-style-type: none"> baptism marriage 	<p>BELONGING/MYSELF</p> <ul style="list-style-type: none"> birth ceremonies a Hindu home and extended family including worship (puja) at home shrine. <p>SYMBOLS</p> <ul style="list-style-type: none"> symbolism of murtis Om

A model for a scheme of work for RE for Key Stage 1

Year 2

Hinduism	Hinduism	Hinduism	Christianity	Christianity	Christianity
<p>BELIEVING Introducing Hinduism</p> <ul style="list-style-type: none"> • One God (Brahman) - different names and images, including Ganesh, Krishna, Rama, Lakshmi. • Story of blind men and the elephant. 	<p>STORY</p> <ul style="list-style-type: none"> • Stories from Scriptures, eg • how Ganesh got his elephant head and broken tusk. • how Krishna was saved at birth • other stories from the childhood of Krishna <p>Christianity CELEBRATIONS</p> <ul style="list-style-type: none"> • Christmas - good news and news bringers 	<p>CELEBRATIONS</p> <ul style="list-style-type: none"> • Raksha Bandhan • Holi • Divali 	<p>CELEBRATION Saints' days eg</p> <ul style="list-style-type: none"> • St David • St Patrick • St Andrew • St George <p>Christianity CELEBRATIONS</p> <ul style="list-style-type: none"> • Easter - celebrations and symbols 	<p>STORY Stories Jesus told eg</p> <ul style="list-style-type: none"> • The Good Samaritan • The Lost Coin • The Prodigal Son • The Great Feast 	<p>BELONGING AND MYSELF</p> <ul style="list-style-type: none"> • love and forgiveness • church = one big family, community • caring for others and the world around you

Key Stage 1 = 12 terms

Core 1 = Christianity (6) Core 2 = Hinduism (4)

Core 3 = Judaism (2)

MODEL SCHEME OF WORK - CHRISTIANITY KS1 - STORIES ABOUT JESUS

Key Skills & Processes	Learning Objectives	Key words/ concepts	Content	Activities including VAK	Assessment AT1/AT2	Other considerations (including cross-curricular links)
Express Empathise	AT1 Know that the Bible describes how Jesus was baptised, & that Christians continue to follow this example AT2 Explore the feeling that baptism marks a new beginning for the baptised person & whether pupils think that marking new beginnings is important	Jesus God baptism Bible new beginning	The baptism of Jesus (Mark 1 v 9-11) What happened when Jesus was baptised by John the Baptist? Why is baptism so important for Christians? How do you feel when you begin a club or activity or school for the first time?	Story sequencing What people might have said (speech bubbles) Class book of feelings associated with new beginnings	AT1 I can remember some stories and celebrations I have been taught (L1) I can give examples of ways different people show religion is important to them (L2) AT2 I can recognise & describe things that are special to me and other people (L1) I can describe the feelings I have about things that are important to me (L2)	Literacy Speaking & Listening PSHE

MODEL SCHEME OF WORK - CHRISTIANITY KS1 - STORIES ABOUT JESUS

Key Skills & Processes	Learning Objectives	Key words/ concepts	Content	Activities including VAK	Assessment AT1/AT2	Other considerations (including cross-curricular links)
Respond Evaluate	AT1 Know that the Bible describes how Jesus chose twelve special friends AT2 Explore the importance of friends in pupils' lives	Jesus disciples friends Bible faith	Calling of the Disciples (Mark 1 v 14-20) Who did Jesus choose to be his friends? Who are your special friends and why are they so important to you?	Drama - re-enacting the choosing of the 12 friends. Discussion about friends. Draw your partner, labelling with words describing their friendship qualities.	Assess according to observation of understanding of stories by listening to their comments; contributions to class book, and analysing of pictures.	Drama Speaking & Listening Art Literacy PSHE

MODEL SCHEME OF WORK - CHRISTIANITY KS1 - STORIES ABOUT JESUS

Key Skills & Processes	Learning Objectives	Key words/ concepts	Content	* Activities including VAK	Assessment AT1/AT2	Other considerations (including cross-curricular links)
Interpret Empathise	AT1 Know that Christians believe that Jesus did special things because of his relationship with God. AT2 Discuss feelings at special occasions.	Jesus wedding miracle Bible special occasion	Wedding at Cana (John 2 v 1-12) What happened when Jesus went to the wedding? Why do you think Mary asked Jesus to help? How do you feel at special occasions?	Drama - Simple hot seating of the various characters. Retell the story in a story circle. Role play special occasions.	AT1 I can remember some of the stories and celebrations I have been taught (L1) AT2 I can recognise and describe things that are special to me and other people (L1)	Literacy Speaking & Listening PSHE Drama
Respond Empathise	AT1 Know that Christians believe that Jesus did special things because of his relationship with God AT2 Begin to develop empathy with those whose lives were changed and discuss changes in pupils' lives	Jesus friends healing miracle faith relationship	The Man Lowered Through the Roof (Mark 2 v 1-12) Why were the friends so eager to make sure that their special friend reached Jesus? How does it feel to be ill and what difference does it make when you are feeling better?	Drama focussing on characters' feelings. Video this and write a shared text using ICT. Discuss the friends' faith in action.	I can describe the feelings I have about things that are important to me (L2) Assess according to observation of drama participation, ideas in discussion and ability to retell story.	Literacy Drama ICT

MODEL SCHEME OF WORK - CHRISTIANITY KS1 - STORIES ABOUT JESUS

Key Skills & Processes	Learning Objectives	Key words/ concepts	Content	* Activities including VAK	Assessment AT1/AT2	Other considerations (including cross-curricular links)
Express Evaluate	AT1 Know the events in the story of The Centurion's Servant. AT2 Begin to develop empathy with those whose lives were changed, and discuss changes in pupils' lives,	Jesus healing miracle Bible faith centurion servant Roman separation important	The Centurion's Servant (Luke 7 v 1-10) Why did the Roman centurion want to speak to Jesus? What is it like to be separated from someone who is important to you and what is it like when they come back?	Improvise what might have happened before and after the story, as well as the story itself. Talk about those who are important to the pupils and why. Make a display about these people.	AT1 I can remember some of the stories and celebrations I have been taught AT2 I can recognise and describe things that are special to me and other people (L1) I can describe the feelings I have about things that are important to me (L2)	Drama Speaking & Listening Art
Analyse Reflect	AT1 Describe what happened when Jesus stilled the storm. AT2 Discuss emotions in difficult situations.	Jesus miracle Bible	Jesus stills the storm (Matthew 8 v 23-27) What happened when Jesus and his friends went out in the boat? Have you ever been in a storm or in a stormy situation? What is important to you at times like this?	Re-enact the story using music and dance. Use masks to show disciples' changing emotions. Compare with own emotions.	Assess according to observation of drama participation, ideas in discussion and ability to retell story.	Drama Music PE Art

* By the end of each unit of work, a balance of AT1 and AT2 activities should be selected and completed. Some of these activities should be planned so as to form an opportunity to formally assess pupils by observing drama, listening to discussion ideas, analysing pictorial recording and considering their ability to retell the story.

MODEL SCHEME OF WORK - HINDUISM KS1 - CELEBRATIONS

Key skills & processes	Learning Objectives	Key words/ concepts	Content	* Activities including VAK	Assessment AT1/AT2	Other considerations (including cross-curricular links)
Respond Express	AT1 Retell the main events in the story of Rama & Sita. AT2 Talk about other good and evil characters they know in stories.	good & evil Divali Rama Sita Hanuman Ravana Lakshman	Story from the Ramayana about Rama & Sita & the defeat of Ravana	Drama using sounds (music) Masks Puppets Make a class story book	AT1 I can use some simple words correctly when talking about religion(L2) AT2 I can talk about the feelings I have about important symbols (L1) I can talk about the meaning of an important symbol like water, light or fire (L2)	Drama Music DT Art
Observe Reflect	AT1 Recognise and use some key words associated with Divali. AT2 Talk about the feelings which pupils have about important symbols & reflect on symbolic objects in their own lives	festival celebration celebrate light	Celebrations of Divali Look at a lighted Divali Lamp. How does light shining in a dark place make you feel?	A visitor to talk about Divali Videos Lamps Cards Reflect on light using lamps	During this Divali unit, assess the degree to which the above ATs have been achieved in small targeted groups, using oral questioning techniques.	Speaking and Listening DT Art

* By the end of each unit of work, a balance of AT1 and AT2 activities should be selected and completed. Some of these activities should be planned so as to form an opportunity to formally assess pupils by observing drama, listening to discussion ideas, analysing pictorial recording and considering their ability to retell the story.

MODEL SCHEME OF WORK - HINDUISM KS1 - CELEBRATIONS

Key skills & processes	Learning Objectives	Key words/ concepts	Content	* Activities including VAK	Assessment AT1/AT2	Other considerations (including cross-curricular links)
Analyse Interpret	AT1 Explain how Prahlada was rescued. AT2 Predict what might happen in a story.	good & evil Holi Prahlada Holika Vishnu	Story of Prahlada & his rescue from danger by Vishnu	Allow prediction when telling the story. Pictures from stories - different groups to focus on different parts of the story. Interview story characters. Draw own symbolic objects & explain their significance.	AT1 I can use some simple words correctly when talking about religion(L2) AT2 I can talk about the feelings I have about important symbols (L1) I can talk about the meaning of an important symbol like water, light or fire (L2)	Speaking and Listening Art Literacy
Question Empathise	AT1 Describe some Holi celebrations. AT2 Talk about celebrations when special food was made.	festival celebration right wrong coloured paint	Celebrations of Holi Have there been times when you could have chosen to do something bad instead of something good (like Prahlada)?	Visitors Videos Make food connected with festival, eg coconut ice.	During this Holi unit, assess the degree to which the above ATs have been achieved in small targeted groups, using oral questioning techniques; by listening to their interviews and studying their drawings.	Speaking and Listening DT

* By the end of each unit of work, a balance of AT1 and AT2 activities should be selected and completed. Some of these activities should be planned so as to form an opportunity to formally assess pupils by observing drama, listening to discussion ideas, analysing pictorial recording and considering their ability to retell the story.

MODEL SCHEME OF WORK - HINDUISM KS1 - CELEBRATIONS

Key skills & processes	Learning Objectives	Key words/ concepts	Content	* Activities including VAK	Assessment AT1/AT2	Other considerations (including cross-curricular links)
Apply Interpret	AT1 Listen carefully to a Hindu story. AT2 Talk about the feelings which pupils have about important symbols & reflect on symbolic objects in their own lives	good & evil Raksha Bandhan Bali Indra Sachi Vishnu	Story associated with Raksha Bandhan about Bali, Indra, Sachi & Vishnu	Retell story using story circle. Create a collage of the story.	AT1 I can use some simple words correctly when talking about religion(L2) AT2 I can talk about the feelings I have about important symbols (L1) I can talk about the meaning of an important symbol like water, light or fire (L2)	Literacy Speaking & Listening Art
Apply Interpret	AT1 Understand why Hindu children wear a bracelet. AT2 Discuss similar items that people wear and their meanings.	festival celebration brothers sisters care protection	Why do the children think it is important for brothers & sisters to look after each other? How does the bracelet act as a symbol of this?	Make "friendship" bracelets to include words which are important for family relationships. Role play scenarios involving brothers and sisters.	During this Raksha Bandhan unit, assess the degree to which the above ATs have been achieved in small targeted groups, using oral questioning techniques; by listening to their ideas in the story circle and studying their collage contributions.	DT Literacy Drama

* By the end of each unit of work, a balance of AT1 and AT2 activities should be selected and completed. Some of these activities should be planned so as to form an opportunity to formally assess pupils through oral questioning; observation of role-play and analysing of written and pictorial recording.

A MODEL SCHEME OF WORK FOR RE AT KEY STAGE TWO

Year 3

1	2	3	4	5	6
CHRISTIANITY	CHRISTIANITY	ISLAM	ISLAM/CHRISTIANITY	JUDAISM	CHRISTIANITY
<p>JOURNEY OF LIFE</p> <ul style="list-style-type: none"> • Why we mark special moments in life • Naming ceremonies • Baptism <p>INSPIRATIONAL PEOPLE</p> <ul style="list-style-type: none"> • Jesus' baptism 	<p>JOURNEY OF LIFE</p> <ul style="list-style-type: none"> • Initiation ceremonies: • confirmation <p>INSPIRATIONAL PEOPLE</p> <ul style="list-style-type: none"> • Jesus' life: birth and childhood <p>SYMBOLS & RELIGIOUS EXPRESSION</p> <ul style="list-style-type: none"> • Christmas (Advent) 	<p>INSPIRATIONAL PEOPLE</p> <ul style="list-style-type: none"> • Life of Muhammad - revelation <p>BELIEFS & QUESTIONS</p> <ul style="list-style-type: none"> • Belief in One God (Allah) • as Creator, Guide & Provider • Belief in human nature and angels <p>WORSHIP</p> <ul style="list-style-type: none"> • Prayer • Mosques as centres for worship and teaching <p>SYMBOLS</p> <ul style="list-style-type: none"> • Symbols - star and crescent 	<p>JOURNEY OF LIFE</p> <ul style="list-style-type: none"> • Ceremonies to mark stages in a person's life, eg. birth <p>RELIGION, FAMILY & COMMUNITY</p> <ul style="list-style-type: none"> • Home, family & extended family life, eg. responsibilities & duties of parent & child • Importance of honesty, greeting, visiting, respect to guests, • hospitality, code of hygiene <p>BELIEFS IN ACTION</p> <ul style="list-style-type: none"> • Importance of community <p>SYMBOLS & RELIGIOUS EXPRESSION</p> <ul style="list-style-type: none"> • Easter: joy, sadness, joy 	<p>BELIEFS & QUESTIONS</p> <ul style="list-style-type: none"> • One God (monotheism) <p>JOURNEY OF LIFE</p> <ul style="list-style-type: none"> • Brit Milah (circumcision) • Bar/Bat Mitzvah <p>RELIGION & THE INDIVIDUAL</p> <ul style="list-style-type: none"> • Aids to prayer - tefillin, tallith, prayer-book 	<p>SYMBOLS & RELIGIOUS EXPRESSION</p> <ul style="list-style-type: none"> • Ascension • Pentecost <p>INSPIRATIONAL PEOPLE</p> <ul style="list-style-type: none"> • Jesus the Teacher: parables <p>eg. Parable of Lost Son</p> <p>RELIGION, FAMILY & COMMUNITY</p> <ul style="list-style-type: none"> • Marriage (promises)

A MODEL SCHEME OF WORK FOR RE AT KEY STAGE TWO

Year 4

1	2	3	4	5	6
Judaism / Christianity	Christianity	Christianity	Judaism / Christianity	Islam	Islam
<p>WORSHIP</p> <ul style="list-style-type: none"> • Rosh Hashanah • Yom Kippur <p>BELIEFS & QUESTIONS</p> <ul style="list-style-type: none"> • God: Creator, loving, just • God: Trinity, Father, Son and Holy Spirit. 	<p>PILGRIMAGE</p> <ul style="list-style-type: none"> • Pilgrimage: • Life as a Journey • Canterbury • Rome • Lourdes • The Holy Land <p>RELIGIOUS EXPRESSION</p> <ul style="list-style-type: none"> • Festivals: • Christmas (Light) 	<p>RELIGIOUS EXPRESSION</p> <ul style="list-style-type: none"> • Festivals: Epiphany • Lent: Shrove Tuesday • Ash Wednesday <p>INSPIRATIONAL PEOPLE</p> <ul style="list-style-type: none"> • Jesus' Temptations 	<p>SYMBOLS & RELIGIOUS EXPRESSION</p> <ul style="list-style-type: none"> • Pesach and Seder Plate • Moses and Exodus from Egypt <ul style="list-style-type: none"> • Easter (Betrayal and Trust) 	<p>TEACHINGS & AUTHORITY</p> <ul style="list-style-type: none"> • Traditions about Muhammad • Guidance from the Qur'an • Qur'an as the word of God, its study and treatment <p>WORSHIP</p> <ul style="list-style-type: none"> • 5 Pillars of Islam: • Shahadah (faith) • Salah (prayer) 	<p>WORSHIP</p> <ul style="list-style-type: none"> • 5 Pillars of Islam: • zakah (almsgiving) • sawm (fasting in month of Ramadan) • Hajj (pilgrimage) • Status of Ka'bah <p>RELIGIOUS EXPRESSION</p> <ul style="list-style-type: none"> • Festivals: Id-ul-Fitr • Id-ul-Adha

A MODEL SCHEME OF WORK FOR RE AT KEY STAGE TWO

Year 5

1	2	3	4	5	6
Christianity	Christianity	Judaism	Judaism/ Christianity	Christianity	Islam
<p>WORSHIP & SACRED PLACES</p> <ul style="list-style-type: none"> Worship at church different styles of worship: Anglican <p>SYMBOLS & RELIGIOUS EXPRESSION</p> <ul style="list-style-type: none"> Eucharist <p>RELIGION & COMMUNITY</p> <ul style="list-style-type: none"> The local church and its work in the community 	<p>WORSHIP & SACRED PLACES</p> <ul style="list-style-type: none"> Methodist <p>WORSHIP</p> <ul style="list-style-type: none"> Worship - at home <p>INSPIRATIONAL PEOPLE</p> <ul style="list-style-type: none"> Local Christians, eg. someone who works for local charities, Christian Aid, local hospice <p>BELIEFS IN ACTION</p> <ul style="list-style-type: none"> Improving our local environment Christmas (Journeys) 	<p>WORSHIP & SACRED PLACES</p> <ul style="list-style-type: none"> Synagogue worship, including role of rabbi <p>RELIGION & THE INDIVIDUAL</p> <ul style="list-style-type: none"> Revise - aids to prayer - tefillin, tallith, prayer-book 	<p>INSPIRATIONAL PEOPLE</p> <ul style="list-style-type: none"> Moses and the giving of the Law <p>TEACHINGS & AUTHORITY</p> <ul style="list-style-type: none"> Torah, especially the Shema and the 10 Commandments <p>SYMBOLS & RELIGIOUS EXPRESSION</p> <ul style="list-style-type: none"> Easter - Good & Evil 	<p>JOURNEY OF LIFE AND DEATH</p> <ul style="list-style-type: none"> Handling loss/ change / grief Funerals and what people think about life after death 	<p>RELIGION & THE INDIVIDUAL</p> <ul style="list-style-type: none"> Terms: Islam and Muslim <p>WORSHIP & SACRED PLACES</p> <ul style="list-style-type: none"> Worship in the mosque <p>(importance of Friday)</p> <p>RELIGION & THE INDIVIDUAL</p> <ul style="list-style-type: none"> Role of imam <p>JOURNEY OF LIFE AND DEATH</p> <ul style="list-style-type: none"> Death ceremonies

A MODEL SCHEME OF WORK FOR RE AT KEY STAGE TWO

Year 6

1	2	3	4	5	6
Christianity	Christianity	Christianity	Christianity	Sikhism*	Sikhism*
<p>TEACHINGS & AUTHORITY</p> <ul style="list-style-type: none"> The Bible Old & New Testaments: <ul style="list-style-type: none"> different books and genres, eg. history, law, poems, proverbs, gospels, letters Different translations Mary Jones Source of beliefs and teachings for Christians Jesus the Teacher: Sermon on the Mount; Two Great Commandments 	<p>TEACHINGS & AUTHORITY</p> <ul style="list-style-type: none"> Jesus the Teacher: Parables, eg. The Unforgiving Servant, The Good Samaritan, Workers in the Vineyard Parables of the Kingdom, eg. The Pearl of Great Price, The Treasure Field, The Mustard Seed <p>SYMBOLS & RELIGIOUS EXPRESSION</p> <ul style="list-style-type: none"> Christmas (accounts in Matthew & Luke) 	<p>TEACHINGS & AUTHORITY</p> <ul style="list-style-type: none"> Jesus' friends and disciples Jesus' teaching about forgiveness Jesus as Healer: <ul style="list-style-type: none"> miracles of Blind Bartimaeus, Jairus' daughter, Healing of 10 Lepers Famous Christians (use ICT) eg. St. Francis, Mother Teresa Missionaries and famous Christian workers today 	<p>RELIGION, FAMILY & COMMUNITY</p> <ul style="list-style-type: none"> Faith in action, i.e. Christian teachings encourage people to act in certain ways <p>BELIEFS IN ACTION IN THE WORLD</p> <ul style="list-style-type: none"> Church - worldwide community. Work of Christian charities, eg. Tear Fund, CAFOD, Christian Aid, <p>SYMBOLS & RELIGIOUS EXPRESSION</p> <ul style="list-style-type: none"> Easter (Who was Jesus?) 	<p>TEACHINGS & AUTHORITY</p> <ul style="list-style-type: none"> Guru Nanak Guru Gobind Singh <p>SYMBOLS & RELIGIOUS EXPRESSION</p> <ul style="list-style-type: none"> 5 Ks The turban Nishan Sahib Ik Onkar Khanda <p>WORSHIP & SACRED PLACES</p> <ul style="list-style-type: none"> Gurdwara - worship / centre of community The role of the Guru Granth Sahib The Akhand Path 	<p>BELIEFS & QUESTIONS</p> <ul style="list-style-type: none"> Beliefs about the nature of God: God as One God: Creator, Sustainer Mool Mantar <p>WORSHIP & SACRED PLACES</p> <ul style="list-style-type: none"> Granthi Prasad Golden Temple of Amritsar (use ICT) <p>RELIGION & INDIVIDUAL</p> <ul style="list-style-type: none"> Commitment - Khalsa Service - sewa <p>RELIGION & COMMUNITY</p> <ul style="list-style-type: none"> Marriage Equality

Key Stage 2 = 24 terms Core 1 = Christianity (12) Core 2 = Judaism (5) Core 3 = Islam (5) Subsidiary * = Sikhism (2)

* SACRE recommends that this Subsidiary religion is the transition between Key Stage 2 & 3

MODEL SCHEME OF WORK - CHRISTIANITY KS2 - THE PARABLES OF JESUS THE TEACHER (1)

Key skills & processes	Learning Objectives	Key words/ concepts	Content	* Activities including VAK	Assessment AT1/AT2	Other considerations (including cross-curricular links)
Question Apply	AT1 Know that Christians believe that Jesus was an inspirational teacher. Know that Jesus told parables to convey his message. AT2 Reflect on the importance of learning in ways which help us to discuss different ideas	parable story with a meaning message teacher God Jesus	What makes a good teacher? Why did Jesus use parables to teach his followers? eg the parable of the Lost Coin/Lost Sheep (Luke 15 v 1-10) What have you learned from discussing these parables?	Write a version of the story for younger children clearly explaining the meaning possibly using ICT to create a big book. Write a contemporary version of the story expressing what you would value so much that you would not rest until you found it	During this unit on parables, assess according to their ability to think of a contemporary valuable object.	Literacy ICT Are pupils going to share parables with younger pupils in school - where/when?
Analyse Empathise	AT1 Retell the parable of the Unforgiving Servant. AT2 Reflect on the concepts of injustice and forgiveness. Consider whether they have been treated unjustly.	parable injustice forgiveness	The parable of the Unforgiving Servant (Matthew 18 v 21-35) What might the parable mean? How easy is it to forgive someone who has treated you unjustly?	"Interview" the various characters. Role play everyday situations where injustice may occur. Act as an agony aunt to "unjust" scenarios	During this unit on parables, assess according to their ability to explain clearly.	Literacy Drama PSHE

MODEL SCHEME OF WORK - CHRISTIANITY KS2 - THE PARABLES OF JESUS THE TEACHER (2)

Key skills & processes	Learning Objectives	Key words/ concepts	Content	* Activities including VAK	Assessment AT1/AT2	Other considerations (including cross-curricular links)
Interpret Evaluate	AT1 Explain at least one parable which Jesus told about the Kingdom of God. AT2 Reflect on the values contained in Jesus' teaching in some of the parables and upon the value of these in pupils' own lives	parable Kingdom of God	The parable of the Pearl of Great Price (Matthew 13 v 45-46) The parable of the Treasure Field (Matthew 13 v 44) The parable of the Mustard Seed (Matthew 13 v 31-32) What might the parables mean? What are the important features of God's kingdom according to these three parables? Can people help to extend the Kingdom of God?	Story swapping between groups given different parables. Collage/poster work to express ideas about the Kingdom of God Write a short personal response to the "Kingdom" parables.	AT1 I can describe some of the beliefs and teachings of Christianity (L3) AT2 I can discuss my own and other people's ideas about things which we value (L3)	Literacy Art

MODEL SCHEME OF WORK - CHRISTIANITY KS2 - THE PARABLES OF JESUS THE TEACHER (3)

Key skills & processes	Learning Objectives	Key words/ concepts	Content	* Activities including VAK	Assessment AT1/AT2	Other considerations (including cross-curricular links)
Question Apply	AT1 Retell the parable of the Workers in the Vineyard to someone else. AT2 Reflect on the values of fairness, honesty & generosity. Think of similar situations today.	parable fairness honesty generosity justice equality	The parable of the Workers in the Vineyard (Matthew 20 v 1-16) What might the parable mean? What does this parable say to pupils about fairness, honesty & generosity?	Drama/Role play with focus on workers' responses. Petition explaining why the owner is not being fair. Describe the owner's response. Reflect on personal situations where similar responses have been experienced by pupils.	AT1 I can explain some of the ways in which Christianity can influence a person's life (L4) AT2 I can discuss my own and other people's ideas about things which we value (L3)	Literacy Drama PSHE

MODEL SCHEME OF WORK - CHRISTIANITY KS2 - THE PARABLES OF JESUS THE TEACHER (4)

Key skills & processes	Learning Objectives	Key words/ concepts	Content	* Activities including VAK	Assessment AT1/AT2	Other considerations (including cross-curricular links)
Apply Empathise	AT1 Know the meaning of the Parable of the Sower. AT2 Explain why being a good listener is important.	parable Word of God a good listener personal quality	The Parable of the Sower (Luke 8 v 4-15) What might the parable mean? Are you a good listener? Is this an important personal quality or characteristic in a friend?	Prepare a drama for worship/assembly. Write poems based on the parable or on the idea of listening. Work in groups to write a contemporary version of the parable.	Assess according to their ideas for drama or the content of their poem or contemporary parable.	Literacy Drama PSHE Worship/assembly
Analyse Reflect	AT1 Retell the parable of the Prodigal Son. AT2 Reflect on similarities with relationships within pupils' families.	parable repentance forgiveness relationship	The parable of the Prodigal Son(Luke 15 v 11-32) What might the parable mean? What important lessons about relationships can you learn from this parable?	Group work discussion about relationships eg. father/younger son or father/elder son or two brothers. Hot seat the characters.	Overall assessment of unit by mind mapping about parables, focussing on what parables say about God and to the pupils.	Speaking and Listening Literacy Drama PSHE

* By the end of each unit of work, a balance of AT1 and AT2 activities should be selected and completed. Some of these activities should be planned so as to form an opportunity to formally assess pupils through oral questioning; observation of role-play and analysing of written and pictorial recording.

MODEL SCHEME OF WORK - ISLAM KS2 - MUHAMMAD, QUR'AN, PRAYER (Year 4) (1)

Key skills & processes	Learning Objectives	Key words/ concepts	Content	* Activities including VAK	Assessment AT1/AT2	Other considerations (including cross-curricular links)
Question Reflect	AT1 Understand why Muslims call Muhammad the Messenger of God. AT2 Compare their own experience of quietness for reflection, with those of religious people such as Muhammad.	Arabia Messenger Islam Muslim submission revelation p.b.u.h. = 'peace be upon him' The Night of Power reflection a life-changing experience.	Traditions about Muhammad Can you find Arabia on a map? Read story of "The Night of Power". Discuss ideas of a messenger and revelation.	Discussion about life changing experiences. Reflect why many people feel the need for a place and time of quiet, then allow pupils time to reflect, looking at mountain poster or a candle. Describe Muhammad's experiences on the mountain. Less able - order a set of pictures showing the life of Muhammad. With help, write short captions.	AT1 I can describe some of the ways in which people show that religion is important eg. when I described why the revelations of Muhammad were so important to him and to Muslims today (L3) AT2 I can describe how special times, places or experiences are important or sacred to some people eg. when I was asked to describe why Muhammad needed time to reflect (L3)	Geography SMSC Literacy Art. It should be explained to children why they should not attempt to draw Muhammad.

* By the end of each unit of work, a balance of AT1 and AT2 activities should be selected and completed. Some of these activities should be planned so as to form an opportunity to formally assess pupils through oral questioning; observation of role-play and analysing of written and pictorial recording.

MODEL SCHEME OF WORK - ISLAM KS2 - MUHAMMAD, QUR'AN, PRAYER (Year 4) (2)

Key skills & processes	Learning Objectives	Key words/ concepts	Content	* Activities including VAK	Assessment AT1/AT2	Other considerations (including cross-curricular links)
Analyse Empathise	AT1 Understand that the Qur'an is fundamental to Muslims because it is the 'word of God', and thus it is treated with great respect. AT2 Discuss own special books.	Qur'an Arabic Allah revelation word of God respect	Qur'an as the word of God, its study & treatment. After washing hands, show a Qur'an, then place it on a stand. Look at examples of illuminated sections of the Qur'an.	Video clip showing the respect shown to the Qur'an. Write something very neatly that you would like to remember, and give it an illuminated border. Learn part of a beautiful poem by heart. Compare this with Muslims learning the Qur'an by heart.	AT1 I am beginning to explain simply some of the links between different features of a religion eg. when I compared Muslim children learning Arabic with Jewish children learning Hebrew. (L3) AT2 I can discuss my own and other people's ideas about things which we value eg. when I chose something to write out beautifully (L3)	Design Technology Art Literacy It should be explained to children why Muslims keep the Qur'an covered and higher than any other book, and why hands must be washed before touching it.

* By the end of each unit of work, a balance of AT1 and AT2 activities should be selected and completed. Some of these activities should be planned so as to form an opportunity to formally assess pupils through oral questioning; observation of role-play and analysing of written and pictorial recording.

MODEL SCHEME OF WORK - ISLAM KS2 - MUHAMMAD, QUR'AN, PRAYER (Year 4) (3)

Key skills & processes	Learning Objectives	Key words/ concepts	Content	* Activities including VAK	Assessment AT1/AT2	Other considerations (including cross-curricular links)
Analyse Reflect	AT1 Recognize that Muslim beliefs and practices are rooted in the Qur'an. AT2 Discuss their own responsibilities.	Qur'an Arabic Allah responsibility beliefs actions role model	Guidance from the Qur'an Discuss concept of responsibility → Muhammad's responsibility as God's Messenger. Read some stories and sayings of Muhammad.	Reflect on what responsible role they might like to be chosen for. Who are their role models? Share ideas with a partner. Discuss in a group how Muhammad lived his life, and reflect on what they can learn from The Hadith stories.	AT1 I can describe some of the ways in which people show that religion is important eg. when I describe why the Qur'an is important to Muslims in their daily lives (L3) AT2 I can discuss my own and other people's ideas about things which we value eg. when I thought about what Muhammad found important (L3)	Citizenship Discuss how beliefs affect actions.

* By the end of each unit of work, a balance of AT1 and AT2 activities should be selected and completed. Some of these activities should be planned so as to form an opportunity to formally assess pupils through oral questioning; observation of role-play and analysing of written and pictorial recording.

MODEL SCHEME OF WORK - ISLAM KS2 - MUHAMMAD, QUR'AN, PRAYER (Year 4) (4)

Key skills & processes	Learning Objectives	Key words/ concepts	Content	* Activities including VAK	Assessment AT1/AT2	Other considerations (including cross-curricular links)
Analyse Empathise	AT1 Learn about the 5 Pillars of Faith. AT2 Share their own ideas for the most important belief in their life.	belief prayer statement of faith Shahadah Salah submission to the will of Allah	5 Pillars of Islam: Shahadah (faith) Salah (prayer) Part 1 Discuss the idea that just as pillars support a building, so the 5 Pillars help Muslims to be aware of Allah in all they do. Write brief notes about Shahadah & Salah in pillar outlines.	Discuss together the purpose of a statement of faith. Discuss in groups reasons for having rules, then as a class consider how the Qur'an contains rules for living, such as instructions for prayer.	AT1 I can describe some of the beliefs and teachings of a religion I have studied eg. when I describe how Muslims think about God (L3) AT2 I can recognise religious questions and talk about different people's ideas about these questions eg when I discussed the different ideas our class had about God (L3)	Art Citizenship

* By the end of each unit of work, a balance of AT1 and AT2 activities should be selected and completed. Some of these activities should be planned so as to form an opportunity to formally assess pupils through oral questioning; observation of role-play and analysing of written and pictorial recording.

MODEL SCHEME OF WORK - ISLAM KS2 - MUHAMMAD, QUR'AN, PRAYER (Year 4) (5)

Key skills & processes	Learning Objectives	Key words/ concepts	Content	* Activities including VAK	Assessment AT1/AT2	Other considerations (including cross-curricular links)
Interpret Apply	AT1 Learn how Muslims prepare their minds and bodies for prayer. AT2 Discuss routines in their day.	prayer mat outward sign of cleanliness inner preparation ritual washing wudu direction of Makkah the Ka'aba	Salah (prayer) (2) Use posters, books, short extracts of videos/DVDs, ICT website resources to show the ritual washing before prayer and the prayer positions. Show a prayer mat.	Design and colour a prayer mat. Record what has been learnt about prayer through writing, captions and drawings.	AT1 I can define some of the key words we use when I study religion eg prayer and worship (L3) AT2 I can describe what the word 'symbol' means eg. when I explained how Muslim ritual washing is symbolic of inner preparation (L3)	

* By the end of each unit of work, a balance of AT1 and AT2 activities should be selected and completed. Some of these activities should be planned so as to form an opportunity to formally assess pupils through oral questioning; observation of participation in discussions and analysing of written and pictorial recording.

MODEL SCHEME OF WORK - JUDAISM KS2 - PRAYER AND BAR/BAT MITZVAH (1)

Key skills & processes	Learning Objectives	Key words/ concepts	Content	Activities including VAK	Assessment AT1/AT2	Other considerations (including cross-curricular links)
<p>Analyse Apply</p>	<p>AT1 Understand that Jews believe that prayer is a means of communication between people and God, and that Jews have three daily prayer times. AT2 Reflect on the importance of special experiences including times of prayer in pupils' own lives.</p>	<p>prayer God communication</p>	<p>Prayer Discuss the need that some people feel to pray, what they pray for and how this helps in their understanding of God. The three times for Jews to pray are:- Morning - because Abraham prayed early to meet with God before the business of the day. Afternoon - Isaac stopped his business to pray. Evening - Jacob stopped to thank God in the evening.</p>	<p>Discuss ways of communicating and how useful these might be. Talk about prayers which pupils might know/know about, & how helpful these are. Mind mapping activity on - Communication - Prayer - Routine to include pupils' own ideas about the importance of prayer/reflection</p>	<p>During this unit about prayer, assess according to their ability to discuss, remember and apply.</p>	<p>Speaking & Listening Literacy PSHE</p>

MODEL SCHEME OF WORK - JUDAISM KS2 - PRAYER AND BAR/BAT MITZVAH (2)

Key skills & processes	Learning Objectives	Key words/ concepts	Content	Activities including VAK	Assessment AT1/AT2	Other considerations (including cross-curricular links)
Research Reflect	AT1 Know some of the prayers which are prayed by Jewish people. AT2 Reflect on the meaning of total commitment (Shema) and thankfulness (Amidah) in their own lives.	prayer Siddur Shema Amidah total commitment thankfulness	Jewish prayers Explain:- Siddur - Jewish prayer book in Hebrew. Can be translated into language of people using it. Shema - Deuteronomy 6 v 4-9 Amidah - "Blessed are you O Lord our God Lord of the universe"	Discuss Shema and expectations on Jewish people. Decide when "blessings" might be used - focus on giving thanks. Group art work on total commitment and/or giving thanks within pupils' lives - possibly using ICT	AT1 I can describe some of the ways in which people show religion is important (L3) I can explain some of the ways in which religion can influence a person's life (L4) AT2 I can describe different ways in which people reflect - at special times or in special places (L3) I can explain why many people think it is important to reflect and how they use different things to help them (L4)	Speaking & Listening Art ICT

MODEL SCHEME OF WORK - JUDAISM KS2 - PRAYER AND BAR/BAT MITZVAH (3)

Key skills & processes	Learning Objectives	Key words/ concepts	Content	Activities including VAK	Assessment AT1/AT2	Other considerations (including cross-curricular links)
Question Interpret	<p>AT1 Know about the special artefacts worn by Jewish men when they pray, and the significance of these objects.</p> <p>AT2 Explain the importance for a Jewish man of using the kippah, tallit and tefillin as an aid to prayer and reflection, and explore the use of such objects in pupils' lives.</p>	<p>kippah tallit tefillin prayer artefacts Torah Shema sacred</p>	<p>Prayer aids:- Kippah - Jewish men must cover their heads when they pray, usually with a kippah, as a sign of respect in God's presence. Tallit - given at Bar Mitzvah - four cornered shawl with an eight stringed tassel at each corner. 613 threads = fringe. The Torah says this must be worn. Tefillin - two black leather boxes, one worn on the upper left arm by the heart, the other on the forehead - containing God's word and worn next to the head and heart.</p>	<p>In discussion, focus on:- Kind thoughts Kind feelings Kind actions How can one lead to the next - as in the case of tefillin? Design a small box/container into which to put own words about thoughts/ feelings/ actions.</p>	<p>During this unit about Jewish artefacts and special ceremonies, assess according to their ability to discuss, remember key words, put ideas into a design, prayer or poem and apply ideas learnt to their own experiences.</p>	<p>Speaking & Listening DT Art</p>

MODEL SCHEME OF WORK - JUDAISM KS2 - PRAYER AND BAR/BAT MITZVAH (4)

Key skills & processes	Learning Objectives	Key words/ concepts	Content	Activities including VAK	Assessment AT1/AT2	Other considerations (including cross-curricular links)
Research Reflect	AT1 As for previous lesson. AT2 As for previous lesson.	kippah tallit tefillin prayer artefacts Torah Shema	Identity Recap on:- kippah / tallit / tefillin. Explore ideas of how what is worn can define a person's identity. Discuss the significance of special or sacred objects in pupils' lives.	When discussing the kippah and tallit, focus on issues of identity, respect and remembering. Use ICT to illustrate these ideas within pupils' own experience. Write a poem/reflection/prayer which expresses these ideas.	AT1 I can explain the meaning of a range of terms used when studying religion (L4) AT2 I can explain how many people think it is important to reflect and how they use different things to help them (L4)	Speaking & Listening ICT Literacy

MODEL SCHEME OF WORK - JUDAISM KS2 - PRAYER AND BAR/BAT MITZVAH (5)

Key skills & processes	Learning Objectives	Key words/ concepts	Content	Activities including VAK	Assessment AT1/AT2	Other considerations (including cross-curricular links)
Interpret Analyse	AT1 Know what happens at a Bar/Bat Mitzvah and what it means for those involved. AT2 Describe how a Bar/Bat Mitzvah is important and sacred to a Jewish young person, and reflect upon similar initiation occasions in own lives.	Bar Mitzvah Bat Mitzvah synagogue Shabbat Hebrew blessing bimah Torah tallit tefillin kippah Orthodox Reform	Discuss the significance of special times/places/rituals in pupil's lives - especially "coming of age". When is this? What might happen? Explain what happens at a Bar/Bat Mitzvah and its significance for a Jewish boy/girl.	Use videos/ICT to watch a ceremony Interview or hot seat a Jewish boy /girl about Bar/Bat Mitzvah Write an account of the obligations brought by Bar Mitzvah plus those brought by "coming of age" for pupils	AT1 I can explain some of the ways in which religion can influence a person's life (L4) I can describe simple ceremonies and differences within a religion (L4) AT2 I can explain why different people think some things are special or sacred (L4)	Speaking & Listening Literacy PSHE

* By the end of each unit of work, a balance of AT1 and AT2 activities should be selected and completed. Some of these activities should be planned so as to form an opportunity to formally assess pupils through oral questioning; observation of discussion comments and analysing of written and pictorial recording

MODEL 'A' SCHEME OF WORK FOR RE AT KEY STAGE THREE

(In this model either Islam, Judaism or Hinduism is revisited each year, not all three)

	1 Autumn	2	3 Spring	4	5 Summer	6
Year 7 AT 4-6	<p>Sikhism (1)</p> <ul style="list-style-type: none"> • God as one - the nature of God. (Niguna) • The life of Guru Nanak. • Nanaks' religious experience and its significance. • The role of the Gurdwara. e.g. design, decoration, features. 	<p>Christianity (1)</p> <ul style="list-style-type: none"> • God - The Trinity • Existence/believing in God. • Different denominations. • Church leaders • Synods and Councils 	<p>Islam (1)</p> <ul style="list-style-type: none"> • Allah - attributes. • God as one, • Creator, Guide, Provider. • Muhammad as the final prophet. • Qur'an as a source of authority. 	<p>Buddhism (1)</p> <ul style="list-style-type: none"> • Belief in no God. • The life of Siddhartha Guatama. • Enlightenment • 4 Noble truths • 8 Fold Path • Relevance of meditation. e.g. stillness and reflection. 	<p>Christianity (2)</p> <ul style="list-style-type: none"> • Bible - use and influence of the Bible today. • Interpretations of the Bible. • The Church as a source of authority • Church Architecture and Design. • Styles of Church worship. 	<p>Christianity (3)</p> <ul style="list-style-type: none"> • Prayer, retreats. • Communities. • Denominational differences in celebrating festivals, e.g. Easter, Rites of Passage.
			<p>Hinduism (1)</p> <ul style="list-style-type: none"> • God in diverse forms. e.g. Brahman, Trimurti, Avatars of Vishnu. • Worship in the Mandir. • Puja, Arti. • Gandhi - an influential person 			
			<p>Judaism (1)</p> <ul style="list-style-type: none"> • Monotheism • The Torah • The Covenant and Chosen People 			

MODEL 'A' SCHEME OF WORK FOR RE AT KEY STAGE THREE

	1 Autumn	2	3 Spring	4	5 Summer	6
Year 8 AT 5 - 7	<p>Islam (2)</p> <ul style="list-style-type: none"> • Expressions of spirituality • Prayer • Recap Pillars of Islam • The Mosque and its importance. • The Arts, Poetry, Architecture, Calligraphy, Music. • Islam in Britain. 	<p>Sikhism (2)</p> <ul style="list-style-type: none"> • The Mool Mantar • The Guru Granth Sahib. • Kurahit and Prohibitions. • Festivals, e.g. Baisakhi. Holi, Hola Mohalia • Principles of Honest Work, e.g. Kirit Karna. Generosity. • Vand Chakraa, Daswandh 	<p>Christianity (4)</p> <ul style="list-style-type: none"> • Life & teachings of Jesus. • Overview of Christmas • Miracles & Parables • Relevance for Christians today • Jesus as a historical figure • Last week of Jesus' life. • The Bible and synoptic issues 	<p>Christianity (5)</p> <ul style="list-style-type: none"> • Inspirational Christians, e.g. Mother Teresa, Martin Luther King, Oscar Romero. • Protesting and speaking out. • Injustice in Society. 	<p>Buddhism (2)</p> <ul style="list-style-type: none"> • 5 Precepts as a way of life • Moral attitudes • Tipitaka and Dhammapada • Spirituality and Symbolism. • Lotus • Decoration & design • Pogoda • Thai style temple • Wheel of Life. • 3 Marks of Existence 	<p>Christianity (5)</p> <ul style="list-style-type: none"> • How do we make ethical decisions? • What influences us? • Conscience as a source of authority • Who am I? Meaning and purpose in life. • Good and Evil. • Origins of free will and suffering.
	<p>Hinduism (2)</p> <ul style="list-style-type: none"> • 4 Stages of Life. • Reincarnation, • Atman, • Samsara, • Karma, Moksha. • Way of Dharma • Caste system 					
	<p>Judaism (2)</p> <ul style="list-style-type: none"> • Shabbat • Festival-Pesach • The Synagogue • Prayer • The different forms of Judaism 					

MODEL 'A' SCHEME OF WORK FOR RE AT KEY STAGE THREE

	1 Autumn	2	3 Spring	4	5 Summer	6
Year 9 AT 6 - EP	<p>Christianity (7) Moral choices</p> <ul style="list-style-type: none"> • Crime. • Social injustice • Inequality. • Racism. • Sexism. • Marriage • Abortion • Euthanasia. • Wealth and Poverty. • War. • Animal Rights. • Family life 	<p>Islam (2)</p> <ul style="list-style-type: none"> • Obedience to Allah. • Judgement Day, Life after death (akhira) • Courtship. • Marriage. Home & Family life. • Food rules. • Rights and roles of women. • Issues of service and sacrifice. • Jihad • The Environment. 	<p>Sikhism (2)</p> <p>Moral code Rights & responsibilities Global issues</p> <ul style="list-style-type: none"> • Sewa - Langar. • Marriage & family life • Relationships • Abortion • Political and Social Action. 	<p>Buddhism (3)</p> <ul style="list-style-type: none"> • Worship. • Festivals, i.e. Dhamma Day. • Respect for life • Moral choices: <ul style="list-style-type: none"> - Animal Rights. - Marriage & family life - Global issues - War and Peace 	<p>Interfaith Unit</p> <p>(For details please see pages 70-71)</p>	
		<p>Hinduism (3)</p> <ul style="list-style-type: none"> • Arranged marriages. • Vegetarianism. • Caste System. • Women's Rights 				
		<p>Judaism (3)</p> <ul style="list-style-type: none"> • How Jews make ethical decisions and what influences them • Marriage • Bat/Bar mitzvah • War and Peace • Shoah and Zionism 				

A THEMATIC APPROACH TO PLANNING KEY STAGE 3

	1 Autumn	2	3 Spring	4	5 Summer	6
Year 7 AT 4-6	Sikhism (Transition Unit)	Ideas about God - What is God like? (Christianity, Sikhism, Buddhism, Islam/Hinduism/Judaism) Jesus (inc art, film) Sources of authority - Life of Buddha (inc enlightenment, 3 marks of existence, 4 Noble Truths, 8 Fold Path) Bible, Guru Granth Sahib, Torah	Expressions of spirituality (Christianity, Sikhism, Buddhism, Islam/Hinduism/Judaism) - special places, buildings, worship		What influences me? How do I make decisions? (Christianity, Sikhism, Buddhism, Islam/Hinduism/Judaism) Should I care for the environment? Animal rights	Interfaith - Interfaith World Council on the future of the planet (environment focus)
Year 8 AT 5-7	Does God exist? (Christianity/Judaism and Buddhism) Proof & probability Gen 1-3 interpretation here	Expressions of spirituality (Christianity, Sikhism, Buddhism, Islam/Hinduism/Judaism) Prayer, meditation Retreats & communities e.g. monks/nuns	Personal Relationships Marriage Family life e.g. roles, values (Christianity, Sikhism, Buddhism, Islam/Hinduism/Judaism) Agape love Forgiveness (Christianity)	Rights & Responsibilities Idea of service & self-sacrifice, community Protest & speaking out Key people / charities Indep. Project - Issues of injustice & what to do about it -possible link to The holocaust	Interfaith Working together on issues of local concern	
Year 9 AT 6-EP	Life After Death (Christianity, Sikhism, Buddhism, Islam/Hinduism/Judaism) Is there life after death? What's it like? Do I have a soul? Does this belief make a difference to a person's life?	Different denominations in Christianity (with focus on what this means in practice) Issues (Christianity, Sikhism, Buddhism, Islam/Hinduism/Judaism) (including denominational differences where appropriate) e.g. contraception war (inc. does religion solve or create conflicts?) racism drugs women's issues			A taste of philosophy (Christianity, Buddhism) Evil, suffering & free will	Life as a young Person Christianity, Sikhism, Buddhism, Islam/Hinduism/Judaism Independent research & problem solving

*The emphasis in Yr 9 depends on what is taught at KS4 GCSE or whether GCSE is begun in Yr 9

Interfaith theme - Yr7 partly integrated through all units of work & a $\frac{1}{2}$ unit at the end of the year, Yr8 partly integrated through all units of work & a $\frac{1}{2}$ unit at the end of the year, Yr 9 fully integrated approach

A Systematic Approach for Key Stage 3

		1 Autumn 2		1 Spring 2		1 Summer 2	
Year 7 AT 4-6	<u>Sikhism</u> (Transition Unit)	<u>Sikhism</u>	<u>Christianity</u>	<u>Christianity</u>	<u>Sikhism</u>	<u>Christianity</u>	
	<ul style="list-style-type: none"> • Guru Nanak his life and his religious experience. • The Guru Granth Sahib • Worship centred on the Guru Granth Sahib. • Meditation and worship at home. 	<ul style="list-style-type: none"> • The Nature of God as explained in the Mool Mantra. • God as One -Niguna • Service (Sewa) The Langar • The Gurdwara, its place, contains and role • Equality eg the place of women and other religions 	<ul style="list-style-type: none"> • Jesus as a historical figure • The last week of Jesus' life • The denominational differences as illustrated by Easter • Different styles of worship 	<ul style="list-style-type: none"> • The Bible its use and influence • Different interpretation eg a miracle of Jesus (Mark 2) 	<ul style="list-style-type: none"> • Kurahit (prohibitions) • Sikh ideas of service ie honest work • A Sikh response to war and peace with reference to the Khalsa 	<ul style="list-style-type: none"> • Tolerance of other faiths. • Compare moral attitudes towards women, and or animals and the environment. 	

A Systematic Approach for Key Stage 3

		1 Autumn 2		1 Spring 2		1 Summer 2	
Year 8 AT 5-7	<u>Christianity</u>	<u>Islam/Hinduism/ Judaism</u>	<u>Islam/Hinduism/ Judaism</u>	<u>Islam/Hinduism/ Judaism</u>	<u>Christianity</u>	<u>Christianity</u>	
	<ul style="list-style-type: none"> Prayer, retreats and monastic communities Churches as special places, their architecture and design. Worship, the different styles and creative ways Christians worship. 	<ul style="list-style-type: none"> Worship - Prayer/Meditation Festival or pilgrimage Art, calligraphy and poetry. Holy books 	<ul style="list-style-type: none"> Allah/G-d -nature or god in diverse forms (Muhammad)/Moses Obedience to Allah/the G-d's-scripture Life after death Judgement 	<ul style="list-style-type: none"> Moral Issues from a Hindu/Islam/Judaism perspective ie crime, social injustice women's rights war The origins of good and evil 	<ul style="list-style-type: none"> Does God exist? Proof and probability The difference between 'to know' and 'to believe' The Trinity Christian beliefs about Jesus ie saviour 	<ul style="list-style-type: none"> Comparing beliefs about God and important people ie Jesus with Gandhi or Muhammad or Moses. Compare attitudes on a moral issue ie women or animals 	

* Please note that Islam, Judaism OR Hinduism should be revisited. This suggestion is based on Islam being the chosen option.

A Systematic Approach for Key Stage 3

	1 Autumn 2		1 Spring 2		1 Summer 2	
Year 9 AT 6-EP	<u>Christianity</u>	<u>Christianity</u>	<u>Buddhism</u>	<u>Christianity</u>	<u>Buddhism</u>	<u>Buddhism</u>
	<ul style="list-style-type: none"> • Christian ideas of service and self-sacrifice • Inspirational Christians eg: Oscar Romero • Protesting and speaking out against justice and injustice in society. • A Global Issue ie Wealth and Poverty 	<ul style="list-style-type: none"> • War or animal rights and the environment • Making moral choices eg euthanasia • The teachings of Jesus on love and forgiveness 	<ul style="list-style-type: none"> • The teachings of the Buddha • 4 Noble truths, • 8 fold path • 5 precepts • The up- bring of children • War and Peace or environment/animals 	<ul style="list-style-type: none"> • Good and evil- origins, free will and suffering • Racism or sexism • The environment animal rights 	<ul style="list-style-type: none"> • Scripture • Buddha and his enlightenment • The belief in no God • The importance of the 3 Jewels 	<ul style="list-style-type: none"> • The Buddhist attitude of tolerance and its relationship to Christianity • Compare Christian and Buddhist attitudes to suffering and a moral issue.

SIKHISM KS3- SAMPLE UNIT OF WORK FOR YEAR 7 TRANSITION UNIT

SKILLS & PROCESSES	LESSON OUTCOMES	KEY WORDS & CONCEPTS	CONTENT	SUGGESTED ACTIVITIES (VAK etc)	ASSESSMENT ACTIVITIES	OTHER CONSIDERATIONS
Analyse. Reflection.	<p>AT1: What are Sikh beliefs about God?</p> <p>AT2: How do Sikh beliefs about God influence their Daily life?</p>	<p>Monotheism Polytheism All Pervading Spirit.</p>	<p>God as One and monotheism.</p> <p>The Nature of God. All pervading spirit, eternal.</p>	<p>Study of the Mool Mantar.</p> <p>Discuss Mool Mantar and its importance for Sikhs.</p> <p>Write a paragraph about Sikh beliefs.</p> <p>Students to write there own 'Mantar' about someone important in their lives.</p>	<p>Quiz</p> <p>Student's written work.</p> <p>Own Mantar.</p>	<p>This opening lesson should also be used to re-cap what has been learnt from the KS2 Sikhism transition unit.</p> <p>Literacy: Reading, written paragraph, communication of own ideas and opinions.</p>

SIKHISM KS3- SAMPLE UNIT OF WORK FOR YEAR 7 TRANSITION UNIT

SKILLS & PROCESSES	LESSON OUTCOMES	KEY WORDS & CONCEPTS	CONTENT	SUGGESTED ACTIVITIES (VAK etc)	ASSESSMENT ACTIVITIES	OTHER CONSIDERATIONS
<p>Expressing. Questioning. Application. Evaluation.</p>	<p>AT1: Learn about Guru Nanak's Religious Experience.</p> <p>AT2: Learn how Guru Nanak's Religious Experience was significant for Guru Nanak and Sikhs today.</p>	<p>Religious Experience (Conversion, Mysticism, Revelation).</p> <p>Equality</p>	<p>The life of Guru Nanak (Recap and embed).</p> <p>Focus on Guru Nanak's Religious Experience and its significance.</p>	<p>Storyboard about Guru Nanak's Life.</p> <p>Discussion task What is a Religious Experience?</p> <p>Discussion about the effect of the religious experience on Guru Nanak, People at the time and the impact on Sikhs today.</p> <p>Card Sort about who would have wanted to join Sikhism.</p>	<p>Discussion of Religious Issues.</p> <p>Extended writing task: 'How important is God to Sikhism?'</p>	<p>Links to Indian caste system and social structure.</p> <p>Literacy: Extended writing assessment task. Glossary of Key Terms.</p> <p>Numeracy: Key Dates in Sikhism.</p>

SIKHISM KS3- SAMPLE UNIT OF WORK FOR YEAR 7 TRANSITION UNIT

SKILLS & PROCESSES	LESSON OUTCOMES	KEY WORDS & CONCEPTS	CONTENT	SUGGESTED ACTIVITIES (VAK etc)	ASSESSMENT ACTIVITIES	OTHER CONSIDERATIONS
<p>Researching. Investigation. Evaluation. Reflection.</p>	<p>AT1: Learning about the role of the Gurdwara and its design, decoration and features.</p> <p>AT2: Learn how the Gurdwara has an impact on the life of a Sikh. Reflection about places that are special to students.</p>	<p>Langar Karah Parshad Granthi Chauri Guru Granth Sahib.</p>	<p>Role of the Gurdwara. Design, decoration and key features.</p>	<p>Visit to a Gurdwara.</p> <p>Research using library resources.</p> <p>Produce presentation (Information Poster, PowerPoint presentation, Leaflet for visitors).</p> <p>Communicate Presentation to class.</p> <p>Make a model Gurdwara. Consider their own special place- Why is it special.</p>	<p>Research in own words.</p> <p>Presentation in pairs to the rest of the class.</p>	<p>Links to P4C (Philosophy for Learning)- Group work, problem solving, community of enquiry, independent learning.</p>

Kent SACRE expects that Sikhism is used for transition purposes across Key Stages 2 and 3.

CHRISTIANITY KS3 - A SAMPLE UNIT FOR YEAR 9. Focus on moral issues

SKILLS & PROCESSES	LESSON OUTCOMES	KEY WORDS & CONCEPTS	CONTENT	ACTIVITIES (VAK etc)	ASSESSMENT	OTHER CONSIDERATIONS
Reflect Express Respond Apply Analyse	<ul style="list-style-type: none"> Understand & explain (using examples) that life is full of ethical dilemmas & choices made have consequences Comment on who/what influences their decision making Make a link between their responses & ethical theories & dilemmas 		<p>How do we make ethical decisions & who/what influences us</p> <p>More challenging - Ethical theories e.g. relative v. absolute, utilitarianism, predestination / predetermined</p>	<p>Write own dilemma & play a consequences game as mind map or flow chart as decisions made are worked through</p> <p>Discussion based around a 'zoom lens' (see A - Z Practical Learning Strategies)</p>	<p>Consequences games (AT2 L5-6)</p> <p>Understanding of & use of ethical theory applied to a dilemma (shown through written or discussion work) AT1 L6-7, AT2 L6-7</p>	<p>This opening lesson to the unit on ethics could be used regardless of what religion is being studied</p>

CHRISTIANITY KS3 - A SAMPLE UNIT FOR YEAR 9. Focus on moral issues (Contd.)

SKILLS & PROCESSES	LESSON OUTCOMES	KEY WORDS & CONCEPTS	CONTENT	ACTIVITIES (VAK etc)	ASSESSMENT	OTHER CONSIDERATIONS
Express Analyse Respond Question Apply Evaluate	<ul style="list-style-type: none"> Explain what Christians believe about the origins of good & evil Describe who / what different denominations use for help & explain why they are sources of authority Evaluate Genesis Ch 3 	Love (agape) Free will Suffering Good Evil Authority Myth Judgement Forgiveness Obedience	Christian understanding of free will → Consequences, good & evil (rejection of God) Who / what Christians use for advice on ethical dilemmas (inc. denominational differences)	ICT montage of pictures / newspaper headlines - decide if good, evil, right, wrong. Discuss how we define them, 'lesser evil' etc 'Snowball' discussion Learn about human nature? God? Who/what does the snake represent? Does it matter if a myth? Would the world be better if we obeyed God?	Extended writing task - Describe & explain what Christians believe about the origins of good & evil. AT1 L4 - 6 Evaluation extended writing task - Genesis 3 is outdated - it doesn't help explain why there's evil in the world'. How far do you agree? AT2 L4 - 8. Use a writing frame	Links to 'authority' unit ICT - montage & for pupil presentations Literacy - extended writing tasks Genesis ch3 - use different Bible translations e.g. The Street Bible alongside Good News Bible, NIV

CHRISTIANITY KS3 - A SAMPLE UNIT FOR YEAR 9. Focus on moral issues (Contd.)

SKILLS & PROCESSES	LESSON OUTCOMES	KEY WORDS & CONCEPTS	CONTENT	ACTIVITIES (VAK etc)	ASSESSMENT	OTHER CONSIDERATIONS
<p>Apply Reflect Express Synthesise Respond Evaluate Question Interpret</p>	<ul style="list-style-type: none"> Understand being a Christian affects lifestyle choices Explain these choices using religious teachings Explain why not all Christians make the same lifestyle choices Compare across religions Evaluate whether Christians have the right attitude towards the use of contraception 		<p>Christian ethics in action -</p> <p>e.g. Contraception (including denominational differences)</p>	<p>Independent / pair research RC & Protestant attitudes</p> <p>Thinking skills focus - teacher provides the teachings. Pupils 'cut & stick' (K) or colour code (V) these to match factual statements e.g. RC prefer natural methods, no Christian likes IUD/coil</p> <p>Case studies to problem solve OR jigsaw role play (see A-Z Practical Learning Strategies)</p> <p>Evaluation skills e.g. human bar chart 'Condom machines should be installed in school toilets'</p>	<p>Solving a case study on contraception. AT1 L5 - 7.</p> <p>Comparing RC & Protestant attitudes on contraception & explaining the similarities & differences AT1 L5 - 7</p> <p>Evaluation opportunities e.g. Do you agree with the Pope that the use of contraception encourages sleeping around? AT2 L4 - 7</p>	<p>Links to PSHE, Sex Education, Science. Refresh knowledge of the school Sex Education policy before starting! Problem solving & thinking skills covered</p> <p>Choose from the ethical issues suggested in the Kent Agreed Syllabus based on what appeals to students compliments / anticipates a GCSE syllabus</p>

CHRISTIANITY KS3 - A SAMPLE UNIT FOR YEAR 9. Focus on moral issues (Contd.)

SKILLS & PROCESSES	LESSON OUTCOMES	KEY WORDS & CONCEPTS	CONTENT	ACTIVITIES (VAK etc)	ASSESSMENT	OTHER CONSIDERATIONS
<p>Apply Reflect Express Synthesise Respond Evaluate Question Interpret</p>	<ul style="list-style-type: none"> • Explain why not all Christians believe war is acceptable • Explore & explain why there are inconsistencies in the Bible over war. Can they be reconciled? • Is pacifism better than war? Explain & evaluate the Quaker position • Compare across religions • Be comfortable with stillness & explain the importance of stillness & reflection when considering deep issues e.g. forgiveness 	<p>Conflict Violence Peace Forgiveness Reconciliation</p>	<p>Christian ethics in action - e.g. war (including denominational differences)</p>	<p>P4C (Philosophy for Children - Will Ord) or a Community of Enquiry. Use films OR images/paintings as stimulus Visitors e.g. serving or ex soldier, military chaplain, a Quaker. Mystery exercise on whether to fight or not on a particular scenario e.g. World War 2, Iraq Research responses to war E.g. Coventry Cathedral (World War 2), Corrie Ten Boom (World War 2), Simon Weston (Falklands) Gordon Wilson (Enniskillen IRA bombing) Experiential on forgiveness e.g. concept crack' & explore using art/colour, poetry, music</p>	<p>Understand & compare 2 different Christian attitudes with another religion e.g. Hinduism, Buddhism. e.g. whether it is right to fight a war / AT1 L5 - 7 (Can be written, mind mapped, dramatised etc) Evaluate the advantages & disadvantages of being a pacifist (Quaker) AT2 L4- 7 Is pupil comfortable with stillness & personal reflection on forgiveness? Note during the activity if they settle, focus & produce work AT2 L4 - 7</p>	<p>Film clips need to be appropriate for the age of pupil Links to History, Citizenship Use of ICT P4C / Community of Enquiry - group work & thinking skills, problem solving, independent learning Visitors - is it worth recording them on video/pod casting for future use?</p>

A SAMPLE UNIT FOR BUDDHISM KEY STAGE 3 (YEAR 8)

Skills & Processes	Learning Outcome	Content (Themes/Topics)	Activities (including VAK)
<p>Question</p> <p>Reflect</p> <p>Evaluate</p> <p>Explain.</p> <p>Define.</p> <p>Understand.</p> <p>Justify.</p> <p>Apply</p> <p>Communicate a Response</p>	<p>To understand and give examples when explaining the Eight - Fold Path.</p> <p>To know that Buddhist's do not worship/believe in a God.</p> <p>To be able to explain reincarnation and the Wheel of Life.</p> <p>To be able to reflect upon the 5 Precepts and be able to apply the principles of the Precepts to an example of ethical living.</p> <p>To be able to define respect for life, to understand the Buddhist concept and to be able to reflect, evaluate and respond to these beliefs.</p> <p>To justify using evidence their assessment of a Buddhist belief or value.</p>	<p>The 8 Fold Path.</p> <p>The Wheel of Life</p> <p>Belief in no God.</p> <p>The 5 precepts - as a way of life, e.g. law & order.</p> <p>Respect for life, e.g. War & Peace</p> <p>Animal rights.</p>	<p>Jigsaw</p> <p>Match the aspects of the Eight - fold path with its explanation and an example (AT1 - L4 - 5)</p> <p>Using pictures and/or words describe a possible journey through the wheel of life. Make sure you explain reincarnation in your work. (AT1 - L4 - 5)</p> <p>Case Study</p> <p>Using a topical example of law breaking, explain the Buddhist response to crime, the criminal and the victims. (AT2 L4 - 6)</p> <p>Discussion/Thinking Skills</p> <p>Using the photograph of the Buddhist Monk burning himself in protest (available in ...)</p> <p>Use the thinking skills approach to discuss whether the Monk acted in accordance with Buddhist belief. (Some background knowledge of the situation is advisable) (AT2 L4 - 7)</p> <p>Should we eat animals?</p> <p>In groups prepare a presentation on the above topic with reference to Buddhism. (AT2 L 4 - 7)</p>

Buddhism Key Stage 3

Key Words	Concepts	Assessment Activities (AT1 & AT2)	Other Considerations Including X curric Links
<p>Prajna - Wisdom.</p> <p>Dukkha - Suffering.</p> <p>Dhamma/Dharma - The Buddha's teaching</p> <p>Nirvana/Nibbana - Enlightenment</p> <p>Sila - Ethical Conduct</p> <p>Karuna - Compassion</p>	<p>Reincarnation</p> <p>Living by an ethical code</p> <p>Sacrifice</p> <p>Respect</p> <p>Compassion</p>	<p>Activities aimed at an outcome between L4 - 7 for AT1 & AT2 (see descriptor for details)</p> <p>Using a newspaper or a news website find an ethical issue in the news. Explain how at least two different people may respond to this issue. One response must be Buddhist. You must refer to Buddhist Dhamma (teaching) in your response. (AT1 & AT2 L4 - 6)</p> <p>Essay</p> <p>Are the 5 Precepts still relevant today? How would a Buddhist respond to this question? Give examples to support the points you make. Do you think they are still relevant? Give reasons for your answer. (AT2 L5 - 8)</p> <p>Design and draw (a graphics programme can be used) a Wheel of Life. Make sure that the Buddhist beliefs and traditions are clearly depicted in the drawing. (AT1 L4 - 6)</p>	<p>Stimulating resources are important for this topic. Some pupils may find some of the concepts alien to them. It may be more appropriate to discuss the pupil's response to ethical issues before moving on to the Buddhist response.</p> <p>Links to ICT, Citizenship, Literacy and SMCS.</p> <p>Possible other links to English, Art, Geography, History, Sociology and Psychology.</p> <p>A Buddhist visitor to talk about application of their beliefs to ethical situations would be useful.</p>

Key Stage 3 Interfaith Unit

What do we mean by this?

- For pupils to progress into the higher levels of the Attainment Targets they need to be able to compare religions looking for similarities and differences and explaining them
- In a multi cultural society an opportunity to create positive relations between religious communities is to be encouraged

How can it be structured into schemes of work for KS3?

- Teach it implicitly within other units of work. This is easiest to do when teaching in a thematic way

What follows are some ideas identified in some of the new KS3 textbooks written in response to the National Framework in RE. These tend to model a thematic scheme of work e.g. Framework RE

- when studying life after death, compare Hindu & Christian beliefs about the afterlife & how a person achieves it
 - studying the origins of evil & suffering, compare Christian & Buddhist understandings
 - When studying Sikhism, encourage students to appreciate Sikh heritage from Islam & Hinduism e.g. with Hinduism, the belief in reincarnation, with Islam, the belief in the Oneness of God
 - Ideas about God in 1 religion at least 1 other religion
 - When considering moral issues compare & contrast responses of different religions
- Teach as an explicit unit within a scheme of work, e.g. a social or moral issue that can be studied across two or more religions within the key stage 3 programme of study. This would allow for independent research, problem solving & thinking skills opportunities and active learning e.g. whole class jigsaw, role playing etc

What follows are some ideas that some of the new KS3 textbooks are also beginning to address this topic e.g. Exploring Questions in RE

Idea 1

The World Council of Religions is meeting in London. Representatives from all faiths have been invited to discuss the future of the planet & to issue a joint statement at the end for publication in the press.

Everyone in the class has a role /character to play e.g. environment consultants outlining the problems, scientists suggesting what to do, government officials, religious figures from

Christianity, Islam, Hinduism, Sikhism & Buddhism (could also put a humanist in), PR company, the media (actually filming it & then editing highlights).
Everyone needs to research their role, facts, figures, religious teachings etc ready for the big conference.
Will you keep as 1 big conference or divide into sub-groups who will discuss a particular aspect on the environment & then report back before a final joint statement is agreed?

Idea 2

Key question - Does religion cause conflict or resolve conflict? Independent research / pair research to be presented as PowerPoint to rest of class or as display material.

Idea 3

Pick an issue current in the local or national news e.g. Muslim / Sikh family challenge their local school's uniform rules. What does the wider local community e.g. local Christians, other Sikhs / Muslims think, non-religious people etc think? Should the school now rewrite its school rules to accommodate all religious needs? Treat as a Philosophy for Children / community of Enquiry task. Opportunities for surveys & questionnaires, developing links with the local community

Idea 4

Allow pupils to choose 1 topic covered in several religions but in a systematic way during the year e.g. a moral issue & encourage them to find similarities & differences. Can they then explain the similarities & differences?

OR

Choose 1 topic only covered in 1 religion so pupils have to research another religion before they can start to make comparisons.

Key Stage 4 Guidance

Guidance for schools wishing to follow a GCSE course which concentrates only on Christianity

SACRE recommends that where schools choose this option, they should:

- check that all the other principal religions have been adequately covered by the end of Key Stage 3;
- provide an opportunity, where possible, for pupils to encounter members of other religions to give a viewpoint on issues being studied in Christianity thus extending pupils' understanding. This could be done through a visit or day conference.

Guidance for schools wishing to follow a GCSE course which concentrates on philosophy and ethics

SACRE recommends that where schools choose this option, they should:-

- check that the principal religions have been adequately covered by the end of Key Stage 3;
- provide opportunities, where possible, for pupils to meet Christians and members of the other principal religions, e.g. through visits or day conferences, in order to extend their understanding of the issues being studied, from a range of viewpoints.

Key Stage 5 Guidance

There are many ways in which Religious Education can be provided for the key stage 5 students but all courses should provide experiences and opportunities both within and beyond schools that involve first-hand engagement with people of strong commitment to a religious faith or secular belief system. An increasing number of students are following accredited course such as Religious Studies or Philosophy and Ethics which meet the requirements of the key stage 5 Programme of Study in the Kent Agreed Syllabus. However, for the majority of students, alternative provision must be made in order to meet their entitlement to Religious Education. This guidance is directed towards meeting that need. In particular, this guidance seeks to challenge schools to consider their current provision and then to look creatively at the breadth of possibilities offered.

Our approach is based on three key principles:

- Each student is entitled to Religious Education.
- The provision for Religious Education in key stage 5 should be marked by relevance and clear value to all students.
- Schools should not be tempted to ignore or remove the students' entitlement.

A minimum of 15 hours should be provided for Religious Education over 2 years. This time requirement is deliberately low to enable all schools to provide Religious Education for all students, SACRE acknowledges that more time would be valuable and that schools will need to be careful to avoid tokenism.

Key stage 5 students should take increasing responsibility for their own learning. Students could participate in planning their learning in Religious Education. They could help design a suitable course, negotiate their entitlement where a variety of options is available, or submit an idea for work of their own choosing.

The scenarios below illustrate a range of inter-linking possibilities for a Head of Department to consider, but they are only offered as starting points.

1. A modular programme providing Religious Education through:
 - a series of short modules in a General Studies course (eg philosophy of religion, new religious movements, religion and politics, religion and the media);

- a choice of enrichment modules designed to complement studies in A/S or A2 course or to prepare students for university courses:
 - units researching historical, social, ethical or moral points of contact between a subject and religion;
 - a unit on Christianity and Western Culture (eg the influence of the Bible on art, English literature or politics);
- a bank of modules with vocational links (eg researching information about religions in relation to careers such as catering, hotel management, medicine, nursing, clothing design, tourism, architecture, nursery teaching).

Over a period of time, a set of useable modules can be built up, thoroughly prepared and resourced, and re-used with minimal updating. The units offered can be varied according to the cohort, shared across several schools and take different forms - research based, taught, etc. They may be offered by the Religious Education Department, taught by specialists from other departments or delivered by a visiting expert.

2. A supported self-study approach providing 16-19 Religious Education through:
 - Taking an accredited course with timetabled support (eg from the Head of Religious Education), or through links with another school, where no provision for a course is possible;
 - Tackling one of the modules as mentioned above and working on it as an individual (eg in relation to a particular career choice).
3. A Key Skills approach providing Religious Education through:
 - The use of Religious Education material by individuals, small groups or classes, which develop the Key Skills of:-
 - communication (eg working with local Primary schools on a particular world religion, presenting/performing a series of religious stories for infant children, talking to Christian artists, dramatists or poets and communicating their own ideas in similar vein);
 - application of number (eg collecting, recording, presenting and interpreting data to do with religious communities);
 - information technology (eg using spreadsheets and databases to handle and present data relevant to the study of Religious Education, use of digital cameras and other equipment to create studies of a cathedral or abbey);

- working with others (eg being involved in an inter-faith project, sharing ideas, discussing beliefs, values and practices, collaborating with each other and developing respect and sensitivity);
 - Problem solving (eg recognising key issues to do with religious belief, practice and expression, interpreting and explaining findings and making personal decisions on religious issues, ethical dilemmas and priorities in life).
4. Day conferences providing Religious Education through:
- Arranging “in-house” debates using key speakers on religious/philosophical issues (eg the problem of evil, existence of God, situation ethics, origins and creation);
 - Attending a local sixth form conference with students from several schools or participating in national Religious Education conferences (eg on topics to do with community cohesion, the Holocaust, religious fundamentalism);
 - Hosting a day of arts in religion, entailing demonstrations, discussions and workshops with performers of music, dance or drama from different religions;
 - Meeting people of faith/secular persuasions in an inter-faith forum for discussion on specific topics (eg religious experience today, religious views on citizenship);
 - Engagement in simulation days concerned with beliefs and values (eg organised by charities or bodies like Damaris and their “President for the Day” experience);
 - Developing email links with students from different faith communities (eg in schools in the Midlands or London) and then meeting up to explore religious ideas, practices, places of worship or to take part in a joint conference.

Where schools provide students with opportunities to devote whole days to a subject, a variety of activities can be planned, including speakers, workshops, visits, small group work, games, drama, role play etc. A collaborative approach between different schools or involving outside agencies will give an added dimension to the day. Students can be involved in the planning, organisation and evaluation of the event.

5. Field Trips providing 16-19 Religious Education through:
- Visiting places of worship, sites of pilgrimage or religious interest (eg Canterbury Cathedral, Hindu Mandir at Neasden, Beth Shalom Holocaust Centre), at a distance from the school, possibly organised by students themselves;
 - Arranging to experience religious/secular traditions outside their own experience (eg attending occasions such as a Barmitzvah, Hindu wedding, Orthodox Easter celebrations, a Believer's Baptism, Eid celebrations, a Humanist naming ceremony or to visit a Muslim madrassah, Sikh langar or a Buddhist community);
 - Spending a day, or longer, with a religious community (eg interviewing, observing, working, experience silence);
 - Investigating charities with a religious foundation, spending time with workers or at a local/head office or observing/participating in their work (eg Salvation Army);
 - Accompanying a visit to a place of worship for a primary feeder school or a key stage 3 class and taking an active role in its planning, organisation and delivery;
 - Having an opportunity to join study trips abroad incorporating a visit to a place of international religious significance.

Although there are obvious caveats to do with health and safety; such field trips could provide powerful insights into the lives and motivations of religious believers, and offer real opportunities for students to develop and promote cross-culture links and inter-faith and inter-personal relations.

In conclusion

There are many ways in which Religious Education can be provided for the 16-19 student and provided in such a way that it offers real opportunities to enrich, broaden or support the students' studies. Schools need to catch the vision of a subject which can be added to their students' spiritual, moral, social and cultural development but also give added value in academic and vocational terms.

Schools obviously need to devise the most appropriate ways of delivering Religious Education for their students and establish the best model for its delivery. They should also be able to identify, quantify and evaluate the Religious Education they decide to provide. In some schools this will prove a challenge but it is one worth facing.

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Non - Statutory Guidance

Section 2

Learning & teaching

Learning and Teaching in Religious Education.

Teaching World Faiths

Religious Education makes an important contribution to promoting and cultivating understanding of, respect for and harmony with fellow human beings in our diverse society.

To understand society and many world events and situations requires a recognition of religious issues which often exert a strong influence on people's thinking and action. It is therefore essential that children have opportunities to explore religion in a personal, social and global sense, so that their understanding of people, society, culture and their world is deepened and their thinking and opinions well informed.

This guidance is offered to support teachers in the difficult task of exploring 'faith' with the utmost integrity. We hope that the guidance will support a more confident, secure and professional approach to RE. Good teaching about world faiths will encourage children to new depths of questioning and openness and contribute to the breaking down of barriers of racism, religious prejudice and discrimination, nationalism and xenophobia.

Our media so often reports religious issues negatively, using crude stereotyping and categorisation, therefore it is important in the classroom to present, as nearly as possible the authentic beliefs, experiences and expressions of faith of believers. To achieve this end teachers will find it helpful to consider the following when teaching about world faiths:

- use the words 'many', 'most', 'some' or 'one' rather than 'all'. It is very unlikely than any statement beginning 'all Christians' or 'all Muslims' will be true
- use 'distancing' as a technique to describe religion and religious beliefs eg. 'Christians believe' rather than 'we believe'
- accept and reflect the differences and conflicts between religions as well as highlighting commonality and harmony, so that a more accurate and balanced view which does not distort the nature of religious experience and reality is presented
- reflect the internal diversity of each religion. There is difference and sometimes conflict within as well as between religions. Fundamentalists, conservatives, liberals and radicals are generally to be found in all religions. Diversity is to be welcomed, respected and celebrated rather than merely tolerated
- use 'primary sources' eg. visitors, visits, artefacts and resources from within a religion wherever possible so that an internal perspective is conveyed
- encourage children to consider religion in its local and contemporary forms ie. the 'here and now' rather than something remote and from long ago
- present the faith as adherents understand it through teaching the beliefs, values and practices identified by faith communities using their particular terminology

It is important to maintain balance within the RE curriculum and the integrity of faiths studied. Beliefs and practices need to be treated seriously and in increasing depth, hence the recommendations about which and when world faiths are to be studied and the progression enshrined within the Programmes of Study. The content has been agreed with each faith community; they have identified the most important elements of their faith that they wish to be conveyed to children at that particular age.

Some recommended Do's and Don'ts when teaching Christianity

Do:	Do not:
<ul style="list-style-type: none"> • Ensure pupils understand that Christians believe Jesus to be not only 'special' but fully God and fully man, i.e. God in a human form, hence the term 'Incarnation' meaning God 'taking flesh' • Ensure pupils are aware of the rich diversity in Christianity. It is diverse not only in that there are many denominations but it is also expressed differently in different cultures • Remember that not all Christians read the Bible every day • Most Christians do not understand the Bible in a literal way but believe that its truth is expressed in different ways through different types of language such as law, poetry and legend. Christians disagree about how much history is to be found in the Bible. • Select Bible stories and other passages carefully so they are accessible and appropriate for the age and ability of pupils • Use local resources to the full, e.g. local churches, both clergy and lay people • Ensure that there are visits to and visitors from different churches and denominations • Use a variety of stories about Christians who display both 'tough and tender virtues' such as courage and perseverance, love and kindness • Ensure that pupils understand that both Protestants and Roman Catholics are Christians. 	<ul style="list-style-type: none"> • Neglect or undervalue the accounts of the resurrection of Jesus when teaching about Easter as it is so central to Christianity • Teach only one Christian view about the meaning of the death of Jesus on the cross, (the doctrine of the atonement) as if it were the only view of the matter. Some books mistakenly suggest that the only correct view is that Jesus' death was a sacrifice to God for human sin and that Jesus was punished instead of us. This view is only one amongst a number of ways Christians explain its meaning. It should not be seen as the only or main view. It is recommended, especially with younger pupils, that the emphasis be on the Christian belief that the death of Jesus reveals the depth of his love, and so God's love, for humankind. • Use the older term the Holy Ghost, rather use the term Holy Spirit • Suggest some e.g. Roman Catholics, worship Mary and the Saints. Veneration is not the same as worship.

Some Muslim sensitivities

The use and storage of the Qur'an. Schools need to decide whether to implement the following recommendations often given about the use of the Qur'an. It is often recommended that it is necessary to:

- store the book carefully wrapped up and place it on a high shelf
- wash hands before handling the book
- place the book on a clean surface
- do not leave it open when not being read.

The teacher should also consider:

- concerns about pupils acting out the prayer positions on a prayer mat
- respect shown by Muslims for the prophet Muhammad by the use the term 'peace be upon him', (pbuh), after the prophet's name and that of other prophets.

Some recommended 'Do's and Don'ts' when teaching about Islam

Do	Do not
<ul style="list-style-type: none"> • avoid stereotypes which regularly link Islam with terrorism, harsh punishments and extreme strictness • avoid interpreting 'jihad' simply as a 'holy war' as it also means a spiritual struggle • if possible, use a Qur'an stand to hold the book • be careful about art work any Muslim pupils are asked to undertake, e.g. avoid asking them to depict or draw Muhammad and the other prophets of Islam • seek to show the way that culture and religion are often blended in Islam and indicate that some customs and practices may be more to do with culture than religion • be aware that Muslims do interpret parts of the Bible in ways that are not accepted by Jews and Christians 	<ul style="list-style-type: none"> • describe Islam as 'Muhammadism' for it can imply the worship of Muhammad • describe Muhammad as the founder of Islam. He is believed by Muslims to be the last prophet. The first prophet in Islam was Adam and the founder is believed to be Abraham • ask someone to role play or act as Muhammad in a drama • compare wudu (washing before prayers), to Christian baptism as they do not have the same meaning • imply that the killing of an animal at Id-ul-Adha is a sacrifice to a bloodthirsty God. It is not. It is a reminder of the story of Ibrahim (Abraham) and Isma'il (Ishmael) • call Muslim prayer beads (subhah), a 'Muslim rosary'

Some recommended 'Do's and Don'ts' when teaching about Judaism

Do	Do not
<ul style="list-style-type: none"> • Refer to the Jewish Bible as the Jewish Bible or the Tenakh • Ensure pupils are aware of the diversity of Judaism, e.g. Orthodox and Reform. Not all Jews are as strict as Hasidic Jews • Ensure pupils understand that the Jewish people do not see obedience to the Torah as a burden but as a privilege • Take care with the use of the dating system of BC and AD. Today many use instead BCE, (before the Common era) and CE, (Common era) • Ensure pupils understand that traditional Jews believe that Moses received 613 laws (mitzvah), from God on Mount Sinai. 	<ul style="list-style-type: none"> • Use the term Old Testament when talking about the Bible in a Jewish context. Make it clear that this is a Christian term • Use the term Jehovah for God. Jewish people consider the name of God to be sacred and often use the terms 'the Lord' or 'the Holy One' and spell God as G-d • Use the term 'Wailing Wall' but instead the 'Western Wall' for the surviving temple wall in Jerusalem.

Some recommended 'Do's and Don'ts' when teaching about Buddhism

Do	Do not
<ul style="list-style-type: none"> • Explain that the translation of <i>Dukkha</i> as suffering is not entirely accurate. It can also be translated as unsatisfactory. Buddhists do not claim that all life is painful • Make it clear that Siddhatta Gotama should not be considered to be the Buddha until after his enlightenment • Ensure pupils understand that meditation practices differ not only in practice but also in intention. The aim of Christian meditation is very different from that of the Buddhist • Ensure pupils understand that karma for Buddhists is not exactly the same as for Hindus • Ensure that pupils understand that the Noble Eightfold path is not a path in the sense that you take one step at a time. It is more like a single path with eight aspects to it • Ensure pupils understand that Buddhists do not worship the Buddha when bowing before a statue or image of him. It is more a matter of showing respect 	<ul style="list-style-type: none"> • Call Buddhist atheists. They do have ideas about 'a realm of the gods' but do not have a concept of God as in Judaism, Christianity and Islam. Better described as 'non-theistic'. • Imply that all Buddhists are celibate monks or nuns wearing yellow robes. Monks and nuns wear different coloured robes, e.g. Tibetans wear wine or gold, Zen wear black or brown • Use the term 'begging bowl.' It suggests monks are parasitic. Use the term 'alms bowl' instead • Use the word reincarnation (unless carefully qualified), for it strictly speaking indicates that a soul is reborn. Buddhists do not believe in a permanent soul or self and prefer the term rebirth • Equate the 5 and 10 precepts with commandments. They are more like guidelines or 'a training manual.'

Some recommended 'Do and Don'ts' when teaching about Hinduism

Do	Do not
<ul style="list-style-type: none"> • Ensure pupils grasp the idea of one God Brahman held by many Hindus • take care when using photographs of holy men and ascetics as some e.g. men caked in mud or looking very thin and emaciated may give a bad impression of Hinduism • Take care when speaking about those classed as outcastes or dalits as their treatment is a very sensitive area for Hindus • Use the spelling Rama for one of the avatars of the god Vishnu. Although the term Ram is sometimes found 	<ul style="list-style-type: none"> • Suggest that all Hindus are polytheists (those who believe in many gods) • Use the term 'idol' for the images (murtis), of the gods and goddesses as this suggest that Hindus worship them rather than what they represent • Refer to the three gods Brahma, Shiva and Vishnu (the Trimurti), as a Trinity • Oversimplify and so distort and trivialise the idea of reincarnation by suggesting that a person may become a fly in their next life. For Hindus, any change of species is a very long process over many different lives.

Some recommended 'Do's and Don'ts' when teaching about Sikhism

Do	Do not
<ul style="list-style-type: none"> • Take care when displaying shorts (kacchera), to avoid amusement. If pupils see a martial arts outfit (a gi), first of all they may come to appreciate the significance of the shorts for earlier Sikhs as loose fitting garments, useful in battle • When visiting a gurdwara, pupils should know that they will may be offered kara parshad to eat and that it would be viewed as impolite to throw it away • Ensure pupils understand that the Gurus are not seen as gods or as divine • When showing images of Guru Nanak, use pictures rather than small statues as for some Sikhs, they are too similar to Hindu murtis, (statues of the gods) 	<ul style="list-style-type: none"> • Refer to the Amrit ceremony as a 'Sikh baptism' • Refer to the kirpan as a dagger, rather call it a sword • Draw the kirpan fully out of its sheath as Sikhs believe it should only be withdrawn if it is to be used • Refer to the chauri as a fly whisk • Refer to the kara as a simply bracelet or bangle as it could suggest that it is merely a decorative or an item of fashion. Use the term 'steel band' • Suggest that Sikhs worship Guru Nanak or any of the Gurus.

Including secular perspectives

The professional role of the religious educator requires that a variety of perspectives is explored in a respectful and open way without seeking to promote religious over non-religious alternatives, or vice versa. The intention is that, over time, RE will help give children and young people the tools to make their own choices in life in an informed and critical way.

Clearly, one of the central purposes of RE is to develop understanding of how Christianity and other major world faiths respond to the big questions about life, questions dealing with issues such as the meaning and purpose of our lives, whether there is a God, how everything came into existence, why there is suffering, how we should act towards others, how we should treat the environment and what happens when we die. Government guidance makes it clear that agreed syllabuses must not be designed to urge religious belief on pupils, so when dealing with religious responses to questions such as these, it is important not to present religious beliefs as statements of fact. To give a simple illustration, rather than saying, "God made the world", we need to say "Christians (or Jews or Muslims or ...) believe that God made the world".

However, as well as learning about religious beliefs, it is also important for children to understand that for many people, including many in the Western world, the most satisfactory answers to the 'big questions' are not found in religion. The non-statutory national framework for RE recommends that, where appropriate, secular world views should be taken into account at all key stages, including Key Stage 1. The Kent agreed syllabus supports this principle, and opportunities for secular world views are included in the programmes of study for Key Stages 2 and 3.

Secular perspectives have not been included in the programme of study for Key Stage 1. Instead, Key Stage 1 teachers will need to take opportunities as they arise naturally through the material being explored to make the children aware of secular points of view. To use the illustration given above, a form of words such as the following could be used when exploring the origins of the earth, "Many people do not believe in God, and so they think that the world came into being without any help from God."

The study of any one religious or secular tradition in the key stage would include an exploration of:

- what people believe: the key ideas and questions of meaning in religions and beliefs, including issues related to God, truth, the world, human life and life after death; different sources of authority (including the relationship between religion and science) and how they inform believers' lives;
- what people do: questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil, right and wrong;
- how people express themselves: how and why human self-understanding and experiences are expressed in a variety of forms; the role of the expressive arts in challenging and inspiring believers;
- making sense of who we are: a study of relationships, conflicts and collaboration within and between religions and secular world beliefs;
- making sense of life: what religions and secular world views say about health, wealth, war, animal rights and the environment; and
- making sense of values and commitments: what religious and secular world views say about human rights and responsibilities, social justice and citizenship.

For further guidance on teaching ideas see:

http://www.kenttrustweb.org.uk/ask8/ask8_secondary_re.cfm#humanism

<http://www.humanism.org.uk/education/teachers>

Pupils should study all the principal religions by the end of key stage 3 and at least one principal religion of eastern origin by the end of the primary phase. **It is important that schools take account of the faith profile of their pupils when planning their Religious Education programme.** However, it is also important that schools teach the religion(s) recommended at each key stage to maintain balance of provision and promote respect and understanding among pupils of all faiths and none. The recommendations secure within them flexibility and choice so that schools can take account of all the various factors and provide a relevant and appropriate Religious Education programme customised to their particular context.

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Non - Statutory Guidance

Section 3

Assessment

Assessment in Religious Education

In religious education, just as in other subjects of the curriculum, it is important to let pupils know how they are doing and what they must do next to make progress.

This section on assessment in RE is intended to help you to:

- make reliable *judgements* about how pupils are doing in RE, where appropriate, in relation to a set of *standards*;
- provide you with guidelines on helping pupils improve their *knowledge, understanding and skills* in the subject.

A vital element of assessment in RE is to ensure that it is consistent with your focus for planning. Generally it is necessary to assess how well pupils have done in relation to some focused objectives. This means planning activities which are directly related to those objectives.

Assessing 'learning about' religion

Learning about religion includes enquiry into, and investigation of, the nature of religion. It focuses on beliefs, teachings and sources, practices and ways of life and forms of expression. It includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary. It includes identifying and developing an understanding of ultimate questions and ethical issues.

There is a wide variety of teaching and learning methods and experiences that are appropriate to 'learning from' as well as 'about' religion and which can be used as vehicles for assessment. These include:

use of reflection	writing diaries	debating	use of visits and visitors
creative writing	self-assessment	investigation	role play
visual stimuli	discussion	games	

In all of these, the effective use of questioning, by pupils as well as of them, is essential to secure learning from religion. Self-assessment and evaluation of personal performance is also an important aspect of assessment of learning from religion.

Assessing 'learning from' religion

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

Not all aspects of learning from religion are assessable or measurable, for example assessment of the personal views, attitudes or emotions of pupils is not always possible or appropriate; as it can be intrusive. However pupils can demonstrate for example, that they are developing skills of responding and evaluating. Progress in this process is described in the 8 level scale of attainment in RE included in the syllabus and this section of guidance.

Developing Skills in R.E.

Progress in Religious Education is dependent upon the development and application of 'general educational skills', some of which are central to the subject and are reflected in the Programmes of Study and recommended approaches. Teachers should plan for the development of these skills as appropriate to each key stage.

Analysis: in RE this includes skills such as:

- distinguishing between opinion, belief and fact
- distinguishing between the features of different religions
- the ability to ask 'religious' questions in a religious way
- recognising similarities and differences between religious lifestyles and their distinctiveness from secular lifestyles

Empathy: in RE this includes skills such as:

- the ability to consider thoughts, feelings, experiences, attitudes, beliefs, needs, desires, hopes, aspirations, motivation and values of other
- developing the power of imagination to identify feelings such as 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: in RE this includes skills such as:

- the ability to debate issues of religious significance with reference to experience, evidence and argument
- weighting and respective aims of self interest, consideration for others, religious teaching and individual conscience
- drawing conclusions which are balanced and informed by evidence, dialogue and experience

Interpretation: in RE this includes skills such as:

- the ability to draw meaning from artefacts, works of art, poetry and symbolism
- the ability to interpret religious language
- the ability to suggest meanings from religious texts

Investigation: in RE this includes skills such as:

- asking relevant questions
- knowing how to use different types of sources for gathering information
- knowing what may constitute evidence for understanding religion(s)
- gathering information from religious sources

Observing: in RE this includes

- the ability to give one's full attention
- using all the senses in order to appreciate the beauty, order, shape, pattern and mystery within religious practice, belief and experience

Questioning: in RE this includes

- developing a sense of curiosity about religious beliefs and practices, human relationships and ultimate questions
- a willingness to ask questions
- asking relevant questions
- asking probing questions

Reflection: in RE this includes skills such as:

- the ability to reflect on personal feelings, feelings of other people, relationships, experience, ultimate questions, beliefs and practices

Researching: in RE this includes

- learning where to go to find information about religion and religions
- knowing how to use different types of sources
- knowing what evidence is required

Responding (to): in RE this includes

- features of the natural world
- human experiences such as growth, loss, the complexity of relationships within the context of religious practice, belief and experience

Examples of assessment tasks

All of these assessments need to be conducted in a non-threatening classroom environment, which gives students a real choice about whether they wish to share their own perspectives and insights with their teacher or other students. Choice and privacy are crucial in exploring the questions and issues raised through these types of assessment tasks. Similar tasks can be used with primary pupils, particularly to explore AT2, 'learning from' religion.

Tasks:

- if Jesus (or eg. Muhammad), was alive today do you think he would join any of the following organisations? Greenpeace, Campaign for Nuclear Disarmament, New Labour, Conservative Party, Church of England, Oxfam (or any appropriate others). Explain the reasons for your answer in a paragraph about each one (or one you have chosen). Refer to sayings and teachings of Jesus/Muhammad that you have studied
- Jesus gave two 'great commandments' to his followers; to 'love God' and to 'love your neighbour as yourself'. If you could give two commandments for people to follow to improve life in your family/school/community/country what would they be? Explain why you think your particular commandments would make a difference
- some religions are 'evangelistic' ie. followers are expected to share their faith with others and convert them to it. Which four things or pieces of 'good news' would you like to share with or teach to the world if you could? Explain why you chose each one
- most religious people believe in some sort of after life or future life beyond death. Describe five things you hope for in life and if you wish, beyond death
- temptation is an experience every human being shares. What do you think can be learned about how to deal with temptation from religions that you have studied?
- Some people go to church only three times in their lives; in a pram, a limousine and a hearse. Are they Christians? Explain your answer in no more than 'x' no. of words
- some religious believers eg. Muslims pray five times a day or more, others hardly at all. In your opinion does prayer make any difference to: the person who prays; the person(s) or situation(s) about which they pray; God
- the Lord's Prayer is used by millions of people every day or week. Develop a prayer or meditation that you would like to use frequently and explain your reasons for including the elements you have chosen in a commentary
- if you could ask God five questions what would they be? Explain why you have chosen these five
- about 400 people control half of the world's wealth and 5 billion share the other half. Is this a good thing? If you would like to change this situation, explain why and what steps you would take. What dangers do you think there are in excessive wealth?
- believers of all faiths talk of 'spiritual experience', by which they mean a sense of God's presence that might come, for example, through prayer, in worship or through a 'miracle'. Suggest two reasons for the apparent increase of 'spiritual experiences'

at the present time. What explanations do you accept or can you offer for the spread of this phenomenon?

- what have you learned from arguments for the existence of God? Do you find any of these arguments helpful to your own thinking about the concept of God? Give reasons for your answer
- explain how faith has inspired two people you have studied. What did you learn from each of them that is useful to you? What other sources of inspiration do you think are important? Who or what inspires you - explain how and why
- plan an interview for TV or radio with someone who is a strong believer in God or someone who is a firm atheist. Identify 10 questions you would ask, 5 to get them to explain their views and 5 to challenge or question them. Role-play the interview
- religious believers of most faiths believe life is God-given and sacred. This belief informs thinking and teaching on all moral and ethical issues.
- What do you believe about where life came from and the value of life? Explain your thinking on the issue of (name one eg. abortion, euthanasia, human rights) and identify the ethics or values upon which you base your thinking

As assessment in Religious Education has been seen as an area of weakness in many schools, every effort should be made to apply the principles of assessment for learning to the subject. Some of the following ideas may also help to make assessment in Religious Education more effective:

- develop tasks that match the requirements of the syllabus and that will help the children make progress towards the levels of attainment;
- share learning objectives or key questions based on the syllabus with children so they understand what they are aiming at, and assess in relation to these;
- accept that some lessons do not support direct assessment but consolidate learning, remembering to balance these with lessons which allow the children to demonstrate what they know, understand and can do in Religious Education;
- allow for some informal assessment in relation to discussion, debate or group work, for example, by making note of individual comments, by asking the children to initial their own contributions to a brainstorming exercise, by asking children to record their best idea/suggestion in a speech bubble for display;
- focus on specific Religious Education requirements, for example, pupils describe what the features in a place of worship say about that religion's beliefs rather than simply drawing pictures;
- make comments (oral or written) about progress against Religious Education objectives, rather than those for handwriting, literacy, etc;
- allow pupils opportunities to assess their own and their peers' progress in relation to particular areas of Religious Education work.

Guidance to using teacher and pupil friendly attainment levels for R.E.

	AT1 – learning about religion	AT2 – learning from religion
	To enable pupils to acquire knowledge and develop conceptual understanding of and insight into religious beliefs, values, traditions and practices	To encourage a reflective approach to the study of religious faith and experience so that pupils might use their learning to make meaning and sense of their own beliefs, values and life experience
Level 1	<p>Key word – ‘Recall’ ‘to recognise and not forget’</p> <ul style="list-style-type: none"> Can you recognise & name features of religious life & practice? Can you remember religious stories, symbols & images? 	<p>Key word – ‘Share’ ‘to talk about’</p> <ul style="list-style-type: none"> Can you talk about who or what is of interest to you & what concerns you?
2	<p>Key word – Relate ‘to retell and to make links between things’</p> <ul style="list-style-type: none"> Can you suggest why religious actions are performed? Can you retell religious stories in your own words Can you suggest a meaning to each story / symbol / image? Can you recognise some similarities between religions? 	<p>Key word – Respond sensitively ‘to reply to someone and listen to them carefully’</p> <ul style="list-style-type: none"> Can you respond sensitively when asked a personal question? Can you recognise the values you have and that other people hold? Can you ask questions about other people’s experiences & feelings?
3	<p>Key word – Describe ‘to paint a picture with words’</p> <ul style="list-style-type: none"> Can you give a basic description of the key features of a religion? Can you identify similarities & differences <u>across</u> several religions? Can you make simple links between religious beliefs & practices & people’s lives Can you describe some of the different ways people express their beliefs? 	<p>Key word – Connect ‘to make links and find things in common between people’</p> <ul style="list-style-type: none"> Can you identify who or what is important to you & other people, including religious people? Can you make links between religious teachings & values & your own behaviour & attitudes? Can you ask important questions about religious teachings & practices?

	AT1 – learning about religion	AT2 – learning from religion
	To enable pupils to acquire knowledge and develop conceptual understanding of and insight into religious beliefs, values, traditions and practices	To encourage a reflective approach to the study of religious faith and experience so that pupils might use their learning to make meaning and sense of their own beliefs, values and life experience
4	<p>Key word – Show understanding ‘to give personal meaning or insight’</p> <ul style="list-style-type: none"> Can you describe in detail, using correct religious words & phrases, key features of a religion? Can you make clear links between religious beliefs & sources & religious practices & experiences? Can you describe some similarities & differences that exist <u>within</u> a religion & <u>across</u> several religions? Can you show understanding of how, & why, practising a religion affects a believers’ life? 	<p>Key word – Apply ‘to make relevant and useful to people’s lives’</p> <ul style="list-style-type: none"> Can you describe who or what is important to you & other people? Can you apply religious teachings, ideas & values to both your life & other people’s? Can you comment, with some reasons, on religious teachings, values & ideas? Can you ask questions about <u>human values, meaning, purpose & identity, truth, belonging & commitment?</u>
5	<p>Key word - Explain ‘give clear and detailed reasons why’</p> <ul style="list-style-type: none"> Can you use religious beliefs, sources & teachings to answer specific ethical & ultimate questions? Can you suggest some reasons for the similarities & differences that exist <u>within</u> a religion and <u>across</u> several religions? Can you explain, using a wide range of religious words & phrases, the impact religion/beliefs has on individuals and on whole faith communities? Can you recognise the different emphasis placed on various types of religious expression by different religions & from within different religions? 	<p>Key word – Express views ‘communicate clearly personal thoughts and ideas’</p> <ul style="list-style-type: none"> Can you express your view clearly, with reasons, on religious teachings or issues? Can you explain someone else’s perspective on an issue? Can you make thoughtful comments on the challenges or benefits of belonging to a religion? Can you ask probing questions about values, meaning, purpose & identity, truth, belonging & commitment?

	AT1 – learning about religion	AT2 – learning from religion
	To enable pupils to acquire knowledge and develop conceptual understanding of and insight into religious beliefs, values, traditions and practices	To encourage a reflective approach to the study of religious faith and experience so that pupils might use their learning to make meaning and sense of their own beliefs, values and life experience
6	<p>Key word - Interpret ‘to appreciate the significance or meaning of something’</p> <ul style="list-style-type: none"> Can you apply religious beliefs & teachings to specific ethical & ultimate questions, giving an informed explanation using religious & philosophical words? Can you compare different views within or between religions on an <u>ethical</u> or <u>ultimate</u> question & suggest reasons for the similarities & differences? Can you explain why the impact religion/beliefs has on individuals and on whole faith communities varies? Can you explain the different emphasis given to various types of religious expression by different religions & from within different religions? 	<p>Key word – Express insight ‘communicate clearly the significance, the complexity or depth of an idea or view’</p> <ul style="list-style-type: none"> Can you express your view clearly, with detailed reasons & evidence, on an issue or ultimate question? Can you give an extended explanation of someone else’s perspective on an issue? Can you make insightful comments on the challenges or benefits of living a religious lifestyle in contemporary society? Can you consider if a religious perspective on values, meaning, purpose & identity is helpful to you?
7	<p>Key word – Account for.. ‘to assess, or consider and make judgement on’</p> <ul style="list-style-type: none"> Can you give a coherent understanding of how religious beliefs, practices, sources, lifestyles & issues interlink? Can you show an understanding of the complexity of possible responses to an ethical issue or ultimate question, covering a range of religions & world views? Can you investigate & explain how history, society and culture has influenced, & continues to influence, how religion is practised? Can you account for trends, patterns, similarities & differences within & between religions, observed when researching an issue? <p>Can you explain why the impact of religion / beliefs is not the same for all people within the same faith community?</p>	<p>Key word - Evaluate ‘to judge and assess the value of an idea or view’</p> <ul style="list-style-type: none"> Can you articulate a personal response, based on research and detailed reasoning, to an issue or ultimate question? Can you critically evaluate your own opinion? Can you give the strengths & weaknesses of someone else’s perspective on an issue? Can you consider if a religious perspective on values, meaning, purpose & identity, truth, belonging & commitment is helpful to <u>your peers & other groups in society?</u>

	AT1 – learning about religion	AT2 – learning from religion
	To enable pupils to acquire knowledge and develop conceptual understanding of and insight into religious beliefs, values, traditions and practices	To encourage a reflective approach to the study of religious faith and experience so that pupils might use their learning to make meaning and sense of their own beliefs, values and life experience
8	<p>Key word – Analyse ‘to examine in detail’</p> <ul style="list-style-type: none"> Can you analyse & explain the ‘big picture’ and complexity of responses possible to an issue, within & across different religions? Can you critically interpret the complex interaction of religion, history, society, culture and philosophy? Can you critically evaluate the impact of religion and beliefs on different communities & societies in the UK & across the world? Can you analyse the results of research into different interpretations of key beliefs, sources, concepts, teachings & religious practices? 	<p>Key word – Justify views ‘prove an idea(s) using evidence and critical thinking’</p> <ul style="list-style-type: none"> Can you critically evaluate a wide range of viewpoints on a controversial issue facing many religions? Can you coherently analyse a complex issue before reaching a personal conclusion based on evidence & reasoned argument?
EP	<p>Key word - Synthesise ‘to combine all the parts into a whole, creating a ‘big picture’</p> <ul style="list-style-type: none"> Can you provide a consistent & detailed analysis of the complex nature of religions, religious issues & beliefs? Can you critically appraise the complex interaction of religions in a pluralistic society – in the past, now & in the future? 	<p>Key word – Synthesise ‘to combine all the views into a whole, creating a ‘big picture’</p> <ul style="list-style-type: none"> Can you give an independent, well-informed & highly reasoned response to a topical issue or news story? Can you provide a detailed critical evaluation of a range of viewpoints before reaching a balanced conclusion?

In order to move up a level....

In order to move to level 2 pupils need to..

- Begin to suggest why an action is done or what a symbol might mean or why something is important
- When prompted a pupil can spot similarities between religions
- Use wider range of vocabulary e.g. use at least 2 (relevant) religion specific words when describing a feature or object in a religion & can say what they mean
- Develop more confidence when exploring & talking about different personal experiences, feelings & ideas. Comments will be more focussed on the content of the lesson e.g. saying what I think about Jesus
- Ask their own questions about feelings and experiences arising from religious stories or images or having listened to someone else in the class

In order to move to level 3 pupils need to..

- Extend their knowledge of the key features of several religions appropriate to the key stage
- Give a basic description of how people express their faith e.g. describe some of the key ways Christians celebrate Christmas & what this shows about Christian's believe
- Describe how religion makes people act & behave differently e.g. describe an act of worship
- Be able to make simple links without being prompted e.g. between the story of Indra & Sachi & the festival of Raksha Bandhan (Hinduism) OR between Hindu ideas about God & what they believe about God
- Can recognise similarities & differences between religions without being prompted
- Be able to compare their feelings to other people's in the class or to a religious person's e.g. If Christmas is special to Christians, what celebrations/special times are important to me & are they the same as other people's?
- Asking questions about religious teachings & practices because they are curious or puzzled e.g. asking the vicar what an altar is during a church visit

In order to move to level 4 pupils need to..

- Describe in detail religious objects, practices & beliefs
- Become secure in the use of common religious words e.g. worship, festivals, belonging, commitment, and in religion specific words for that key stage e.g. knowing the Arabic words for the Five Pillars of Islam
- Be able to make clear links, without being prompted, between beliefs & sources & how someone practices their religion e.g. describing the impact practising the Five Pillars has on Muslim life
- Show insight by discovering & describing similarities & differences across & within religions e.g. how Jews celebrate their faith at home & how Christians or Muslims celebrate their faith at home
- Apply a key teaching or belief to their life e.g. forgiveness & role play out how a situation would change if they applied this teaching
- Give their opinion on religious teachings or values with some reasons e.g. would Jesus' teaching on forgiveness make school a better place to be?

In order to move to level 5 pupils need to..

- Be able to select & use religious teachings to show how a religious person would respond to a specific moral issue or ultimate questions e.g. is it right to be vegetarian?
- Confidently use a wide range of religious words to describe beliefs & explain how important they are e.g. explain what Christians believe about Jesus & explain why He is so important
- Comparing religious practices e.g. Christian & Buddhist prayer / meditation
- Suggest some reasons for the similarities & differences across several religions & within a religion e.g. reasons for the similarities & differences in acts of worship in a Pentecostal & Catholic church OR why pilgrimage is so important in Islam but less so in Sikhism
- Give their own opinion clearly & with reasons, on a religious issue
- Be able to give & explain a different viewpoint than their own
- Make thoughtful comments on whether it is easy or difficult to practise a religion e.g. would completing Muslim prayer 5 times a day be easy or difficult living in Ashford?

In order to move to level 6 pupils need to..

- Develop an ability to handle more complex & abstract ideas e.g. being able to give an informed explanation of philosophical arguments over whether God exists e.g. the Design argument
- Show greater maturity and independence when giving their personal response to moral & ethical issues e.g. whether abortion should remain legal
- Comparing religious attitudes towards ethical issues & suggesting reasons for the differences e.g. researching Christian attitudes towards abortion and suggesting reasons for differences between Catholic & some Protestant views
- Explain why there is a different emphasis on different types of religious expression across & within religion e.g. why is art so important in Buddhism & yet regarded differently in Islam? Why are there mixed views on pilgrimage within Christianity?
- Give insightful comments on living a religious lifestyle i.e. religious practices but also moral issues & dilemmas
- Express their own opinion clearly, with detailed reasons & evidence
- Be able to give an extended a different viewpoint to their own

In order to move to level 7 pupils need to..

- Be comfortable handling complex & abstract ideas e.g. sustained & extended explanation of the advantages & disadvantages of philosophical arguments for the existence of God
- Use a wide range of information accurately & selectively
- Begin to create a 'big picture' of how different aspects of religion all fit together – beliefs, practices, sources, lifestyles, responses to different issues etc
- Investigate & explain how history, society & culture have influenced, & continue to influence, how a religion has developed & is practised today e.g. women's dress Islam, Sikh weddings in the UK
- Notice & account for trends, patterns, similarities & differences, within & across religions, when researching an ethical, ultimate or controversial issue.
- Comfortable exploring & suggesting why different people within the same faith community practise their religion differently e.g. levels of commitment can vary
- Offer more independent conclusions
- Develop the ability to be critical of their own ideas & assess their merit
- Give the strengths & weaknesses of someone else's viewpoint

In order to move to level 8 pupils need to..

- Confident handling & explanation of religious & philosophical interaction
- Give strengths & weaknesses of all sides in an argument i.e. evaluate a wide range of views
- Appreciate that critical evaluation means considering the background of a person to judge the merit of their viewpoint & that this includes themselves
- Analyse the 'big picture' & the complexity of responses possible to an issue e.g. what is meant by the term 'religious commitment'
- Critically interpret the complex interaction of history, society, culture & religion both in the past & on how the religion is practised today e.g. how religions are responding to the issue of homosexuality & gay marriage
- Have a local, national & global perspective on religion & how it is practised
- Analyse the results of research into a complex & broad issue e.g. analysing different sources & data to uncover the growth/decline of church attendance across several denominations in the UK today & make predictions about the future of Christianity in the UK

In order to move to EP pupils need to..

- Consistently demonstrate the ability to evaluate ideas, evidence & argument in-depth across a wide range of different areas of study
- Exhibit independent thinking & research
- Enjoy the challenge of unpacking the complexity of a 'living' religion
- Actively respond, apply & reflect on religious insights & responses to news & media stories, films, academic books e.g. AS level showing an independent & well-informed mind
- Critically analyse the complex interaction of religions in a pluralistic society
- Confident critical evaluation of a range of viewpoints before reaching a balanced conclusion

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Non - Statutory Guidance

Section 4

Subject Leader Guidance

The Role of the Religious Education Teacher

Most teachers are concerned about all aspects education of the personal development of the pupils in their care. This includes their spiritual and moral development, which is at the heart of good Religious Education. **Religious Education is not concerned with the nurture of a particular faith or acceptance of a religious way of life.** Nurture in faith is the responsibility of the home and faith community. However, Religious Education is about enabling pupils to explore the meaning of life, the nature of faith and what it means to live life as a believer.

Teaching Religious Education therefore does not require the teacher to have a personal faith or commitment to a religious perspective on and understanding of life. It does, however, require the acceptance that such a view is an entirely valid one, that religion is of considerable importance to the vast majority of people in our world and that its study is, therefore, an important part of the curriculum.

The Kent Agreed Syllabus is designed to support the specialist and non-specialist, the committed and uncommitted through the provision of a coherent framework of appropriate content and pedagogy. If the aim of achieving high standards of teaching and learning in RE are to be achieved, then it is of course to teachers that the task of translating the Programmes of Study into classroom reality ultimately falls.

It is the responsibility of each teacher involved in the subject to ensure that :

- the Religious Education provided is planned and matched to pupils' abilities so that an understanding of what it means to be 'religious' and how people of faith express their experience through their religion can be meaningfully explored
- pupils are encouraged to think about religion and faith, explore the nature of belief and its impact on the morals, attitudes, values and behaviour of believers
- pupils explore the affective / spiritual dimension of Religious Education (AT2) and relate understandings gained to their own life experiences

The nature of RE, particularly the second aim of this syllabus which is concerned with 'learning from' religion and relating it to human and personal life experience may lead to pupils asking difficult questions or making personal disclosures. Such situations can be difficult to manage but should not be avoided, for they are at the heart of good and effective RE. The following guidance is offered with a view to helping and supporting teachers in dealing with potentially difficult situations positively and with a view to contributing to the personal and spiritual development of pupils effectively

Examples of difficult situations might include pupils:

- asking questions to which the religions have no agreed answer eg. 'Is Jesus the Son of God?'

- asking questions which raise theological and philosophical issues eg. 'If God is a good God why does he / she allow evil and suffering?' or more personal versions of this question eg. 'Why did God let this happen to me / my relative / friend?' etc
- asking about the teacher's beliefs eg. 'Do you believe in God?'
- making comments or asking questions that suggest a hostile, negative or unreflective approach to religion eg. 'Why are you peddling this God stuff?'; 'Are you one of the God squad?'
- making disclosures that reveal personal faith commitment eg. 'I believe that the Qur'an is the absolute word of Allah'
- making personal disclosures eg. 'My mum/dad left us last week'; 'My granddad died yesterday'
- making inappropriate comments on the faith of other people, eg. 'The Bible is a load of rubbish'; 'People who believe in God are stupid'

Such situations may be difficult for one or more reasons:

- they may cause upset or offence to other pupils
- they may expose the pupil to upsetting comments
- they may reveal misunderstandings that seem in need of correction
- there may be no straightforward answer to the question
- they may reveal an inability to cope with differences of opinion
- they may be embarrassing
- there may not be time to deal with them
- the teacher may not have the training or knowledge needed to deal with them

There are no meaningful 'stock answer' responses nor 'off the shelf' ways of dealing with such classroom incidents. Teachers will need to use their professional judgement and sensitivity and work within the good relationships they have built with pupils.

The ethos of the school and RE's contribution to it are important in establishing the right climate for dealing with such questions and incidents. The following practical guidance may be helpful.

Practical Guidelines

- establish clear ground rules with the class for discussing controversial issues
- encourage the use of 'owning and grounding' language such as 'in my opinion' or 'some Hindus would say'
- treat a question or incident as a positive rather than negative event wherever possible but if a difficult issue which is impossible to handle properly at the time arises, arrange to return to it later when it can be dealt with in a more considered way
- affirm the importance of the pupils' contributions, even if you do not agree with them
- help pupils to understand that diversity of opinion and the existence of unanswerable questions are fundamental to human existence and experience and are aspects of life that we all have to learn to live with

- allow for the possibility of a range of answers or opinions and encourage an awareness of diversity without undermining pupils' own beliefs
- use the situation to open up rather than close down conversation or thinking. Encourage a 'let's explore this together' approach
- encourage further exploration by suggesting other people that pupils could ask and places they might look for more information. Affirm the importance of people close to the pupil, such as their family, their faith community, their friends
- correct factual misinformation, wherever possible, without confrontation whilst always respecting the right of the pupils, their families and the members of the communities to which they belong to hold their own beliefs
- in the case of personal disclosure, the prime need may be for comfort, affirmation or support rather than abstract discussion. It may be possible to suggest a follow-up to the pupil's disclosure eg. with a personal tutor but if this is inappropriate or not possible then set the class an activity that provides time to attend to the pupil or allows some personal space
- throw questions back for further clarification with the aim of keeping the pupil pondering, rather than giving closed answers when there is clearly no one answer
- be as honest as possible without being ruthless eg. re what may have happened to a dead relative. In these circumstances a teacher should not normally challenge a pupil's belief
- let a discussion develop if it is being considered seriously by the class and try to end with a period of reflection to provide a suitable close to the discussion and lesson
- never intrude into a pupil's personal life and ensure that pupils know they always have the freedom to remain silent should they so wish

Leadership and Management of Religious Education: The Role of the Subject Leader

The quality of subject leadership is critical to the quality of teaching, learning and therefore of standards achieved in religious education (RE), as in all subjects. The Agreed Syllabus Conference recommends that schools appoint a subject leader in RE who is a subject specialist. If that is not possible, for example in some primary schools, then someone with knowledge of and an interest in the subject should be encouraged to lead.

It is good practice for schools to appoint a link governor for RE. The publication and implementation of this agreed syllabus provides a good opportunity for the subject leader and link governor to lead a subject policy review. An exemplar policy is included with this guidance, which gives schools the opportunity and flexibility to articulate clearly how they intend to interpret and implement the RE curriculum in their own particular context.

Subject leaders should be aware of two important documents on this issue:

- **'National Standards for Subject Leaders'** (TTA - 1998) which sets out generic standards for subject leaders under key headings based on how experienced co-ordinators/heads of departments provide effective leadership in their subject(s)
- **'Standards for Subject Leaders in Religious Education'** (TTA/AREIAC 1998) which customises the TTA generic standards and requirements to aspects which are specific to subject leaders in RE. (Note - this document is available from AREIAC Publications, Resource House, Kay Street, Bury BL9 6BU - Price £10 including p&p)

The rise in the importance and acknowledgement of school and thus departmental self-evaluation has led to a commensurate rise in expectations of those with subjects leadership and management responsibility. There is an expectation that subject leaders will have an informed overview of their subject(s) founded on a sound evidence base, eg. examination/assessment data, monitoring of teachers' planning, analysis/scrutiny of pupils' work, lesson observation, discussions with pupils and colleagues and so on.

The monitoring role within the overall subject leadership one is critical and there are tools to support subject leaders in fulfilling this responsibility effectively. Use of the subject or department self evaluation toolkit (See Appendix (i)) provides a good guide to the areas about which subject leaders should know and be able to discuss or write. Rigorous use of such a self-evaluative tool, for example annually, should result in a clear overview of the current situation in the subject and the production of an action plan for progress and improvement.

The monitoring role of the subject leader includes:

- monitoring subject planning
- monitoring subject delivery
- monitoring assessment of the subject
- monitoring record keeping and reporting of the subject

The purposes of monitoring include:

- providing information about, and raising, standards of achievement
- improving the quality of teaching and learning
- supporting teachers in becoming more effective
- ensuring that teacher expectations are sufficiently high
- providing information about gaps in subject coverage
- ensuring that each child receives their full entitlement
- identifying and sharing good practice
- identifying professional development needs
- identifying future development needs
- generating an evaluative report which can be shared with all staff

Below are some **key questions** which might be asked, some particularly in primary schools to give an overview, followed by some specific guidance on particular aspects of monitoring such as analysis of pupils work and lesson observation.

In terms of general/overview monitoring, it is appropriate for subject leaders to ask:

- is there a planned programme of RE across the school in accordance with the syllabus?
- is the curriculum time for RE at or above the minimum time required by the syllabus eg. over a term, year and key stage?
- are resources for RE adequate and used appropriately? Are resources varied, accurate and authentic?
- does the taught programme of RE address the key questions from the syllabus appropriately?
- is there a suitable balance between the twin aims of the syllabus? (Aim 1: learning about religion and religions; Aim 2: learning from religion and religions)
- do teachers have clear objectives and set high expectations in RE? (These will be informed by the eight level scale of attainment in the agreed syllabus)
- are achievement and standards of attainment in RE promoted through high expectations of pupil progress and a challenging RE curriculum for all pupils?
- are RE lessons well structured, organised and managed?
- are teaching and learning focused on appropriate objectives and suitably paced?
- is there a suitable proportion of direct teaching in RE and is there a balanced variety of opportunities for pupils to respond eg. through paired, group and individual work
- does whole class work, discussion and questioning enable all pupils to participate and make progress?

- in what ways does the teaching provide opportunities for the spiritual, moral, social and cultural development of pupils and are these identified eg. in planning?
- is RE teaching providing varied opportunities for pupils to develop ideas, arguments, thoughtful reflections and questions of their own?
- are support staff deployed effectively to support learning in RE?
- do pupils with a variety of special needs, including the more able pupils, make appropriate progress in RE?

To support subject leaders in fulfilling their monitoring role effectively, checklists for each of the areas identified below are included with this guidance.

Lesson observation

Teachers find lesson observation both challenging and reassuring. RE subject leaders may wish to take a lead in being observed: this is good practice and sets an appropriate example and tone within which the exercise can be conducted. A programme of observation is often most effective if it runs alongside opportunities for continuing professional development, and if the focus is clear, for example on a particular religion, or 'learning from religion' through developing skills of reflection.

Analysis / scrutiny of pupils' work

- judgements about pupils' attainment and achievements are crucial to self-evaluation and therefore must be as accurate as possible
- measuring achievement ie. progress made against prior attainment involves evaluating the changes in pupils' levels of attainment over time
- work scrutiny should evaluate both provision and outcomes and can occur in a number of contexts, eg. sitting alongside pupils as they work; looking at the books of a whole set or class; observation of displays; systematically sampling work eg. groups of books or examples of above below and average pupils' work on a regular basis should evaluate provision and outcomes

Provision includes:

- the quality of marking
- the range of opportunities provided for pupils to develop skills and competencies across a broad curriculum
- whether the work is matched to the pupils' levels of attainment
- the effective use of assessment to inform teaching
- the relative demands made of pupils by different subjects

Outcomes include:

- pupils' attainment by attainment target
- the progress made by individual pupils and by different groups of pupils (higher attainers, ethnic minorities)
- the progress made by different year groups and by sets or parallel groups where relevant

Monitoring short-term planning

Monitoring planning secures subject coverage and provision by checking that programmes of study are translating accurately and appropriately into schemes of work and thus to classroom practice through individual lesson plans.

The criteria on which to base judgements when evaluating planning and/or assessment, recording and reporting set out below can be easily turned into questions.

These questions should be asked of any planning scrutinised and answers will determine the judgement of the quality of lesson planning seen.

Talking with pupils or students

Pupils themselves are a vital source of information about their work, learning, standards and attitudes and behaviour. Some questions you might ask pupils when talking about their work with them are included below.

Giving accurate feedback effectively

Communicating feedback effectively is imperative for ongoing improvement and progress. Creating a positive, non-threatening climate is essential; guidance is set out below.

Finally, also included is a checklist of some 'Possible areas for discussion with curriculum co-ordinators', which subject leaders may find useful as they cover, for example, the areas about which Ofsted inspectors expect subject leaders to have knowledge.

Keeping a subject / departmental file is good practice and suggestions for content and format are also included at the end of this article of guidance.

RE CPD E-Handbook

www.re-handbook.org.uk

Follow this link to the online Religious Education CPD E-Handbook commissioned by the DCSF and the Religious Education Council of England and Wales. The handbook aims to develop the subject and professional knowledge of teachers of religious education.

In addition to guidance on teaching, learning and assessment in religious education, the Handbook provides up-to-date information on important initiatives such as community cohesion.

Monitoring short term planning

Effective lesson plans include:

- clear learning objectives
- approximate timings for each part of the lesson
- activities which relate to the learning objective
- variety of teaching strategies and learning experiences
- the subject-specific language to be used
- the deployment of, and tasks for, additional adults
- briefing notes for support staff and others
- special resources that are needed for the lesson
- indication of where work is differentiated
- assessment details for individuals, groups or the whole class
- evaluation notes
- assessments and evaluations inform to future planning
- information for use in the next lesson

Questions/criteria on which to base judgements from scrutiny and evaluation of pupils' work

Teaching

- does the work provide evidence of a broad and balanced curriculum?
- does the work match national curriculum requirements?

Range of tasks

- do you see evidence of pupils using higher order thinking skills eg. did you see any examples of reporting, describing, instructing, explaining, narrating, persuading, arguing?
- is there too great a reliance on worksheets which do little to extend pupils' development?
- do tasks value process as well as product?
- is there a variety of tasks?
- are tasks motivating, challenging and matched to pupils' needs and abilities?
- are pupils ever asked to write for an audience other than themselves or the teacher?
- are research skills and note taking taught?

Assessment

- is marking helpful? Is it about content / organisation or spelling / punctuation? Is it sparse and fragmentary; uneven but good in some classes or regular and helpful? Is it evaluative or diagnostic? Is it regular, systematic and consistent?
- how detailed is the marking eg. ticks only, a mark or grade, comments or correction in the margin, a summative comment which is personal to the pupil?
- is there any evidence that targets are set or action taken as a result of the assessment?
- is unfinished work monitored?

Planning

- is there some consistency and continuity from one teacher to another?

Learning

- are pupils evidently achieving more from one year to the next, eg. gains in knowledge/understanding/skills?
- what competencies as learners does the evidence show eg. research, problem solving?
- looking back through the current book is there clear evidence that progress is being made?
- is there any significant variation in the quality and quantity of work produced during the year?

Attainment and Achievement (these are not the same thing)

- how do standards achieved compare to national norms and pupils in similar schools?
- is the standard of work produced appropriate for the year group? Is work worse than is usually seen? Average? Better than average?
- is there evidence of progress over time and is this in line with, below or above expected rates or progress?
- are pupils becoming increasingly aware of how written communications can serve a variety of purposes?
- does pupils' work increase in subtlety and discrimination?
- are pupils learning to organise work. Did you see any examples of drafting, economical note-taking, collaborative writing?
- do pupils persevere with tasks?
- do pupils ever use writing to sort out their ideas as well as communicate them? Is work ever experimental or imaginative?
- is there evidence of under-achievement?
- is the content appropriate? Is there evidence of differentiation?
- is the work correct? To what extent does the pupil use standard English, conventional syntax, accurate spelling and consistent punctuation?
- is the work well presented, neat and tidy? Are books looked after carefully? Are there any differences for age groups or between boys and girls? Is work carefully laid out? Is handwriting legible? Is the work well organised? Are diagrams and sketches completed neatly and clearly?
- do pupils take a pride in their work? Are there signs that they are trying to do it to the best of their ability? Can they write at appropriate length, linking ideas together? Do they respond to comments by the teacher?
- is work tackled with enjoyment or do pupils demonstrate little interest? Are pupils confident about using the written word?
- is ICT being used appropriately?

Discussions with pupils and students

Some areas you might explore with pupils/students when talking about their work in Religious Education with them include:

- standards - how well they know how they are doing and what they need to do to improve
- which parts of the subject they are particularly good/weak at and why
- any parts of the subject about which they are not very certain
- what they have learned in the subject today/this week/recently
- the range of approaches to learning they experience (including ICT); which approaches they prefer and why eg. reading, writing, speaking, listening, experiential, audio-visual etc
- a piece of work they are particularly proud of and/or a module/topic which they enjoyed learning about and remember well
- how regularly their work is marked; whether they understand the marking system and find it helpful or not; whether the marking identifies clearly areas for improvement
- how often homework is given and the variety of tasks set; the usefulness/effectiveness of homework; how homework is received and responded to by the teacher
- their suggestions about how teaching and their learning in the subject might be improved and made more enjoyable/effective/useful

Lesson observation

At the end of a lesson observation the observer should be able to evaluate and make a judgement on:

- the quality of teaching and learning
- standards attained by pupils
- pupils' achievement
- pupils' behaviour, attitudes, relationships and personal development

Evaluation of the effectiveness of teaching is based upon its impact on pupils' learning ie. the pupils and their learning are the focus of observations.

Evaluation and judgements in each of these areas are based upon commonly agreed criteria:

Teaching and learning

- the teacher has secure knowledge and understanding of the subject
- planning is effective with clear objectives which are communicated to pupils
- the teacher shows an ability to challenge and inspire pupils
- the teacher uses methods which enable all pupils to learn effectively eg. boys and girls, minority ethnic pupils, pupils with different learning styles (VAK learners)
- pupils are managed well, the teacher insists on high standards of behaviour
- time, support staff and ICT are used effectively
- pupils' work is assessed thoroughly and used to encourage pupils to overcome difficulties and improve
- homework is used to reinforce and/or extend what is learned in the lesson
- teaching meets the needs of all pupils eg. SEN, gifted and talented pupils, and pupils having English as an additional language
- pupils acquire new knowledge or skills, they develop ideas and increase their understanding
- pupils apply intellectual, physical or creative effort. They work productively and at a good pace
- pupils show interest in their work, sustain concentration; they think and learn for themselves
- pupils understand what they are doing and what they must do to improve

Attitudes

- pupils are positive, keen and eager; they show an interest in their work

Behaviour

- pupils behave well, they are courteous, trustworthy and show respect for other people and property

Relationships

- pupils form constructive relationships and work in a positive atmosphere. They reflect on what they do and understand how it impacts on others

Personal development

- pupils' show respect for other people's feelings, views, beliefs and values; they show initiative and are willing to take responsibility

Teaching cannot be satisfactory if any of the following is present:

- teachers' knowledge of the subject is not good enough to promote demanding work
- basic skills are not taught effectively
- a significant minority of pupils is not engaged with the lesson
- lessons are poorly planned, organised and time is therefore wasted
- there are weaknesses in controlling and managing pupils and their behaviour
- pupils do not know or are not sure what they are or should be doing
- pupils are not making expected progress

Standards

- what pupils know, understand and can do in relation to different aspects of appropriate attainment targets. A level should be assigned to the standard of pupils' attainment and strengths and weaknesses across different aspects of ATs highlighted
- check for significant variation in the attainment and progress of pupils of different gender, ethnicity or background, and feedback appropriately
- check for significant variation in the attainment and progress of pupils with special educational needs, those who have English as an additional language and gifted and talented pupils

Achievement

- how pupils achieve in relation to their capability and prior level of attainment
- value-added measures should be used to indicate rates of progress
- work should be demanding enough to enable all individuals and groups to achieve

Achievement is unsatisfactory when:

- progress is patchy and pupils are not challenged
- there are signs of underachievement among groups of pupils
- value-added indicators are negative
- achievement is below expectations for pupils of their age and ability

A new framework for **Ofsted inspection** has been in use since September 2009. When making judgements about any element of what is inspected only four categories are used:

Grade 1	outstanding
Grade 2	good
Grade 3	satisfactory
Grade 4	inadequate

It is important to bear these grades in mind when coming to judgements as part of your own subject self-evaluation.

Ofsted Inspections (section 5) and Survey Inspections will focus on the following aspects:

- Pupil Achievement in RE
- The quality of teaching
- Behaviour and safety
- The quality of the curriculum
- Effectiveness of leadership and management
- The overall effectiveness in the subject

In 2010, Ofsted published generic grade descriptors and subject specific guidance for inspectors, when carrying out RE Survey visits. This document illustrates what each grade descriptor, for each area of focus, would look like when applied to religious education.

A copy of this document is included in Appendix (i)

Feedback to teachers

To be effective, feedback to individual teachers should:

- be on-going
- be given by the observer involved
- be well informed
- be sensitive about the messages being delivered, particularly where these are difficult, eg. through tone of voice, body language, good eye contact etc
- clearly identify strengths and areas for development in a helpful, supportive way
- provide clear reasons for judgements
- ensure that the teacher is aware of how to improve
- allow time for a professional discussion with the teacher through encouraging responses, questions and comments
- use the grading method agreed with the school, for example use of numbers or descriptions, eg. good, satisfactory, unsatisfactory etc

Overall: effective feedback delivers messages sensitively but confidently and gives the teacher a clear indication of his or her strengths and how to improve

Subject Self-Evaluation

An on-line Self Evaluation Tool can be linked to at:
[www. http://betterre.reonline.org.uk/lead_manage/toolkit.php](http://betterre.reonline.org.uk/lead_manage/toolkit.php)

Using the Self Evaluation toolkit would be useful preparation before Inspection. Areas of weakness can be identified and worked into a brief action plan to show planned developments for the subject.

See Appendix (i) for an example of a departmental 'Self evaluation toolkit'

A Model Policy for Religious Education

This policy has been adopted by the governors in consultation with the headteacher, subject leader and teaching staff. The policy was approved by the governing body on(date) and will be reviewed on(date).

Legal Requirements

Curriculum 2000 recognises Religious Education (RE) as a 'core' subject required for all pupils.

Religious Education at (AnyTown School) is provided in line with and meets statutory requirements, which are that:

- the curriculum for every maintained school shall comprise a basic curriculum which includes provision for religious education for all pupils registered at the school
- the religious education programme 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 religious traditions represented in Great Britain
- the religious education provided shall be in accordance with the locally agreed syllabus for Kent.

Aims of Religious Education

Within the framework of statutory requirements and those of the locally agreed syllabus, our aims in RE are:

(identify some aims specific to the school which reflect your particular context and current thinking/situation) - the aims of the agreed syllabus will help you and some examples based on these are given below:

- to enable each pupil to explore our shared human experience and the questions of meaning and purpose which arise from our experiences
- to develop pupils' knowledge and understanding of religion through exploration of the beliefs and practices of the principal world faiths represented in Kent and Great Britain
- to affirm each pupil in her/his own family tradition, religious or non-faith, and through that to promote awareness, respect and sensitivity for the traditions of other people
- to provide opportunities for the cultivation of pupils' spiritual, moral, social and cultural development
- to support pupils in reflecting and thinking about fundamental human beliefs and values so that they develop a personal framework by which they can live

School Context

(AnyTown First / Primary / Secondary / High/ Special) school serves children between the ages of within the (name of area) of Kent.

We work to the Kent Agreed Syllabus for RE and recognise the variety of religious and non-religious families from which our pupils come. We welcome and celebrate this diversity, are sensitive to the home background of each child and work to ensure that all pupils feel and are included in our RE programme. We are pleased to have the support of members of all local faith communities, we enjoy good relationships with them and encourage them to make positive contributions to the school and RE when appropriate. We recognise the importance of pupils' all-round personal development and the leading role that RE plays in contributing to the spiritual, moral social and cultural elements in particular. We affirm the equality of importance of the twin aims of RE as expressed in the agreed syllabus and teach to these in a balanced way, ensuring that the 'affective' dimension of RE is addressed.

School specific information

- At AnyTown the subject leader for RE is and s/he is responsible for leading, managing and monitoring all aspects of the subject to secure high standards of attainment and achievement in RE.
- The subject leader is also responsible for supporting all colleagues who teach RE, for example, through provision of advice and guidance on teaching and learning strategies. S/he also has oversight of their continuing professional development, particularly with regard to the acquisition of the necessary subject knowledge and understanding to teach the subject effectively.
- A detailed scheme of work, based on the agreed syllabus and supplemented by the QCA National Framework and guidance for RE (2004), is available for teachers and for scrutiny by interested parties.
- Provision in RE is through (eg. termly themes) in Reception and Key Stage 1 where Christianity and Hinduism are the major religions studied. At Key Stage 2 pupils learn about Christianity throughout the key stage and also have the opportunity to study two other world faiths in depth; Islam in years 3 and 4 and Judaism in years 5 and 6.
- Time allocation follows the recommendations of the Agreed Syllabus and the QCA National Framework guidance, both of which recommend a minimum of 36 hours for RE at Key Stage 1 and a minimum of 45 hours at Key Stage 2.
- Our policy and practice is to use a breadth and variety of teaching and learning styles in RE to engage pupils positively and actively with the subject content. Thus we aim to increase the use of, for example, art, drama, ICT, speaking and listening activities, audio-visual materials, posters, photographs, display work and visitors/visits to/from faith communities. RE is expected to comply with the whole school policy on teaching and learning and to contribute to cross-curricular work in an appropriate way.
- The agreed syllabus provides descriptions of levels of attainment which are used to assess pupils' standards and monitor their progress. We report on pupils' progress and attainment in RE to parents at the end of each key stage as required by law and reporting is based on these level descriptors. We undertake to make individual and accurate comments on each pupil's progress in RE to parents, based on regular monitoring of work using the level descriptors within the Agreed Syllabus.

Information of this nature will transfer with pupils to their new school(s) when they leave.

- Portfolios of pupils' work designed to help teachers make judgements about achievement, attainment and progress over time are kept and are available for interested parties. Teachers add to the portfolio examples of assessments and pupils' work which show clear evidence of progress and achievement. This approach supports exemplification of standards in RE and clarifies our understanding of what makes for quality learning in the subject.
- Resources - examples of some of the variety of resources at the subject's disposal; any new resources; library provision; specific types of resource such as 'big books'; storage arrangements; borrowing procedures.
- Visits to local faith communities - a statement highlighting any particularly close relationships or ties eg. with local church / vicar for festival services etc; educational visits which are part of the RE programme eg. to places of worship, major religious traditions other than Christian, use of any visitors from faith communities to the school to support the RE programme Which communities? Who makes the arrangements?

N.B. Additional guidance on the use of Visitors and Visits for RE is included at the end of this section.(see page 21)

We intend that this policy will operate for the next two years when it will be subject to a full review led by the subject leader and involving the headteacher, teaching staff and governors, to ensure that the policy is embedded in practice. The subject leader has the responsibility of monitoring and evaluating the subject and to support this process teachers are asked to return an appropriate pro forma based on their own work in RE to the subject leader each term. Collection of this information enables the subject leader to identify particular issues related to teaching and learning for feedback and the continuing professional development needs of teachers. A meeting, led by the subject leader to discuss provision, standards and strategies for improvement is held termly.

Withdrawal

We acknowledge the rights of parents to withdraw their child(ren) from RE and those of teachers* to withdraw from teaching the subject. We aim to provide an open and inclusive curriculum which can be taught to all pupils, by all teachers. We do not, therefore, anticipate any requests for withdrawal. We do, however, have a procedure in place to deal with any questions or concerns from parents about RE or withdrawals which, should in the first instance, be raised with the subject leader, then referred to the headteacher. (There are no pupils withdrawn from RE at present).

Subject link governor:

Head teacher

Subject leader:

Date:

(This model policy is provided to support schools in developing their own policy for Religious Education)

* N.B. teachers in a voluntary Aided (Faith school) may be expected to teach Religious Education according to the faith requirements. Please check with your contract of employment.

Visits and visitors to R.E.

Checklist to support schools organising RE visits and visitors.

To ensure they are organised imaginatively, effectively and efficiently so that they make a significant contribution to RE's learning objectives?

The following checklists are not exhaustive, but should be useful aids to planning. Many local and national organisations have formulated their own guidance on visits and visitors.

Visits

- Have the visit's educational purposes (including links with concepts that are important in RE e.g. 'respect', 'reverence', 'special place') been set out?
- Are you sure that the destination of the visit is the right one to fulfil these educational purposes and development of RE concepts?
- Have all the school policy requirements for visits been met (e.g. costings, safeguarding, health and safety, risk assessment, notification of parents/carers, ratio of children to adults, transport)?
- Are there any special requirements/sensitivities to be borne in mind during the visit (e.g. removal of shoes, headwear, appropriate clothing, standing and sitting)?
- How will the host/s of the visit be involved in the planning process and how will they be briefed (including running through the educational purposes and RE concepts)?
- If this is the first time that the venue has been used, have you made a preliminary visit in order to check specific issues (e.g. access, toilet facilities, working facilities, opportunities to take photographs or for direct experience)?
- How will pupils be prepared/briefed for the visit (e.g. learning objectives, background, protocols and courtesies, what to expect, programme, behaviour)?
- How will adult helpers be briefed?
- What will be the format of the visit, including the activities that pupils will engage in?
- What particular equipment will pupils and/or adult helpers need to take (e.g. sketchpads, clipboards, cameras)?
- When will you make a final check with the host to make sure that all is prepared?

- How will you ensure that, for the hosts too, the visit is an enjoyable learning experience?
- What will be the follow-up to the visit (e.g. pupils' work, display, assembly and/or collective worship, school website, thanks to host)?
- How will the visit be reviewed so that possible improvements can be made in future?

Visitors

- Best practice is to arrange a preliminary meeting with the visitor prior to their meeting with pupils (this would enable the school to review the activities and the appropriateness of the materials)
- Have the educational purposes of the visit by the person/group (including links with concepts that are important in RE, e.g. 'awareness', 'dialogue') been set out?
- Are you sure that the visitor/s is the right person to fulfil these educational purposes (e.g. background knowledge, capacity to communicate well with the pupil age-group, ability to keep to time, etc.)?
- Have all the school policy requirements for visits, including those for safeguarding pupils, been met?
- Is the visitor/visiting group aware of what these educational purposes and safeguarding procedures are?
- Will the visitor/s need any special equipment?
- How will the pupils be prepared for the visit (e.g. background knowledge, preparing questions/questioners, understanding appropriate boundaries and expectations)?
- What will be the format of the meeting between visitor/s and pupils (e.g. introduction, questions and answers, time for reflection, paired or group work)?
- When will you make a final check to make sure that the visitor/s is prepared for the meeting?
- How will you ensure that, for the visitor/s too, the meeting is an enjoyable learning experience?
- What will be the follow-up to the meeting (e.g. pupils' work, display, assembly and/or collective worship, school website, thanks to visitor/s)?
- How will the meeting with the visitor/s be reviewed so that possible improvements can be made in future?

Non - Statutory Guidance

Section 5

Learning Across the Curriculum

Promoting Key Skills

Work in Religious Education (RE) should also promote key skills, the prime purpose of which is to enhance the quality of learning in the subject.

Communication

In RE, children encounter a range of distinctive forms of written and spoken language, including sacred texts, stories, history, poetry, creeds, liturgy and worship. These are powerful uses of language, linked to fundamental human needs and aspirations.

RE has distinctive concepts and terminology, which stimulate children to use their language skills to reflect on their own experiences, and to help them understand and appreciate their cultural backgrounds.

In particular, children learn to talk and write with knowledge and understanding about religious and other beliefs and values; to discuss many of the fundamental questions of life; to construct reasoned arguments; to think reflectively and critically about spiritual, moral, social and cultural issues; and to present information and ideas about these issues in words and symbols. Moreover, RE emphasises that truly effective communication also includes an empathetic understanding of people and the issues that concern them

Information technology

RE provides opportunities for children to use and develop their information and communication technology (ICT) skills. In particular, ICT can support the activities of finding information about beliefs, teachings and practices and their impact on individuals, communities and cultures. ICT can help children to communicate and exchange information and understanding with others and to investigate and record data. Many faith communities use ICT on a worldwide basis

Working with others

RE provides opportunities for children to work co-operatively, sharing ideas, discussing beliefs, values and practices and learning from each other

Improving own learning and performance

RE includes learning about taking responsibility for oneself and others. The beliefs and values studied are the foundation for personal integrity and choice. Such study is personally challenging and relevant to many aspects of learning and achievement throughout life, including future careers

Problem solving

RE deals with religious and moral beliefs and values that underpin individual problem solving and decision-making. Examples include the areas of sexual relationships, bringing up children, striving for ideas, and facing bereavement.

Attitudes

In addition to what are termed 'general educational attitudes' there are some **attitudes** that are fundamental to Religious Education and absolutely necessary if students are to enter fully into the study of religion and learn from that experience. These include:

Self-understanding

- developing a mature sense of identity, self-worth and value
- developing the capacity to discern the personal relevance of religious questions
- developing self-confidence, allowing recognition that there are a variety of ways of expressing beliefs and ideas
- developing a set of personal values on which to base moral and ethical decisions

Enquiry

- curiosity and a desire to seek after truth
- developing personal interest in ultimate and 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 in oneself
- willingness to value insight and imagination as ways of perceiving reality
- perceiving a sense of mystery in the world

Commitment

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

Fairness

- listening to the views of other people without prejudging one's response
- careful consideration of other people's views
- willingness to consider evidence, experience and argument
- readiness to look beyond surface impressions
- an 'openness' which recognises that many issues concerned with beliefs and values are by nature controversial and ambiguous

Respect

- respecting those who have different beliefs and customs from oneself
- recognising the rights and freedom of other people to hold their own views
- avoidance of ridicule of other people or their beliefs and way of life
- discerning between what is worthy of respect and what is not
- a willingness to learn from the insights of other people
- appreciation that people's religious convictions are often deeply felt
- recognising the needs, feelings, concerns and desires of others

Promoting Spiritual, Moral, Social and Cultural Development through Religious Education

Religious Education (RE), has a crucial role to play if the overall purposes of the school curriculum, as set out in National Curriculum documents, are to be fulfilled, particularly in areas of pupils' personal development. The whole curriculum will contribute to pupils' spiritual, moral, social and cultural development but RE should take a leading role as it can offer a wide range of opportunities. RE is concerned with distinctive ways in which human beings express their understanding and interpret their experience of life, therefore it is uniquely placed to make a significant contribution to the personal development of pupils.

Spiritual Development: Kent SACRE's definition:

Spiritual development is the concern to develop the most distinctive and desirable capacities of the human person, i.e. those capacities that, above all, distinguish human beings from other living creatures. It is a concern which goes beyond what children and young people know and do and relates to what sort of person they are and are becoming. It is thus essentially to do with a child's or young person's '**being and becoming**' - their wellbeing.

Certain features of this definition should be noted:

- it is deliberately **inclusive** with a focus on the spiritual development of all irrespective of age, gender, sexual orientation, ethnicity, religion, social background or ability. It is about and for every child and young person
- it has at its heart the **all-round personal development** of the child or young person - academic, mental, physical, spiritual, moral, social and cultural, encouraging them to develop values by which to live and virtues that support and form character. It aims to support and develop spiritual awareness and self-esteem
- it involves the nurture of particular **spiritual values** which requires a school to make choices about the **human capacities** it wishes to emphasise and develop. The choices made have a **moral dimension**. For example a capacity such as empathy, will be encouraged whilst another, such as indifference to human need, will be discouraged

Characteristics of spiritual development include:

- reflection on a range of personal and human questions and experiences
- exploration of one's inner being and life, to develop a personal identity and insight into one's 'self' and essence
- exploration of life's fundamental, ultimate questions and a willingness to engage with these, to try to answer them and give life meaning and purpose
- exploration of meaning of the sacred; developing a sense of 'something other' and awareness of profound experiences which can be defining movements in life
- encounter with the responses of faith and believers to life's questions and mysteries and consideration of how these might inform or not one's own responses

Within the school and classrooms, particularly those of RE, spiritual development can be cultivated by providing opportunities for:

- reflection and quiet times, eg through learning from worship, prayer, meditation, celebrations, remembrance, repentance and forgiveness etc. Activities such as visits to places of worship, visitors from faith communities and experiential activities such as guided or imaginative work
- use of silence and listening to one's inner voice to creatively promote awareness of the sacred
- using imagination eg. through activities which encourage expression of inner thoughts, feelings and ideas, including art, poetry, drama, dance and music
- valuing the 'inner life' - recognition of one's personal capacity to have thoughts, emotions, hopes, fears, beliefs and of the hidden depths, secrets and mysteries which lie within us - eg. through studying stories from religious traditions of faith and action which would explore themes such as hope, courage, commitment, motivation, giving and love
- experiencing 'gobsmacking' moments of awe and developing sensitivity and awareness through drawing attention to the wonders around us eg in the natural world, through scientific study, in mathematics and in the power of music and poetry to move or inspire people
- developing a sense of self-worth and self-esteem through exploration of religious beliefs concerning the value of people and human life eg. in the Christian concept of salvation - an affirmation of the value of human beings to God
- exploring questions of meaning and purpose through consideration of ultimate questions such as Who am I? Why do we die? Why do things happen to me? Why is life unfair? Why is there evil and suffering in the world? Questions may well arise from pupils' own experiences of birth, growth, change, the beginning and breaking of relationships, loss and death

Moral Development

Like 'spiritual' **moral development** cannot be defined by one simple statement but involves several elements:

- the will to **behave morally** as a **point of principle**
- knowledge of the **codes of conduct agreed by society** - accepted ways of behaving (here it links strongly with social and cultural development)
- considering **behaviour** in the light of its **impact on others** (here it links strongly with spiritual and social development)
- understanding of the **criteria needed to make moral judgements**
- the **ability to make judgements** on moral issues.

In summary: 'Moral development is knowing what is right and wrong and acting upon it as applicable'.

Within the school and classrooms, particularly those of RE, moral development can be cultivated by providing opportunities for developing:

- personal values in relation to self and others eg. self-knowledge, self-control, taking responsibility for self and others
- awareness of feelings which motivate action eg. love, joy, compassion, gratitude, anger, frustration, hatred, greed and envy
- human qualities eg. love, sensitivity, concern, co-operation, respect for people and property
- understanding of commitment and responsibility
- understanding of human nature and experience eg. in the context of good v evil, pleasure and pain, suffering and well-being, hope and despair
- understanding of moral decision making and the rationale underpinning our judgements of what is right and wrong
- a sense of justice, fairness, moral 'rightness' and moral 'oughtness'
- an understanding of the situations of those less fortunate than themselves and a concern for equity and their well-being

Social development is about helping children and young people develop the necessary skills and attributes to:

- **take responsibility** - for themselves and for others. Relationships are important and relating well to others is both a prerequisite and an effect of social development
- **take the initiative** and develop an understanding of both **rights and responsibilities**
- **understand** what it means to **live within and as a part of a community** and make a **positive contribution** to the life of school and to wider society. This links explicitly with the aims of the curriculum - being a 'responsible citizen'. It implies the acceptance and appropriate challenging of group norms/rules and the ability to see oneself as part of that group.

Within the school and classrooms, particularly those of RE, social development can be cultivated by providing opportunities for:

- developing understanding and practice of commitment, eg. through exploring the teaching of world faiths on concepts such as love, marriage, family, friendship and commitment to God and exploration of the motivation of those who are committed to a cause
- exploring celebration and thanksgiving eg. how celebration focuses the attention of groups on their shared values and life together, exemplified by eg religious festivals. Consideration of our national and social life through exploring what we as a nation celebrate eg. Remembrance, sporting and cultural achievement and services to communities and / or the nation
- exploring religious teachings on social issues and the values and attitudes which underpin these such as care and concern for those weaker and less fortunate - the vulnerable, the young, old, sick and poor
- understanding the relationship between religion and politics, Church and State eg. through exploration of situations where faith groups challenge or motivate political decision-making and change or where leaders seek political control over religion eg.

through study of issues such as world poverty and debt and the global environment and of individuals such as Mahatma Ghandi and Martin Luther King.

Cultural development involves:

- the **appreciation** of **one's own** and of **other cultural tradition(s)**
- **valuing** and **celebrating** a **range of traditions and life-styles**
- **widening horizons** and **deepening understanding** of the **norms and ways of life** of others.

It is:

- **wide-ranging** - including arts, crafts, music, literature, food, festivals and celebrations, religion, age, gender etc
- linked with **self-knowledge** and **self-esteem** as well as the **acceptance** and **valuing of others**.

Cultural development opportunities need to take into consideration the pupils'/students' own background(s) and address other cultural backgrounds. There is sometimes confusion between **religion**, **ethnicity** and **culture**s. Each relates to the other and the demarcation lines are not always clear

Within the school and classrooms, particularly those of RE, cultural development can be cultivated by providing opportunities for:

- exploring cultural responses to questions arising from human existence ie. questions of identity, origin, meaning, purpose, destiny, value and ethics
- understanding the cultural influences from dimensions such as the religious, social, aesthetic, ethnic and political which bear upon us
- expressing meaning through eg. use of arts, symbols, artefacts, community and leisure activities
- building a sense of community eg. friendship groups within the school and the wider community. This might be developed by studying the beliefs, values, attitudes and lifestyle associated with particular religious and cultural identities and choices
- developing respect for and appreciation of diversity eg. through developing sensitivity to and awareness of their own and others' feelings, history, forms of expression and symbols; the varied needs and interests of people, the importance of commitment to the common good and well being of all and a commitment to challenging and reducing prejudice, discrimination, intolerance and bigotry.

In addition to the clear and valid expectation laid upon RE in this matter, opportunities for the development and cultivation of pupils' spiritual and moral development should be evident across the whole curriculum. In each curriculum area, as well as the presence of implicit though identifiable opportunities, there should also from time to time be explicit, planned attempts to introduce and relate spiritual, moral and religious questions, concepts, ideas and understandings to appropriate subject issues. Such an approach demonstrates an awareness of the need for all to be responsible for and involved in the cultivation of these aspects of pupils' personal development and that the school is addressing this matter collectively and coherently.

For additional guidance on the promotion of SMSC Development see Kent SACRE's publication "Shaping the Spirit" (2009). Available to download from:

http://www.kenttrustweb.org.uk/ask8/ask8_primary_re_sacre.cfm

Religious Education and Community Cohesion

'Every school - whatever its intake and wherever it is located - is responsible for educating children and young people who will live and work in a country which is diverse in terms of cultures, religions or beliefs, ethnicities and social backgrounds.' (*DCSF Guidance on the duty to promote community cohesion July 2007 DCSF-00598-2007*)

By community cohesion, we mean working towards a society in which there is a **common vision and sense of belonging** by all communities; a society in which the **diversity of people's backgrounds and circumstances is appreciated and valued**; a society in which similar **life opportunities** are available to all; and a society in which **strong and positive relationships exist** and continue to be developed in the workplace, in schools and in the wider community.

(*DCSF Guidance on the duty to promote community cohesion July 2007 DCSF-00598-2007*)

The requirement on schools from September 2007 to promote community cohesion makes this aspiration particularly significant. From September 2008 Ofsted has included community cohesion as an important focus of Section 5 school inspections.

Religious Education (RE) provides a key context for children and young people to develop their understanding and appreciation of diversity through the study of religious and non-religious beliefs. It helps to promote shared values, respect for all, and to challenge racism and discrimination. In many schools this is achieved by providing a high quality classroom experience of RE enriched by opportunities to visit and meet with representatives from communities of religions and non-religious beliefs in the local area.

Good RE will promote community cohesion at each of the four levels outlined in DCSF guidance:

- the *school community* - RE provides a positive context within which the diversity of cultures, beliefs and values within the school community can be celebrated and explored;
- the *community within which the school is located* - RE provides opportunities to investigate the patterns of diversity of religions and non-religious beliefs within the local area. It is an important context within which links can be forged with different religious and non-religious communities in the local community;
- the *UK community* - a major focus of RE is the study of the diversity of religions and non-religious beliefs which exists within the UK and how this diversity influences national life;

- the *global community* - RE involves the study of matters of global significance recognising the diversity of religions and non-religious beliefs and its impact on world issues.

Where RE provides an effective context to promote community cohesion it has a focus on 'securing high standards of attainment for all pupils from all ethnic backgrounds, and of different socio-economic statuses, abilities and interests, ensuring that pupils are treated with respect and supported to achieve their full potential'. (*DCFS Guidance on the duty to promote community cohesion July 2007 DCSF-00598-2007*). In order to achieve high standards, pupils' progress in the subject should be monitored carefully and any under-achievement by particular groups tackled.

Survey evidence suggested that RE is making a good or outstanding contribution towards community cohesion and this is now one of the distinctive strengths of the subject. In most schools, pupils were clear RE was one of the main contexts in which to develop their understanding of diversity and the importance of respect towards others - key threads of community cohesion. In some cases, pupils spoke powerfully about the way RE teachers were models of anti-racist attitudes in the school.

In most schools in the survey **RE was making a significant impact** on pupils' understanding of, and attitudes towards, religious and cultural diversity. Pupils recognised two aspects of RE as important. First, RE provides much of the knowledge and understanding essential to an appreciation of diversity and the impact of faith in people's lives. Second, RE was a 'rare' opportunity to express opinions and explore ideas and matters relevant to community cohesion.

In the best cases, schools had given careful thought to the way the subject can contribute to the promotion of community cohesion and had audited its impact alongside that of other subjects. Occasionally this work linked to wider involvement with interfaith networks or local authority and SACRE initiatives, although this was rare.

In some of these, RE additionally provided an important context for building bridges into the local community as part of the school's wider commitment to engagement and extended services.

Examples of good practice seen in schools include:

- providing opportunities to explore controversial issues related to religion and belief in the modern world - including misrepresentations of religion in the media
- providing opportunities for representatives of 'hard to reach' religious communities to work with the school and develop confidence that their traditions were respected

- providing opportunities for pupils with strong religious and belief commitments to share their experience in a safe context and see that their faith is valued and respected
- providing enrichment activities, including fieldwork and visitors, designed as opportunities for first hand engagement with diversity of religion and belief in the local area.

Successful approaches linking RE to community cohesion.

- 'Off-timetable' theme days or assemblies related to, for example, Holocaust Memorial Day, often working in partnership with other subjects, most notably, citizenship. In one school the headteacher had used RE as a context for analysing patterns of religious/cultural diversity in the area, forging links with local mosques and between mosques and local churches, using these links to develop extended school and family learning opportunities.
- A school with a white mono-cultural intake had twinned with a school with a high percentage of pupils from the Muslim tradition to extend the curriculum enrichment opportunities for RE.
- Using focussed RE theme days to extend opportunities for pupils to explore cultural diversity in more depth, using visitors.
- A school in another white mono-cultural area which had investigated the range of parents with 'global' experience and invited them to contribute to RE and beyond. Another had built links through a local interfaith network project.

In order to **evaluate the way RE is contributing to this important aspect of school life**, schools might consider the following questions.

- Do pupils value the subject and do they recognise the contribution it makes to their understanding of different communities and ways of life?
- Do pupils have real opportunities to explore and gain first-hand experience of diversity of religion, belief and culture?
- Does RE provide a context to build relationships with the communities in the local area and particularly those groups who might be hard to reach?
- Does RE provide a voice for minority groups within the school, developing a culture of mutual respect and harmony?

- Does the school treat religions and non-religious beliefs seriously and model ways of building respect?
- Does the school know enough about the diversity of religions and non-religious beliefs within the local community and does it explore ways of making links with those communities?
- If the school is mono-cultural, how well is RE working to foster a broader awareness of cultural and religious diversity?
- Is the school providing enough opportunities for fieldwork and enrichment activities to extend the potential of RE to promote community cohesion?

Promoting Citizenship and Personal, Social, and Health Education through Religious Education

Religious Education (RE), Personal, Social and Health Education (PSHE) and Citizenship Education are all concerned with aspects of the education and development of the whole person and each has its own particular contribution to make. Through its distinctive subject matter, the RE curriculum will make a key contribution to pupils' personal development generally but also to schools' provision for PSHE and Citizenship, for example by providing opportunities for pupils' spiritual, moral, social and cultural development.

RE deals with, for example, the religious and moral beliefs and values that underpin personal choices and behaviour, eg. relationships; social policies and practices; crime and punishment; concepts and patterns of health, for example use of drugs. RE provides opportunities for the development of active citizenship and involvement in society eg. through looking at the voluntary and charitable activities that contribute to a healthy society.

Beliefs about the nature of humanity and the world influence how we organise ourselves and relate to others locally, nationally and globally. Issues in RE therefore contribute to social and political awareness, eg. rights and responsibilities. RE also contributes to pupils' understanding of Europe and the world. Religious and moral issues are worldwide and it is not possible to understand the nature and significance of European identity without studying religion.

RE promotes the values and attitudes needed for citizenship in a democratic society by helping pupils to understand and respect people of different beliefs, practices, races and cultures. Similarities and differences in commitment, self-understanding and the search for truth and meaning can be recognised, respected and valued for the common good.

Each school is responsible for developing curricular programmes for RE, PSHE and Citizenship but it is not appropriate for them to be taught together. Apart from fundamental educational and developmental reasons, such provision will not meet statutory curriculum requirements.

RE taught according to the Kent agreed syllabus will be able to make a contribution to Citizenship and PSHE. The requirements for learning about religions and learning from religion will guide planning and therefore contributions to pupils' personal and social development.

The four inter-related sections of PSHE and Citizenship at key stages 1&2 share some common elements with RE, including:

- developing confidence and responsibility and making the most of their abilities
- preparing to play an active role as citizens
- developing a healthy, safer lifestyle
- developing good relationships and respecting the differences between people

PSHE at Key Stages 3 & 4

The National Curriculum non-statutory Programmes of Study for 'Personal Well-being' and 'Economic Well-being' (2008) set out expectations for PSHE at key stages 3 and 4.

PSHE comprises all aspects of a school's planned provision to promote the personal and social development of pupils, including their health and well being. The knowledge, skills and understanding for PSHE are organised in three inter-related sections and RE plays a significant part in promoting these, for example:

- developing confidence and responsibility and making the most of their abilities by **learning about what is fair and unfair, moral decision making, and being encouraged to share and justify their opinions**
- developing a healthy, safer lifestyle by **being taught about religious beliefs and teachings on drug use and misuse, food and drink, leisure, relationships and human sexuality, the purpose and value of religious beliefs and sensitivities in relation to sex education and enabling pupils to consider and express their own views**
- developing good relationships and respecting the differences between people by **being taught about the diversity of different ethnic and religious groups and the destructive power of prejudice, challenging racism, discrimination, offending behaviour and bullying, being able to talk about relationships and feelings, considering issues of marriage and family life and meeting and encountering people with beliefs, views and lifestyles that are different from their own**

RE and Citizenship at Key Stages 3 and 4

The National Curriculum Programmes of Study for Citizenship (2008) set out expectations of and initial guidance for schools re Citizenship at key stages 3 and 4.

Since September 2002, Citizenship Education has been a subject within the National Curriculum at key stages 3 and 4. Citizenship may be delivered as a discrete subject, taught through cross-curricular provision or using a combination of methods, including special events.

Citizenship Education will give pupils the knowledge, skills and understanding they need to lead confident, healthy and independent lives, and to become informed, active and responsible citizens. This includes enabling pupils to tackle many of the spiritual, moral, social and cultural issues that are part of growing up. Pupils learn to understand and respect our common humanity, diversity and differences.

The key areas of the Citizenship curriculum at key stages 3 and 4 are:

- knowledge and understanding about becoming informed citizens
- developing skills of enquiry and communication
- developing skills of participation and responsible action

RE plays a significant part in promoting Citizenship through, for example:

- developing pupils' knowledge and understanding regarding the diversity of national, regional religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding
- enabling pupils to think about topical spiritual, moral, social and cultural issues including the importance of resolving conflict fairly
- exploring the nature of civic obligation and national loyalty and the bases for wider international obligations
- enabling pupils to justify and defend orally, and in writing, personal opinions about such issues, problems and events

RE contributes to pupils' PSHE and Citizenship development implicitly through both the content and activities of many of the units of study. Where RE contributes explicitly, cross-curricular references are highlighted in the programmes of study and individual units.

Using Information and Communication Technology in Religious Education

When ICT is used wisely, pupils' span and level of concentration, levels of effort and gains in skills, knowledge and understanding increase substantially. Therefore, this guidance is offered to support teachers in extending its use and role within the subject.

Use of ICT is most effective when:

- teachers are themselves trained, skilled and confident in their use of ICT
- teachers are enthusiastic about ICT and use it to improve and enhance their teaching eg through use of multimedia presentations to present graphic images to pupils which challenge them and demand a response
- it is an entitlement for all pupils and is used frequently as an integral part of the learning process
- there is a clear formulation of the principles of good practice in using ICT to raise standards of teaching and learning in subject documentation
- there is an effective management strategy in place to secure consistency and quality of practice across classes and teachers who teach RE
- teachers are aware of the National Curriculum ICT requirements for the age and ability of the pupils they are teaching
- there is a mechanism in place for identifying pupils' current level of ICT skill
- tasks are matched to pupils' learning capacities, are appropriately challenging and further their capacity to understand key concepts eg. through making connections between information gained and prior learning
- it is used for a range of purposes which offer new and interesting learning opportunities eg. guided internet research, surveys using spreadsheets, keeping diaries, establishing e-mail contacts with local faith communities, creating data-bases of useful resources and materials
- it is used to extend the range of information pupils have to draw on and helps them to enter imaginatively into the situations of others eg. through virtual tours or reading accounts of people's personal dilemmas
- it is used to broaden pupils' knowledge and deepen their understanding of religion
- it is used to encourage improvement in the presentation of work
- it is used to provide formative assessment opportunities and allows pupils to draft their work before completing it
- it is used to store evidence of pupils' achievement in electronic form
- pupils have regular access to a range of suitable and relevant hardware and software
- pupils are able to display their work on the school website

Use of ICT is least effective when:

- inappropriate teaching methods result in low level responses from pupils eg. cloze procedure exercises or tasks involving copying information from the screen to a handwritten sheet or answering closed, factual questions
- pupils copy out facts retrieved without any attempt to analyse or reflect on the information and relate it to prior learning

- pupils' time is wasted in irrelevant browsing because of insufficient guidance about references that will be really helpful
- pupils are not sufficiently encouraged to be selective in what they choose to print off which results in much irrelevant information being produced
- there is insufficient control over pupils' work, therefore pupils become distracted by irrelevant material or spend too much time on less demanding aspects of tasks such as formatting, arranging material on a page or considering the layout

General websites to explore:

<http://curriculum.qcda.gov.uk/>

<http://curriculum.qcda.gov.uk/key-stages-1-and-2/assessment/nc-in-action/index.aspx>

<http://curriculum.qcda.gov.uk/key-stages-3-and-4/assessment/exemplification/standards-files/re/religious-education-level2.aspx>

<http://www.reonline.org.uk/>

<http://www.bbc.co.uk/learningzone/> The BBC educational site

<http://www.channel4learning.com/> Channel 4's educational resource pages

<http://www.natre.org.uk/>

<http://www.religiouseducationcouncil.org/>

<http://www.retoday.org.uk/> RE Today for publications and consultancy services

www.culham.ac.uk/ - Culham College site - very good links to RE curriculum materials

Non - Statutory Guidance

Section 6

RE, Inclusion and Equalities

Religious Education and Inclusion: Special Educational Needs and Disability

The Government has clearly stated its determination to reduce children's disaffection with schooling and ensure as far as possible, that all children have the opportunity to achieve the highest standards of which they are capable.

The Kent SACRE is firmly committed to the 'inclusion agenda' and recognises that Religious Education (RE), has an important contribution to make. This agreed syllabus has therefore been prepared in such a way as to enable teaching and learning in RE to make a positive contribution to an inclusive education for all learners.

There is clear evidence that RE makes some distinctive and positive contributions to the academic standards achieved by all children generally and to the spiritual, moral, social and cultural aspects of their personal development in particular.

Teaching and learning in RE for children with SEND are generally underdeveloped, yet the subject can make a powerful contribution to the learning and development of children with a range of personal and learning difficulties.

Teachers can make RE more accessible to children by:

- recognising RE as an entitlement for all children, valuing its contribution and therefore approaching and teaching it with the same professional integrity as all other subjects
- using children's own experiences of difficulty to explore and understand profound concepts in RE such as evil and suffering
- building on children's own interests and activities and recognising their intuitive responses to religious issues
- being sensitive to the variety of children's understanding of religious concepts and their use of 'religious' language
- allowing children to engage with explicitly religious material eg. through use of sensory resources and personal first-hand experiences
- prompting use of the arts to help children express themselves and valuing their achievements through creative forms of assessment and recording

Expectations of standards and attainment and achievement in RE for children in special schools and those identified with SEND in mainstream schools will be different. In RE, as in any subject, teachers need to provide equal opportunities in learning through adopting a flexible approach and matching the challenge of work to

individual learners' needs. Effective differentiation is dependent on planning, teaching and learning methods and assessment. This requires:

- an understanding by teachers of the way in which children learn
- matching work to children's previous experience
- an understanding of factors which may hinder or prevent children learning
- careful analysis of the knowledge and skills which comprise learning tasks
- structured teaching and learning which will help children to achieve and to demonstrate their learning outcomes
- providing imaginative learning experiences which arouse and sustain interest
- supporting the learning which takes place in RE by what is taught in other curriculum areas

The use of the 8 level scale and P levels should enable teachers to:

- plan future work with objectives, tasks and learning experiences appropriate to children's ability and development
- ensure continuity and progression to the next stage
- set appropriate RE targets for children's personal IEPs
- recognise children's levels of engagement and response

The new National Qualifications framework provides for entry level qualifications to accredit the achievement of students at 16 whose achievement is below that of GCSE. Entry level qualifications in RE/RS are available from several awarding bodies. These accreditation routes award grades of pass, merit and distinction roughly equivalent to National Curriculum levels 1, 2 and 3. These qualifications may allow appropriate forms of assessments for children with special needs. Local collaboration between special schools and other schools can provide support for the use of such accreditation.

This agreed syllabus in seeking to respond positively to the high expectations associated with the SEND inclusion agenda has identified 'P' (pre) levels, based on QCA guidance, to evaluate children's attainment. These are for children with SEND: statemented and non-statemented; those with learning difficulties; those with physical and sensory difficulties and those with social, emotional and behavioural difficulties. It is important for all teachers to have these performance descriptions since it is increasingly common for children with special educational needs to be educated in mainstream schools.

However, teachers in special schools should use their expertise to modify and adapt the Programmes of Study to meet the range of needs of the children, particularly those with profound and multiple learning difficulties and severe learning difficulties. Similarly, activities to explore the content of the Programmes of Study will need to meet children's needs, for example, it may be necessary to use

specialist equipment to make experiences meaningful for children with sensory and physical disabilities.

There are performance descriptions for 8 P levels; P level 8 leads into mainstream level 1. The performance descriptions focus mainly, though not exclusively, on Aim 2, which is entirely appropriate for children operating at this stage of development. All children can be included and participate in some way and be challenged and stimulated through RE in a non-threatening learning context.

The P levels are set out as follows:

- **P levels 1 – 3** expected early development across the curriculum generally
- **P levels 4 – 8** expected development related to RE

For details of 'P level performance descriptions' see page 68 of Statutory Document.

Religious Education and Inclusion: Gifted and Talented Pupils

Characteristics

In Religious Education gifted and talented pupils will display characteristics generic to literate subjects such as English eg. insight, curiosity, imagination, creativity, reflection, empathy, discernment, sensitivity, awareness, originality etc. Similarly, gifted and talented pupils will demonstrate a higher level of acquisition or possession of generic skills eg. the ability to: listen intently, understand complexity quickly, express personal views confidently, receive responses of others sensitively and respond appropriately, lead in oral and group work, grasp and understand abstract concepts eg. the holy spirit/God, understand the limitations and meanings within religious language eg descriptions /characteristics of God, see connections between things eg. belief and practice, read well and with understanding and meaning, respond intelligently and sensitively to religious language - its metaphors and poetry etc, write well and have a high level of appreciation of writing for a variety of audiences, express outcomes in a creative, unusual and imaginative way to maximise impact, possess an extensive general and subject vocabulary, use previous knowledge effectively to inform new learning, have and develop interesting and unusual ideas and so on.

Higher order skills and assessment approaches

In addition to the skills detailed in Section 3 page 8 "Guidance to using teacher and pupil friendly attainment levels for R.E.", the learning opportunities provided may enable pupils and students to utilise and develop some of the following higher order skills. Teachers need to be aware of the possibilities for this, and assess outcomes accordingly.

- **analytical skills** - involve distinguishing between aspects of different religions and between, for example, fact, belief and opinion eg. Key Stage 1 pupils could be given a sheet of religiously mixed pictures and artefacts and asked to circle the Christian objects. Secondary pupils could be given a sheet of quotes from atheists, agnostics and theists and asked to analyse who said what
- **application skills** - involve applying what has been learned to a new situation eg. if pupils have studied key features of a place of worship they could design a new one for their town. Secondary age pupils, after studying the ethics of Jesus could be asked to give reasons why Christians might support particular charities
- **empathy skills** - involve pupils developing their ability to consider the lives and values of other people or to enter into religious perspectives imaginatively eg. after visiting a place of worship, pupils could be asked to write a paragraph for a guide book to the building under the title 'respect for our holy place'. This

provides an opportunity to use sensitive and respectful language in empathetic ways

- **evaluative skills** - are developed and enhanced when pupils are given structures to help them evaluate skillfully, referring to different views and using reasons to support their ideas eg. a simple structure to help primary pupils to evaluate issues might be to write 10 simple comments about prayer, answered and unanswered on cards. Ask pupils to choose the 5 cards that they think make the most important points, explaining for each one in writing or verbally why they think it is important
- **expressive skills** - involve articulating matters of deep concern; it is imperative that pupils feel secure in responding and know that any personal information expressed will be treated respectfully. Pupils could eg. be stimulated to express their ideas of God, human nature, life's meaning and so on using fiction eg. 'the Whale's Song' could enable older primary pupils to write about their hopes and dream and encourage younger pupils to express their insights into special times and places
- **interpretive skills** - eg. interpreting a parable or poem on drawing meanings from artefacts and symbolism is a subtle process. Teachers' judgement of examples of pupils' work can identify achievement in ways a test cannot eg. pupils comparing the moral codes of Jews and Buddhists (10 commandments and 5 precepts), could 'interpret' these codes by answering 'problem page' letters from young Jews and Buddhists facing personal and moral dilemmas
- **investigative skills** - set pupils a research task eg. Key Stage 1 pupils might be required to find names, dates and celebrations associated with two different festivals and make cards to go with them; ICT should be used when appropriate eg. when older pupils are set more challenging research tasks
- **reflective skills** - touch on pupils' own attitudes and beliefs. Assessing pupils' personal stance is invasive and should not be attempted. Thus for example, after reflecting on a 'candle and barbed wire', pupils could be asked to write poems, meditations or prayers inspired by their own thoughts but these should not be judged or assessed, though pupils could share them if they wish
- **synthesising skills** - involve making connections between disparate pieces of information and knowledge and creating a system to enable understanding. Tasks exploring this skill might ask pupils to eg. 'do a jigsaw' with material they have studied, connecting different aspects of a religion, possibly using a concept map or to make links between religions eg. primary pupils could be asked to make a menu for a meeting of Jews, Muslims and Christians, synthesising what they have learned about diet in three religions. Secondary pupils could design the cover for a new RE syllabus, celebrating all the religions included

Gifted and talented pupils might be able to:

At age 7

- retell religious stories imaginatively and creatively
- identify religious beliefs teachings and practices and recognise that they are characteristics of more than one religion
- show understanding of meanings in religious symbols, language and stories
- recognise and accept that there are some mysteries and life questions to which there are no certain answers
- respond sensitively to the feelings and experiences of others
- identify their own values and responses to situations clearly and recognise that peers have values and concerns which are different from their own eg. in relation to religious and moral issues and accept these as valid

At age 11

- describe the key beliefs and teachings of religions studied accurately and see connections between these and other features of them, eg. events and stories
- make comparisons between religions studied and demonstrate awareness of key differences as well as similarities
- demonstrate understanding of what belonging to a religion involves and the influence of faith on the living and values of religious believers
- use technical religious vocabulary accurately
- explain the meanings within some religious stories, symbols and language
- show awareness of how religious beliefs, ideas and feelings can be expressed in a variety of forms and suggest new and different forms for some of these expressions
- ask profound questions
- suggest answers to some of life's puzzling questions, moral, ethical and social issues from their own and others' experiences
- empathise with the religious experiences of key religious figures and believers generally
- show understanding of why certain things are considered right or wrong

At age 14

- use their knowledge and understanding of religions studied to explain some of the key differences of belief, teaching, tradition and expression between religions and denominations within faith traditions eg. Christianity
- see and explain the connection between beliefs and behaviour for religious people
- understand and accept that believers are not always 'true to their faith' in how they live
- evaluate religious and other views on human identity, experience, questions of meaning and purpose and values and commitments

- compare their own views on these and their responses to eg. ethical and moral dilemmas with religious views and show understandings of why these might be different
- show awareness of how studying and exploring the nature of religious faith might inform their own living even though they may not 'believe' in the traditional religious sense

At age 16+

- analyse and account for the influence of religious beliefs and teaching on individuals, communities and society
- show understanding of how and why the views, practice and lifestyle of believers from the same religious tradition might be different
- show understanding of how and why sacred texts, language and symbolism might be interpreted differently within the same religious tradition and thus lead to different forms of expression

Exceptional performance

- pupils distinguish and investigate different interpretations of the nature of religious belief and teaching, giving a balanced analysis of their sources, validity and significance; the importance for believers of religious practices and lifestyles and of the issues raised by their diversity within a plural society; and the meaning of language in religion in the light of philosophical questions about its status and function
- pupils place religious and non-religious views of human identity and experience, the nature of reality and religious and ethical theories concerning contemporary moral issues within a comprehensive religious and philosophical context and make independent, well-informed and reasoned judgements about their significance

Range of methods for identification

- curriculum tests
- Ability Profile tests
- teachers' assessment and personal knowledge of individual pupils
- teacher nomination
- classroom observation
- pupils' oral and written work - responses to questions and their own questions eg. Quality and depth of responses to open-ended questions
- subject specific checklists
- generic checklists
- reading and creativity tests
- educational psychologists
- parents and peers, or even pupil self nomination

Enhancing provision

In the classroom

- ensuring that learning from religion is at least equally addressed in relation to learning about religion in schemes of work, teachers' planning and classroom practice
- planning for the enrichment of gifted and talented pupils in schemes of work
- creating a stimulating and affective classroom environment
- creating appropriate pupil groupings
- using various forms of differentiation eg. pace, task, dialogue, support outcome, content, responsibility and particularly effective is by resource
- setting differentiated homeworks
- adopting an experiential approach to learning eg. use of artefacts
- visits from religious believers from various traditions
- promoting thinking skills in RE following guidelines within this syllabus based on University of the First Age (UFA) materials

Beyond the classroom

- an out of school RE group
- use of the resource centre and libraries for enrichment materials
- out of school activities eg. visits to faith communities
- use of gifted and talented pupils who are involved in a faith community to deliver areas of the curriculum
- contributing to eg. a school based newspaper

Combating Prejudice and Promoting Respect through Religious Education

Introduction

Part of the contribution that religious education (RE) makes to the whole area of pupils' personal development is nurturing the development of positive attitudes towards other people. This includes encouraging respect for the rights of others to hold beliefs different from one's own and encouraging a positive and open approach to living in a plural society which contains many diverse religious groups.

Schools have a duty to prevent and tackle all forms of bullying, including homophobic, transphobic and biphobic (abbreviated to homophobic) bullying and they cannot discriminate on grounds of sexual orientation, gender identity or perceived sexual orientation or gender identity against a student, teacher or parent.

New legislation means that schools have to be proactive in preventing homophobic bullying and make all children and young people feel included. The Public Duty requires all public bodies, including schools and academies, to eradicate discrimination, advance equality and foster good relations - this means preventing and tackling homophobic bullying and language.

It means that schools cannot discriminate against lesbian, gay, bisexual or transgendered (LGBT) pupils. For example, a pupil who is LGB or T could not be excluded from school, refused entry because of his or her sexual orientation, or denied any benefits. So, a school could not refuse to let a pupil go on a school trip because they are LGB or T, or prevent them from being a prefect or Head Boy or Girl. A school could not prevent a pupil bringing a same-sex partner to an event if other pupils are allowed to bring someone of the opposite sex. LGBT pupils must be treated in the same way as heterosexual pupils. This applies equally to faith schools.

Schools cannot discriminate against parents or carers who are LGBT either. This means that a school cannot refuse a place to a pupil whose parents are LGBT. Parents who are LGBT should be encouraged to be as involved in school activity as heterosexual parents. This might include being a member of the Parent Teachers' Association, or participating in school activities. This applies equally to faith schools as well.

Finally, schools cannot discriminate against staff, including teachers. LGBT staff are able to apply to work at any school, including faith schools. Although faith

schools may sometimes request that certain post-holders have a commitment to the faith of the school, being LGBT does not automatically mean that a person cannot fulfil that objective. Many LGBT people belong to a faith and their belief is not invalidated by their sexual orientation or their gender identity

Discussing sexual orientation in Religious Education lessons:

Whilst Religious Education is often seen as a particularly sensitive area in which to discuss LGBT issues, it is also the forum in which many misconceptions about faith and sexual orientation and gender identity can be addressed most effectively.

Some pupils may have a 'homosexuality is wrong because God says so' approach to the issue. Without directly contradicting this view, it is possible to offset it with other key religious messages - for example, loving your neighbour, and not judging other people.

An effective way of making this point is to highlight statements made by key religious leaders on the issue of LGBT equality. For example: the Archbishop of Canterbury, Rowan Williams, and Desmond Tutu (who said):

"Everyone is an insider, there are no outsiders, whatever their beliefs, whatever their colour, gender or sexuality."

Other discussions may consider the difference that civil partnerships have made to LGBT people and whether LGBT people of faith should be able to hold their civil partnerships in places of worship. If good ground-rules are set for discussion it is perfectly possible for classes to consider a range of views about issues relating to sexual orientation and gender identity. Good teaching will encourage pupils to present a range of views, illustrating the strength of argument for and against any given proposition.

It is anticipated that additional Equalities guidance and training will become available in the future.

Challenging racism and racist attitudes through Religious Education

The Macpherson Report into the death of Stephen Lawrence highlighted the need for education to play a leading part in combating and reducing prejudice and racism in society. Schools, along with other public services and agencies are required to have an anti-racism policy, many of which set out the contributions that various subjects of the curriculum can make.

RE has a significant part to play through promoting attitudes of open enquiry, respect for diversity, appreciation of cultural richness and pursuit of such ideals as justice, truth and equality for all people. The local, national and global context of RE means that learning to live in communities that are both ethnically and religiously plural is a necessary life skill to teach and nurture in pupils. Building a society in which all are treated fairly, whatever their beliefs or ethnic heritage, is a goal which finds support from members of all religions and those of no religion.

In the UK, there are approximately 3 million people who belong to minority ethnic groups and a similar number are members of religions other than Christianity. Therefore, preparation for adult life as a citizen of the UK is preparation to live in pluralist communities within a diverse society. Religions themselves are ethnically plural; Christians or Muslims or Buddhists may also be identified with many different ethnic groups in the UK and globally.

This guidance is to support teachers in making a significant contribution to pupils' personal development in this area and support the school's ant-racist policy. RE can:

- draw attention to the pluralist nature of society locally, nationally and globally and teach about the cultural richness of diversity
- secure opportunities for pupils to consider how racism damages individuals, communities and society
- raise pupils awareness of issues of race, prejudice, discrimination and equality
- enable pupils to reflect on their own attitudes to the above issues
- teach pupils about the lives and impact of opponents of racism from different religions and consider what can be learned from them
- enable pupils to develop skills for living in ethnically and religiously plural communities
- provide opportunities for pupils to develop attitudes of commitment to fairness and awareness of the needs of individuals and communities
- offer positive role models from many religious, ethnic and cultural groups

Since the events of 11th September 2001, and 7th July 2004, it is imperative that RE ensures that it actively addresses a key aim of the subject, that of fostering respect for all faiths and their adherents. RE teaching should promote and encourage desirable attitudes in pupils in this area by helping them to:

- respect the right of other people to hold views different from their own
- understand other people's beliefs, including those of Christians and the impact of these beliefs on people's values, identity and culture

- take an open view to other people's beliefs and where there are disagreements, conduct discussion and debate in a respectful and courteous manner
- recognise the potential dangers of some traditions such as the occult
- question prejudice and ridicule against specific adherents eg. Jehovah's Witnesses

If 'teaching for respect or tolerance' is to be effective then encounter, engagement and evaluation are critical elements in pupils' learning about faith and faiths. The following approaches will support the development in pupils of the points identified above:

- ensure that resources, particularly visual resources, do not portray a stereotypical view of a religion. Resources often define a religion in terms of its most traditional denomination, giving the impression that traditions upheld by a few represent universal practices. Equally, ensure that visual resources do not substantiate existing prejudices by portraying people of faith in activities that pupils might find amusing
- build on existing good practice by making connections between pupils' experiences and the experiences of believers as a path to understanding eg. a simple parallel with a pilgrimage might be visiting the grave of a family member on their anniversary
- make ideas rather than practices the focus of the curriculum. Most pupils in non-religious schools do not adhere to a faith, thus practices such as pilgrimages, rites of passage, sacred texts etc. do not fall within their experience. Religious ideas about God, life, mortality, death and the universe are more challenging than the usual KS3 diet and more likely to engage teenagers who have a natural interest in these matters. Teachings present religions in a more sophisticated light than do practices
- if pupils are to study 'exemplars of the faith', ask them to research people in their own community who are motivated by their faith to work for the common good. This might have a greater impact than the study of someone such as Mother Teresa whose life, though admirable, is unlikely to be seen as an accessible model by teenagers
- create opportunities for pupils to meet and talk with members of faith communities. This is usually more effective than watching videos. In areas with few minority ethnic groups, visits to faith communities or exchange visits to schools in more multi-faith, multi-ethnic areas can be arranged and e-mail links with pupils in such schools can be established

The advocacy of these aims and accompanying classroom practice raise a number of practical questions and issues which need to be considered and thought through by teachers. These include:

- although theoretically respect is due to every individual as a member of the human family, it is not always possible to respect what people do or what they stand for eg. Hitler or Harold Shipman - how does one draw the distinction for oneself and then help others, particularly young people to do so?
- challenging racism may well mean challenging family values. Should, and if so how should, a teacher judge what family values to challenge and which to support and encourage?
- RE can only make a limited contribution on this issue. The RE department can only be effective in combating racist attitudes or 'phobic dreads' such as Islamophobia if the whole school has and implements a rigorous anti-racist policy
- RE generally presents religion and religions positively. How much should RE teachers acknowledge the present and historic appeal to religion in support of violence and war?
- RE teachers do not treat religions in the same way. For example, when studying Christianity pupils will be introduced to biblical criticism, rationalisation of miracles and questions about the literal truth of the bible. Other religions, notably Islam are not treated in the same way. What common principles should be adopted when teaching about any religion? eg. emphasis on the educational nature of the subject; adopting a subjective or objective perspective etc.

Non - Statutory Guidance

Section 7

Appendices:

- Appendix (i) (a) Departmental Self Evaluation
- (b) Ofsted generic grade descriptors for Religious Education (RE) Survey Visits

- Appendix (ii) Religious communities and places of worship in Kent

- Appendix (iii) Glossary of terms

Appendix (i) part (a)
Departmental Self Evaluation for Religious Education

Section 1 Achievement in RE

Pupil Outcomes – how well are pupils doing in RE?

	Low	Average	Above average	High
Pupils' attainment in RE	Overall, the standards that pupils achieve are significantly below average	Overall, the standards that pupils achieve are average	Overall, the standards that pupils achieve are above average	Overall, the standards that pupils achieve are significantly above average for the large majority of pupils
	Inadequate	Satisfactory	Good	Outstanding
Pupils' skills development	Pupils rarely show the ability to work independently or take the initiative in their work. They rarely demonstrate creativity or originality in their subject work.	Pupils are generally dependent on their teachers but can occasionally work independently and take the initiative in developing their work. Occasionally pupils show creative or original responses in their subject work.	Pupils are able to work independently when given the opportunity, taking the initiative in their work and when working with others. They demonstrate some originality, imagination or creativity in their subject work.	Pupils show exceptional independence; they are able to think for themselves and take the initiative in, for example, asking questions, carrying out their own investigations and in working constructively with others. They show significant levels of originality, imagination or creativity in their understanding and skills within the subject.
Interest and achievement	Pupils lack interest and enthusiasm for the subject. Pupils do not link their study of religion and belief to their exploration of more personal reflections on issues of meaning and purpose.	Pupils are generally interested in the subject. Pupils can, when given the opportunity, link their study of religion and belief to their exploration of more personal reflections on issues of meaning and purpose.	Pupils enjoy the subject and can explain its value. Pupils routinely link their study of religion and belief to their exploration of more personal reflections on issues of meaning and purpose.	Pupils develop a sense of passion and commitment to the subject. Pupils show impressive achievement in linking their study of religion and belief to their exploration of more personal reflections on issues of meaning and purpose.
Progress and SMSC development	Progress is made only across a narrow range of religions, beliefs and investigations. Some aspects of pupils' spiritual, moral, social and cultural development in the context of RE are inadequate.	Progress is sound across a range of religions, beliefs and investigations. All aspects of pupils' spiritual, moral, social and cultural development in the context of RE are at least satisfactory.	Progress is good across an appropriate breadth of religions, beliefs and investigations. All aspects of pupils' spiritual, moral, social and cultural development in the context of RE are at least good.	Pupil progress is outstanding or good across an appropriate breadth of religions, beliefs and investigations. All aspects of pupils' spiritual, moral, social and cultural development in the context of RE are at least good, and most are outstanding.

Departmental Self Evaluation for Religious Education

Section 2 Quality of teaching in RE

Pupil Outcomes – how well are pupils being taught in RE?

	Inadequate	Satisfactory	Good	Outstanding
Approaches to teaching	Teachers are not able to engage pupils' interest in the subject. Their subject expertise is limited and, as a result, they do not provide the resources or teaching strategies to promote effective subject learning.	Teachers understand how to maintain pupils' interest in the subject. They have a sound level of subject expertise which they use in their planning and teaching. As a result they use a range of resources and teaching strategies to promote a satisfactory level of learning across most aspects of the subject.	Teachers have a clear understanding of the value of their subject which they communicate effectively to pupils. They have a confident level of specialist expertise which they use well in planning and teaching their subject. As a result, they use an appropriate range of resources and teaching strategies to promote good learning across all aspects of the subject.	Teachers communicate high expectations, enthusiasm and passion about their subject to pupils. They have a high level of confidence and expertise both in terms of their specialist knowledge and their understanding of effective learning in the subject. As a result, they use a very wide range of innovative and imaginative resources and teaching strategies to stimulate pupils' active participation in their learning and secure outstanding progress across all aspects of the subject.
Planning	Teachers do not plan and deliver RE to enable pupils to identify any connections between their study of religion and belief and their exploration of more personal reflections on issues of meaning and purpose.	Teachers sometimes plan and deliver RE to enable pupils to identify some connections between their study of religion and belief and their exploration of more personal reflections on issues of meaning and purpose.	Teachers usually plan and deliver RE to enable pupils to forge links between their study of religion and belief and their exploration of more personal reflections on issues of meaning and purpose.	Teachers consistently plan and deliver RE very effectively to enable pupils to forge strong links between their study of religion and belief and their exploration of more personal reflections on issues of meaning and purpose.
Pupil engagement and skills development	Teachers do not ensure that lessons are structured around the development of skills of enquiry and reflection.	Teachers sometimes, though not always, ensure that lessons are structured around the development of some skills of enquiry and reflection.	Teachers ensure that pupils are usually involved in a process of learning which incorporates development of high level skills of enquiry and reflection.	Teachers ensure that pupils are very actively involved in a clear process of learning which secures a progressive, structured development of high level skills of enquiry and reflection.

Departmental Self Evaluation for Religious Education

Section 3 The Curriculum in RE – the quality of the provision in relation to the Kent Agreed Syllabus

	Inadequate	Satisfactory	Good	Outstanding
Curriculum provision	The curriculum does not ensure pupils' entitlement to the subject and does not secure continuity in their learning.	The curriculum secures the pupils' broad and balanced entitlement in the subject and meets any statutory requirements which apply. It provides for a range of pupils' needs and ensures they make satisfactory progress in their learning.	The curriculum is broad, balanced and well informed by current initiatives in the subject. It is designed to match to a range of pupils' needs and ensure effective continuity and progression in their learning in the subject.	The imaginative and stimulating subject curriculum is skilfully designed to match to the full range of pupils' needs and to ensure highly effective continuity and progression in their learning.
Enrichment opportunities	The curriculum does not ensure pupils' entitlement to the subject and does not secure continuity in their learning.	Some links are forged with other agencies and the wider community, although the range of activity provided to enrich pupils' interest and learning may be quite limited. The curriculum enables pupils to gain some first hand experiences of local religious and belief communities.	Good links are forged with other agencies and the wider community to provide a range of enrichment activities to promote pupils' learning and their engagement with the subject. The curriculum enables pupils to gain first hand experiences of local religious and belief communities.	Excellent links are forged with other agencies and the wider community to provide a good range of enrichment activities to promote pupils' learning and engagement with the subject. The curriculum enables pupils to gain first hand experiences of a wide diversity of religious and belief communities.
Breadth & balance	The overall curriculum for RE does not secure a reasonable balance and breadth of study in relation to the agreed syllabus expectations.	The overall curriculum for RE secures a reasonable balance and breadth of study in relation to the agreed syllabus expectations.	The overall curriculum for RE secures a good balance and breadth of study in relation to the agreed syllabus expectations.	The overall curriculum for RE secures a highly effective balance and breadth of study in relation to the agreed syllabus expectations.

Departmental Self Evaluation for Religious Education

Section 4 Effectiveness of leadership and management in RE

	Inadequate	Satisfactory	Good	Outstanding
Subject leadership	Leadership is not well-informed about current initiatives in the subject. Key statutory requirements for the subject are not met. Self-evaluation is weak and not informed by good practice in the subject.	Leadership is aware of current developments in the subject and incorporates these within its practice. Provision for the subject is monitored and reviewed regularly and there is a sound understanding of the strengths and priorities for improvement.	Leadership is well-informed by current developments in the subject. Subject reviews, self-evaluation and improvement planning are clearly focused on raising standards and improving the provision for the subject.	Leadership is informed by a high level of subject expertise and vision. There is a strong track record of innovation. Subject reviews, self-evaluation and improvement planning are well-informed by current best practice in the subject and in education generally. Subject leadership inspires confidence and whole-hearted commitment from pupils and colleagues.
Good practice and professional development	Opportunities for professional development in the subject are limited and, as a result, some staff lack the confidence and expertise to deliver it effectively. The subject has a low profile in the life of the school.	There is some sharing of good practice, with modest access to subject-specific professional development.	There is a shared common purpose amongst those involved in teaching the subject with good opportunities to share practice and access subject training. The subject reflects wider whole school priorities and has a prominent profile in the school.	There are effective strategies to delegate subject responsibilities where appropriate and to share good practice and secure high quality professional development in the subject. The subject has a very high profile in the life of the school and is at the cutting edge of initiatives within the school.
Compliance with Agreed Syllabus	Provision does not meet some of the key requirements of the locally agreed syllabus.	Provision meets the requirements of the locally agreed syllabus in full (although there may be limited 6 th form provision).	Provision meets the requirements of the locally agreed syllabus (including some 6 th form provision where appropriate).	Provision meets the requirements of the locally agreed syllabus in full (including in the 6 th form where appropriate).
Promotion of community cohesion	RE makes very limited or no significant contribution to the promotion of community cohesion.	RE makes a satisfactory contribution to the promotion of community cohesion.	RE makes a good contribution to the promotion of community cohesion.	RE makes an outstanding contribution to the promotion of community cohesion.

Departmental Self Evaluation for Religious Education

Section 5 Overall effectiveness in RE

	Inadequate	Satisfactory	Good	Outstanding
	<p>Overall effectiveness in the subject is likely to be inadequate if any of the following are inadequate:</p> <ul style="list-style-type: none"> • Achievement in the subject • Capacity for improvement, as evidenced by inadequate leadership and management of the subject • Teaching or the curriculum in the subject 	<p>Achievement in the subject is at least satisfactory, and satisfactory leadership and management ensure adequate capacity for improvement in the subject. Teaching and the curriculum in the subject are at least satisfactory.</p>	<p>Achievement in the subject is good, and good leadership and management provide secure evidence of capacity for sustained improvement in the subject. In exceptional circumstances, leadership and management may be satisfactory. At least one, of teaching or the curriculum in the subject, is good, and neither is less than satisfactory.</p>	<p>Achievement in the subject is outstanding, or achievement is good and outstanding leadership and management underpin the capacity for sustained improvement in the subject. At least one, of teaching or the curriculum in the subject, is outstanding, and neither is less than good.</p>

Development Plan for Religious Education

Objectives	Actions	Who	When by	Success criteria
Achievement in RE				
Quality of teaching				
The Curriculum				
Leadership and management				
Overall effectiveness				

Appendix (i) part (b)

Religious Education (RE) Survey Visits

Generic grade descriptors and supplementary subject-specific guidance for inspectors on making judgements during visits to schools

Subject feedback letters, following survey visits, normally contain separate judgements on:

- achievement
- quality of teaching
- quality of the curriculum
- effectiveness of leadership and management
- overall effectiveness in the subject.

In coming to these judgements, inspectors will use the relevant criteria and grade descriptors from the 2009 Section 5 evaluation schedule (up-dated in September 2010), as they can be applied to individual subjects. These descriptors are set out in the left-hand columns in the following pages. Alongside them (for achievement, teaching, the curriculum and leadership and management) are supplementary, subject-specific descriptors which provide additional guidance for RE. These descriptors should be applied in a way which is appropriate to the age of pupils involved. Except where otherwise indicated, descriptors are intended to be used on a 'best fit' basis.

It is important to note that this guidance is intended only to inform the judgements made by specialist inspectors carrying out subject survey visits. It is not for use on Section 5 whole-school inspections.

Achievement in RE (Judgements should be made in relation to the relevant locally agreed syllabus)

	Generic	Supplementary subject-specific
1	<p>Outstanding</p> <p>Achievement is likely to be outstanding when:</p> <ul style="list-style-type: none"> ■ attainment is above average or high and learning and progress are outstanding <p>or</p> <ul style="list-style-type: none"> ■ attainment is high and learning and progress are good 	<p>Pupils show exceptional independence; they are able to think for themselves and take the initiative in, for example, asking questions, carrying out their own investigations and in working constructively with others. They show significant levels of originality, imagination or creativity in their understanding and skills within the subject. They apply a wide range of higher level skills to their studies including analysis, interpretation, evaluation and reflection as appropriate to their age and ability. They develop a sense of passion and commitment to the subject. Pupils show impressive achievement in linking their study of religion and belief to their exploration of more personal reflections on issues of meaning and purpose. Their progress is outstanding or good across an appropriate breadth of religions, beliefs and investigations. All aspects of pupils' spiritual, moral, social and cultural development in the context of RE are at least good, and most are outstanding.</p>
2	<p>Good</p> <p>Achievement is likely to be good when:</p> <ul style="list-style-type: none"> ■ attainment is above average and learning and progress are good <p>or</p> <ul style="list-style-type: none"> ■ attainment is average and learning and progress are good or outstanding. <p>or</p> <ul style="list-style-type: none"> ■ attainment is low but there is convincing evidence that outstanding learning and progress are helping pupils' attainment to improve strongly. On rare occasions learning and progress may be good, but outstanding for some groups of pupils and improving overall. 	<p>Pupils are able to work independently when given the opportunity, taking the initiative in their work and when working with others. They demonstrate some originality, imagination or creativity in their subject work. They apply a range of higher level skills to their studies such as analysis, interpretation, evaluation and reflection as appropriate to their age and ability. They enjoy the subject and can explain its value. Pupils routinely link their study of religion and belief to their exploration of more personal reflections on issues of meaning and purpose. Progress is good across an appropriate breadth of religions, beliefs and investigations. All aspects of pupils' spiritual, moral, social and cultural development in the context of RE are at least good.</p>
3	<p>Satisfactory</p> <p>Achievement is likely to be satisfactory when:</p> <ul style="list-style-type: none"> ■ attainment is average, above average or high and learning and progress are satisfactory <p>or</p> <ul style="list-style-type: none"> ■ attainment is low but improving strongly and learning and progress are good. Or, there is convincing evidence that learning and progress are satisfactory but improving securely and quickly. 	<p>Pupils are generally dependent on their teachers but can occasionally work independently and take the initiative in developing their work. Occasionally pupils show creative or original responses in their subject work. They sometimes apply some higher level skills to their studies such as analysis, interpretation, investigation, evaluation and reflection as appropriate to their age and ability. They are generally interested in the subject. Pupils can, when given the opportunity, link their study of religion and belief to their exploration of more personal reflections on issues of meaning and purpose. Progress is sound across a range of religions, beliefs and investigations. All aspects of pupils' spiritual, moral, social and cultural development in the context of RE are at least satisfactory.</p>
4	<p>Inadequate</p> <p>Achievement is likely to be inadequate if either:</p> <ul style="list-style-type: none"> ■ learning and progress are inadequate <p>or</p> <ul style="list-style-type: none"> ■ attainment is low and shows little sign of improvement, and learning and progress are no better than satisfactory with little or no evidence of improvement. 	<p>Pupils rarely show the ability to work independently or take the initiative in their work. They rarely demonstrate creativity or originality in their subject work. They rarely apply any higher level skills as appropriate to their age and ability. They lack interest and enthusiasm for the subject. Pupils do not link their study of religion and belief to their exploration of more personal reflections on issues of meaning and purpose. Progress is made only across a narrow range of religions, beliefs and investigations. Some aspects of pupils' spiritual, moral, social and cultural development in the context of RE are inadequate.</p>

Quality of teaching in RE

<p>1</p>	<p>Teaching in the subject is at least good and much is outstanding, with the result that the pupils are making exceptional progress. It is highly effective in inspiring pupils and ensuring that they learn extremely well. Excellent subject knowledge is applied consistently to challenge and inspire pupils. Resources, including new technology, make a marked contribution to the quality of learning, as does the precisely targeted support provided by other adults. Teachers and other adults are acutely aware of their pupils' capabilities and of their prior learning and understanding, and plan very effectively to build on these. Marking and dialogue between teachers, other adults and pupils are consistently of a very high quality. Pupils understand in detail how to improve their work and are consistently supported in doing so. Teachers systematically and effectively check pupils' understanding throughout lessons, anticipating where they may need to intervene and doing so with striking impact on the quality of learning.</p>	<p>Teachers communicate high expectations, enthusiasm and passion about their subject to pupils. They have a high level of confidence and expertise both in terms of their specialist knowledge and their understanding of effective learning in the subject. As a result, they use a very wide range of innovative and imaginative resources and teaching strategies to stimulate pupils' active participation in their learning and secure outstanding progress across all aspects of the subject. Teachers consistently plan and deliver RE very effectively to enable pupils to forge strong links between their study of religion and belief and their exploration of more personal reflections on issues of meaning and purpose. They ensure that pupils are very actively involved in a clear process of learning which secures a progressive, structured development of high level skills of enquiry and reflection.</p>
<p>2</p>	<p>Teaching in the subject is consistently effective in ensuring that pupils are motivated and engaged. The great majority of teaching is securing good progress and learning. Teachers generally have strong subject knowledge which enthuses and challenges most pupils and contributes to their good progress. Good and imaginative use is made of resources, including new technology to enhance learning. Other adults' support is well focused and makes a significant contribution to the quality of learning. As a result of good assessment procedures, teachers and other adults plan well to meet the needs of all pupils. Pupils are provided with detailed feedback, both orally and through marking. They know how well they have done and can discuss what they need to do to sustain good progress. Teachers listen to, observe and question groups of pupils during lessons in order to reshape tasks and explanations to improve learning.</p>	<p>Teachers have a clear understanding of the value of their subject which they communicate effectively to pupils. They have a confident level of specialist expertise which they use well in planning and teaching their subject. As a result, they use an appropriate range of resources and teaching strategies to promote good learning across all aspects of the subject. Teachers usually plan and deliver RE to enable pupils to forge links between their study of religion and belief and their exploration of more personal reflections on issues of meaning and purpose. Teachers ensure that pupils are usually involved in a process of learning which incorporates development of high level skills of enquiry and reflection.</p>
<p>3</p>	<p>Teaching in the subject may be good in some respects and there are no endemic inadequacies. Pupils show interest in their work and are making progress that is broadly in line with their capabilities. Teachers' subject knowledge is secure. Adequate use is made of a range of resources, including new technology, to support learning. Support provided by other adults is effectively deployed. Teaching ensures that pupils are generally engaged by their work and little time is wasted. Regular and accurate assessment informs planning, which generally meets the needs of all groups of pupils. Pupils are informed about their progress and how to improve through marking and dialogue with adults. Teachers monitor pupils' work during lessons, pick up general misconceptions and adjust their plans accordingly to support learning.</p>	<p>Teachers understand how to maintain pupils' interest in the subject. They have a sound level of subject expertise which they use in their planning and teaching. As a result they use a range of resources and teaching strategies to promote a satisfactory level of learning across most aspects of the subject. Teachers sometimes plan and deliver RE to enable pupils to identify some connections between their study of religion and belief and their exploration of more personal reflections on issues of meaning and purpose. Teachers sometimes, though not always, ensure that lessons are structured around the development of some skills of enquiry and reflection.</p>
<p>4</p>	<p> <ul style="list-style-type: none"> ■ Expectations in the subject are inappropriate. Too many lessons are barely satisfactory or are inadequate and teaching fails to promote the pupils' learning, progress or enjoyment. <p>or</p> <ul style="list-style-type: none"> ■ Assessment in the subject takes too little account of the pupils' prior learning or their understanding of tasks and is not used effectively to help them improve. </p>	<p>Teachers are not able to engage pupils' interest in the subject. Their subject expertise is limited and, as a result, they do not provide the resources or teaching strategies to promote effective subject learning. Teachers do not plan and deliver RE to enable pupils to identify any connections between their study of religion and belief and their exploration of more personal reflections on issues of meaning and purpose. Teachers do not ensure that lessons are structured around the development of skills of enquiry and reflection.</p>

The curriculum in RE (Judgements should be made in relation to the relevant locally agreed syllabus)

<p>1</p>	<p>The curriculum in the subject provides memorable experiences and rich opportunities for high-quality learning and wider personal development. The subject curriculum may be at the forefront of successful, innovative design. A curriculum with overall breadth and balance provides pupils with their full entitlement and is customised to meet the changing needs of individuals and groups. The subject's contribution to relevant cross-curricular themes including, as appropriate, literacy, numeracy and ICT, is mainly outstanding. As a result, all groups of pupils benefit from a highly coherent and relevant curriculum which promotes outstanding outcomes.</p>	<p>The imaginative and stimulating subject curriculum is skilfully designed to match to the full range of pupils' needs and to ensure highly effective continuity and progression in their learning. Excellent links are forged with other agencies and the wider community to provide a good range of enrichment activities to promote pupils' learning and engagement with the subject. The curriculum enables pupils to gain first hand experiences of a wide diversity of religious and belief communities. The overall curriculum for RE secures a highly effective balance and breadth of study in relation to the agreed syllabus expectations. Secondary schools provide a diversity of RE programmes to accredit pupils' learning across all ability groups.</p>
<p>2</p>	<p>The curriculum in the subject provides well-organised, imaginative and effective opportunities for learning and a broad range of experiences which contribute well to the pupils' development. The curriculum is adjusted effectively to meet the needs of most groups and a range of pupils with highly specific needs. The subject makes a good contribution to relevant cross-curricular themes including, as appropriate, literacy, numeracy and ICT. Enrichment opportunities in the subject are varied, have a high take-up and are much enjoyed.</p>	<p>The curriculum is broad, balanced and well informed by current initiatives in the subject. It is designed to match to a range of pupils' needs and ensure effective continuity and progression in their learning in the subject. Good links are forged with other agencies and the wider community to provide a range of enrichment activities to promote pupils' learning and their engagement with the subject. The curriculum enables pupils to gain first hand experiences of local religious and belief communities. The overall curriculum for RE secures a good balance and breadth of study in relation to the agreed syllabus expectations. Secondary schools provide good opportunities to accredit pupils' learning.</p>
<p>3</p>	<p>The curriculum in the subject is adequately matched to pupils' needs, interests and aspirations and provides adequate preparation for the next stage of their lives, whatever their starting points. Provision for potentially vulnerable pupils is satisfactory. The subject's contribution to cross-curricular themes including, as appropriate, literacy, numeracy and ICT, is at least satisfactory.</p>	<p>The curriculum secures the pupils' broad and balanced entitlement in the subject and meets any statutory requirements which apply. It provides for a range of pupils' needs and ensures they make satisfactory progress in their learning. Some links are forged with other agencies and the wider community, although the range of activity provided to enrich pupils' interest and learning may be quite limited. The curriculum enables pupils to gain some first hand experiences of local religious and belief communities. The overall curriculum for RE secures a reasonable balance and breadth of study in relation to the agreed syllabus expectations. Secondary schools make some provision to accredit pupils' learning.</p>
<p>4</p>	<p>The curriculum has significant shortcomings in meeting the needs of pupils, or particular groups of pupils, and makes insufficient contribution to their learning, enjoyment or development.</p>	<p>The curriculum does not ensure pupils' entitlement to the subject and does not secure continuity in their learning. The curriculum does not ensure pupils' entitlement to the subject and does not secure continuity in their learning. The overall curriculum for RE does not secure a reasonable balance and breadth of study in relation to the agreed syllabus expectations. In secondary schools little provision is made to accredit pupils' learning.</p>

Effectiveness of leadership and management in RE

<p>1</p>	<p>Subject and senior leaders and managers are conspicuously successful in establishing a strong sense of purpose which involves work towards meeting or sustaining ambitious targets in the subject for all pupils. Morale is very high and belief in success runs through all staff involved with the subject. Rigorous and extensive monitoring, searching analysis and self-challenge lead to exceptionally well-focused plans for the subject. Actions taken are implemented with precision and managed thoroughly. As a result, the quality of teaching in the subject is at least good and leaders and managers at all levels are taking highly effective steps to drive up the quality of teaching still further. Consequently, achievement in the subject for all pupils is at least good.</p>	<p>Leadership is informed by a high level of subject expertise and vision. There is a strong track record of innovation. Subject reviews, self-evaluation and improvement planning are well-informed by current best practice in the subject and in education generally. Subject leadership inspires confidence and whole-hearted commitment from pupils and colleagues. There are effective strategies to delegate subject responsibilities where appropriate and to share good practice and secure high quality professional development in the subject. The subject has a very high profile in the life of the school and is at the cutting edge of initiatives within the school. Provision meets the requirements of the locally agreed syllabus in full (including in the 6th form where appropriate). RE makes an outstanding contribution to the promotion of community cohesion.</p>
<p>2</p>	<p>Subject and senior leaders and managers consistently communicate high expectations to staff about securing improvement in the subject. They galvanise the enthusiasm of staff and channel their efforts to good effect. Leaders and managers routinely make good use of a range of rigorous monitoring activities relating to teaching, other provision and outcomes. They have an accurate picture and understanding of strengths and weaknesses in the subject. Planning is founded on robust evidence and good-quality data. It is tackling key areas of weakness, including those in teaching, systematically and building on areas of strength. As a result, teaching is at least satisfactory and improving. Target-setting is realistic and challenging. Consequently, achievement in the subject is generally good, or there is substantial evidence that it is improving strongly.</p>	<p>Leadership is well-informed by current developments in the subject. Subject reviews, self-evaluation and improvement planning are clearly focused on raising standards and improving the provision for the subject. There is a shared common purpose amongst those involved in teaching the subject with good opportunities to share practice and access subject training. The subject reflects wider whole school priorities and has a prominent profile in the school. Provision meets the requirements of the locally agreed syllabus (including some 6th form provision where appropriate). RE makes a good contribution to the promotion of community cohesion.</p>
<p>3</p>	<p>Subject and senior leaders and managers are motivated to seek further improvement and are effective in focusing efforts on priorities in the subject. They monitor accurately the progress of all pupils and the quality of teaching and learning. Self evaluation is broadly accurate. Target-setting in the subject is based on accurate assessment information but is only adequately challenging. Suitable plans are in place aimed at improving areas of weakness in the subject and effective steps are being taken to secure high-quality teaching. Expectations are sufficiently high to bring about outcomes which are broadly satisfactory and improving or, if lower, there is substantial evidence that they are improving strongly.</p>	<p>Leadership is aware of current developments in the subject and incorporates these within its practice. Provision for the subject is monitored and reviewed regularly and there is a sound understanding of the strengths and priorities for improvement. There is some sharing of good practice, with modest access to subject-specific professional development. Provision meets the requirements of the locally agreed syllabus in full (although there may be limited 6th form provision). RE makes a satisfactory contribution to the promotion of community cohesion.</p>
<p>4</p>	<p> <ul style="list-style-type: none"> ■ Subject and senior leaders and managers are not taking effective steps to embed their ambition for the subject. <p>or</p> <ul style="list-style-type: none"> ■ Target-setting in the subject is not used effectively to raise expectations and improve outcomes. <p>or</p> <ul style="list-style-type: none"> ■ Subject and senior leaders and managers do not drive and secure improvement. <p>or</p> <ul style="list-style-type: none"> ■ Subject and senior leaders and managers are not taking effective steps to secure satisfactory and better teaching. </p>	<p>Leadership is not well-informed about current initiatives in the subject. Key statutory requirements for the subject are not met. Self-evaluation is weak and not informed by good practice in the subject. Opportunities for professional development in the subject are limited and, as a result, some staff lack the confidence and expertise to deliver it effectively. The subject has a low profile in the life of the school. Provision does not meet some of the key requirements of the locally agreed syllabus. RE makes very limited or no significant contribution to the promotion of community cohesion.</p>

Overall effectiveness in RE

<p>Outstanding (1)</p>	<p>Overall effectiveness in the subject is likely to be outstanding when: Achievement in the subject is outstanding, or achievement is good and outstanding leadership and management underpin the capacity for sustained improvement in the subject. At least one, of teaching or the curriculum in the subject, is outstanding, and neither is less than good.</p>
<p>Good (2)</p>	<p>Overall effectiveness in the subject is likely to be good when: Achievement in the subject is good, and good leadership and management provide secure evidence of capacity for sustained improvement in the subject. In exceptional circumstances, leadership and management may be satisfactory. At least one, of teaching or the curriculum in the subject, is good, and neither is less than satisfactory.</p>
<p>Satisfactory (3)</p>	<p>Overall effectiveness in the subject is likely to be satisfactory when: Achievement in the subject is at least satisfactory, and satisfactory leadership and management ensure adequate capacity for improvement in the subject. Teaching and the curriculum in the subject are at least satisfactory.</p>
<p>Inadequate (4)</p>	<p>Overall effectiveness in the subject is likely to be inadequate if any of the following are inadequate:</p> <ul style="list-style-type: none"> ■ Achievement in the subject ■ Capacity for improvement, as evidenced by inadequate leadership and management of the subject ■ Teaching or the curriculum in the subject

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Appendix (ii)

Addresses of religious communities and places of worship in Kent

This is not a list of SACRE recommended contacts for schools, simply a list from available evidence.

Buddhism

Canterbury Tibet Link

55 Havelock Street

Canterbury

CT1 1NP

Tel: 01227 763505

Contact: Caroline Latham

Position: Founder

Activities: Worship/practice/meditation

Traditions: Tibetan

Jampel Kadampa Buddhist Centre

26 Cherry Garden Road

Canterbury

CT2 8EP

Tel: 01227 760955

Email: info@jampel.org

Website: <http://www.jampel.org>

Contact: Kunden

Position: Programme Co-ordinator

Contact email: kelsang.kunden@hotmail.com

Activities: Worship/practice/meditation

Affiliations: NKT

Maidstone Meditation Group

Maidstone

Tel: 01622 670587

Email: alpatching@lineone.net

Website: <http://www.longchenmeditation.org.uk>

Contact: Andrew

Activities: Practice/meditation, resources

Traditions: Tibetan

Movements: Nyingmapa

Affiliations: Longchen Foundation

Mid Kent and Medway Buddhist Group

c/o Friends Meeting House

Union Street

Maidstone

Tel: 01634 375728

Email: anthony.millett@virgin.net

Contact: Tony Millett

Activities: Worship/meditation

Zen Practice Centre Trust

26 Milford Close

Maidstone

ME16 0EX

Contact: Barbara Hussong

Contact Tel: 01622 670587

Activities: Worship/practice/meditation

Hinduism

Medway Hindu Centre

71 Earnest Road

Chatham

ME4 5PT

Tel: 01634 402843

Fax: 01634 291119

Email: rbpatel@dialstart.net

Contact: Mr Ramanbhai

Activities: Resources, visits, youth, elderly, women, inter-faith

Traditions: Sanatan

Movements: Vedic Culture

Other languages: Gujarati, Hindu, Punjabi, Swahili

Affiliations: National Congress of Gujarati Organisations

Medway Hindu Sabha

361 Canterbury Street

Gillingham

ME7 5XS

Tel: 01634 576170

Islam

Folkestone Mosque

8a Ford Road South
Folkestone

Tel: 01303 254562
Contact: M. M. Alam
Position: Secretary

Gillingham Mosque

114 Canterbury Street
Gillingham
Me7 5UH

Tel: 01634 850878
Contact: Khilzar Hayat Khan-Lodhi
Position: Secretary General
Activities: Worship, resource, visits, youth, elderly, women
Traditions: Sunni
Other Languages: Urdu, Arabic, Punjabi, Kiswahili.

Kent Muslim Welfare Association (KMWA)

114 Canterbury Street
Gillingham
ME7 5UH

Tel: 01634 850878
Contact: Syed Ikram Ali
Position: Chief Spokesman
Activities: Worship, youth, elderly, women
Traditions: Sunni

Gravesend & Dartford Muslim Association

11 Albion Terrace
Gravesend
DA12 2SX

Tel: 01474 351336
Contact: Mr M. E. Aslam
Position: Chairman
Contact tel: 01474 364899
Activities: Community Centre
Traditions: Sunni

Movements: Barelwi
Other languages: Urdu

Tunbridge Wells Islamic Cultural Centre

99 Camden Road
Tunbridge Wells
TN1 2QR

Tel: 01892 532420
Contact: Mr Paracha
Position: Secretary

Judaism

Chatham Memorial Synagogue

366 High Street Rochester
Kent

Contact: Mr G Lancaster (Tuesdays and Thursdays only)
Tel: 01634 - 842893
Activities: Worship, inter-faith activity, school visits
Affiliation: Independent

Margate Hebrew Congregation

Margate Synagogue
Albion Road
Cliftonville
Margate
CT9 2HT

Tel: 01843 228 550
E-mail: denis@dcobermas.freeserve.co.uk
Contact: Mr Denis Coberman
Position: Life President
Activities: Worship/practice/meditation, community centre, elderly newsletter/journal, visits, inter-faith
Traditions: Orthodox - Central Ashkenazi
Affiliations: United Synagogue; Briai Brith

Thanet and District Reform Synagogue

293a Margate Road
Ramsgate
Kent
CT12 6TE

Contact: Mrs Hazel Fisher
Tel. 01843 - 867015

Sikhism

Sikh Sangat Gurdwara

Sidney Road
Chatham
ME4 5BR

Tel: 01634 815934
Contact: Kuldip Singh
Position: Chair
Activities: Worship, visits
Other Languages: Punjabi
Affiliations: Bhat Sangat

Gurdwara Guru Harobind Sahib

8-10 Highfield Road
Dartford
DA1 2JJ

Contact: G S Rai
Position: Secretary
Contact Tel: 07960 122911
Activities: Worship, visits youth, elderly, women
Other Languages: Punjabi

Kent Ramgarhia Darbar

63 Franklyn Road
Gillingham
ME7 4DQ

Tel: 01634 576618 Fax: 01634 576618
Contact: Dr K S Jhita
Contact Tel: 07939 554745
Contact email: jhita54@khalsa.com
Activities: Worship/practice/meditation, community centre, visits, inter-faith
Other Languages: Punjabi
Affiliations: Sikh Educational and Cultural Association;
Shiromani Gurdwara Pradandak Committee, Amritsar, India

Sri Guru Nanak Gurwara

Byron road
Gillingham
ME7 5XZ

Tel: 01634 850921
Contact: Mr J S Bassie
Position: President

Guru Nanak Darbar Gurdwara

Clarence Place
Gravesend
DA12 1LD

Tel: 01474 534121
Fax: 01474 350611
Contact: Mr Gurder Singh
Position: President
Contact Tel: 07957 124780

Guru Nanak Education Centre

Khalsa Avenue
off Trinity Road
Gravesend
DA12 1LU

Sikh Temple

4 Milton Avenue,
Gravesend,
DA12 1QL

Tel: 01474 567418
Contact: G Singh
Position: Secretary
Activities: Resource, youth, books, elderly
Other languages: Punjabi

RELIGIOUS EDUCATION: GLOSSARY OF TERMS

The glossary is a revision of *Religious Studies - A Glossary of Terms. GCSE* which was published by the School Examination Council (SEC) in 1986. With the publication of the model syllabuses for religious education, and the work involving the faith communities in Britain, it was felt to be an appropriate time for revision.

The glossary has been devised by the different faith communities to:

- give guidance to teachers on key words and their meanings within each religious tradition which appears within the model syllabuses and within GCSE and A Level syllabuses;
- try to reach some form of consensus on spellings. This is almost an impossible task, due to the problems of transliterating from one script to another, for example from Gurmukhi with 35 characters into the Roman script of 26 characters.

It is important for pupils to build up a working knowledge of key words and technical terms which are used within each religion, and which are therefore central to religious education.

It is hoped that publishers will take note of the work that has gone into the glossary which has had the full backing of religious traditions represented in the UK, so that all resources produced henceforth to support religious education, all new agreed syllabuses and religious studies exams will adopt the preferred form emphasised in bold within this document.

Words printed in red are themselves main entries and can be cross-referenced within this glossary. Literal translations into English are printed in *italics*.

Acknowledgements are due to:

- all those who produced the original SEC glossary which has been a firm foundation on which to build, especially the Religious Education Council of England and Wales;
- the faith communities and organisations consulted on the publication of the model syllabuses for religious education.

BUDDHISM GLOSSARY

As Buddhism spread throughout the East, it came to be expressed in many different languages. Terms in the Sanskrit and Pali of India are in most common use in the West, although Japanese and Tibetan terms also occur frequently. Pali is the language of the texts of the Theravada school, whilst Sanskrit is used for general Mahayana. Zen Buddhism uses terms expressed in Japanese, and Tibetan Buddhism, Tibetan. There is no preferred form. For convenience, Pali terms appear in bold except in cases where the Sanskrit or other alternative is the more usual form.

PALI	SANSKRIT	EXPLANATION
Abhidhamma	Abhidharma	<i>Further or higher teaching.</i> The philosophy and psychology of Buddhism in abstract, systematic form.
Abhidhamma Pitaka	Abhidharma Pitaka	This is the third of the three principal sections of the canon of basic scripture. It is a systematic, philosophical and psychological treatment of the teachings given in the Sutta Pitaka
	Amitabha Amitayus	Also, Amida (Japanese). Buddhas having unlimited light and life respectively.
Anapanasati	Anapanasmrti	<i>Mindfulness of the breath.</i> The practice most usually associated with the development of concentration and calm, but also used in the training of Vipassana (insight).
Anatta	Anatman	<i>No self; no soul.</i> Insubstantiality; denial of a real or permanent self.
Anicca	Anitya	<i>Impermanence; transience.</i> Instability of all things, including the self.
Arahat, Arahant	Arhat	<i>Enlightened disciple.</i> The fourth and highest stage of Realisation recognised by the Theravada tradition. One whose mind is free from all greed, hatred and ignorance.
Asoka	Ashoka	Emperor of India in the 3rd century BCE.
Atta	Atman	<i>Self; soul.</i>
Bhikkhu	Bhikshu	Fully ordained Buddhist monk.
Bhikkhuni	Bhikshuni	Fully ordained Buddhist nun.
Bodhi Tree		The tree (<i>ficus religiosa</i>) under which the Buddha realised Enlightenment. It is known as the Tree of Wisdom.
Bodhisatta		<i>A Wisdom Being.</i> One intent on becoming, or destined to become, a Buddha. Gotama, before his Enlightenment as the historical Buddha.
	Bodhisattva	A being destined for Enlightenment, who postpones final attainment of Buddhahood in order to help living beings (see Mahayana).
Brahma Viharas		The four sublime states: loving kindness, compassion, sympathetic joy, and evenness of mind.
Buddha	Buddha	<i>Awakened or Enlightened One.</i>
Dalai Lama (Tibetan)		<i>Great Ocean.</i> Spiritual and temporal leader of the Tibetan people.
Dana	Dana	<i>Generosity; giving; gift.</i>

PALI	SANSKRIT	EXPLANATION
Dhamma	Dharma	<i>Universal law; ultimate truth.</i> The teachings of the Buddha. A key Buddhist term.
Dhammapada	Dharmapada	Famous scripture of 423 verses.
Dukkha	Duhkha	<i>Suffering; ill; unsatisfactoriness; imperfection.</i> The nature of existence according to the first Noble Truth.
Gompa (Tibetan)		Monastery; place of meditation.
Gotama	Gautama	Family name of the Buddha.
Jataka		<i>Birth story.</i> Accounts of the previous lives of the Buddha.
Jhana	Dhyana	Also Ch'an (Chinese) and Zen Japanese). Advanced meditation.
Kamma	Karma	<i>Action.</i> Intentional actions that affect one's circumstances in this and future lives. The Buddha's insistence that the effect depends on volition marks the Buddhist treatment of kamma as different from the Hindu understanding of karma.
Karuna	Karuna	<i>Compassion.</i>
Kesa (Japanese)		The robe of a Buddhist monk, nun, or priest.
Khandha	Skandha	<i>Heap; aggregate.</i> The Five Khandhas together make up the 'person' (form, feeling, perception, mental formation and consciousness).
Khanti	Kshanti	<i>Patience; forbearance.</i>
Kilesa	Klesa	Mental defilement or fire, such as greed, hatred or ignorance.
Koan (Japanese)		A technical term used in Zen Buddhism referring to enigmatic or paradoxical questions used to develop intuition. Also refers to religious problems encountered in daily life.
Kwan-yin (Chinese)		Also, Kannon (Japanese). Bodhisattva of Compassion, depicted in female form. Identified with Bodhisattva Avalokitesvara.
Lama (Tibetan)		<i>Teacher,</i> or one who is revered.
	Lotus Sutra	A scripture of major importance to various schools within the Mahayana tradition. It describes the virtues of the Bodhisattva, and emphasises that all sentient beings possess Buddha-nature and can attain Enlightenment (Nirvana).
Magga	Marga	<i>Path,</i> leading to cessation of suffering. The fourth Noble Truth.
	Mahayana	<i>Great Way</i> or <i>Vehicle.</i> Teachings that spread from India into Tibet, parts of Asia and the Far East, characterised by the Bodhisattva Ideal and the prominence given to the development of both compassion and wisdom.
Mala		Also, Juzu (Japanese). String of 108 beads used in Buddhist practice (like a rosary).

PALI	SANSKRIT	EXPLANATION
Metta	Maitri	<i>Loving kindness.</i> A pure love which is neither grasping nor possessive.
Metta Sutta		Buddhist scripture which describes the nature of loving kindness.
Metteya	Maitreya	One who has the nature of loving kindness. Name of the future Buddha.
Mudda	Mudra	Ritual gesture, as illustrated by the hands of Buddha images.
Mudita	Mudita	<i>Sympathetic joy.</i> Welcoming the good fortune of others.
Nibbana	Nirvana	<i>Blowing out</i> of the fires of greed, hatred and ignorance, and the state of secure perfect peace that follows. A key Buddhist term.
Nirodha	Nirodha	<i>Cessation</i> (of suffering). The third Noble Truth.
Panna	Prajna	<i>Wisdom.</i> Understanding the true nature of things.
Parami	Paramita	A perfection or virtue. One of the six or ten perfections necessary for the attainment of Buddhahood.
Parinibbana	Parinirvana	Final and complete nirvana reached at the passing away of a Buddha.
Patimokkha	Pratimoksha	The training rules of a monk or nun - 227 in the case of a Theravada monk.
Pitaka		<i>Basket.</i> Collection of scriptures (see Tipitaka).
Rupa	Rupa	<i>Form.</i> Used of an image of the Buddha; also, the first of the Five Khandhas.
Sakyamuni	Shakyamuni	<i>Sage of the Shakyas</i> (the tribe of the Buddha). Title of the historical Buddha.
Samadhi	Samadhi	<i>Meditative absorption.</i> A state of deep meditation.
Samatha	Samatha	A state of concentrated calmness; meditation (see Vipassana).
Samsara	Samsara	<i>Everyday life.</i> The continual round of birth, sickness, old age and death which can be transcended by following the Eightfold Path and Buddhist teaching.
Samudaya	Samudaya	<i>Arising; origin</i> (of suffering). The second Noble Truth.
Sangha	Sangha	<i>Community; assembly.</i> Often used for the order of bhikkhus and bhikkunis in Theravadin countries. In the Mahayana countries, the Sangha includes lay devotees and priests, eg in Japan.
Sankhara	Samskara	<i>Mental/karmic formation.</i> The fourth of the five Khandhas.
Sanna	Samjna	<i>Perception.</i> Third of the five Khandhas.
Satori (Japanese)		<i>Awakening.</i> A term used in Zen Buddhism.
Siddattha	Siddhartha	<i>Wish-fulfilled.</i> The personal name of the historical Buddha.
Sila	Sila	<i>Morality.</i>

PALI	SANSKRIT	EXPLANATION
Sutta	Sutra	<i>Text.</i> The word of the Buddha.
Sutta Pitaka	Sutra Pitaka	The second of the three collections - principally of teachings - that comprise the canon of basic scripture.
Tanha	Trishna	<i>Thirst; craving; desire</i> (rooted in ignorance). Desire as the cause of suffering. The second Noble Truth.
Tathagata	Tathagata	Another epithet for the Buddha.
Theravada	Sthaviravada	<i>Way of the elders.</i> A principal school of Buddhism, established in Sri Lanka and South East Asia. Also found in the West.
Thupa/Cetiya	Stupa	<i>Reliquary</i> (including pagodas).
Tipitaka	Tripitaka	<i>Three baskets.</i> A threefold collection of texts (Vinaya, Sutta, Abhidamma).
Tiratana	Tiratna	<i>The triple refuge.</i> Buddha, the Dharmma and the Sangha. Another way of referring to the three jewels.
Tulku (Tibetan)		Reincarnated Lama.
Upaya		Any skilful means, eg meditation on loving kindness, to overcome anger.
Upekkha	Upeksha	<i>Equanimity; evenness of mind.</i>
	Vajrayana	<i>Thunderbolt; Diamond Way.</i> Teachings promulgated later, mainly in India and Tibet. Another term for esoteric Buddhism.
Vedana		<i>Feeling.</i> The second of the Five Khandhas.
Vihara		<i>Dwelling place; monara.</i>
Vinaya		The rules of discipline of monastic life.
Vinaya Pitaka		The first of the three collections of the canon of basic scripture, containing mostly the discipline for monks and nuns, with many stories and some teachings.
Vinnana	Vijnana	<i>Consciousness.</i> The fifth of the Five Khandhas.
Vipassana	Vipashyana	Insight into the true nature of things. A particular form of meditation (see Samatha).
Viriya	Virya	<i>Energy; exertion.</i>
Wesak, or Vesak (Sinhalese)	Wesak	Buddha Day. Name of a festival and a month. On the full moon of Wesak (in May or June), the birth, Enlightenment and passing away of the Buddha took place, although some schools celebrate only the birth at this time, eg Zen.
Zazen (Japanese)		Meditation while seated, as in Zen Buddhism.
Zen (Japanese)		<i>Meditation.</i> Derived from the Sanskrit 'dhyana'. A school of Mahayana Buddhism that developed in China and Japan.

CHRISTIAN GLOSSARY

Unlike the other five world faiths included in this glossary, most of the terms given below are in English and will be familiar to many people. The historic languages of the Christian scriptures are Hebrew, Greek and Latin. The Old Testament was written largely in Hebrew, with some texts in Aramaic and Greek (Apocrypha). The whole of the Old Testament was translated into Greek, although many words and passages have their origin in Aramaic. Latin became increasingly the language of the Western Church from the 5th century AD when the Bible was translated into Latin.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Absolution		The pronouncement by a priest of the forgiveness of sins.
AD	Anno Domini	<i>In the Year of our Lord.</i> The Christian calendar dates from the estimated date of the birth of Jesus Christ.
Advent		<i>Coming.</i> The period beginning on the fourth Sunday before Christmas (40 days before Christmas in the Eastern Orthodox tradition). A time of spiritual preparation for Christmas.
Agape		<i>The love of God.</i> New Testament word used for the common meal of Christians; a Love Feast.
Altar	Communion Table Holy Table	Table used for Eucharist, Mass, Lord's Supper. Some denominations refer to it as Holy Table or Communion Table.
Anglican		Churches in full communion with the See of Canterbury. Their origins and traditions are linked to the Church of England, and are part of the Anglican Communion.
Apocalyptic		(i) <i>Revelatory</i> , of God's present purposes and of the end of the world.(ii) Used of a literary genre, eg the Book of Revelation.
Apocrypha		Books of the Old Testament that are in the Greek but not the Hebrew Canon. Some Churches recognise the Apocrypha as part of the Old Testament Canon.
Apocryphal New Testament		A modern title for various early Christian books which are non-canonical.
Apostle		One who was sent out by Jesus Christ to preach the Gospel.
Ascension		The event, 40 days after the Resurrection, when Jesus 'ascended into heaven' (see Luke 24 and Acts 1).
Ash Wednesday		The first day of Lent. In some Churches, penitents receive the sign of the cross in ashes on their foreheads.
Atonement		Reconciliation between God and humanity; restoring a relationship broken by sin.
Baptism		Rite of initiation involving immersion in, or sprinkling or pouring of, water.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Baptist		(i) A member of the Baptist Church, which grew out of the Anabaptist movement during the 16th century Reformation. (ii) A Christian who practises Believer's Baptism.
Baptistry		(i) Building or pool used for baptism, particularly by immersion. (ii) Part of a church, where baptism takes place.
BC	Before Christ	Period of history before the estimated birth of Jesus Christ.
Believer's Baptism		The baptism of people who are old enough to understand the meaning of the rite.
Benediction		Blessing at the end of worship. Also, late afternoon or evening service including the blessing of the congregation with the consecrated host (usually in a Roman Catholic context).
Blessed Sacrament		Bread and wine which have been consecrated and set aside for future use (usually in the Roman Catholic Church).
Canon	Scripture	The accepted books of the Bible. The list varies between denominations.
Catholic		(i) <i>Universal</i> . (ii) Often used as an abbreviation for Roman Catholic.
Charismatic		A modern movement within the Church, emphasising spiritual gifts, such as healing or speaking with tongues.
Chrismation		(i) The Orthodox second sacrament of initiation by anointing with chrism (a special oil). Performed at the same time as baptism. (ii) Anointing with oil, eg healing or coronation.
Christ	Messiah	<i>The anointed one</i> . Messiah is used in the Jewish tradition to refer to the expected leader sent by God, who will bring salvation to God's people. Jesus' followers applied this title to him, and its Greek equivalent, Christ, is the source of the words Christian and Christianity.
Christmas		Festival commemorating the birth of Jesus Christ (25 December, in most Churches).
Church		(i) The whole community of Christians. (ii) The building in which Christians worship. (iii) A particular denomination.
Confession		Contrition; penance. (i) One of seven sacraments observed by some Churches whose priest confidentially hears a person's confession. (ii) An admission, by a Christian, of wrong-doing. (iii) A particular official statement (or profession) of faith.
Congregationalist		Member of a Christian body which believes that each local church is independent and self-governing under the authority of Christ.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Consubstantiation		Doctrine of the Eucharist associated with Luther, which holds that after consecration, the substances of the Body and Blood of Jesus Christ and of the bread and wine co-exist in union with each other.
Creed		Summary statement of religious beliefs, often recited in worship, especially the Apostles' and Nicene Creeds.
Crucifixion		Roman method of executing criminals and traitors by fastening them to a cross until they died of asphyxiation; used in the case of Jesus Christ and many who opposed the Romans.
Easter		Central Christian festival which celebrates the resurrection of Jesus Christ from the dead.
Ecumenism	Oikoumene	Movement within the Church towards co-operation and eventual unity.
Episcopacy		System of Church government by bishops.
Epistle	Letter	From the Greek word for letter. Several such letters or epistles, from Christian leaders to Christian Churches or individuals, are included in the New Testament.
Eucharist		<i>Thanksgiving.</i> A service celebrating the sacrificial death and resurrection of Jesus Christ, using elements of bread and wine (see Holy Communion).
Evangelical		Group, or church, placing particular emphasis on the Gospel and the scriptures as the sole authority in all matters of faith and conduct.
Evangelist		A writer of one of the four New Testament Gospels; a preacher of the gospel.
Font		Receptacle to hold water used in baptism.
Free Churches		Non-conformist denominations, free from state control (used of 20 Churches).
Good Friday		The Friday in Holy Week. Commemorates the day Jesus died on the cross.
Gospel	Evangel	(i) <i>Good news</i> (of salvation in Jesus Christ). (ii) An account of Jesus' life and work.
Grace		(i) The freely given and unmerited favour of God's love for humanity. (ii) Blessing. (iii) Prayer of thanks before or after meals.
Heaven		The place, or state, in which souls will be united with God after death.
Hell		The place, or state, in which souls will be separated from God after death.
Holy Communion		Central liturgical service observed by most Churches (see Eucharist, Mass, Lord's Supper, Liturgy). Recalls the last meal of Jesus, and celebrates his sacrificial and saving death.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Holy Spirit		The third person of the Holy Trinity. Active as divine presence and power in the world, and in dwelling in believers to make them like Christ and empower them to do God's will.
Holy Week		The week before Easter, when Christians recall the last week of Jesus' life on Earth.
Icon/Ikon		Painting or mosaic of Jesus Christ, the Virgin Mary, a saint, or a Church feast. Used as an aid to devotion, usually in the Orthodox tradition.
Iconostasis		Screen, covered with icons, used in Eastern Orthodox churches to separate the sanctuary from the nave.
Incarnation		The doctrine that God took human form in Jesus Christ. It is also the belief that God in Christ is active in the Church and in the world.
Jesus Christ		The central figure of Christian history and devotion. The second person of the Trinity.
Justification by Faith		The doctrine that God forgives ('treats as just') those who repent and believe in Jesus Christ.
Kerygma		The central message about Jesus proclaimed by the early Christians.
Kyrie (Greek)		<i>O Lord</i> . Addressed to Jesus, as in 'Kyrie eleison' (<i>Lord have mercy</i>).
Lectern		Stand supporting the Bible, often in the shape of an eagle.
Lectionary		List of scriptural passages for systematic reading throughout the year.
Lent		Penitential season. The 40 days leading up to Easter.
Liturgy		(i) Service of worship according to a prescribed ritual such as Evensong or Eucharist. (ii) Term used in the Orthodox Church for the Eucharist.
Logos		<i>Word</i> . Pre-existent Word of God incarnate as Jesus Christ.
Lord		Title used for Jesus to express his divine lordship over people, time and space.
Lord's Supper		Alternative term for Eucharist in some Churches (predominantly Non-conformist).
Lutheran		A major Protestant Church that receives its name from the 16th century German reformer, Martin Luther.
Mass		Term for the Eucharist, used by the Roman Catholic and other Churches.
Maundy Thursday		The Thursday in Holy Week. Commemorates the Last Supper.
Methodist		A Christian who belongs to the Methodist Church which came into existence through the work of John Wesley in the 18th century.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Missal		Book containing words and ceremonial directions for saying Mass.
Mother of God		The title given to the Virgin Mary, mainly in the Orthodox and Roman Catholic Churches, to underline the Trinitarian belief that Jesus was truly God (in this context, God refers to God incarnate as seen in Jesus Christ).
New Testament		Collection of 27 books forming the second section of the Canon of Christian Scriptures.
Non-conformist		Protestant Christian bodies which became separated from the established Church of England in the 17th century.
Old Testament		That part of the Canon of Christian Scriptures which the Church shares with Judaism, comprising 39 books covering the Hebrew Canon, and in the case of certain denominations, some books of the Apocrypha.
Ordination		In episcopal Churches, the 'laying on of hands' on priests and deacons by a bishop. In non-episcopal Churches, the 'laying on of hands' on ministers by other representatives of the Church.
Orthodox		(i) The Eastern Orthodox Church consisting of national Churches (mainly Greek or Slav), including the ancient Eastern Patriarchates. They hold the common Orthodox faith, and are in communion with the Patriarchate of Constantinople. (ii) Conforming to the creeds sanctioned by the ecumenical councils, eg Nicaea, Chalcedon.
Palm Sunday		The Sunday before Easter, commemorating the entry of Jesus into Jerusalem when he was acknowledged by crowds waving palm branches.
Paraclete	Comforter	<i>Advocate</i> . Term used for the Holy Spirit.
Parousia		<i>Presence</i> . The Second Coming or return of Jesus Christ.
Passion		The sufferings of Jesus Christ, especially in the time leading up to his crucifixion.
Patriarch		Title for principal Eastern Orthodox bishops. Also used for early Israelite leaders such as Abraham, Isaac, Jacob.
Pentecost	Whitsun	The Greek name for the Jewish Festival of Weeks, or Shavuot, which comes seven weeks ('fifty days') after Passover. On the day of this feast, the followers of Jesus received the gift of the Holy Spirit.
Pentecostalist		A Christian who belongs to a Church that emphasises certain gifts which were granted to the first believers on the Day of Pentecost (such as the power to heal the sick and speak in tongues).
Pope		The Bishop of Rome, head of the Roman Catholic Church.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Presbyterian		A member of a Church that is governed by elders or 'presbyters'; the national Church of Scotland.
Protestant		That part of the Church which became distinct from the Roman Catholic and Orthodox Churches when their members professed (or 'protested' - hence Protestant) the centrality of the Bible and other beliefs. Members affirm that the Bible, under the guidance of the Holy Spirit, is the ultimate authority for Christian teaching.
Pulpit		An elevated platform from which sermons are preached.
Purgatory		In some traditions, a condition or state in which good souls receive spiritual cleansing after death, in preparation for heaven.
Quaker		A member of the Religious Society of Friends, established through the work of George Fox in the 17th century.
Reconciliation	Confession	(i) Sacrament of the (Roman) Catholic Church, consisting of Contrition, Confession of sins, and Absolution. (ii) The human process of reconciling Christians with one another.
Redemption		Derived from the practice of paying the price of a slave's freedom; and so, the work of Jesus Christ in setting people free through his death.
Reformation		A 16th century reform movement that led to the formation of Protestant Churches. It emphasised the need to recover the initial beliefs and practices of the Church.
Resurrection		(i) The rising from the dead of Jesus Christ on the third day after the crucifixion. (ii) The rising from the dead of believers at the Last Day. (iii) The new, or risen, life of Christians.
Roman Catholic		That part of the Church owing loyalty to the Bishop of Rome, as distinct from Orthodox and Protestant Churches.
Sacrament		An outward sign of an inward blessing, as in baptism or the Eucharist.
Salvationist		A member of the Salvation Army founded by William and Catherine Booth in the 19th century.
Sanctification		The process by which a believer is made holy, to become like Jesus Christ.
Sin		(i) Act of rebellion or disobedience against the known will of God. (ii) An assessment of the human condition as disordered and in need of transformation.
Synoptic		<i>Having a common viewpoint.</i> It is applied to the presentation of Jesus' life in the first three gospels of Matthew, Mark and Luke in contrast with that given in the Gospel of John.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Tabernacle		(i) A receptacle for the Blessed Sacrament, not immediately consumed but set aside or 'reserved' (mainly in Roman Catholic and Eastern Orthodox Churches). The presence of the consecrated elements is usually signalled by a continuously burning light. (ii) Term used by some denominations of their building.
Transubstantiation		Roman Catholic doctrine concerning the Mass, defined at the Lateran Council of 1215, and confirmed at the Council of Trent in 1551. This states that in the Eucharist, at the words of consecration, the substance of the bread and wine becomes the substance of the Body and Blood of Jesus Christ, and that he is thus present on the altar.
Trinity		Three persons in one God; doctrine of the three-fold nature of God - Father, Son and Holy Spirit.
Unction	Sacrament of the Sick	The anointing with oil of a sick or dying person.
United Reformed Church		A Church formed by the union of English Congregationalists with the Presbyterian Church of England, and subsequently the Reformed Association of the Churches of Christ.
Vatican		The residence of the Pope in Rome, and the administrative centre of the Roman Catholic Church. The chief building of the Vatican is St Peter's Basilica, built on the traditional site of St Peter's tomb.
Virgin Birth		The doctrine of the miraculous conception of Jesus Christ by the Virgin Mary through the power of the Holy Spirit and without the agency of a human father.

HINDUISM GLOSSARY

The main references are to Sanskrit terminology, although variants are found and used in other Indian languages. Lakshmi, Laksmi, Vishnu or Vis Visnu type variants are not always included because of their frequency. Many of these terms will also be found in books on Buddhism and Sikhism, but with somewhat different meanings.

Proper names and place names are only included in this list if variant forms are commonly used.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Acharya	Acarya	<i>One who teaches by example.</i> Usually refers to a prominent or exemplary spiritual teacher.
Advaita	Adwaita	<i>Non-dual.</i> Refers to the impersonalistic philosophy which unqualifyingly equates God, the soul and matter.
Ahimsa	Ahinsa	<i>Not killing.</i> Non-violence; respect for life.
Artha		Economic development. The second aim of life.
Arti	Arati	Welcoming ceremony in which auspicious articles such as incense and lamps are offered to the deity or to saintly people.
Aryan		<i>Noble.</i> Refers to those who know the spiritual values of life. Scholars say it refers to the original inhabitants of the Sindhu region in India.
Ashram	Asram	A place set up for spiritual development.
Ashrama	Asrama	A stage of life (of which there are four) adopted according to material considerations, but ultimately as a means to spiritual realisation.
Atharva Veda		The fourth of the Vedas.
Atman	Atma	<i>Self.</i> Can refer to body, mind or soul, depending on context. Ultimately, it refers to the real self, the soul.
Aum	Om	The sacred symbol and sound representing the ultimate; the most sacred of Hindu words.
Avatar	Avatara Avtara	<i>One who descends.</i> Refers to the descent of a deity, most commonly Vishnu. Sometimes it is translated as <i>incarnation</i> which, although inaccurate, may be the best English word available.
Ayodhya		Birthplace of Rama.
Bhagavad Gita		<i>The Song of the Lord.</i> Spoken by Krishna, this is the most important scripture for most Hindus. Tradition dates it back to 3,000 years BCE, though most scholars attribute it to the first millennium BCE. Considered an Upanishad.
Bhajan	Bhajana	Devotional hymn or song.
Bhakti		<i>Devotion; love.</i> Devotional form of Hinduism.
Bhakti-yoga		The path of loving devotion, aimed at developing pure love of God.
Brahma		A Hindu deity, considered one of the Trimurti, and in charge of creative power; not to be confused with Brahman or Brahmin.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Brahmachari	Brahmacari Brahmacharin Brahmcarin	One in the first stage of life, a celibate student of Vedic knowledge.
Brahmacharya	Brahmacarya Brahma ch(c)ari Brahma ch(c)arin	The first ashrama or stage of life.
Brahman		The ultimate reality, or the all-pervading reality; that from which everything emanates, in which it rests and into which it is ultimately dissolved.
Brahmin	Brahman Brahmana	The first of the four <i>varnas</i> , the principal social groupings from which priests are drawn. Some writers, rather confusingly, use the spelling 'brahman', and the meaning only becomes clear in the context of a few sentences (see also Brahman and Brahma).
Darshan Shastras		Six systems of Hindu philosophy- Nyaya, Vaisheshika, Sankhya, Yoga, Vedanta and Meemansa.
Dassehra	Dussehra, Dassera, Dashara (Other variants are also found)	<i>Ten days</i> . Also called Vijay Dashami. Celebrates the victory of Rama on the tenth day of the bright half of the lunar month of Jyeshtha. As is often the case with Hindu festivals, followers may interpret the festival differently, eg in connection with Durga (see Navaratri).
Dharma		<i>Religion or religious duty</i> is the usual translation into English, but literally it means <i>the intrinsic quality of the self or that which sustains one's existence</i> .
Dhoti		A garment made of natural fibre (usually cotton or silk), worn by males, which covers the lower body and legs.
Dhyana		Meditation.
Diwali	Diwali, Deepavali	Festival of lights at the end of one year and beginning of the new year, according to one Hindu calendar.
Durga		Female deity. A form of the goddess Parvati; wife of Shiva.
Dvaita	Dwaita	<i>Dual</i> . Refers to the personalistic philosophy that differentiates between God, the soul and matter.
Dwarka	Dvarka Dwaraka	Pilgrimage site on the west coast of India.
Ganesha	Ganesh Ganapati	A Hindu deity portrayed with an elephant's head - a sign of strength. The deity who removes obstacles.
Ganga		<i>The Ganges</i> . Most famous of all sacred rivers of India.
Gangotri		Source of the river Ganges.
Gotra		Exogamous group within Jati.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Grihastha	Gristhi Grhastha	The second stage of Hindu life; one who belongs to that stage, ie, the householder (grihasti).
Guna		<i>Rope; quality.</i> Specifically refers to the three qualities of <i>sattva</i> (goodness), <i>rajas</i> (passion) and <i>tamas</i> (ignorance), which permeate and control matter.
Guru		Spiritual teacher, preceptor or enlightener.
Hanuman		The monkey warrior who faithfully served Rama and Sita. Also called Pavansuta (<i>son of the wind God</i>).
Havan		Also known as Agnihotra. The basis of many Hindu rituals used at weddings and on other ceremonial occasions; the ceremony or act of worship in which offerings of ghee and grains are made into fire.
Havan kund		The container, usually square or pyramid-shaped, in which the <i>havan</i> fire is burned.
Hitopadesh		Stories with a moral.
Holi		The festival of colours, celebrated in Spring.
Homa		Term often used interchangeably with <i>havan</i> .
The International Society for Krishna Consciousness (ISKCON)		A religious group of the Vaishnava tradition.
Janeu	Jenoi	Sacred thread worn by Hindus who study under a guru.
Janmashtami	Janmashtmi	The birthday of Krishna, celebrated on the eighth day of the waning moon in the month of Badra.
Japa	Jap	The quiet or silent repetition of a <i>mantra</i> as a meditative process.
Jati		<i>Caste</i> is the usual translation, meaning occupational kinship group.
Jnana	Gyan	<i>Knowledge.</i>
Jnana-yoga	Gyan-yoga	The path of knowledge, that aims at liberation.
Kali	Kaali	Name given to that power of God which delivers justice - often represented by the Goddess Kali (a form of Durga).
Kali yuga		The fourth of the ages; the iron age or the age of quarrelling and hypocrisy.
Kama		The third of the four aims of life - regulated sense of enjoyment.
Karma		<i>Action.</i> Used of work to refer to the law of cause and effect.
Karma-yoga		The path of self-realisation through dedicating the fruits of one's work to God.
Kirtan		Songs of praise; corporate devotional singing, usually accompanied by musical instruments.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Krishna		Usually considered an avatar of Vishnu. One of the most popular of all Hindu deities in contemporary Britain. His teachings are found in the Bhagavad Gita.
Kshatriya	Khatri	Second of the four varnas of traditional Hindu society, the ruling or warrior class.
Lakshmi	Laksmi	The goddess of fortune.
Mahabharata		The Hindu epic that relates the story of the five Pandava princes. It includes the Bhagavad Gita
Mala	Maala	Circle of stringed beads of wood or wool used in meditation.
Mandala	Mandal	A circle, area or community/group.
Mandir		<i>Temple.</i>
Mantra		That which delivers the mind. Refers to a short sacred text or prayer, often recited repetitiously.
Manusmriti		The laws of Manu. An ancient and important text on Dharma, including personal and social laws.
Marg		<i>Path</i> (see Jnana yoga, Karma yoga and Bhakti yoga).
Mata		<i>Mother.</i> Often associated with Hindu goddesses who represent shakti (power).
Mathura		Holy place connected with Krishna
Maya		<i>Not this.</i> Usually, it refers to illusion, particularly where the permanent soul identifies itself with temporary matter, eg the body, etc. It can also mean <i>power</i> .
Moksha	Moksa	Ultimate liberation from the process of transmigration, the continuous cycle of birth and death.
Mundan		The head-shaving ceremony. Performed in the first or third year of life.
Murti	Moorti	<i>Form.</i> The image or deity used as a focus of worship. 'Idol' should definitely not be used, and 'statue' may also cause offence.
Navaratri	Navaratra	The Nine Nights Festival preceding Dassehra, and held in honour of the goddess Durga
Nirvana		The cessation of material existence.
Panchatantra		Part of the supplementary Vedic scriptures, composed of animal stories with a moral.
Parvati		The consort of Shiva, also known by other names such as Durga, Devi, etc.
Prahlada	Prahalada	A great devotee of Vishnu, connected with the festival of Holi. Regulation of breath as a means of controlling the mind.
Pranayam	Pranayama	Regulation of breadth as a means of controlling the mind.

PREFERRED FORM	MAIN VARIANTS		EXPLANATION
Prashad	Prasad Prashada	Prasada	Sacred or sanctified food.
Pravachan			A lecture or talk, usually based on the scriptures.
Puja	Pooja		<i>Worship</i> . General term referring to a variety of practices in the home or Mandir.
Purana			<i>Ancient</i> . Part of the Smriti scriptures. Contains many of the well-known stories of Hinduism.
Raja Yoga	Raj Yoga		Path of self-control and meditation to realise God.
Rajas			Passion or creative potency, one of the three gunas (qualities of material nature).
Rakhi	Raakhi		A bracelet, usually made out of silk or cotton, tied to give protection and to strengthen the bond of mutual love.
Raksha Bandhan			The festival when women tie a decorative bracelet on their brothers' wrists.
Rama			The incarnation of the Lord, and hero of the Ramayana (avoid using the variant 'Ram' for obvious reasons).
Ramayana	Ramayan		The Hindu epic that relates the story of Rama and Sita, composed by the sage Valmiki thousands of years ago.
Ramnavami	Ramnavmi		The birthday festival of Rama.
Rig Veda	Rg or Rc Veda		The first scripture of Hinduism, containing spiritual and scientific knowledge.
Rishi	Rsi, risi		A spiritually wise person. More specifically, one of the seven seers who received the divine wisdom.
Sadhana	Sadhan		One's regulated spiritual practices or discipline.
Sadhu	Saddhu		Holy man, ascetic.
Sama Veda			The Veda of chanting; material mainly from the Rig Veda, arranged for ritual chanting in worship.
Samsara	Sansara		The world - the place where transmigration (the soul's passage through a series of lives in different species) occurs.
Samskar	Sanskar, Samskara		Sacraments designed to initiate a new stage of life. There is usually a total of sixteen such rites of passage (though many schools of thought do not practise them all).
Sanatan Dharma			The eternal or imperishable religion; also known as Vedic Dharma. Adherents often prefer this term to Hinduism since it characterises their belief in the revealed and universal nature of religion.
Sannyasa			The state of renunciation, the fourth stage of life.
Sannyasin	Samyasin, Samnyasin		A renunciate who, having given up worldly affairs and attachments, has entered the fourth stage of life, often as a mendicant.
Sanskrit			Sacred language of the Hindu scriptures.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Saraswati		The power of knowledge, often represented by the goddess <i>Saraswati</i> , the goddess of learning.
Sattva	Sattwa	<i>Goodness</i> , or the potency to sustain and nourish; one of the three <i>gunas</i> .
Seva	Sewa	Service, either to the divine or to humanity.
Shaivism	Saivism	The religion of Hindus who are devotees of <i>Shiva</i> .
Shakti	Sakti	Energy or power, especially of a Hindu feminine deity.
Shiva	Siva (many variants – even Civa - have been found)	A Hindu god. The name means <i>kindly or auspicious</i> .
Shivaratri	Sivaratri	The annual festival celebrated in February/March in honour of <i>Shiva</i> . Also called <i>Mahashivaratri</i> .
Shraddha	Sraddha	Ceremony in which sanctified food is offered to the poor and needy in memory of departed ancestors.
Shri	Sri	<i>Illustrious</i> . Used as a title of respect, eg, <i>Shri Krishna</i> . Also a respectful title for men. The feminine form is <i>Shrimati</i> (Mrs).
Smriti	Srti	<i>That which is remembered</i> . Scriptures less ancient than the <i>Vedas</i> . Includes the <i>Ramayana</i> & <i>Mahabharata</i> .
Sita	Seeta	The divine consort of <i>Rama</i> .
Shruti	Srti, Sruti	<i>That which is heard</i> . A term specifically applied to the four <i>Vedas</i> , including the <i>Upanishads</i> .
Sutra	Sutta	Short sayings or verses relating to various rituals, or encapsulating profound philosophical meaning.
Swami	Svami	<i>Controller</i> . Sometimes, more specifically, <i>Goswami</i> (<i>one who can control his/her senses</i>). An honorific title applied to a religious teacher or holy person, particularly the <i>sannyasi</i> .
Swastika	Svastika	From the <i>Sanskrit</i> for well-being; a mark of good fortune. The four arms signify the four directions (space), the four <i>Vedas</i> (knowledge), and the four stages (time) in the life cycle. Not to be confused with the Nazi symbol.
Tamas		Ignorance or destructive potency; the lowest of the three <i>gunas</i> .
Trimurti		<i>The three deities</i> . Refers to <i>Brahma</i> , <i>Vishnu</i> and <i>Shiva</i> , who personify and control the three <i>gunas</i> . They represent and control the three functions of creation, preservation and destruction. ‘Trinity’ should be avoided.
Upanayana		Ceremony when the sacred thread is tied - to mark the start of learning with a guru.
Upanishad	Upanisad	<i>To sit down near</i> . A sacred text based on the teaching of a guru to a disciple. The <i>Upanishads</i> explain the teachings of the <i>Vedas</i> .
Vaishnavism	Vaisnavism	The religion of Hindus who are devotees of the god <i>Vishnu</i> .

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Vaishya	Vaisya	The third of the four varnas of Hindu society, composed of merchants and farmers.
Vanaprastha		The third stage of life, typified by retirement and asceticism.
Vanaprasthi	Vanaprastha	<i>Forest dweller.</i> One who is in the third stage of life.
Varanasi	Banares, Benares, Kashi, Kasi	City on the river Ganges, sacred to Shiva. It is one of the holiest pilgrimage sites and also an ancient centre of learning.
Varna		<i>Colour.</i> The four principal divisions of Hindu society. It is important to note that the word 'caste' refers strictly to sub-divisions within each varna, and not to varnas themselves.
Varnashrama	Varnashrama Dharma	The system whereby society is divided into four varnas (divisions) and life into four ashramas (stages).
Varsha Pratipada		The day of Creation, celebrated as New Year's Day by many Hindus.
Veda		<i>Knowledge.</i> Specifically refers to the four Vedas, though any teaching which is consistent with the conclusions of these scriptures is also accepted as Vedic.
Vijay Dashmi	Vijaya Dashami	Another name for Dassehra.
Vishnu	Visnu	A Hindu god. With Brahma and Shiva forms the Trimurti.
Vrat	Vratam	Vow. Often including abstention from certain foods.
Vrindavan	Brindavan Vrindavana Brindaban	The sacred village connected with Krishna's pastimes as a youth.
Yajur Veda		One of the four Vedas, dealing with the knowledge of karma.
Yamuna	Jamuna, Jumna	Tributary of the river Ganga (<i>Ganges</i>) considered by many Hindus to be the most sacred of all holy rivers.
Yatra	Jatra	<i>Pilgrimage.</i> Usually to important sacred places in India.
Yoga		Communion; union of the soul with the Supreme, or a process which promotes that relationship. The English word 'yoke' is derived from yoga.
Yuga		<i>Age,</i> or extended period of time, of which there are four.

ISLAM GLOSSARY

ﷺ- This Arabic 'logo-type' is composed of the words 'Salla-llahu alaihi wa sallam' - peace and blessings of Allah upon him. They are used by Muslims every time the Prophet Muhammad ﷺ is mentioned. Similar respect is accorded to the other Prophets.

The Qur'an was revealed in Arabic, therefore Arabic is the language of Islam, Islamic worship, theology, ethics and jurisprudence. Islam is inextricably linked with the Arabic language despite the variety of languages spoken by the believers.

For British teachers and pupils who have not encountered Islamic terms, this transliteration is a simplified version of that used by contemporary scholars. An apostrophe is used to indicate a pause. The reader will note that the words salah and zakah end in 'h' when they appear alone. When part of a phrase, these words are written with a 't' at the end, eg Salat-ul-Zuhr, Zakat-ul-Fitr, as a guide to pronunciation.

TERM	EXPLANATION
Abd	<i>Servant.</i> As in Abdullah, servant of Allah.
Abu Bakr	The first Khalifah, successor to the leadership of the Muslim community after the death of the Prophet Muhammad.
Adam	Adam (peace be upon him). The first man, and first Prophet of Allah.
Adhan	Call to prayer. From the same root, Mu'adhin (one who makes the call to prayer).
Aishah	One of the wives of the Prophet Muhammad, and daughter of Abu Bakr (Radhi-Allahu-anhum – <i>may Allah be pleased with them</i>).
Akhirah	Everlasting life after death – the hereafter.
Akhlaq	Conduct, character, attitudes and ethics.
al-Amin	<i>The Trustworthy.</i> The name by which Prophet Muhammad was generally known, even before the revelation of Islam.
al-Aqsa	Masjid-ul-Aqsa (<i>The Farthest Mosque</i>) in Jerusalem, located near the Dome of the Rock.
al-Fatihah	<i>The Opener.</i> Surah 1 of the Qur'an. Recited at least 17 times daily during the five times of salah. Also known as 'The Essence' of the Qur'an.
al-hamdu-li-Llah	<i>All praise belongs to Allah.</i> Frequently used as an expression of thanks to Allah.
al-Kafi	The title of the books of Hadith compiled by Muhammad ibn-Yaqub Koleini, a Shi'ah scholar.
al-Khulafa-ur-Rashidun	<i>The Rightly Guided Khalifahs.</i> The first four successors to the leadership role the Prophet Muhammad. They were Abu Bakr, Umar, Uthman and Ali (Radhi-Allahu-anhum - <i>may Allah be pleased with them</i>).
al-Madinah	Madinatu'n Nabi (<i>The City of the Prophet</i>). The name given to Yathrib after the Prophet Muhammad migrated there in 622 CE and founded the first Islamic state.
Ali	Cousin and son-in-law of the Prophet Muhammad ; husband of Fatimah Zahrah; father of Hassan, Hussein, and Zainab; the fourth of 'al-Khulafa ur-Rashidun' according to Sunnis, and the first successor accepted by Shi'ah Islam (Radhi-Allahu-anhum - <i>may Allah be pleased with them</i>).
Allah	The Islamic name for God in the Arabic language. Used in preference to the word God, this Arabic term is singular, has no plural, nor it is associated with masculine, feminine characteristics
Allahu Akbar	<i>Allah is most great.</i>
Angels	Beings created by Allah from light. They have no free will and are completely obedient to Allah.

TERM	EXPLANATION
Ansar	<i>Supporters.</i> The Muslims of al-Madinah, who welcomed, helped and supported the Muslims who migrated from Makkah.
Arafat	A plain, a few kilometres from Makkah, where pilgrims gather to worship, forgiveness. This takes place on the ninth day of the Islamic month of Dhul-Hijjah, the day before Id-ul-Adha.
Asr (Salat-ul-Asr)	Mid-afternoon salah which may be performed from late afternoon until a short while before sunset.
As-Salamu-Alaykum	<i>Peace be upon you.</i> An Islamic greeting.
Ayah (sing.)	A unit within a Surah of the Qur'an.
Barakah	Blessings.
Bilal	The first Mu'adhin of Islam (see Adhan), a companion of Prophet Muhammad, formerly an Abyssinian slave (Radhi-Allahu-anhu - <i>may Allah be pleased with him</i>).
Bismillah	<i>In the name of Allah.</i>
Bismillah-ir-Rahman-ir-Rahim	<i>In the name of Allah - All Gracious, All Merciful.</i> The preface to all Surahs of the Qur'an except the ninth one. It is usually said by Muslims before eating or beginning any action.
Dar-ul-Islam	<i>House or abode of Islam.</i> Sometimes used to refer to lands ruled by Islamic Shari'ah.
Da'wah	<i>Call.</i> Inviting people to Islam, whether by literal invitation and preaching, or by the example of good actions.
Dawud	David (peace be upon him). A Prophet of Allah to whom the Zabur (the Book of Psalms) was given.
Dhikr	<i>Remembrance.</i> Remembrance of Allah in one's heart or by reciting His names or sections from the Qur'an.
Dhimmi	A non-Muslim living freely under the protection of an Islamic state.
Dhul-Hijjah	The month of the Hajj, last month of the Islamic year.
Din	Way of life, religion together with its practices.
Din-ul-Fitrah	A description of Islam as the natural way of life.
Du'a	Varying forms of personal prayer and supplication.
Fajr (Salat-ul-Fajr)	Dawn salah which may be performed from dawn until just before sunrise.
Fard	Obligatory duty according to divine law, eg, offering salah five times a day.
Fatihah	See al-Fatihah.
Fatimah (al-Zahrah)	Daughter of the Prophet Muhammad; wife of Ali; mother of Hassan, Hussein and Zainab (Radhi-Allahu-anhum - <i>may Allah be pleased with them</i>).
Fatwa	The legal guidance of a pious, just, knowledgeable Muslim scholar and jurist, based on the Qur'an, Sunnah and Islamic Shari'ah.
Fiqh	<i>Understanding.</i> Islamic jurisprudence
Ghusl	Greater ablution. Formal washing of the whole body prior to worship (see Wudu).
Hadith	Saying; report; account. The sayings of the Prophet Muhammad, as recounted by his household, progeny and companions. These are a major source of Islamic law. Some Hadith are referred to as Hadith Qudsi (<i>sacred Haddith</i>) having been divinely communicated to the Prophet Muhammad.
Hafiz	Someone who knows the whole Qur'an by heart.

TERM	EXPLANATION
Hajar	Hagar. Wife of the Prophet Ibrahim, and mother of the Prophet Isma'il (peace be upon them).
Hajj	Annual pilgrimage to Makkah, which each Muslim must undertake at least once in a lifetime if he or she has the health and wealth. A Muslim male who has completed Hajj is called Hajji. and a female. Hajjah.
Halal	Any action or thing which permitted or lawful
Haram	Anything unlawful or not permitted.
Haram Sharif	The grand mosque in Makkah, which encompasses the Ka'bah, the hills of Safa and Marwah and the well of Zamzam.
Hijab	<i>Veil</i> . Often used to describe the head scarf or modest dress worn by women, who are required to cover everything except face and hands in the sight of anyone other than immediate family.
Hijrah	<i>Departure; exit; emigration</i> . The emigration of the Prophet Muhammad from Makkah to Madinah in 622 CE. The Islamic calendar commences from this event.
Hira	The name of a place near Makkah, where the Prophet Muhammad went for solitude and worship. It was there that he received the first revelation of the Qur'an.
Ibadah	All acts of worship. Any permissible action performed with the intention to obey Allah .
Iblis	The Jinn who defied Allah by refusing to bow to Adam (peace be upon him), and later became the tempter of all human beings (see Shaytan).
Ibrahim	<i>Abraham</i> (peace be upon him). A Prophet of Allah to whom the 'scrolls' were given.
Id	<i>Recurring happiness</i> . A religious holiday; a feast for thanking Allah and celebrating a happy occasion.
Id Mubarak	Id blessings! Greeting exchanged during Islamic celebrations.
Id-ul-Adha	Celebration of the sacrifice, commemorating the Prophet Ibrahim's willingness to sacrifice his son Isma'il for Allah (peace be upon them). Also known as Id-ul-Kabir - <i>the Greater Id</i> - and Qurban Bayram (Turkish) <i>feast of sacrifice</i> .
Id-ul-Fitr	Celebration of breaking the fast on the day after Ramadan ends, which is also the first day of Shawal, the tenth Islamic month. Also known as Id-ul-Saghir - <i>the Lesser Id</i> - and Sheker Bayram (Turkish) - <i>sugar feast</i> .
Ihram	The state or condition entered into to perform either Hajj or Umrah. During this period, many normally permitted actions are placed out of bounds to Muslims. Also, the name of the two plain white unsewn cloths worn by male pilgrims to indicate the brotherhood, equality and purity of the pilgrim. For women, the dress of Ihram consists of their normal modest clothing.
Ijma	General consensus of scholars, expressed or tacit, on matters of law and practice.
Imam	<i>Leader</i> . A person who leads the communal prayer, or a founder of an Islamic school of jurisprudence. In Shi'ah Islam, Imam is also the title of Ali (Radhi-Allahu-anhu - <i>may Allah be pleased with him</i>) and his successors.
Imamah	Office and function of an Imam. Religious authority in Shi'ah Islam; successor to the Prophet Muhammad as leader of the Muslim community.
Iman	Faith.
Injil	<i>Gospel</i> . A book given to Prophet Isa (peace be upon him).
Iqamah	Call to stand up for salah.

TERM	EXPLANATION
Isa	Jesus. A Prophet of Allah, born of the virgin Mary (peace be upon them).
Isha (Salat-ul-Isha)	Evening salah which may be performed from just over an hour after sunset, until midnight.
Islam	Peace attained through willing obedience to Allah's divine guidance.
Isma'il	<i>Ishmael</i> . A Prophet of Allah. Son of the Prophet Ibrahim and Hajar (peace be upon them).
Isnad	Chain of transmission of each Hadith.
Jibril	<i>Gabriel</i> . The angel who delivered Allah's messages to His Prophets.
Jihad	Personal individual struggle against evil in the way of Allah. It can also be collective defence of the Muslim community.
Jinn	Being created by Allah from fire.
Jumu'ah (Salat-ul-Jumu'ah)	The weekly communal salah, and attendance at the khutbah performed shortly after midday on Fridays.
Ka'bah	A cube-shaped structure in the centre of the grand mosque in Makkah. The first house built for the worship of the One True God.
Khadijah	First wife of the Prophet Muhammad. Mother of Fatimah Zahrah (Radhi-Allahu-anhum - <i>may Allah be pleased with them</i>).
Khalifah	Successor; inheritor; custodian; vice-regent (see al-Khulafa-ur-Rashidun).
Khilafah	The institution of the Khalifah.
Khwms	Contribution (additional to zakah) of one fifth of surplus annual income paid by Shi'ah Muslims. Sunni Muslims only apply Khums to booty.
Khutbah	Speech. Talk delivered on special occasions such as the Jum'uah and Id prayers.
Laylat-ul-Qadr	The Night of Power, when the first revelation of the Qur'an was made to Prophet Muhammad. It is believed to be one of the last ten nights of Ramadan.
Madinah	See al-Madinah.
Maghrib (Salat-ul-Maghrib)	Sunset salah which is performed after sunset until daylight ends.
Mahdi, al-Muntazar	The (rightly) guided one who is awaited and will appear towards the end of time to lead the Ummah and restore justice on Earth. The one who is promised in the Judaic, Christian and Islamic traditions.
Makkah	City where the Prophet Muhammad was born, and where the Ka'bah is located.
Maryam	Mary. The virgin mother of the Prophet Isa (peace be upon them).
Masjid	<i>Place of prostration</i> . Mosque.
Mihrab	Niche or alcove in a mosque wall, indicating the Qiblah - the direction of Makkah, towards which all Muslims face to perform salah.
Mina	Place near Makkah, where pilgrims stay on the 10th, 11th and 12th of Dhul-Hijjah and perform some of the activities of the Hajj.
Minbar	Rostrum; platform; dais. The stand from which the Imam delivers the khutbah or speech in the mosque or praying ground.
Miqat	<i>Place appointed</i> , at which pilgrims enter into the state of ihram.
Mi'raj	The ascent through the heavens of the Prophet Muhammad.
Mu'adhin	Caller to prayer (see Adhan). Known in English as 'muezzin'.

TERM	EXPLANATION
Muhammad	<i>Praised.</i> Name of the final Prophet.
Muharram	First month in the Islamic calendar, which is calculated from the time the Prophet Muhammad migrated to Yathrib (Madinah).
Musa	Moses (peace be upon him). A Prophet of Allah to whom the Tawrah (Torah) was given.
Mumin	Faithful. A believer, a practising Muslim who wholeheartedly yields to Allah's guiding wisdom and is thus in harmony with His will and at peace with himself and fellow creatures.
Muslim	One who claims to have accepted Islam by professing the Shahadah.
Muzdalifah	Place where pilgrims on Hajj stop for a time during the night of the day they spend at Arafat.
Nabi	Prophet of Allah.
Niyah	Intention. A legally required statement of intent, made prior to all acts of devotion such as salah, Hajj or sawm.
Qadar	Allah's complete and final control over the fulfilment of events or destiny.
Qiblah	Direction which Muslims face when performing salah - towards the Ka'bah (see Mihrab).
Qur'an	That which is read or recited. The Divine Book revealed to the Prophet Muhammad. Allah's final revelation to humankind.
Rak'ah	A unit of salah, made up of recitation, standing, bowing and two prostrations.
Ramadan	The ninth month of the Islamic calendar, during which fasting is required from just before dawn until sunset, as ordered by Allah in the Qur'an.
Rasul	Messenger of Allah.
Sa'y	Walking and hastening between Safa and Marwah, as part of the Hajj, in remembrance of Hajar's search for water for her son Isma'il (peace be upon them).
Sadaqah	Voluntary payment or good action for charitable purposes.
Safa & Marwah	Two hills in Makkah, near the Ka'bah, now included within the grand mosque (see Sa'y).
Sahih al-Bukhari	The title of the books of Hadith compiled by Muhammad ibn Isma'il al-Bukhari, a Sunni scholar. The collection is described as Sahih (authentic).
Sahih Muslim	The title of the books of Hadith compiled by Abul Husayn Muslim ibn al-Hajjaj, a Sunni scholar. The collection is described as Sahih (authentic).
Salah	Prescribed communication with, and worship of, Allah, performed under specific conditions, in the manner taught by the Prophet Muhammad, and recited in the Arabic language. The five daily times of salah are fixed by Allah.
Sawm	Fasting from just before dawn until sunset. Abstinence is required from all food and drink (including water) as well as smoking and conjugal relations.
Shahadah	Declaration of faith, which consists of the statement, 'There is no god except Allah, Muhammad is the Messenger of Allah'.
Shari'ah	Islamic law based upon the Qur'an and Sunnah.
Shaytan	<i>Rebellious; proud.</i> The devil (see Iblis).
Shi'ah	<i>Followers.</i> Muslims who believe in the Imamah, successorship of Ali (Radhi-Allahu-anhu - <i>may Allah be pleased with him</i>) after the Prophet Muhammad and 11 of his most pious, knowledgeable descendants.

TERM	EXPLANATION
Shirk	<i>Association</i> . Regarding anything as being equal or partner to Allah. Shirk is forbidden in Islam.
Shura	Consultation of the people in the management of religious and worldly affairs. A duty prescribed in the Qur'an to leaders at all levels, from family to government.
Sirah	Biographical writings about the conduct and example of the Prophet Muhammad.
Subhah	String of beads used to count recitations in worship.
Sunnah	Model practices, customs and traditions of the Prophet Muhammad. This is found in both Hadith and Sirah.
Sunni	Muslims who believe in the successorship of Abu Bakr, Umar, Uthman and Ali (Radhi-Allahu-anhum - <i>may Allah be pleased with them</i>) after the Prophet Muhammad.
Surah	Division of the Qur'an (114 in all).
Takbir	Saying 'Allahu Akbar!' Recited during salah, Id and other celebratory occasions.
Tawaf	Walking seven times around the Ka'bah in worship of Allah. Also, a part of Hajj and Umrah.
Tawhid	Belief in the Oneness of Allah - absolute monotheism as practised in Islam.
Tawrah	<i>The Torah</i> . The book given to the Prophet Musa (Moses) (peace be upon him).
Ulama	Scholars of Islamic law and jurisprudence (sing. Alim).
Umar ibn ul-Khattab	Second Khalifah of Islam.
Ummah	Community. World-wide community of Muslims; the nation of Islam.
Umrah	Lesser pilgrimage which can be performed at any time of the year.
Uthman	The third Khalifah of Islam.
Wudu	Ablution before salah.
Yathrib	Town to which the Prophet Muhammad migrated from Makkah (see al-Madinah).
Zabur	The Book of Psalms given to Prophet Dawud (David) (peace be upon him).
Zakah	Purification of wealth by payment of annual welfare due. An obligatory act of worship.
Zakat-ul-Fitr	Welfare payment at the end of Ramadan.
Zamzam	Name of the well adjacent to the Ka'bah in Makkah. The water first sprang in answer to Hajar's search and prayers (see Hajar and Sa'y).
Zuhr (Salat-ul-Zuhr)	Salah which can be performed after midday until afternoon.

JUDAISM GLOSSARY

Most of the terms included in this section are Hebrew in origin. However, since the Jewish diaspora, many terms reflect the different countries where Jews have settled. For example, many words are in Yiddish, a common language (a mixture of German, Russian and Hebrew) developed by Jews throughout Central and Eastern Europe. The preferred form in this glossary uses the Sephardic pronunciation, which is equivalent to modern Hebrew as spoken in Israel today. As with all transliterations, there may be acceptable differences in the ways in which words are spelt.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Afikomen (Greek)		<i>Dessert.</i> Portion of a matzah eaten near the end of the Seder.
Agadah	Aggadah	<i>Telling.</i> Rabbinical teachings on moral values.
Aleinu		Key prayer at the conclusion of each service.
Aliyah		<i>To go up.</i> (i) Being called to read the Sefer Torah in the synagogue. (ii) The migration of Jews to Israel.
Amidah		<i>Standing.</i> The standing prayer.
Aron Hakodesh		<i>Holy Ark.</i> The focal point of the synagogue, containing Torah scrolls.
Ashkenazim		Jews of Central and Eastern European origin.
Bar Mitzvah		<i>Son of Commandment.</i> A boy's coming of age at 13 years old, usually marked by a synagogue ceremony and family celebration.
Bat Mitzvah	Bat Chayil	<i>Daughter of Commandment.</i> As above, but for girls from 12 years old. May be marked differently between communities.
Bet ha Knesset	Beit ha Knesset Shul	<i>House of Assembly.</i> Synagogue.
Bimah		<i>Dais.</i> Raised platform primarily for reading the Torah in the synagogue.
Brit Milah	Berit Milah, Bris	<i>Circumcision.</i>
Challah	Hallah	Enriched bread used particularly on Shabbat and during festivals.
Chazan	Hazan Cantor	Leader of reading, singing and chanting in the services of some synagogues.
Chumash		<i>Five.</i> The Torah in book form, used in the synagogue and the home.
Circumcision		Religious rite of Brit Milah, performed by a qualified mohel on all Jewish boys, usually on the eighth day after birth.
Gemara	Gemarah	Commentary on the Mishnah included in the Talmud.
Genizah		Storage place for damaged religious texts.
Haftarah		<i>Completion.</i> Passages from Nevi'im (Prophets) read in the synagogue (linked to weekly Torah and festival readings).
Hagadah	Haggadah	<i>Telling.</i> A book used at Seder.
Halakhah	Halacha	<i>The Way.</i> The code of conduct encompassing all aspects of Jewish life.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Hanukiah	Chanukiah Menorah	Nine-branched Hanukkah lamp used at the festival of Hanukkah.
Hanukkah	Chanukah	<i>Dedication.</i> An eight-day festival of lights to celebrate the re-dedication of the temple following the Maccabean victory over the Greeks.
Hasid	Chasid Hasidim (pl.) Chasidim	<i>Pious.</i> Member of the Orthodox movement of Hasidism.
Hasidism	Chasidism	A religious and social movement formed by Israel Baal Shem Tov (from the 18th century onwards).
Havdalah		<i>Distinction.</i> Ceremony marking the conclusion of Shabbat.
Hebrew	Ivrit	Ancient Semitic language; language of the Tenakh (Hebrew-Scriptures) and used by Jews for prayer and study. Also, everyday language in Israel.
Huppah	Chuppah	Canopy used for a wedding ceremony, under which the bride and groom stand.
Israel		<i>One who struggles with God.</i> The phrase refers to the world-wide Jewish community; the land of Israel and the modern state of Israel.
Kabbalah	Cabala	Jewish mysticism.
Kaddish		Prayer publicly recited by mourners.
Kashrut		Laws relating to keeping a kosher home and lifestyle.
Ketubah	Ketubbah	Document that defines rights and obligations within Jewish marriage.
Ketuvim		<i>Writings.</i> Third section of the Tenakh.
Kibbutz	Kibbutzim (pl.)	Israeli collective village based on socialist principles.
Kiddush		<i>Holy.</i> A prayer sanctifying Shabbat and festival days, usually recited over wine.
Kippah	Yamulka Capel	Head covering worn during prayers, Torah study, etc. Some followers wear it constantly.
Knesset		<i>Assembly.</i> Israeli parliament.
Kol Nidrei	Kol Nidre	<i>All vows.</i> Prayer recited on the evening of Yom Kippur.
Korach		Name of the leader who defied Moses in the wilderness
Kosher	Kasher	<i>Fit; proper.</i> Foods permitted by Jewish dietary laws.
Ladino		Language used predominately by Sephardim.
Magen David		<i>Shield of David,</i> popularly called Star of David.
Maimonides		<i>Rabbi Moses ben Maimon</i> (1135-1204), a leading Jewish philosopher, medical writer and codifier of Jewish law.
Mashiach	Moshiach Messiah	<i>The anointed one</i> who will herald in a new era for Judaism and all humankind.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Matzah	Matzot (pl.)	A flat cracker-like bread which has been baked before it rises; used at Pesach.
Menorah		Seven-branched candelabrum which was lit daily in the Temple.
Mezuzah		A scroll placed on doorposts of Jewish homes, containing a section from the Torah and often enclosed in a decorative case.
Midrash		Collections of various Rabbinic commentaries on the Tenakh.
Mikveh		Ritual bath used for the immersion of people and objects.
Minyan		Quorum of ten men, over Bar Mitzvah age, required for a service. Progressive communities may include women but do not always require a minyan.
Mishnah		First writing down of the Oral Tradition. An authoritative document forming part of the Talmud, codified about 200 CE.
Mishkan		<i>Dwelling</i> . The original travelling sanctuary used prior to the building of the permanent Temple in Jerusalem.
Mitzvah	Mitzvot (pl.)	<i>Commandment</i> . The Torah contains 613 Mitzvot. Commonly used to describe good deeds.
Mohel		Person trained to perform Brit Milah.
Moshav	Moshavim (pl.)	Collective village or farm in Israel.
Ner Tamid		<i>Eternal light</i> . The perpetual light above the Aron Hakodesh.
Nevi'im		<i>Prophets</i> . Second section of the Tenakh.
Noachide Laws		Seven laws given to Noah after the flood, which are incumbent on all humankind. These laws form the foundation for a just society.
Parev	Parveh	Neutral foods, which are neither milk nor meat, eg, vegetables, eggs, fish.
Pesach	Passover	Festival commemorating the Exodus from Egypt. One of the three biblical pilgrim festivals. Pesach is celebrated in the spring.
Pikei Avot	Pirke Avoth	<i>Sayings of the Fathers</i> . Part of the Mishnah containing ethics of Rabbinical sages.
Pikuakh Nefesh		<i>Save a soul</i> . The setting aside of certain laws in order to save a life.
Progom		Organised attack on Jews, especially frequent in 19th and early 20th century Eastern Europe.
Purim		Festival commemorating the rescue of Persian Jewry as told in the book of Esther.
Rabbi		<i>My teacher</i> . An ordained Jewish teacher. Often the religious leader of a Jewish community.
Rashi		<i>Rabbi Shlomo ben Yitzhak</i> (1040 -1105). A French rabbinical scholar and leading commentator on the Torah and Talmud.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Rebbe		<i>Rabbi</i> . The term used by Hasidim for their religious leader.
Rosh Hashanah	Rosh Ha-Shanah	<i>Head of the Year</i> . Jewish New Year.
Seder		<i>Order</i> . A home-based ceremonial meal during Pesach, at which the Exodus from Egypt is recounted using the Hagadah.
Sefer Torah		Torah scroll. The five books of Moses handwritten on parchment and rolled to form a scroll.
Sephardim	Sefardim	Jews originating from Mediterranean countries, especially Spain, North Africa and the Middle East.
Shabbat	Shabbos	Day of spiritual renewal and rest commencing at sunset on Friday, terminating at nightfall on Saturday.
Shatnez	Shaatznez	Garments containing a forbidden mixture of wool and linen.
Shavuot		<i>Weeks</i> . One of three pilgrim festivals. Shavuot is celebrated in the summer, seven weeks after Pesach.
Shekhina		The divine presence.
Shema		Major Jewish prayer affirming belief in one God. The Shema is found in the Torah.
Shemot		<i>Names</i> . Seven holy names of God.
Shiva		Seven days of intense mourning following the burial of a close relation. During this period, all ordinary work is prohibited.
Shoah		<i>Desolation</i> . The suffering experienced by European Jews at the hands of the Nazis, including the systematic murder of six million Jews between 1933 and 1945.
Shofar		Ram's horn blown at the season of Rosh Hashanah.
Siddur		<i>Order</i> . Daily prayer book.
Simchat Torah		<i>Rejoicing of the law</i> . Festival celebrating the completion and recommencement of the cycle of the weekly Torah reading.
Sukkah	Sukkot (pl.)	<i>Tabernacle; booth</i> . A temporary dwelling used during Sukkot
Sukkot		One of three biblical pilgrim festivals, Sukkot is celebrated in the Autumn.
Synagogue	Shul Bet Haknesset Bet Hamidrash	Building for Jewish public prayer, study and assembly.
Tallit	Tallith	<i>Prayer shawl</i> . Four-cornered garment with fringes.
Talmud		Mishnah and Gemara, collected together.
Tefillah	Tefila	<i>Self-judgement</i> . Jewish prayer and meditation.
Tefillin	Tephilin Phylacteries	T'filin Small leather boxes containing passages from the Torah, strapped on the forehead and arm for morning prayers on weekdays.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Tenakh	Tanakh	The collected 24 books of the Jewish Bible, comprising three sections: Torah, Nevi'im, and Ketuvim (Te;Na;Kh).
Teshuva		<i>Repentance.</i> Returning to God.
Tikkun Olam	Tikun	Care for the world and environment.
Torah		<i>Law; teaching.</i> The Five Books of Moses.
Tzedaka		<i>Righteousness.</i> An act of charity.
Tzizit	Tzitzit	Fringes on the corners of the Tallit. Also commonly refers to the fringed undervest worn by some Jewish males.
Yad		Hand-held pointer used in reading the Sefer Torah.
Yahrzeit		<i>Year-time.</i> Anniversary of a death.
Yeshiva		College for study of the Torah and Talmud.
Yiddish		Language used predominantly by Ashkenazim.
Yishuv		<i>Ingathering.</i> The Jewish community of Israel.
Yom Hashoah		Day to commemorate the Shoah.
Yom Kippur		<i>Day of Atonement.</i> Fast day occurring on the tenth day after Rosh Hashanah; a solemn day of Tefillah and Teshuva.
Zionism		Political movement securing the Jewish return to the land of Israel.

SIKHISM GLOSSARY

Sikh terms are drawn from the Punjabi language, and the versions below are based upon that language. Many of these terms will also be found in books on Hinduism and Buddhism but with somewhat different meanings. As with all transliterations, there are problems which are difficult to resolve. This is particularly true when moving from the Gurmukhi script which has an alphabet of 35 letters, to the Roman alphabet which has only 26 letters.

Names of persons and places are only included in this list if variant forms are commonly used.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Akal Purakh		<i>The Eternal One.</i> A designation frequently used of God by Guru Nanak.
Akal Takht	Akal Takhat	<i>Throne of the Eternal; throne of the Timeless One.</i> Building facing the Golden Temple in Amritsar, where Sikhs gather for political purposes.
Akhand Path		Continuous reading of the Guru Granth Sahib from beginning to end.
Amrit		<i>Nectar.</i> Sanctified liquid made of sugar and water, used in initiation ceremonies.
Amrit ceremony	Amrit Sanskar Amrit Pahul Khande di Pahul Sometimes just 'Amrit' or 'Taking Amrit' ('Amrit Chhakna')	The Sikh rite of initiation into the Khalsa. 'Baptism' should not be used.
Anand karaj	Anand Sanskar	<i>Ceremony of bliss.</i> Wedding ceremony.
Ardas		<i>Prayer.</i> The formal prayer offered at most religious acts.
Baisakhi	Vaisakhi	A major Sikh festival celebrating the formation of the Khalsa, 1699 CE.
Bangla Sahib		The site of the martyrdom of Guru Har Krishan (Delhi).
Bhai Khanaya		A Sikh commended by Guru Gobind Singh for serving water to the enemy wounded.
Bhai Lalo		A humble carpenter who opened his house to Guru Nanak. The Guru preferred Bhai Lalo's simple food to the offerings of a local rich merchant.
Chanani	Chandni	Canopy over the scriptures, used as a mark of respect.
Chauri	Chaur	Symbol of the authority of the Guru Granth Sahib. Fan waved over scriptures, made of yak hairs or nylon. It should not be called a 'fly whisk'.
Dasam Granth		Collection of compositions, some of which are attributed to the tenth Sikh Guru, compiled some years after his death.
Giani		A person learned in the Sikh scriptures.
Granthi		Reader of the Guru Granth Sahib, who officiates at ceremonies.
Gurbani	Bani, Vani	Divine word revealed by the Gurus. The Shabads contained in the Guru Granth Sahib.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Gurdwara	Gurudwara	Sikh place of worship. Literally the 'doorway to the Guru'.
Gurmat		<i>The Guru's guidance.</i>
Gurmukh		One who lives by the Guru's teaching.
Gurmukhi		<i>From the Guru's mouth.</i> Name given to the script in which the scriptures and the Punjabi language are written.
Gurpurb	Gurpurab	A Guru's anniversary (birth or death). Also used for other anniversaries, eg, of the installation of the Adi Granth, 1604 CE.
Guru		Teacher. In Sikhism, the title of Guru is reserved for the ten human Gurus and the Guru Granth Sahib.
Guru Arjan		The fifth Guru who was the first Sikh martyr (1563-1606).
Guru Gobind Singh	Guru Govind Singh (Original name: Guru Gobind Rai)	Tenth Sikh Guru. It is important to note that the title 'Guru' must be used with all the Gurus' names. Sikhs usually use further terms of respect, eg, Guru Gobind Singh Ji or Guru Nanak Dev Ji.
Guru Granth Sahib	Adi Granth (Granth' by itself should be avoided)	Primal collection of Sikh scriptures, compiled by Guru Arjan and given its final form by Guru Gobind Singh.
Guru Har Gobind	Guru Hargobind Guru Hargovind	Sixth Sikh Guru.
Guru Har Krishan Guru Harkishan	Guru Harkrishan	Eighth Sikh Guru.
Guru Nanak		The first Guru and the founder of the Sikh faith (1469-1539).
Guru Tegh Bahadur		The ninth Guru who was martyred for the principle of religious tolerance (1622-1675).
Haumai		<i>Egoism.</i> The major spiritual defect.
Hukam		<i>God's will.</i>
Hukam	Vak	Random reading taken for guidance from the Guru Granth Sahib.
Ik Onkar		<i>There is only One God.</i> The first phrase of the Mool Mantar. It is also used as a symbol to decorate Sikh objects.
Janamsakhi	Janam Sakhi	<i>Birth stories.</i> Hagiographic life stories of a Guru, especially Guru Nanak.
Japji Sahib		A morning prayer, composed by Guru Nanak, which forms the first chapter of the Guru Granth Sahib.
Jivan Mukht	Jivan Mukht	Enlightened while in the material body; a spiritually enlightened person, freed from worldly bonds.
Kachera		Traditional underwear/shorts. One of the five K's (see panj kakke).
Kakka	Singular of the Punjabi letter K (plural 'Kakke')	See panj kakke.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Kangha	Kanga	Comb worn in the hair. One of the five K's (see panj kakke).
Kara		Steel band worn on the right wrist. One of the five K's (see panj kakke).
Karah parshad	Karah Prasad	Sanctified food distributed at Sikh ceremonies.
Kaur		<i>Princess</i> . Name given to all Sikh females by Guru Gobind Singh (see Singh).
Kesh	Kes	Uncut hair. One of the five K's (see panj kakke).
Khalsa		<i>The community of the pure</i> . The Sikh community.
Khanda		Double-edged sword used in the initiation ceremony. Also used as the emblem on the Sikh flag.
Kirat karna		Earning one's livelihood by one's own efforts.
Kirpan		Sword. One of the five K's (see panj kakke). 'Dagger' should be avoided.
Kirtan		Devotional singing of the compositions found in the Guru Granth Sahib.
Kirtan Sohila		A prayer said before retiring for sleep. It is also used at the cremation ceremony and when the Guru Granth Sahib is laid to rest.
Kurahit		Prohibitions, eg intoxicants.
Langar	Guru ka Langar	<i>Guru's kitchen</i> . The gurdwara dining hall and the food served in it.
Mela		<i>Fair</i> . Used of Sikh festivals which are not gurburbs.
Manji	Manji Sahib	Small platform on which the scripture is placed.
Manmukh	Munmukh	Self-orientated (as opposed to gurmukh).
Mool Mantar	Mul Mantar	<i>Basic teaching; essential teaching</i> . The basic statement of belief at the beginning of the Guru Granth Sahib.
Nam Simran	Nam Simaran Naam Simran	Meditation on the divine name, using passages of scripture.
Nankana Sahib		Birthplace of Guru Nanak. Now in Pakistan.
Nishan Sahib		Sikh flag flown at gurdwaras.
Nit nem		The recitation of specified daily prayers.
Panj kakke		<i>The five K's</i> . The symbols of Sikhism worn by Sikhs.
Panj piare	Panj Pyare (other forms may also be found)	<i>The five beloved ones</i> . Those first initiated into the Khalsa; those who perform the rite today.
Panth		The Sikh community.
Patases	Patashas	Sugar bubbles or crystals used to prepare Amrit.
Punjab	Panjab	<i>Land of five rivers</i> . The area of India in which Sikhism originated.
Ragi		Sikh musician who sings compositions from the Guru Granth Sahib.

PREFERRED FORM	MAIN VARIANTS	EXPLANATION
Rahit		Sikh obligations, eg, to meditate on God.
Rahit Maryada	Rehat Maryada	Sikh Code of Discipline.
Sadhsangat	Sangat	Congregation or assembly of Sikhs.
Sewa	Seva	Service directed at the sadhsangat and gurdwara, but also to humanity in general.
Shabad	Sabad Shabd	<i>Word.</i> Hymn from the Guru Granth Sahib; the divine word.
Sikh		<i>Learner; disciple.</i> A person who believes in the ten Gurus and the Guru Granth Sahib, and who has no other religion.
Singh		<i>Lion.</i> Name adopted by Sikh males (see kaur).
Sis Ganj Sahib		The site of the martyrdom of Guru Tegh Bahadur (Delhi).
Vak	Vaak	A random reading taken for guidance from the Guru Granth Sahib.
Vand chhakna		Sharing one's time, talents and earnings with the less fortunate.
Waheguru		<i>Wonderful Lord.</i> A Sikh name for God.