QCA Qualifications and
Curriculum Authority

A national framework for religious education

Draft work in progress – consultation version

April 2004

This booklet is available on the QCA website (www.qca.org.uk)

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FOREWORD

" I am grateful for all the work that has gone into producing this national framework, given the very challenging timescale. I believe the Department and QCA have worked closely together in an exemplary way on this.

I have now had the opportunity to consider the framework and look forward to the consultative process. I am very pleased to note the messages of support from the faith communities.

It is important that developments in RE match the developments in other areas of the curriculum, and it is right that the framework takes a coherent approach to 14-19. I know that the RE community are keen to join the debate on how an future developments at 14-19 will affect RE and I look forward to their comments. I also welcome the direct meetings for a range of audiences which are being organised by QCA and the DfES and look forward to a healthy, constructive feedback on the framework which will lead to a strengthening of RE".
Charles Clarke

'Religious education (RE) asks about meaning and purpose in life from beginning to end. It gives space for individual reflection and wondering who and why; it explores Christianity, other principal religions and world views, and how they affect the fabric of personal and social life; it identifies the reality of evil, injustice and suffering and it opens up visions of how life for all the world's citizens may be transformed by truth, beauty and goodness.

'A national framework which promotes such RE for the benefit of every child and young person, in all publicly funded education 3-19, will be very welcome throughout the faith communities and the RE professional associations.'
Religious Education Council of England and Wales (REC)

'The non-statutory national framework for religious education has already yielded many benefits: it has raised the profile of the subject; it has simulated lively debate about the nature of good practice and it has brought a remarkable consensus on the use of religion in education from a rich and diverse range of perspectives. For all of these reasons it must be welcomed but its ultimate purpose is to raise the quality of pupils' learning, an outcome which remains in the hands of the local education community.

AREIAC hopes the effort that has gone into producing this framework will be rewarded in support for the work of the SACREs and Agreed Syllabus Conferences. It has been a privilege to be involved.'
Association of Religious Education Inspectors, Advisers and Consultants. (AREIAC)

"NASACRE welcomes the advent of the non-statutory national framework for Religious Education as a key piece of guidance and support to Agreed Syllabus Conferences"
The National Association of Standing Advisory Councils on Religious Education (NASACRE)

'The Professional Council for Religious Education (PCfRE) welcomes the development of the non-statutory national framework for Religious Education as a significant step forward in clearly setting out the scope and expectations of a subject which is so often misunderstood and misrepresented.

The process itself has generated tremendous professional interest and debate, and we hope that the framework marks the beginning of new investment in the subject at a local and national level.

Every teacher of RE knows that the subject has tremendous potential to inspire pupils, to broaden their vision of the world and to enable them to live harmoniously in our increasingly plural society.

If widely used by Agreed Syllabus Conferences, this framework will extend to teachers of RE the same opportunities to share resources and teaching strategies, and to engage in professional dialogue as are currently enjoyed by teachers of National Curriculum subjects.'
The Professional Council for Religious Education (PCfRE)

'The Church of England was pleased to be involved in the process and development of a new framework for RE and recognises the importance of the project and the sensitivity with which the government and QCA have handled the process.'
Church of England

'The Catholic community welcomes the consultation on the proposed non-statutory framework for religious education and is happy to be involved in the process of improving young people's religious literacy.'
Catholic Education Service

'The Methodist Church is pleased to be part of the process of developing this framework through membership of the Steering Group.'
The Methodist Church

'The inclusive nature of the consultative process to create this non-statutory framework for religious education is much appreciated. Respect for the views of people of faith and other world views reflects the very nature of good religious education.'
Free Churches

'Hindus are very open minded people. Always support moral values. Vedas, our scripture proclaims:-
"Let the noble thoughts come to us from every side. The whole world is one family. Love his creation, may justice and peace prevail everywhere". I believe this national framework will enhance the character building exercise.'
National Council of Hindu Temples UK

'The Qur'an says: "Let there be no compulsion in religion". Islam by its nature has always supported and developed the model of pluralism, seeking for a just and fair society for all citizens. The Muslim Community welcome this initiative as it seeks to promote a pluralistic society where one can retain both individual integrity as well as share that which is of corporate value and benefit for us all. The non-statutory framework should make a valuable contribution to this.'
Muslim Council of Britain & Muslim Educational Trust

'Jewish tradition teaches that all humanity is created in the image of God (Genesis 1:27). The Jewish community welcomes this consultative process, which should lead to greater understanding, respect and tolerance, through pupils learning about the wide range of religions practised in Britain today.'

Agency for Jewish Education & Board of Deputies of British Jews

'The Sikh Gurus taught the importance of respect for other religions and that no one faith had a monopoly of truth. Knowledge of religions other than our own has always been highly desirable, in today's smaller interdependent world it is absolutely essential.'
Network of Sikh Organizations UK

'The essential oneness of all religions is a fundamental tenet of Baha'i belief, and the National Spiritual Assembly of the Baha'is of the UK applauds the Government's initiative in gathering together all the major faiths in a united effort to create useful and relevant non-statutory guidance for religious education. This work will undoubtedly contribute to improving community relations and mutual understanding, as well as furthering spiritual, moral and cultural education'
National Spiritual Assembly of the Baha'is of the UK

'Humanists want high quality RE for all pupils, including non–religious ones, and we were very happy to contribute to discussion and development of the new national framework.'
British Humanist Association

ABOUT THIS BOOKLET

The national framework for religious education

- sets out non-statutory guidelines for religious education in England;

- provides information to help those with responsibility for the provision and quality of religious education throughout the whole of the maintained system of education.

It has been written for:

- Agreed Syllabus conferences (ASCs) and Standing Advisory Councils on religious education (SACREs)

- Faith communities and their educational institutions

- Schools

- Further education providers

- Providers of teacher education and training

- Inspectors and advisers

- Teachers and pupils

- Resources developers, and

- others interested in religious education

This publication can be found on www.qca.org.uk

THE IMPORTANCE OF RELIGIOUS EDUCATION

Religious education provokes challenging questions about the ultimate meaning and purpose of life, what is right and wrong, the nature of reality and the being of God. It develops pupils' knowledge and understanding of Christianity, other principal religions and world-views, which offer answers to such questions. It develops pupils' awareness and understanding of religious beliefs, teachings, practices, forms of expression and the influence of religion on individuals, families, communities and cultures.

Religious education encourages pupils to learn from the diversity of different religions, beliefs, values and traditions whilst affirming their own faith or search for meaning. Religious education challenges pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses.

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

Pupils' views on religious education

Sheila (age 5)
'Yippee! It's RE time!'

Francis
'In my RE lessons I have learnt to become more broad minded, to accept other peoples beliefs and faiths and to not let race or religion come in the way of what you see in an individual. What I like about my RE lessons is that my opinion is heard and I can find out what my fellow students opinions are.'

Keri
'One important thing is to know and develop your way of thinking, and I think RE helps to do this. It also helps to teach respect, and to be true to others, and so also yourself. Also I think it is good, and even necessary to have an open, educated mind, and it is interesting to learn about what other people - and very large groups of people - believe and why.'

Glenn
'I do not believe in God but I still enjoy RE. I like learning about other people's faiths.'

Farim
'I think religion is the essence of a person's life so it's good to know about everyone's religion. I believe in my religion a lot and rely on it as a backbone to my life and depend on answers to my problems from it. So it interests me how other religions answer everyday problems and what views and reasons they have for their beliefs.'

Jessica
'From RE lessons I have learnt about ethics and been given moral decisions to make. This taught me how to make choices and what is morally right and wrong. I have also been taught about many different religions different to my own. This has given me an understanding of others views and beliefs. I like discussing in RE because I like to hear other people's views.'

Andrew
'Bernard Shaw once wrote: "It is impossible for an Englishman to open his mouth without another despising him." Inter-personal conflict within society and between societies will always arise. Peace and harmony can at best then symbolize merely the absence of war and public disturbances under a democratic regime. War and conflict can arise from anything - disputes over religion, territorial claims, revenge, politics, economics, etc. RE makes its contribution to harmony by addressing the questions.'

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

Supporting the values

Religious education actively promotes the values of truth, justice, respect for all and care of the environment. It places specific emphasis on pupils valuing themselves and others, the role of family and the community in religious belief and activity, the celebration of diversity in society through understanding similarities and differences, and human stewardship of the earth. Religious education also recognises the changing nature of society, including changes in religious practice and expression and the influence of religion, in the local, national and global community.

Supporting the aims

Aim 1: The school curriculum should aim to provide opportunities for all pupils to learn and achieve.

The framework for religious education has been developed to stimulate pupils' interest and enjoyment of the subject. The knowledge, skills and understanding are designed to stimulate the best possible progress and attainment for all pupils. The framework develops both independent and inter-dependent learning and makes an important contribution to pupils' skills in literacy and information and communication technology.

The framework promotes an enquiring approach in which pupils consider carefully issues of truth in religion and the capacity to think coherently and consistently enabling them to evaluate thoughtfully their own views and those of others in a reasoned and informed manner.

Aim 2: The school curriculum should aim to promote pupils' spiritual, moral, social and cultural development and prepare all pupils for the opportunities, responsibilities and experiences of life.

Religious education has a significant role in the promotion of spiritual, moral, social and cultural development (see page 16 for further guidance). At the heart of this framework for religious education lies a commitment to focus on ultimate questions and ethical issues. This enables pupils to appreciate their own and others' beliefs and cultures and how these impact on individuals, communities, societies and cultures. The framework seeks to develop pupils' awareness of themselves and others, enabling them to develop a clear understanding of the significance of religion in the world today and to learn about the ways different faith communities relate to each other.

The framework aims to promote religious understanding and respect, and to challenge prejudice, discrimination and simplistic stereotyping. Religious education is also committed to exploring the significance of the environment, both locally and globally, and the role of humanity and other species within it. A central concern of religious education is the promotion of each pupil's self–worth, enabling them to reflect on their uniqueness as human beings, to share their feelings and emotions with others and appreciate the importance of forming and maintaining positive relationships.

The purposes of the national framework for religious education

The national framework for religious education has four purposes, which mirror those of the national curriculum.

1. **To establish an entitlement.** The framework endorses for all pupils, irrespective of social background, culture, race, religion, gender, differences in ability and disabilities, an entitlement to learning in religious education. This contributes to their developing knowledge, understanding, skills and attitudes, which are necessary for their self-fulfillment and their development as active and responsible citizens. It is expected that few, if any, parents will wish to withdraw their children from this entitlement.

2. **To establish standards.** The framework sets out expectations for learning and attainment that are explicit to pupils, parents, teachers, governors, employers and the public, and establishes standards for the performance of all pupils in religious education. These standards may be used to set targets for improvement and measure progress towards those targets.

3. **To promote continuity and coherence.** The framework for religious education seeks to contribute to a coherent curriculum that promotes continuity. It facilitates the transition of pupils between schools and phases of education and can provide foundations for further study and lifelong learning.

4. **To promote public understanding.** The framework for religious education aims to increase public understanding of, and confidence in, the work of schools in religious education. It points to the extensive amount of public involvement in religious education through Agreed Syllabus Conferences (ASCs), Standing Advisory Councils on Religious Education (SACREs) and Local Education Authorities (LEAs), governing bodies, dioceses and faith communities. It will encourage others with potential interest to participate in enriching the process of providing religious education.

ABOUT RELIGIOUS EDUCATION IN THE CURRICULUM

The structure of religious education in schools

This national framework for religious education has been written for use in all schools.

By law, religious education must be taught to all registered pupils in maintained schools and school sixth forms, except those withdrawn by their parents. Religious education is a component of the basic curriculum to be taught alongside the national curriculum in all maintained schools. In all such schools, other than aided schools, it must be taught according to the locally agreed syllabus. Each Local Education Authority (LEA) must establish an Agreed Syllabus Conference (ASC) to produce a syllabus. Once adopted by the LEA, the programmes of study of the agreed syllabus set out what pupils should be taught, and the attainment levels set out the expected standards of pupils' performance at different ages.

Each LEA must have a Standing Advisory Council on Religious Education (SACRE). It is the duty of the SACRE to advise the LEA on the need to review an agreed syllabus.

The framework sets out a structure for what pupils should be taught in religious education. It provides a basis for LEAs, ASCs, faith communities and schools to plan schemes of work. It is for each LEA, through its agreed syllabus, to determine what use it wishes to make of this framework. Similarly, the local, regional and national authorities within faith communities should consider what account they take of the framework. The framework has been designed to be inclusive, setting out guidance on the teaching and learning of religious education appropriate for all schools including faith schools.

The structure of the national framework for religious education

The national framework sets out what pupils should study in religious education from the ages of 3 to 19. It is organised in three main sections. It also includes a section on the general teaching requirements for the national curriculum which apply statutorily across all national curriculum subjects.

- **The foundation stage (Ages 3-5)**

The curriculum guidance for the foundation stage sets out expectations of what pupils will learn in the early learning goals. Examples of how children might demonstrate attainment through work related to religious education are given in chart form.

- **Key stages 1-3 (Ages 5-14)**

The guidelines at key stages 1,2 and 3 follow the same format as the national curriculum programmes of study [1] with sections on knowledge, skills and understanding and breadth of study.

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[1] The Education Act 2000 defines a programme of study as the "matters, skills and processes" that should be taught to pupils of different abilities and maturities during the key stage.

Knowledge, skills and understanding
The knowledge, skills and understanding specified in the programmes of study identify the key aspects of religious education that pupils will learn. These are described as **Learning about religion** and **Learning from religion**.

Learning about religion includes enquiry into and investigation of the nature of religion, its key beliefs and teachings, practices, their impact on the lives of believers and communities and the varying ways in which these are expressed. It also includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary. It also includes identifying and developing an understanding of ultimate questions[2] and ethical issues.

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

In the teaching of religious education, it is vital that the skills are developed through the knowledge and understanding and vice-versa.

The breadth of study
The knowledge, skills and understanding specified in the programmes of study are developed through the breadth of study [3]. The breadth of study in the framework contains three elements: the religions studied, themes, and experiences and opportunities.

Religions studied
In order to provide a broad and balanced religious education curriculum and to ensure statutory requirements are met:

- Christianity should be studied in each key stage

- the other principal religions represented in Great Britain (usually regarded as Buddhism, Hinduism, Islam, Judaism and Sikhism) should be studied across the key stages. It is important that ASCs and schools make every effort to ensure that during their school life pupils encounter all of the principal religions, with at least one at key stage 1, at least two at key stage 2, at least 2 at key stage 3, and at least one 14-19

- other religious traditions (for example, the Baha'i faith, Jainism, Zoroastrianism) should also feature particularly in addressing local needs and circumstances

- pupils' own world-views[4], including secular philosophies (for example, Humanism) should be studied particularly in considering ultimate questions and ethical issues.

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[2] Ultimate questions refers to the study within religious education of questions such as "Is there a God?", "Why are we born on the earth?" "What is meant by good and evil?", "Why do people suffer?" They are questions which raise powerful issues of beliefs and values.
3 The breadth of study is defined as the context, activities, areas of study and range of experiences which pupils encounter at differing key stages.
[4] World views refers to ways of understanding the world that are independent of any religious belief or affiliation.

In considering the above elements, pupils should also study how religions relate to each other, recognising both similarities and differences, recognising the significance of inter faith dialogue, and the important contribution religion can make to community cohesion and the combating of religious prejudice and negative discrimination.

Themes
The themes may be taught separately, in combination with other themes, or as part of the religions. How ever they are combined, the themes should always provide the context for **Learning about religion** and **Learning from religion.** The themes should ensure that both are covered with sufficient breadth and depth. The specificity of content both in terms of religions studied and themes are the legal responsibility of the agreed syllabus.

Key experiences and opportunities
The experiences and opportunities highlight, at each key stage, the vital opportunities and experiences that pupils should encounter, that will enrich and broaden their learning in religious education.

It is important that schools give careful consideration to balancing the three elements of the breadth of study in developing schemes of work. At times learning will focus on the discrete study of a religion. On other occasions the theme or experience will be the central element. It is of course possible to combine all three elements. For example, visiting a place of worship enhances the theme of symbols and develops knowledge and understanding of the religion being studied.

- **A 14-19 entitlement**

For 14-19, the framework sets out an entitlement for all students to study religious education and to have their learning accredited. It follows the format used in the revised key stage 4 curriculum.[5]

Attitudes in religious education

While the knowledge, skills and understanding are central to the framework for religious education, it is also vital that religious education encourages pupils to develop positive attitudes to their learning and to the beliefs and values of others. The following attitudes are critical for good learning in religious education and need to be consistently developed at each key stage of religious education.

Self Awareness
In religious education, this includes:
- enabling pupils to feel confident about their own beliefs and identity and to share them without fear of embarrassment or ridicule
- developing a realistic and positive sense of their own religious and spiritual ideas
- recognising their own uniqueness as human beings
- becoming increasingly sensitive to the impact of their ideas and behaviour upon other people.

Respect for all
In religious education, this includes:

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[5] Changes to the key stage 4 curriculum: guidance for implementation from September 2004 (published by QCA)

- developing skills of listening and willingness to learn from others who are different
- readiness to look at the positive potentialities of diversity and difference
- sensitivity to the feelings and ideas of others
- willingness to make a contribution to a diverse society for the well being of all.

Open Mindedness
In religious education, this includes:
- willingness to seek new truth through learning
- the ability to engage in argument or disagree reasonably and respectfully (without belittling or abusing others)
- the development of attitudes that distinguish between such things as superstition or prejudice and such things as conviction and faith
- the ability to argue respectfully, reasonably and evidentially about religious, moral and spiritual questions

Appreciation and wonder
In religious education, this includes:
- developing their imagination and curiosity
- recognising that knowledge is bounded by mystery
- appreciating the sense of wonder at the world in which they live, and their response to questions of meaning and purpose.

Attainment targets for religious education

The attainment targets for religious education set out the knowledge, skills and understanding that pupils of different abilities and maturities are expected to have by the end of key stage 1, 2 & 3. The attainment targets consist of 8 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.

The key indicators of attainment in RE are contained in Attainment Target 1 **(Learning about religion)** and *Attainment Target 2 (Learning from religion).*

Learning about religion includes enquiry into and investigation of the nature of religion, its key beliefs and teachings, practices, their impacts on the lives of believers and communities, and the varying ways in which these are expressed. It also includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary. It also includes identifying and developing an understanding of ultimate questions and ethical issues.

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

The level descriptions provide the basis to make judgements about pupils' performance at the end of key stages 1, 2 and 3. In the foundation stage children are expected to meet the early learning goals. At key stage 4, national qualifications are the main means of assessing attainment in RE.

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	1-3	At age 7	2
Key Stage 2	2-5	At age 11	4
Key Stage 3	3-7	At age 14	5/6

Assessing attainment at the end of a key stage

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. There are no national statutory assessment requirements in RE, but schools must report to parents on pupils' progress in religious education. Agreed syllabuses may require schools to report progress in terms of levels of attainment.

LEARNING ACROSS THE CURRICULUM: THE CONTRIBUTION OF RELIGIOUS EDUCATION

The importance of RE to pupils is set out on page 6. The national curriculum handbooks for primary and secondary teachers also set out in general terms how the national curriculum can promote learning across the curriculum in a number of areas, such as spiritual, moral, social and cultural development, key skills and thinking skills.

Promoting spiritual, moral, social and cultural development through religious education

RE provides opportunities to promote:

- **Spiritual development through:**
- discussing and reflecting upon key questions of meaning and truth such as the origins of the universe, life after death, good and evil, the being of God and values such as justice, honesty and truth
- learning about and reflecting upon important concepts, experiences and beliefs which are at the heart of religious and other traditions and practices
- considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related to the human and natural sciences, thereby contributing to personal and communal identity
- considering how religions and other world views perceive the value of human beings, and their relationships with one another, with the natural world, and with God
- valuing relationships and developing a sense of belonging.

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

- **Social development through:**
- considering how religious and other beliefs lead to particular actions and concerns
- investigating social issues from religious perspectives, recognising diversity of viewpoint within and between religions, as well as common ground between them.

- **Cultural development through:**
- promoting cultural understanding from a religious perspective through encounters with people, literature, the creative and expressive arts and resources from differing cultures
- considering the relationship between religion and cultures and how religious beliefs contribute to cultural identity and practices

— promoting racial and inter-faith harmony and respect for all, combating prejudice and discrimination, contributing positively to community cohesion and promoting awareness of how inter-faith co-operation can support the pursuit of the common good.

Promoting citizenship through religious education

Religious education 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.

Promoting personal, social and health education through religious education

Religious education plays a significant part in promoting Personal, social and health education through, for example:

- **developing confidence and responsibility and making the most of their abilities** by being taught what is fair and unfair, right and wrong, and being encouraged to share their opinions
- **developing a healthy, safer lifestyle** by being taught 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.

Promoting key skills through religious education

Religious education provides opportunities for pupils to develop the key skills of:

- *Communication* through:
— developing a broad and accurate religious vocabulary
— reading and responding to a range of written and spoken language, including sacred texts, stories, poetry, prayers, liturgy and worship
— communicating ideas using the creative and expressive arts
— talking and writing with understanding and insight about religious and other beliefs and values, reflecting critically on ultimate questions of life, using reasoned arguments.
- *Application of number* through calendrical reckoning, collecting, recording, presenting and interpreting data, involving graphs, charts and statistical analysis.

- *ICT* through using CD ROMs and the internet selectively, researching information about religious beliefs, teaching and practices, using email to communicate and analyse information with people of differing beliefs and cultures, using spreadsheets and databases to handle and present data relevant to the study of religious education.
- *Working with others* through sharing ideas, discussing beliefs, values and practices, collaborating with each other and developing respect and sensitivity.
- *Improving own learning and performance* through setting targets as part of religious education development, reviewing their achievements and identifying ways to improve their own work
- *Problem solving* through recognising key issues to do with religious belief, practice and expression, interpreting and explaining findings and making personal decisions on religious issues (for example, considering their own and religious ideas on good and evil), moral dilemmas and priorities in life.

Promoting other aspects of the curriculum

Religious education provides opportunities to promote:
- *Thinking skills* through helping pupils to research, select, interpret and analyse information from religious traditions, reflect and question their own views and ideas and those of others and communicate their ideas in a variety of ways.
- *Financial capability* through considering the responsible use of money, the importance of giving and the ethics of wealth, debt, poverty, gambling, business and investment.
- *Creativity and culture* through considering the scope of human nature, sources of inspiration and discovery, connections between beliefs, values and forms of artistic expression, appreciating the value of cultural distinctiveness and reflecting upon beauty, goodness and truth in creative and expressive arts.
- *Education for racial equality and community cohesion* through studying the damaging effects of xenophobia and racial stereotyping, the impact of conflict in religion and the promotion of respect, understanding and co-operation through dialogue between people of different faiths and beliefs.
- *Effective contributions to scientific, medical and health issues,* for example, exploring philosophical and ethical questions of the origin, purpose and destiny of the cosmos and life within it; the nature of humanity and human interaction with the world, developments in genetics and medicine and their application and use; concepts of health and well being and their promotion.
- *Links to employment, vocations and work-related learning* through a focus on individual sense of purpose and aspiration in life, and through considering the appropriateness and relevance of religious education to a wide range of employment opportunities and the development of spiritual and ethical issues linked to the world of work.
- *Education for sustainable development* through helping pupils consider the origins and value of life, the importance of looking after the environment and studying the ways in which religious beliefs and teachings have influenced attitudes to the environment and other species.

FOUNDATION STAGE

Introduction

The foundation stage describes the phase of a child's education from the age of 3 to the end of reception age 5. Religious education is statutory for all registered pupils on the school roll.[7]

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

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 goals 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 make an active contribution to all of these areas but has a particularly important contribution to make to the following goals.

Personal, social and emotional development.	
Early learning goals	**Examples of what children do**
Respond to significant experiences showing a range of feelings when appropriate.	Children reflect upon their own feelings and experiences in some stories from religious traditions and explore them in different ways.
Have a developing awareness of their own needs, views and feelings and be sensitive to the needs views and feelings of others.	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.
Have a developing respect for their own cultures and beliefs and those of other people.	Children visit local places of worship and talk about why they are important for some people.
Work as part of group or class, taking turns sharing fairly, understanding that there needs to be agreed values and codes of behaviour for groups of people including adults and children, to work together harmoniously.	Using story from a religious tradition as a source, children talk about their ideas of what is fair and unfair, and how to behave towards each other.

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[7] See page 10 for further guidance on the legal position of religious education.

Personal, social and emotional development.

Early learning goals	Examples of what children do
Understand what is right, what is wrong and why. Consider the consequences of their words and actions for themselves and others.	Using story as a stimulus, children reflect upon the words and actions of characters in the story and decide what they would have done in a similar situation. Children also learn about the consequences of their actions through play.
Understand that people have different needs, views, cultures and beliefs that need to be treated with respect. Understand that they can expect others to treat their needs, views, cultures and beliefs with respect.	Using religious artefacts as a stimulus, children handle sensitively a religious object and talk about why it might be special for some people, showing respect.

Communication, language and literacy

Early learning goals	Examples of what children do
Listen with enjoyment and respond to stories, songs and other music rhymes and poems and make up their own stories, songs, rhymes and poems.	Using stories and songs from religion as a stimulus, children ask questions about things they find interesting or puzzling.
Extend their vocabulary, exploring the meaning and sounds of new words	Having visited a local place of worship children learn new words associated with the place, showing respect.
Using language to imagine and recreate roles and experiences. Use talk to organise, sequence and clarify thinking, ideas, feelings and events.	Using a religious celebration as a stimulus, children talk about the special events associated with the celebration.
Retell narratives in the correct sequence, drawing on language patterns of stories	Children identify and talk about the sequence of events in a story about creation

Knowledge and understanding of the world

Early learning goals	Examples of what children do
Investigate objects and materials by using all of their senses as appropriate. Find out about and identify some features of living things, objects and events they observe.	Using religious artefacts as a stimulus, children think about uses and meanings associated with the artefact.
Use information and communication technology to support their learning.	Using appropriate software children find out about special events in religion.
Find out about past and present events in their own lives, and in those of their families and other people they know.	Children talk about important events such as the birth of a baby and how, for some people, this is celebrated by a religious ceremony.

Knowledge and understanding of the world	
Early learning goals	**Examples of what children do**
Find out about their environment and talk about those features they like and dislike.	Using stories from religious traditions as stimulus children talk about the importance of valuing and looking after the environment.
Begin to know about their own cultures and beliefs and those of other people.	Through artefacts, stories and music, children learn about important religious celebrations.

Creative development	
Early learning goals	**Examples of what children do**
Use their imagination in art and design, music, dance, imaginative and role play and stories.	In response to story, music, art and dance from religious traditions, children create their own simple dance and role play to recreate key elements of the story.
Respond in a variety of ways to what they see, hear, smell, touch and feel.	On visiting a place of worship children talk about and share their experiences and memories of the place, using a variety of media.

PROGRAMME OF STUDY FOR KEY STAGE 1

During key stage 1 pupils study Christianity and at least one other principal religion. They learn about different beliefs about God and the world around them. They encounter and respond to a range of stories, artefacts and other religious materials. They learn to recognise that beliefs are expressed in a variety of ways, and begin to use specialist vocabulary. They begin to understand the importance and value of religion for believers, especially other children. Pupils ask relevant questions and develop a sense of wonder about the world. They talk about what is important to themselves and others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.

Knowledge, skills and understanding

Learning about religion:
1. Pupils should be taught to:
a. explore a range of religious stories and sacred writings, and talk about their meanings;
b. name and explore a range of celebrations, worship and rituals in religion, noting both similarities and differences;
c. identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives;
d. explore how religious beliefs and ideas can be expressed through the creative and expressive arts and communicate their responses
e. identify and interpret religious symbols and begin to use a range of religious words

Learning from religion:
2. Pupils should be taught to:
a. reflect upon and consider religious and spiritual feelings, experiences and concepts, for example worship, wonder, praise, thanks, concern, joy and sadness;
b. ask and respond to puzzling questions, communicating their ideas;
c. identify what matters to them and others, including those with religious commitments, and communicate their responses;
d. recognise how religious teachings and ideas about values, particularly those concerned with right and wrong, justice and injustice, make a difference to individuals, families and communities, and communicate their responses;

Breadth of study

3. During the key stage pupils should be taught the knowledge, skills and understanding through the following religions, themes, experiences and opportunities:

Religions
a. Christianity and at least one other principal religion;
b. another religious community with a significant local presence, where appropriate;
c. the world views of pupils.

Themes
d. believing: what people believe about God and humanity;
e. story: what makes some stories sacred and important for some people;

f. celebrations: how and why religious people celebrate;
g. symbols: how and why symbols express meaning;
h. leaders and teachers: who has had or continues to have a religious influence on others locally, nationally and globally;
i. belonging: where people belong and why belonging is important.

Experiences and opportunities

j. visits to places of worship with a focus on symbols and feelings, and listening to and responding to visitors from local faith communities;
k. asking and answering questions related to their learning in religious education;
l. using all their senses in developing their knowledge, skills and understanding, and developing their creative talents and imagination through art, music, dance, drama and times of quiet reflection;
m. sharing their own beliefs, ideas and values and talking about their feelings and experiences.

PROGRAMME OF STUDY FOR KEY STAGE 2

During key stage 2 pupils learn about Christianity and other religions recognising the impact of religion both locally and globally. They make connections between differing aspects of religion and consider the different forms of religious expression. They consider the beliefs, teachings, practices and ways of life central to religion. They learn about sacred texts and other sources and consider their meanings and interpretation. They begin to recognise diversity in religion, learning about similarities and differences both within and between religions and the importance of dialogue between religions. They extend the range and use of specialist vocabulary. They recognise the challenges involved in distinguishing between right and wrong, and in valuing what is good and true. They communicate their ideas clearly, recognising other people's viewpoints. They evaluate their own beliefs and values and those of others.

Knowledge, skills and understanding

Learning about religion:
1. Pupils should be taught to:
   a. describe the key aspects of religions, especially the people, stories and traditions that influence the beliefs and values of others;
   b. describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected to, beliefs and teachings;
   c. identify and begin to describe the similarities and differences between religions
   d. investigate the significance of religion in the local, national and global communities;
   e. make links between different forms of religious expression and understand why they are important in religion, explaining how religious beliefs and teachings can be expressed in a variety of forms;
   f. describe and begin to understand religious and other responses to ultimate and ethical questions;
   g. use religious language in communicating their knowledge and understanding;
   h. use and interpret information about religions from a range of sources.

Learning from religion:
2. Pupils should be taught to:
   a. reflect on the joys and challenges of belonging to a religion, communicating their own and others' responses thoughtfully;
   b. respond to the challenges of commitment both in their own lives and within religious traditions, recognising how commitment to a religion is shown in a variety of ways;
   c. discuss their own and others' views of religious truth and belief, expressing their own ideas clearly;
   d. reflect on issues of right and wrong and their own and others' responses to them;
   e. reflect on sources of inspiration in their own and others' lives.

Breadth of study

3. During the key stage the pupils should be taught the knowledge, skills and understanding through the following religions, themes, experiences and opportunities.

Religions
a   Christianity and at least two other principal religions;
b   another religious community with a significant local presence, where appropriate;
c   the world views of pupils, including, where appropriate, secular philosophies.

Themes
d   beliefs and questions: how people's beliefs about life's meanings and purposes, impact of these on their lives;
e   teachings and authority: what sacred texts and other sources say about God, the world and human life;
f   worship and sacred places: where, how and why people worship;
g   pilgrimage and the journey of life: why some places and occasions are sacred to believers;
h   symbols and religious expression: how religious and spiritual ideas are expressed;
i   inspirational people: where and how religious people find their inspiration;
j   religion and the individual: what is expected of a person in following a religion;
k   religion, family and community: how religious families and communities practice their faith, and the contributions this makes to local life;
l   religions in the world: how religious faith impacts on world events in different ways.

Experiences and opportunities
m   encountering religion through visitors or visits to places of worship, and focussing on the impact and reality of religion on the local and global community;
n   discussing religious and philosophical questions, giving reasons for beliefs and disagreeing respectfully;
o   exploring spiritual experience and feelings in a variety of ways;
p   expressing and communicating their own and others' insights into life and its origin, purpose and meaning, through the creative and expressive arts.

PROGRAMME OF STUDY FOR KEY STAGE 3

During key stage 3 pupils deepen their understanding of Christianity and other principal religions in a local, national and global context. They extend their understanding of important beliefs, concepts and issues of truth in religion. They apply their understanding of religious and philosophical beliefs, teachings and practices to a range of ultimate questions and moral issues, with a focus on relationships, rights and responsibilities. They carefully reflect upon the impact of religion in the world, considering both the importance of inter-faith dialogue but also the tensions which exist within and between religions. They interpret religious texts and other sources, skillfully recognising both the power and limitations of language and other forms of communication in expressing ideas and beliefs.

They enquire into and explain some personal, philosophical, theological and cultural reasons for similarities and differences in religious beliefs and values, both within and between religions. They develop their evaluative skills, showing reasoned and balanced viewpoints when considering religious and spiritual issues.

Knowledge, skills and understanding

Learning about religion:
1. Pupils should be taught to:
   a. investigate and explain the differing effects of religious beliefs and teachings on individuals and communities and societies;
   b. analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions;
   c. investigate and explain why people belong to faith communities;
   d. analyse and compare the evidence and arguments used both by believers and non believers when considering issues of truth in religion and philosophy
   e. discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues;
   f. explain the reasons for diversity in religion;
   g. apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in expressing religious ideas and beliefs;
   h. interpret and evaluate a range of sources, texts and authorities, from a variety of religious, historical and cultural contexts;
   i. interpret a variety of forms of religious and spiritual expression.

Learning from religion:
2. Pupils should be taught to:
   j. reflect on the relationship between beliefs, teachings and ultimate questions, communicating their own ideas thoughtfully and sensitively, using reasoned arguments;
   k. evaluate the challenges and tensions of belonging to a religion and the impact of religion in the contemporary world, expressing their own ideas carefully;
   l. express insights into the significance and value of religion and other world views on human relationships personally, locally and globally;
   m. reflect and evaluate their own and others' beliefs about world issues such as peace and conflict, wealth and poverty and the importance of the environment, communicating their own ideas in depth;
   n. express their own beliefs and ideas using a variety of forms of expression.

Breadth of study

3. During the key stage pupils should be taught the knowledge, skills and understanding through the following religions, themes and experiences:

Religions
a. Christianity and at least two other principal religions
b. another religious community with a significant local presence, where appropriate;
c. world views, including, where appropriate, secular philosophies.

Themes
d. beliefs and concepts: the key ideas and questions of meaning in religions, including issues related to God, truth, the world, human life, and life after death;
e. authority: different sources of authority and how they inform believers' lives;
f. religion and science: issues of truth, explanation, meaning and purpose
g. expressing spirituality: how and why human self understanding and experiences are expressed in a variety of forms;
h. ethics and relationships: the questions and influences that inform people's ethical and moral choices;
i. rights and responsibilities: what religions say about human rights and responsibilities, citizenship and ways of life;
j. inter-faith dialogue: a study of relationships, conflicts and collaboration within and between religions.

Experiences and opportunities
l. encountering people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and moral issues;
m. visiting, where possible, a place of national religious significance;
n. discussing, questioning and evaluating important issues in religion philosophy; including ultimate questions and ethical issues and the place of fundamentalism within religion;
o. reflecting upon and carefully evaluating their own beliefs and values and those of others in response to their learning in religious education, using reasoned, balanced arguments;
p. using a range of forms of expression (eg art, dance, drama and writing, ICT) to communicate their ideas and responses creatively and thoughtfully;
q. exploring the connections between religious education and other subject areas, eg, arts humanities, literature, science.

Introduction

Religious education is a statutory subject for all registered pupils, except those withdrawn by their parents. It must be taught according to the locally agreed syllabus or faith community guidelines, which often specify accredited courses as the programme of study in religious education at key stage 4 or post 16. Whilst there is no legal requirement that students must sit public examinations, students deserve the opportunity to have their learning in religious education accredited.

Religious education 14-19:
- involves students in analysing and interpreting a wide range of religious, philosophical and ethical concepts in increasing depth, in the context of learning about Christianity and other religious traditions. They analyse 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 communities and societies, locally and globally. They analyse in depth the importance of inter-faith dialogue and how religion contributes to social cohesion, recognising both the strengths and concerns people have regarding the impact of religion in the world
- includes the statutory curriculum subject of religious education, courses leading to qualifications with the title religious studies, and courses of vocational education that require the study of religion and ethics.

More specifically religious education:
- develops students' ability to express and justify their own opinions in the light of their learning about religions and their study of religious, philosophical and spiritual questions. Such learning focuses on their ability to interpret religion and the principal methods by which religions and spirituality are studied
- helps students to learn to reflect upon and interpret significant religious, spiritual and moral issues including the study of religious and spiritual experience, in the light of their own sense of identity, experience and commitments. They present coherent, widely informed and detailed arguments, drawing well substantiated conclusions
- enables students, using specialist vocabulary, to critically evaluate both the power and limitations of religious language
- enables students to reflect upon, interpret and evaluate the rich and varied forms of creative expression in religious life
- requires students to think vigorously about beliefs, ethics, values and issues which enrich other disciplines and specialist areas of study. Students are given opportunities to relate their learning in religious education to the wider world
- helps students to develop their own values and attitudes, to recognise their rights and responsibilities and to gain a sense of personal autonomy as preparation for adult life
- develops skills, useful in a wide range of careers and in adult life generally, especially those skills involved in critical enquiry, creative problem–solving, and communication through a variety of media.

What should schools do?

Schools must provide religious education to every pupil, except those withdrawn by their parents. Many Agreed Syllabuses require religious education to be taught at this age through an accredited qualification. It is strongly recommended that Agreed Syllabus conferences include such a requirement so that, from 2005, schools provide:

[a] for all students 14-16 at least one course in religious education or religious studies leading to a qualification approved under Section 96;

[b] for all students 16-19 at least one course in religious education or religious studies leading to a qualification approved under section 96, that represents a progression from 14-16.

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

1. Schools must provide a continuity of provision of RE from key stage 3 that is progressive and rigorous. Schools can make this possible by providing access to courses leading to qualifications that involve:
learning about religion
- investigating, analysing, critically evaluating and communicating knowledge and understanding of religious, philosophical and other beliefs, teachings and sources of authority, practices and ways of living, and forms of expression of religious and philosophical beliefs, concepts and ideas;

learning from religion
- asking questions (and seeking and critically evaluating answers) of identity, belonging, meaning, purpose, truth, values and commitments;
- developing skills of reflection, enquiry, interpretation, communication and evaluation;

These two dimensions are developed through the study of Christianity, other principal religions, and another world view or philosophy.

2. All students should study a discrete course, which may vary in size. All courses should provide opportunities within and beyond school for learning that involves first-hand experiences and activities of people, places and events (eg the local area, places of worship and community activities, public meetings, and places of employment, education, training or recreation). Students will have different experiences of RE according to the courses chosen.

Inclusion: providing effective learning opportunities for all pupils

Schools have a responsibility to provide a broad and balanced curriculum for all pupils. The national curriculum is the starting point for planning a school curriculum that meets the specific needs of individuals and groups of pupils. This statutory inclusion statement on providing effective learning opportunities for all pupils outlines how teachers can modify, as necessary, the national curriculum programmes of study to provide all pupils with relevant and appropriately challenging work at each key stage. It sets out three principles that are essential to developing a more inclusive curriculum:

A. Setting suitable learning challenges

B. Responding to pupils' diverse learning needs

C. Overcoming potential barriers to learning and assessment for individuals and groups of pupils.

Applying these principles should keep to a minimum the need for aspects of the national curriculum to be disapplied for a pupil. Schools are able to provide other curricular opportunities outside the national curriculum to meet the needs of individuals or groups of pupils such as speech and language therapy and mobility training.

Three principles for inclusion

In planning and teaching the national curriculum, teachers are required to have due regard to the following principles.

A. Setting suitable learning challenges

1. Teachers should aim to give every pupil the opportunity to experience success in learning and to achieve as high a standard as possible. The national curriculum programmes of study set out what most pupils should be taught at each key stage - but teachers should teach the knowledge, skills and understanding in ways that suit their pupils' abilities. This may mean choosing knowledge, skills and understanding from earlier or later key stages so that individual pupils can make progress and show what they can achieve. Where it is appropriate for pupils to make extensive use of content from an earlier key stage, there may not be time to teach all aspects of the age-related programmes of study. A similarly flexible approach will be needed to take account of any gaps in pupils' learning resulting from missed or interrupted schooling (for example, that may be experienced by travellers, refugees, those in care or those with long-term medical conditions, including pupils with neurological problems, such as head injuries, and those with degenerative conditions).

2. For pupils whose attainments fall significantly below the expected levels at a particular key stage, a much greater degree of differentiation will be necessary. In these circumstances, teachers may need to use the content of the programmes of study as a resource or to provide a context, in planning learning appropriate to the age and requirements of their pupils.

3. For pupils whose attainments significantly exceed the expected level of attainment within one or more subjects during a particular key stage, teachers will need to plan suitably challenging work. As well as drawing on materials from later key stages or higher levels of study, teachers may plan further differentiation by extending the breadth and depth of study within individual subjects or by planning work which draws on the content of different subjects.

B. Responding to pupils' diverse learning needs

1. When planning, teachers should set high expectations and provide opportunities for all pupils to achieve, including boys and girls, pupils with special educational needs, pupils with disabilities, pupils from all social and cultural backgrounds, pupils of different ethnic groups including travellers, refugees and asylum seekers, and those from diverse linguistic backgrounds. Teachers need to be aware that pupils bring to school different experiences, interests and strengths which will influence the way in which they learn. Teachers should plan their approaches to teaching and learning so that all pupils can take part in lessons fully and effectively.

2. To ensure that they meet the full range of pupils' needs, teachers should be aware of the requirements of the equal opportunities legislation that covers race, gender and disability.

3. Teachers should take specific action to respond to pupils' diverse needs by:
   a. creating effective learning environments
   b. securing their motivation and concentration
   c. providing equality of opportunity through teaching approaches
   d. using appropriate assessment approaches
   e. setting targets for learning.

Examples for B/3a - creating effective learning environments,
Teachers create effective learning environments in which:
- *the contribution of all pupils is valued*
- *all pupils can feel secure and are able to contribute appropriately*
- *stereotypical views are challenged and pupils learn to appreciate and view positively differences in others, whether arising from race, gender, ability or disability*
- *pupils learn to take responsibility for their actions and behaviours both in school and in the wider community*
- *all forms of bullying and harassment, including racial harassment, are challenged*
- *pupils are enabled to participate safely in clothing appropriate to their religious beliefs, particularly in subjects such as science, design and technology and physical education.*

Examples for B/3b - securing motivation and concentration
Teachers secure pupils' motivation and concentration by:
- *using teaching approaches appropriate to different learning styles*
- *using, where appropriate, a range of organisational approaches, such as setting, grouping or individual work, to ensure that learning needs are properly addressed*
- *varying subject content and presentation so that this matches their learning needs*
- *planning work which builds on their interests and cultural experiences*
- *planning appropriately challenging work for those whose ability and understanding are in advance of their language skills*
- *using materials which reflect social and cultural diversity and provide positive images of race, gender and disability*
- *planning and monitoring the pace of work so that they all have a chance to learn effectively and achieve success*
- *taking action to maintain interest and continuity of learning for pupils who may be absent for extended periods of time.*

Examples for B/3c - providing equality of opportunity
Teaching approaches that provide equality of opportunity include:
- *ensuring that boys and girls are able to participate in the same curriculum, particularly in science, design and technology and physical education*
- *taking account of the interests and concerns of boys and girls by using a range of activities and contexts for work and allowing a variety of interpretations and outcomes, particularly in English, science, design and technology, ICT, art and design, music and physical education*
- *avoiding gender stereotyping when organising pupils into groups, assigning them to activities or arranging access to equipment, particularly in science, design and technology, ICT, music and physical education*
- *taking account of pupils' specific religious or cultural beliefs relating to the representation of ideas or experiences or to the use of particular types of equipment, particularly in science, design and technology, ICT and art and design*
- *enabling the fullest possible participation of pupils with disabilities or particular medical needs in all subjects, offering positive role models and making provision, where necessary, to facilitate access to activities with appropriate support, aids or adaptations. (See Overcoming potential barriers to learning and assessment for individuals and groups of pupils.)*

Examples for B/3d - using appropriate assessment approaches
Teachers use appropriate assessment approaches that:
- *allow for different learning styles and ensure that pupils are given the chance and encouragement to demonstrate their competence and attainment through appropriate means*
- *are familiar to the pupils and for which they have been adequately prepared*
- *use materials which are free from discrimination and stereotyping in any form*
- *provide clear and unambiguous feedback to pupils to aid further learning.*

Examples for B/3e - setting targets for learning
Teachers set targets for learning that:
- *build on pupils' knowledge, experiences, interests and strengths to improve areas of weakness and demonstrate progression over time*
- *are attainable and yet challenging and help pupils to develop their self-esteem and confidence in their ability to learn.*

C Overcoming potential barriers to learning and assessment for individuals and groups of pupils
A minority of pupils will have particular learning and assessment requirements which go beyond the provisions described in sections A and B and, if not addressed, could create barriers to learning. These requirements are likely to arise as a consequence of a pupil having a special educational need or disability or may be linked to a pupil's progress in learning English as an additional language.

1. Teachers must take account of these requirements and make provision, where necessary, to support individuals or groups of pupils to enable them to participate effectively in the curriculum and assessment activities. During end of key stage assessments, teachers should bear in mind that special arrangements are available to support individual pupils.

Pupils with special educational needs
2. Curriculum planning and assessment for pupils with special educational needs must take account of the type and extent of the difficulty experienced by the pupil. Teachers will encounter a wide range of pupils with special educational needs, some of whom will also have disabilities (see paragraphs C/4 and C/5). In many

cases, the action necessary to respond to an individual's requirements for curriculum access will be met through greater differentiation of tasks and materials, consistent with school-based intervention as set out in the SEN Code of Practice. A smaller number of pupils may need access to specialist equipment and approaches or to alternative or adapted activities, consistent with school-based intervention augmented by advice and support from external specialists as described in the SEN Code of Practice, or, in exceptional circumstances, with a statement of special educational need. Teachers should, where appropriate, work closely with representatives of other agencies who may be supporting the pupil.

3. Teachers should take specific action to provide access to learning for pupils with special educational needs by:
a. providing for pupils who need help with communication, language and literacy
b. planning, where necessary, to develop pupils' understanding through the use of all available senses and experiences
c. planning for pupils' full participation in learning and in physical and practical activities
d. helping pupils to manage their behaviour, to take part in learning effectively and safely, and, at key stage 4, to prepare for work
e. helping individuals to manage their emotions, particularly trauma or stress, and to take part in learning.

Examples for CI3a - helping with communication, language and literacy
Teachers provide for pupils who need help with communication, language and literacy through:
- *using texts that pupils can read and understand*
- *using visual and written materials in different formats, including large print, symbol text and Braille*
- *using ICT, other technological aids and taped materials*
- *using alternative and augmentative communication, including signs and symbols*
- *using translators, communicators and amanuenses.*

Examples for CI3b - developing understanding
Teachers develop pupils' understanding through the use of all available senses and experiences, by:
- *using materials and resources that pupils can access through sight, touch, sound, taste or smell*
- *using word descriptions and other stimuli to make up for a lack of first-hand experiences*
- *using ICT, visual and other materials to increase pupils' knowledge of the wider world*
- *encouraging pupils to take part in everyday activities such as play, drama, class visits and exploring the environment.*

Examples for CI3c - planning for full participation
Teachers plan for pupils' full participation in learning and in physical and practical activities through:
- *using specialist aids and equipment*
- *providing support from adults or peers when needed*
- *adapting tasks or environments*
- *providing alternative activities, where necessary.*

Examples for CI3d - managing behaviour
Teachers help pupils to manage their behaviour, take part in learning effectively and safely, and, at key stage 4, prepare for work by:

- *setting realistic demands and stating them explicitly*
- *using positive behaviour management, including a clear structure of rewards and sanctions*
- *giving pupils every chance and encouragement to develop the skills they need to work well with a partner or a group*
- *teaching pupils to value and respect the contribution of others*
- *encouraging and teaching independent working skills*
- *teaching essential safety rules.*

Examples for Cl3e - managing emotions
Teachers help individuals manage their emotions and take part in learning through:
- *identifying aspects of learning in which the pupil will engage and plan short-term, easily achievable goals in selected activities*
- *providing positive feedback to reinforce and encourage learning and build self-esteem*
- *selecting tasks and materials sensitively to avoid unnecessary stress for the pupil*
- *creating a supportive learning environment in which the pupil feels safe and is able to engage with learning*
- *allowing time for the pupil to engage with learning and gradually increasing the range of activities and demands.*

Pupils with disabilities
4. Not all pupils with disabilities will necessarily have special educational needs. Many pupils with disabilities learn alongside their peers with little need for additional resources beyond the aids which they use as part of their daily life, such as a wheelchair, a hearing aid or equipment to aid vision. Teachers must take action, however, in their planning to ensure that these pupils are enabled to participate as fully and effectively as possible within the National Curriculum and the statutory assessment arrangements. Potential areas of difficulty should be identified and addressed at the outset of work, without recourse to the formal provisions for disapplication.

5. Teachers should take specific action to enable the effective participation of pupils with disabilities by:
   a. planning appropriate amounts of time to allow for the satisfactory completion of tasks
   b. planning opportunities, where necessary, for the development of skills in practical aspects of the curriculum
   c. identifying aspects of programmes of study and attainment targets that may present specific difficulties for individuals.

Examples for Cl5a - planning to complete tasks
Teachers plan appropriate amounts of time to allow pupils to complete tasks satisfactorily through:
- *taking account of the very slow pace at which some pupils will be able to record work, either manually or with specialist equipment, and of the physical effort required*
- *being aware of the high levels of concentration necessary for some pupils when following or interpreting text or graphics, particularly when using vision aids or tactile methods, and of the tiredness which may result*
- *allocating sufficient time, opportunity and access to equipment for pupils to gain information through experimental work and detailed observation, including the use of microscopes*

- *being aware of the effort required by some pupils to follow oral work, whether through use of residual hearing, lip reading or a signer, and of the tiredness or loss of concentration which may occur.*

Examples for C/5b - developing skills in practical aspects
Teachers create opportunities for the development of skills in practical aspects of the curriculum through:
- *providing adapted, modified or alternative activities or approaches to learning in physical education and ensuring that these have integrity and equivalence to the National Curriculum and enable pupils to make appropriate progress*
- *providing alternative or adapted activities in science, art and design and design and technology for pupils who are unable to manipulate tools, equipment or materials or who may be allergic to certain types of materials*
- *ensuring that all pupils can be included and participate safely in geography fieldwork, local studies and visits to museums, historic buildings and sites.*

Examples for C/5c - overcoming specific difficulties
Teachers overcome specific difficulties for individuals presented by aspects of the programmes of study and attainment targets through:
- *using approaches to enable hearing impaired pupils to learn about sound in science and music*
- *helping visually impaired pupils to learn about light in science, to access maps and visual resources in geography and to evaluate different products in design and technology and images in art and design*
- *providing opportunities for pupils to develop strength in depth where they cannot meet the particular requirements of a subject, such as the visual requirements in art and design and the singing requirements in music*
- *discounting these aspects in appropriate individual cases when required to make a judgement against level descriptions.*

Pupils who are learning English as an additional language
6. Pupils for whom English is an additional language have diverse needs in terms of support necessary in English language learning. Planning should take account of such factors as the pupil's age, length of time in this country, previous educational experience and skills in other languages. Careful monitoring of each pupil's progress in the acquisition of English language skills and of subject knowledge and understanding will be necessary to confirm that no learning difficulties are present.

7. The ability of pupils for whom English is an additional language to take part in the National Curriculum may be ahead of their communication skills in English. Teachers should plan learning opportunities to help pupils develop their English and should aim to provide the support pupils need to take part in all subject areas.

8. Teachers should take specific action to help pupils who are learning English as an additional language
   by:
   a. developing their spoken and written English
   b. ensuring access to the curriculum and to assessment.

Examples for C/8a - developing spoken and written English
Teachers develop pupils' spoken and written English through:
- *ensuring that vocabulary work covers both the technical and everyday meaning of key words, metaphors and idioms*

- *explaining clearly how speaking and writing in English are structured to achieve different purposes, across a range of subjects*
- *providing a variety of reading material [for example, pupils' own work, the media, ICT, literature, reference books] that highlight the different ways English is used, especially those that help pupils to understand society and culture*
- *ensuring that there are effective opportunities for talk and that talk is used to support writing in all subjects*
- *where appropriate, encouraging pupils to transfer their knowledge, skills and understanding of one language to another, pointing out similarities and differences between languages*
- *building on pupils' experiences of language at home and in the wider community, so that their developing uses of English and other languages support one another.*

Examples for CI8b - ensuring access
Teachers make sure pupils have access to the curriculum and to assessment through:
- *using accessible texts and materials that suit pupils' ages and levels of learning*
- *providing support by using ICT or video or audio materials, dictionaries and translators, readers and amanuenses*
- *using home or first language, where appropriate.*

Additional information for religious education

Teachers may find the following additional information helpful when applying the statutory inclusion statement. Teachers need to consider the full requirements of the inclusion statement when planning for individuals or groups of pupils.
To overcome any potential barriers to learning in religious education, some pupils may require:
- support to access text, such as through prepared tapes, particularly when working with significant quantities of written materials or at speed
- help in tasks that require extended writing to communicate their detailed ideas through alternative communication methods, such as the use of ICT or speech to allow pupils to demonstrate their understanding and to maintain their concentration and motivation
- non-visual means to access sources of information when undertaking research in aspects of religious education.

Effective inclusion involves teaching a lively, stimulating religious education curriculum which meets all pupils' learning needs including those with special educational needs, pupils from all religious communities, gifted and talented pupils, boys and girls, and pupils from a wide range of ethnic groups and diverse family backgrounds.

Religious education has a significant contribution to make to inclusion issues, particularly in its focus on promoting respect and tackling issues of race. The framework contains many references to the role of religious education in challenging stereotypical views and appreciating positively differences in other (B/3a). Pupils are also entitled to participate safely in clothing appropriate to their religious beliefs (B/3a) and the framework enables all pupils in religious education to consider the impact of people's beliefs on their actions and lifestyle. The framework also highlights the importance of pupils' specific religious beliefs (B/3c) and how religious education can develop pupils' self esteem (B/3e)

Use of language across the curriculum

1. Pupils should be taught in all subjects to express themselves correctly and appropriately and to read accurately and with understanding. Since standard English, spoken and written, is the predominant language in which knowledge and skills are taught and learned, pupils should be taught to recognise and use standard English.

Writing
2. In writing, pupils should be taught to use correct spelling and punctuation and follow grammatical conventions. They should also be taught to organise their writing in logical and coherent forms.

Speaking
3. In speaking, pupils should be taught to use language precisely and cogently.

Listening
4. Pupils should be taught to listen to others, and to respond and build on their ideas and views constructively.

Reading
5. In reading, pupils should be taught strategies to help them read with understanding, to locate and use information, to follow a process or argument and summarise, and to synthesise and adapt what they learn from their reading.

6. Pupils should be taught the technical and specialist vocabulary of subjects and how to use and spell these words. They should also be taught to use the patterns of language vital to understanding and expression in different subjects. These include the construction of sentences, paragraphs and texts that are often used in a subject [for example, language to express causality, chronology, logic, exploration, hypothesis, comparison, and how to ask questions and develop arguments].

The contribution of religious education

Religious education makes an important contribution to pupils' use of language. The emphasis in the framework is on pupils acquiring and developing a specialist vocabulary, communicating their ideas with depth and precision and recognizing the views and ideas of others, including people from religious traditions. Religious education seeks to enthuse pupils about the power and beauty of language, recognising its limitations. Pupils are encouraged to develop their speaking and listening skills when considering religious beliefs and ideas and articulating their responses. Reading, particularly from sacred texts, is an important element of the subject. Pupils are also given opportunities in religious education to write in different styles such as poetry, diaries, extended writing and the synthesis of differing views, beliefs and ideas. The ability to evaluate clearly and rationally, using a range of reasoned, balanced arguments underpins the knowledge, skills and understanding contained in the framework.

Use of information and communication technology across the curriculum

1. Pupils should be given opportunities to apply and develop their ICT capability through the use of ICT tools to support their learning in all subjects (at key stage 1, there are no statutory requirements to teach the use of ICT in the programmes of study for the non-core foundation subjects. Teachers should use their judgement to decide where it is appropriate to teach the use of ICT across these subjects at key stage 1. At other key stages, there are statutory requirements to use ICT in all subjects, except physical education).

2. Pupils should be given opportunities to support their work by being taught to:

   a. find things out from a variety of sources, selecting and synthesising the information to meet their needs and developing an ability to question its accuracy, bias and plausibility;
   b. develop their ideas using ICT tools to amend and refine their work and enhance its quality and accuracy;
   c. exchange and share information, both directly and through electronic media;
   d. review, modify and evaluate their work, reflecting critically on its quality, as it progresses.

In the context of religious education pupils can enhance their ICT skills by:

- making use of the internet to explore religious beliefs and practices, ultimate questions and ethical issues
- using email to correspond with members of faith communities and spiritual traditions across the world
- using ICT to search and analyse data on religious beliefs and activity at local, regional and global level, drafting, editing and presenting their work in religious education
- using other audio visual resources such as cameras and video to enhance their understanding of religious beliefs and practices, questions of meaning and ethical issues.

ATTAINMENT TARGETS FOR RELIGIOUS EDUCATION

The attainment targets for religious education set out the knowledge, skills and understanding that pupils of different abilities and maturities are expected to have by the end of key stage 1, 2 & 3. As with the national curriculum subjects the attainment targets consist of 8 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.

The key indicators of attainment in RE are contained in Attainment Target 1 **(Learning about religion)** and Attainment Target 2 *(Learning from religion).*

Learning about religion includes enquiry into and investigation of the nature of religion, its key beliefs and teachings, practices, their impacts on the lives of believers and communities, and the varying ways in which these are expressed. It also includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary. It also includes identifying and developing an understanding of ultimate questions and ethical issues.

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

The level descriptions provide the basis to make judgements about pupils' performance at the end of key stages 1, 2 and 3. In the foundation stage children are expected to meet the early learning goals. At key stage 4, national qualifications are the main means of assessing attainment in RE.

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	1-3	At age 7	2
Key Stage 2	2-5	At age 11	4
Key Stage 3	3-7	At age 14	5/6

Assessing attainment at the end of a key stage

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. There are no national statutory assessment requirements in RE, but schools must report to parents on pupils' progress in religious education. Agreed syllabuses may require schools to report progress in terms of levels of attainment.

Attainment Target 1 – Learning about religion
Attainment Target 2 – Learning from religion

Level 1: Pupils can talk about aspects of religious life and practice, recognising differences between their own lives and the lives of others. They can recognise a variety of sources of information about religion and spirituality including stories and use a number of religious words and phrases.
They can identify aspects of their own experiences and feelings, things they find interesting or puzzling and what is of value and concern to themselves.

Level 2: Pupils can identify some of the main aspects of religions, knowing that similar aspects can be found in different religions. They can identify differences between the lives of people who belong to a religion and those who do not. They can use religious words and phrases appropriately, retell religious stories and identify some sources for knowledge and understanding of religion.
They can respond to the experiences and feelings of others, including the sense of belonging to a community. They ask relevant questions and realise that some questions cause people to wonder and are difficult to answer. They recognise the values and concerns of others, including those with a faith, and relate them to their own lives.

Level 3: Pupils can describe some key aspects of religions, identifying similarities between them and how religion influences believers' lives. They can use a developing religious vocabulary to retell a range of religious stories in detail and show how sources of religion may convey meanings.
Pupils can compare aspects of their own and others' experiences, identifying what influences the lives of individuals and communities. They ask religious questions, comparing their own and others' ideas about questions that are difficult to answer. They can make links between values and commitments, including religious ones, and their own attitudes and behaviour.

Level 4: Pupils can distinguish between some religions by describing some of the basic similarities and differences between their key aspects and in the ways in which religion influences people's lives, locally, nationally and globally. They can use a religious vocabulary accurately, interpret information from different sources, and describe how beliefs, ideas and feelings can be expressed in a variety of forms.
Pupils can discuss questions about the significant experiences of key religious figures, life issues and religious questions, and matters of right and wrong. They suggest answers from their own and others' experiences, including believers, showing an understanding of what it means to belong to a community and applying ideas to their own and others' lives.

Level 5: Pupils can explain some key beliefs of religions and worldviews, identifying similarities and differences within and between them, and in their approaches to important questions and ethical issues. They can explain how religion can make a difference to the lives of individuals and communities by interpreting sources and beginning to explain the reasons why different traditions interpret them in different ways. They can explain, using a range of religious and philosophical vocabulary, varying attitudes to different forms of expression for conveying beliefs, ideas and feelings.
In the light of diverse religious teaching, pupils can make informed responses to people's values and commitments and questions of identity, experience and community. They raise and respond to religious questions and life issues, relating them to their own and others' lives.

Level 6: Pupils can explain the distinctive characteristics of religions and worldviews, their approaches to issues and the effects of religious beliefs and teachings on individuals, communities and societies including the similarities and differences within and between them. They can evaluate sources explaining the reasons why they are interpreted in different ways by different traditions and can analyse, using a range a religious and philosophical vocabulary correctly, the significance of beliefs, ideas and feelings and the many varied forms in which they are expressed.
Pupils can explain some teachings and experience of inspirational people by relating these to their own and others' lives, recognising the importance of responsibility in relation to the community and relationships within it. Pupils make informed responses to people's values and commitments and to religious perspectives on a range of contemporary moral issues by relating these to their own and others' lives. They raise and respond to religious questions and life issues, recognising that there are differing answers to questions of meaning and purpose.

Level 7: Pupils can demonstrate a coherent understanding of how religions and worldviews, including differing groups within them, approach questions, values and issues. They can relate forms of religious expression to, and account for the influence of, history and culture on aspects of religious life and practice, using a wide religious and philosophical vocabulary. They can explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition and begin to critically evaluate some of the principal methods by which religion and spirituality are studied including the use of a variety of sources and evidence. *Pupils can evaluate religious and other views on human identity, experience and society, questions of meaning and purpose, and values and commitments using appropriate evidence and examples, clearly recognising viewpoints different to their own.*

Level 8: Pupils can analyse and account for different views of religious practice, using appropriate evidence and examples, and contextualise the beliefs and teaching of religions with reference to history, society and culture. They can evaluate the impact of religions and world views on different people, communities and societies. They are able to analyse and account for different interpretations of religious sources and evidence, and develop simple methods for analysing and evaluating religious and spiritual phenomena.
Pupils can give an informed, coherent and well-argued account of their own and others' views on human identity and experience, questions of meaning and purpose and values and commitments in the light of different religious and other views and perspectives.

EP: Pupils can investigate and distinguish between different interpretations of the nature of religion, giving a balanced analysis of their sources, validity and significance. They evaluate the importance of diversity within a plural society and the extent to which the impact of religious and worldviews on different people, communities and societies has changed over time. They can investigate and distinguish between different interpretations of the meaning of language in religion in the light of philosophical questions about its status and function.
Pupils can fully develop religious, ethical and their own views of human identity and experience, the nature of reality and contemporary moral issues within a comprehensive religious and philosophical context and make independent, well-informed and reasoned judgments about their significance.