



Cornwall Agreed Syllabus

for Religious Education

2014



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Cornwall Agreed Syllabus 2014 has been produced by David Hampshire MA BD, County Adviser for RE, on behalf of the Cornwall Agreed Syllabus Conference and Cornwall SACRE with the support of Cornwall Council's Cornwall Learning service and the Strategy, Localism and Communications service. The Agreed Syllabus is intended for use in Cornwall's Community and Voluntary Controlled schools. Voluntary Aided schools may wish to use this Agreed Syllabus after consultation with their diocesan bodies in line with their foundation documents. The boards of directors of Academies and Free Schools may adopt the syllabus as a way of delivering their funding agreement to provide a curriculum in line with the relevant legislation. Other Local Authorities wishing to adopt this Agreed Syllabus, or any part of it, should contact Cornwall Council in the first instance after full consultation with their own SACRE and Agreed Syllabus Conference, in line with the 1996 Education Act.

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Foreword

This syllabus is a development of the Agreed Syllabus 2011 which has been made necessary as a result to the curriculum changes made by the coalition government in light of the 2010 White Paper: the Importance of Teaching. The recommendation made to the Agreed Syllabus Conference by Cornwall SACRE and ourselves was that continuity was important, not least because of the investment that the Authority had made in supporting the development, publication and implementation of the 2011 syllabus. Hence, we welcome this new syllabus of 2014 which can be seen as a continuation of the previous syllabus. Nevertheless, there have been some changes. One of those has been the removal of the requirement to report to the Authority on attainment in RE at the end of the key stage (1 – 3). Given that levels have been removed from the National Curriculum having them as a requirement in the syllabus would seem strangely anachronistic. Nevertheless, as a result of consultation, they have been kept for reference as an appendix to the syllabus so that teachers can still consult them. There have also been minor changes to clarify the requirements of the syllabus and to ensure that typographical errors have been corrected.

For us what matters most is that pupils have their full entitlement to religious education as part of a broad and balanced curriculum. RE has a key role in the promotion of pupils' spiritual, moral, social and cultural development which benefits them as individuals and others within their communities. As the world appears to become ever more complex and challenging it is important that pupils can be prepared for the world they will enter when they leave school. The danger is that they will lose any focus on the rich spiritual, moral, social and cultural soil in which they have been cultivated. Therefore, we welcome a syllabus which takes the local seriously whilst not ignoring the national and the global aspects of religious education. As RE is the only curriculum responsibility that local authorities have we continue to see its value and we will continue to support it through the work of the LA and SACRE, noting as we do the Secretary of State's commitment to locally determined RE (National Curriculum Framework for Religious Education 2013).

Our thanks goes to all the members of the Agreed Syllabus Conference who managed to meet between December 2013 and March 2014 to review and produce this syllabus, especially Anna Corbett who chaired the Conference so ably in the time given. We would also like to thank David Hampshire, our RE Adviser, who produced all of the papers for the Conference at its various stages and led the consultation process; and Lynne Beardsmore, from Committee Services, who clerked the meetings and ensured that all the papers were published in good time so that the discussions at the Conference could run smoothly.

Our hope is that this syllabus will be widely used and thoroughly implemented in all Cornish schools, whether Community, Controlled, Aided, Academy, Free or Independent so that all Cornish children can share this rich entitlement to quality religious education as part of a broad and balanced curriculum which will promote their spiritual, moral, social and cultural development.



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Raglavar

An dyskevres ma yw displegyans an Dyskevres Unnverhes 2011 re dheuth ha bos a res avel sewyans dhe janyow y'n kors dyski gwrys gans an governans kesteudhek wosa an Paper Gwynn 2010: An Vri a Dhyski. An komendyans gwrys gans KSKAK Kernow ha genen dhe'n Keskussulyans Dyskevres Unnverhes o bos duryans a vri, dre vras awos an kevarhow gwrys gans an Awtorita dre skoodhya displegyans, dyllans ha gweythresans an dyskevres 2011. Ytho, dynerhys genen yw an dyskevres nowyth a 2014 a yll bos gwelys avel pesyans a'n dyskevres kyns. Byttegyns, nebes chanjow re beu. Onan anedha re beu an dileans a dherivas dhe'n awtorita a-dro dhe dhrehedhyans yn AK dhe benn an gradh alhwedh (1-3). Del yw nivelyow dileys dhyworth an Kors Dyski Kenedhlek, aga havos avel gorholedh y'n dyskevres a havalsa bos nebes kammamseryek. Byttegyns, avel sewyans kussulyans, i re beu gwithys rag gerda avel ystynnans dhe'n dyskevres may hyll dyskatoryon aga hussulya hwath. Chanjow byhan re beu ynwedh rag klerhe gorholedhow an dyskevres ha rag surhe bos ewnhes an nammow jynn-skrifansel.

An pyth yw an moyha a vern genen yw bos dhe dhysblon aga fiwans leun a adhyskans kryjek avel rann a dhyskevres efan hag omborth. AK a'n jeves rol alhwedh yn avonsya an displegyans spyrysel, moral ha gonisogethel a dhyskyblon hag a re les dhedha avel unigynnnow ha dhe re erel y'ga hemeneth. Del wra an bys heveli mos ha bos prest moy kompleth ha kales, bysi yw bos dyskyblon parys rag an bys mayth entrens ynno pan assens skol. An peryl yw i dhe gelli fog pynag y'n gweres spyrysel, moral ha kowethasek ynno may fons i gonedhys ynno. Rag henna, ni a re dynnargh dhe dhyskevres a gemmer an leel yn sad mes yn kettermyn na skon aswon an tremynnnow kenedhlek hag ollvysel a adhyskans kryjyk. Awos bos AK an unnsel omgemeryans a's teves awtoritas leel ni a bes gweles y vri ha ni a wra pesya y skoodhya der ober an AL ha KSKAK, ow notya, del wren, ambos an Skrifennyas Gwlasel a AK ervirys yn leel (Framweyth Kors Dyski Kenedhlek rag Adhyskans Kryjyk 2013).

Godhon meur ras dhe eseli oll an Keskussulyans Dyskevres Unnverhes a allas kesvetya yntra mis Kevardhu 2013 ha mis Meurth 2014 rag dasweles ha gwruthyl an dyskevres ma, yn arbennek Anna Corbett, neb o kaderyores mar effeythus y'n termyn res. Ni a wor meur ras ynwedh dhe David Hampshire, agan kussulyer AK, neb a bareusis an paperyow oll rag an Keskussulyans yn y gammow divers ha hembronk an argerdh kussulyans; ha dhe Lynne Beardsmore, dhyworth Gonisyow Kesedhegel, neb o klorek an kuntelesow ha surhe bos an paperyow oll dyllys a-dermyn may hallo resek yn es an dadhlow y'n keskussulyans.

Govenek a'gan beus bos an dyskevres ma devnydhys yn efan ha kowlwrys yn tien yn skolyow Kernow oll, Skolyow Kemenethek, Rewlys, Gweresys, Akademi, Rydh po Anserhek kyn fons, may hyll flehes Kernewek oll bos kevrennek a'n piwans rych ma a adhyskans kryjyk uhel y nas avel rann a gors dyskans efan hag omborth hag a wra avonsya aga displegyans spyrysel moral, kowethasek ha gonisogethel.

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Introduction

Religious Education (RE) is part of the core entitlement of all pupils in maintained school and a contractual requirement for Academies and Free Schools.

Religious Education (RE) is part of the core entitlement of all pupils in maintained school and a contractual requirement for Academies and Free Schools. Religious Education forms part of the Basic Curriculum of every maintained school, Academy and Free School and as such it holds a unique place within the curriculum and within Education Law, see the Education Act 1996 and the School Standards and Framework Act 1998. The Agreed Syllabus is the statutory mechanism by which RE is delivered in a Local Authority's (LA) community and controlled schools. Academies and Free Schools can adopt the syllabus in order to meet the requirements of their funding agreement with the government. In such cases it is the board of directors that adopts the syllabus and the teachers within those schools who deliver the requirements set out in the syllabus. Each LA has to review its Agreed Syllabus every five years and this review is undertaken by the Agreed Syllabus Conference. This Agreed Syllabus has been through the statutory process for review and as such it has tried to preserve the best of the previous Agreed Syllabus whilst moving on, in the light of compelling evidence from respected national bodies, such as Ofsted, especially taking into account the non-statutory National Framework for Religious Education (2004) and the National Curriculum Framework for Religious Education (2013), to ensure the best provision for pupils in Cornwall LA community and controlled schools.

This syllabus is a continuation the Cornwall Agreed Syllabus 2011 and leaves the requirements of that syllabus largely in place. Hence, planning done from the previous syllabus will, on the whole, be fit for purpose when implementing this syllabus. The 2011 Syllabus was arrived at after extensive consultation with schools and faith communities, as well as best practice research. Where teachers will note differences are the references to Academies and Free Schools and the change in the requirement to submit attainment data to the local authority. In relation to attainment the levels have been kept for reference and new requirements for assessment in RE are set out to reflect the changes in the National Curriculum which comes into force on 1st September, 2014 for maintained schools.

The following pages set out the requirements for religious education in Cornwall's community and controlled schools. No one part of the document is more important than any other and all are worthy of consideration. Teachers using the syllabus should acquaint themselves with the whole document, especially the section **How to use the Agreed Syllabus** and the **Requirements** for each Key Stage set out before each programme of study.

The importance of religious education

Religious education provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human. It develops pupils' knowledge and understanding of Christianity, other principal religions, other religious traditions and other world views that offer answers to questions such as these. It offers opportunities for personal reflection and spiritual development. It enhances pupils' awareness and understanding of religions and beliefs, teachings, practices and forms of expression, as well as of the influence of religion on individuals, families, communities and cultures.

Religious education encourages pupils to learn from different religions, beliefs, values and traditions while exploring their own beliefs and questions of meaning.

It challenges pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses.

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

(The National Framework for Religious Education 2004)



How to use the Agreed Syllabus

Reception

The requirements for Reception classes are clearly stated in the section Religious Education in Reception Classes. Schools will need to show that they are fulfilling the requirement as set out there but they are free to develop their activities to fulfil the requirement and do not need to replicate the examples of activities in the programme of study.

- + It must be coherent;
- + It must be progressive;
- + It must identify what pupils should know and understand by the end of each year and how that contributes to what they will go on to study in the next year, up to year 6 but not beyond.

It is the responsibility of the school to develop a scheme of work based on the programmes of study and the content in the syllabus which meets the needs of their pupils in light of the requirements set out in this document.

Key Stage 1

At Key Stage 1 schools using the syllabus will need to ensure that all the statements in the programme of study are met in relation to AT1 (Learning about religion) and AT2 (Learning from religion) as well as the breadth of study 3c – o. How schools deliver the programme of study is their business but it must have certain features:

- + It must be coherent;
- + It must be progressive;
- + It must identify what pupils should know and understand by the end of each year and how that contributes to what they will go on to study in the next year.

Key Stage 2

As at KS1 schools using the syllabus will need to ensure that all the statements in the programme of study relating to AT1 and AT2 are met as well as the statements from 3c - q in the breadth of study. The difference between the key stages is that in KS2 these statements must be met twice, once at lower KS2 and once at upper KS2. As with KS1 three requirements relating to the RE curriculum should be met:

Where Reception and KS1 are taught together

When pupils from Reception are taught within Year 1 or a whole Key Stage 1 class they should follow the Key Stage 1 programme of study. The focus of their attainment should be the EYFS profile statements in the Reception section.

Where KS1 and KS2 are taught together

As the programmes of study mutually support each other it should be possible to plan work using common content and differentiated learning outcomes for pupils in different years. With regard to religious traditions other than Christianity teachers are free to draw upon any of the four religions specified for Key Stage 2 in consultation with other colleagues.

Key Stage 3

The requirement for this key stage is clearly set out in the section: **Requirements for Key Stage Three**. In this key stage there is greater flexibility for RE departments in secondary schools to develop their own schemes of work, especially as some schools may be completing the key stage by the end of Year 8. Where a school completes Key Stage 3 by the end of Year 8 it should ensure that all of the statements in the programme of study, and the content required,

has been delivered in a manner which can show pupils have gained the knowledge and understanding they need as they move into Key Stage 4.

Religions to be taught at Key Stage 1 - 3

The pattern of religions to be taught at Key Stages 1 – 3 is as follows:

Key Stage 1 Christianity and a religion of choice by the school

Key Stage 2 Christianity, Hinduism, Islam, Judaism, and Sikhism

Key Stage 3 Christianity, Buddhism and Islam

It is clear that Christianity should predominate at each key stage and should feature in no less than 60% of the religious education taught. The other religious traditions should occupy no more than 40% of RE time over the key stage.

It is a requirement of the Agreed Syllabus that in any one academic year pupils should study Christianity and one other religious tradition from those specified above. This allows sufficient focus and depth of study to enable effective learning to occur. It is also the case that pupils in Year 6 should follow a course which enables them to do an in-depth study of Christianity and the other religion being studied that year to enable pupils to consolidate their learning in religious education before they move to secondary school.

At times schools may wish to teach religions not in their key stage or not in the syllabus at all. This teaching should be clearly identified in the scheme of work as additional to the time set aside for the delivery of the syllabus, it must be for a specified amount of time and it may occur in an academic year where Christianity and one other religion are already being delivered. Where schools do this they must be clear about two things:

1. that the teaching of such a religious tradition is not detrimental to the programme of study and is at a level which clearly links attainment to the expectations of the syllabus;
2. that the school has a clear justification for doing so based on evidence from the school.

Teachers should ensure that their curriculum choices in RE are not based on their personal attitudes and values. Rather, choices should be based on a professionally informed judgement based on the requirements of the syllabus in light of the needs of their pupils.

14 – 19 Education

At 14 – 16 pupils must follow an accredited course from the Department for Education list of qualifications referred to as Section 96. Where a school has a 6th Form it must provide an opportunity for pupils to follow an accredited course which represents progression from previous accreditations in Religious Studies. For pupils who do not follow an accredited course in the 6th Form they should follow a course designed by the school in light of the programme of study, not being less than 20 curriculum hours per academic year. When a Secondary School chooses an accredited course for their pupils to study that option must have **Christianity and one other religion** as set out in the programme of study to meet the requirements of the Agreed Syllabus.

A secular world view, where appropriate

Each programme of study allows teachers to introduce pupils to secular world views where they think it is appropriate. How teachers deliver this will be determined by the appropriateness of the study in light of the learning about religions in any particular key stage. Particularly fruitful areas would be when looking at general beliefs about God or gods, what people who belong to specific groups like the Humanists do at the birth of a child, marriage or death, and the sources of moral thinking when looking at ethical issues. For guidance on the appropriateness of content teachers should refer to the section of the Agreed Syllabus: Secular World Views -Suggested Content.

Special Education

The syllabus contains a section specifically targeted at pupils with severe and profound multiple learning

difficulties. This section should be used in relation to such pupils irrespective of whether they are in a special school, in a special unit or integrated into mainstream classes. The special education section supports the programme of study for each key stage and the focus of learning should be clearly focused on the P scales found in the syllabus.

Time for religious education

The syllabus is a statutory instrument for maintained community, voluntary controlled, Trust and Foundation schools (without a religious foundation) and as such Religious Education should take up 5% of curriculum time in any one academic year and across the key stage.

This is also true for non-denominational Academies and Free Schools which have adopted the syllabus in line with their funding agreement to deliver RE as required by the 1988 Education Reform Act as would be expected in a locally agreed syllabus.

Maintained aided schools and denominational Academies and Free Schools will usually deliver RE in 10% of curriculum time and will also supplement the syllabus from appropriate denominational resources.

The time for RE is not included in the time required for collective worship. Collective worship is part of the school day but not curriculum time; whereas RE is part of the curriculum time of a school's day.

The details for each phase of education are contained in the programmes of study.

Governing bodies in maintained schools and Boards of Directors in Academies and Free Schools

Governing bodies and Boards of Directors are responsible for the curriculum delivered in their schools. It is their responsibility to ensure that the

requirements for RE are met in accordance with the syllabus, this includes the time to be allocated to RE. This duty is usually discharged through the head teacher or Principal but needs to be monitored effectively either in relation to a school's statutory duties or its funding agreement. The governing body or Board of Directors is also responsible for ensuring that RE is appropriately taught and resourced; and, that teachers have received the appropriate training to deliver RE in accordance with the syllabus.

Religious Education

The aim of Religious Education is to help pupils to: engage confidently, constructively and reflectively with beliefs, values and lifestyles in a religiously diverse world.

A Religiously Educated pupil in Cornwall must have the opportunity to:

- + acquire knowledge and understanding of religions in Cornwall in the present day;
- + acquire knowledge and understanding of how religious traditions have shaped the identity of Cornwall;
- + acquire and develop knowledge and understanding of Christianity and the other principal religions represented in Great Britain;
- + develop an understanding of the influence of beliefs, values and traditions on individuals, communities, societies and cultures;
- + develop the ability to make reasoned and informed judgements about issues arising from the study of religions;
- + reflect on their own beliefs, values and experiences as part of their study.

The Teaching of Religion in Religious Education

A primary purpose of religious education within the syllabus is for pupils to acquire and develop knowledge and understanding of Christianity and the principal religions represented in Great Britain. To fulfil this purpose, teachers need to recognise that there are things to know and understand which pupils need in order to be considered religiously educated.

There can be no content-less RE which is about the acquisition of skills, rather skills are developed in RE relative to content. In this way RE can be considered as the corner stone of spiritual, moral, social and cultural education.

The teaching of Christianity

The most significant religious tradition in Great Britain is Christianity. The majority of British people positively identify themselves with Christianity and nearly sixty percent of the Cornish population declared themselves to be Christian on the 2011 Census. Christianity shapes the lives of all citizens of the United Kingdom irrespective of their individual beliefs. Christianity shapes our year, our language and our culture. It continues to inform our moral perspectives.

Christianity, though, has posed problems for teachers. Teachers often associate the teaching of Christianity with some weak form of indoctrination whereas the teaching of other religious traditions is focussed on learning about other people who are interesting and who make up part of our multicultural society. Teachers worry that over-emphasis on Christianity will devalue other religious traditions and that because their pupils 'aren't religious' it is really irrelevant to them. Despite these feelings pupils need to know about and understand the place of Christianity within British culture and the impact that it is still having on the lives of individuals and communities. If they don't have this knowledge and understanding then schools are letting their pupils down by denying the majority their spiritual, moral and cultural heritage.

Schools need to look at their programme of study for the teaching of Christianity to ensure that it is coherent and that it has clear outcomes in terms of knowledge and understanding for each year a pupil is in school. The content for Christianity is divided in each key stage into five broad headings:

- + God;
- + Jesus;
- + The Church;
- + The Bible; and,
- + The Christian Way of Life.

These categories should form the structure of a pupil's knowledge and understanding of Christianity. Teachers should be especially careful not to 'secularise' the content of Christianity. Hence when teaching

about Jesus' parables they should not be seen simply as interesting stories but as stories which have theological meaning which relate to concepts of God and humanity. Whilst RE in community and controlled schools is neither confessional nor denominational it is not simply religious studies. Teachers of RE should be careful not to secularize their pupils by assuming that they have no belief or are born within a culture where religion is insignificant as a cultural force.

In terms of Cornwall pupils need to know and understand about the Cornish-Celtic heritage of Christianity with its plethora of saints, wells, pilgrimages and holy sites with special reference to St Michael the Archangel, St Petroc, St Piran and local saints. Similarly a pupil could not be considered religiously educated in the Cornish context without understanding the contribution that Methodism in its many forms made to the development of Cornwall and the impact that Methodism still has on Cornish society. The role of the churches, the revival of interest in Celtic Christian spirituality and the visible presence of Christianity in the Duchy give teachers a mandate to both investigate and celebrate Cornwall's unique spiritual heritage.

Teaching the other principal religions represented in Great Britain

Since 1994 the principal religions have been regarded as: Buddhism, Hinduism, Islam, Judaism and Sikhism. Whilst the Jewish and Sikh communities are demographically small they have played an important part in Britain, the British Empire and, more recently, the Commonwealth. Jews had a medieval presence in England and returned at the time of Oliver Cromwell but the first real expansion of the Jews in modern times occurred in the 18th century in Devon and Cornwall. The oldest Ashkenazi synagogues in the English speaking world are in Plymouth and Exeter. The Georgian synagogues of Falmouth and Penzance have long closed but their building can still be seen, as can their historic cemeteries. Sikhs played an important part in the Raj and the British Empire, as can be seen from the Beacon monument to Sir Walter Raleigh Gilbert at Bodmin and whilst there are few Sikhs in Cornwall their importance nationally should not be underestimated.

Hindus too play an important part in the life of Britain and whilst there is no visible community in Cornwall there are Hindus working here, especially in health

care. The greatest concern for many teachers has been that of how to respond to Islamophobia, especially in light of the 11th September, 2001 in New York and 7th July, 2005 in London and the events outside of the Woolwich Barracks on 22nd May, 2013. The idea that Muslims are the enemy within is one that teachers find difficult to deal with. Teaching pupils about Islam is an important aspect of RE and needs to recognise that pupils may have pre-existing prejudices that might need to be deconstructed before effective teaching can take place.

Of all the non-Christian religions the largest in Cornwall is Buddhism, according to the 2011 Census. The majority of those who identify themselves with Buddhism were not born into those traditions and it might be worth asking why Buddhism has become so popular with a minority of people in Cornwall and looking at its relationship to traditional Buddhism found among people from Asian and South East Asian contexts.

There is good practice in the teaching of religion generally and non-Christian religions specifically. Here are some good practice points:

- + We are teaching about non-Christian religions found in Great Britain, hence it is important for pupils to see where major populations of these people actually live. Census information can give a real insight to pupils so they can connect with these people on a UK community basis. If there are such groups in Cornwall then it is important that pupils recognise that they are here too, and recognise the contribution they are making to our communities.
- + It is also important to recognise that in relation to learning about religions there are three factors that pupils need to consider:
 - + That there are human traditions that can be called 'religions';
 - + That there are individuals who relate to those traditions;
 - + That those traditions are communicated to individuals through intervening groups which may be cultural as well as specifically religious.

For instance, there is a religion called Buddhism, individuals identify with Buddhism as a religion, the way that they have 'received' Buddhism is through a group or number of groups who transmit that

tradition in a particular cultural context, such as the Tibetan tradition or one of the Theravadan or Mahayanan traditions. Similarly such traditions are often transmitted through national cultures. Hence, the Chinese and Japanese forms of Buddhism may come from the same broad tradition but have specific cultural features due to the way they were lived in specific cultural contexts. That is why Buddhism in Britain may, at times, seem very different to Buddhism as encountered in different cultural contexts, especially where followers have no exposure to the lived culture of another country. Teachers should not give the impression that a religion is a simple-homogenous tradition; rather all religions are made-up of a family of traditions which come broadly under the umbrella of a single name. Therefore teachers need to be very careful not to stereotype a religion, its followers or individuals.

When teaching non-Christian religions there is not the time to be able to study them in the same depth that would be expected from a study of Christianity. What is being aimed at is to allow pupils to look through windows into the lives of others. In this way pupils can broaden their perspectives on the world and what it is to be human for some people.

Secular world views

The syllabus both allows and encourages the teacher to teach about secular world-views where they feel it to be appropriate. The 2011 Census for Cornwall showed that about 30% of respondents stated they had no religion, although this is not to be confused with having a particular secular world-view, such as Humanism. Like the teaching of non-Christian religions it is not envisaged that pupils would have a comprehensive view of what constitutes a non-religious world-view. Pupils, though, should have an understanding that there are people who question the basis of religion and its role within a modern democratic society.

It is easy to characterise a secular perspective on religion as simply being anti-religious but this view should be avoided; although the study of why some secularists are anti-religious might be particularly interesting in the secondary phase of education. Many secular humanists are not necessarily against religion but want to state that there is an alternative to being religious. Secular humanists can disagree with each other in the same way that religious believers do. The



purpose of teaching about secular world-views is to show that there are alternative views to religious views of the world and that it is possible to live a fulfilled life without religion.

Teachers will need to be clear why they are teaching about secular world-views in the context of religious education so as not to undermine the integrity of world views held by different people.

Census 2011

Appendix 2 to the syllabus sets out the Census 2011 data referring to religion in Cornwall. This data is useful for contextualising the study of religion in RE and as a basis for discussion about the ways that people identify with particular religions and beliefs and what that might signify in practice.

What religious education is not

RE is not about telling pupils what they should believe, likewise it is not about telling them that if they don't believe in a certain way they aren't a part of a tradition. What is clear, though, is that RE is not about presenting religions and beliefs as a supermarket where pupils can simply pick and mix what they want to believe and do. Religions are too complex and too culturally embedded to allow that and teachers do pupils no favours by simply presenting religions as opinions that cannot be proved or simply adopted.

The development of critical thinking in RE is important if teachers are to enable religious education to inform the spiritual, moral, social and cultural lives of their pupils and such thinking needs to challenge pupils in their search for truth and the meaning of life.

Qualities to be fostered in Religious Education

There are some qualities that are fundamental to RE, in that they are prerequisites for entering fully into the study of religions and learning from that experience. The following should be fostered:

a) Commitment – this includes:

- + understanding the importance of commitment to a set of values by which to live one's life;
- + willingness to develop a positive approach to life;
- + the ability to be challenged;
- + willingness to develop values and commitments.

b) Fairness – this includes:

- + listening to the views of others with respect;
- + careful consideration of other views;
- + willingness to consider evidence and argument;
- + readiness to look beyond surface impressions.

c) Respect – this includes:

- + respecting those who have different beliefs and customs to one's own;
- + recognising the rights of others to hold their own views;
- + avoidance of ridicule;
- + discerning between what is worthy of respect and what is not;
- + appreciation that people's religious convictions are often deeply felt, recognising the needs and concerns of others.

d) Self-understanding – this includes:

- + developing a sense of self-worth and value;
- + developing the capacity to discern the personal relevance of religious questions.

e) Enquiry – this includes:

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

f) Openness – this includes:

- + developing a sense of awe, wonder and delight.

Relevant human experiences

KS1 Special	KS2 Exploring	KS3 Understanding	KS4 Evaluating
Who am I?	Personality Character	Self	Identity
Belonging and Family	Community and Unity	Society and Diversity	Culture
Wonder of the World	Dependence on the World	Value of the World	Value of the World
Celebrations	Tradition	Ritual	Inspiration
Fairness Sharing Caring Truth Honesty Rules	Respect Responsibility Relationships Right/Wrong Authority Freedom	Justice Ideal World Good and Evil Values Commitments Consequences The Law Leadership Freedom	Utopia Values Ethics Lifestyle Morality Freedom Authority Responsibility
Patterns	Mystery Symbols	Paradox Meaning and Purpose Truth and Belief	Origin and Destiny
Happy and Sad	Sacrifice	Joy and sorrow Pleasure and suffering	The problem of beauty
Admiration	Role Models	Motivation	Vocation

The relevant human experiences identified above offer a framework which teachers can use to ensure that learning about and from religion reflect the development of the child and adolescent. They enable teachers to look at the concept of shared experiences, which may transcend or link different religious traditions, and offer a way into the study of religion where pupils have little or no direct contact with a religious tradition. The above is not intended to be an exhaustive or exclusive list. Similarly, they are not restricted to a specific key stage as some of these experiences should remain with the pupil as they grow. Hence, at Key Stage 1 the experience of 'wonder of the world' is identified and it is hoped that this sense of wonder would inform the 'value of the world' at Key Stage 4 as opposed to be left behind

Skills and processes in Religious Education

The following skills are central to religious education and should be reflected in learning opportunities at all key stages:

a) **Investigation** – this includes:

- + asking relevant questions;
- + knowing how to use different types of religious texts as a way of gathering information and how to approach those texts in a critical manner;
- + knowing what may constitute evidence for understanding religion(s);
- + observing and listening.



b) Interpretation – this includes:

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

c) Reflection – this includes:

- + the ability to reflect on feelings, relationships, experience, ultimate questions, beliefs and practices.

d) Empathy – this includes:

- + the ability to consider the thoughts, feelings, experiences, attitudes, beliefs and values of others;
- + developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow;
- + the ability to see the world through the eyes of others and to see issues from their point of view.

e) Evaluation – this includes:

- + the ability to debate issues of religious significance with reference to evidence and argument;
- + weighing the respective claims of self-interest, consideration for others, religious teaching and individual conscience.

f) Analysis – this includes:

- + distinguishing between opinion, belief and fact;
- + distinguishing between the features of different religions.

g) Synthesis – this includes:

- + linking significant features of religion together in a coherent pattern;
- + connecting different aspects of life into a meaningful whole.

h) Application – this includes:

- + making the association between religions and individual, community, national and international life;
- + identifying key religious values and their interplay with secular ones.

i) Expression – this includes:

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

j) Collaboration – this includes:

- + The ability to work together and learn from each other.

Recommendation for all programmes of study

Appropriate provision should be made for pupils who need to use:

- + a means of communication other than speech, including computers, technological aids, signing or lip reading;
- + non-sighted methods of reading, such as Braille, or the need to acquire information in a non-visual or non-aural way;
- + ICT, especially resources targeted at pupils with learning difficulties;
- + libraries and books which cater for pupils with a variety of learning difficulties;
- + aids to allow access to practical activities within and beyond the school.

The Special Educational Needs: Code of Practice should be implemented where appropriate, it should be noted that schools may not disapply a pupil from religious education at Reception, at Key Stages 1, 2, 3 or during 14 – 19 Education. Disapplication applies only to specified National Curriculum areas and schools should ensure they conform to the latest government guidance on disapplication.

The two attainment targets for Religious Education

AT 1 Learning about Religions (Knowledge and Understanding of Religion)

Learning about religion is what pupils learn about beliefs, teachings and practices of the great religious traditions of the world. It is also what pupils learn about the nature and demands of ultimate questions, about the 'nature' of a faith response to ultimate questions, about the normative views of the human condition and what it means to be human as expressed in and through Traditional Belief Systems or Stances for Living of a naturalistic kind, about the discernment and interpretation of Core Values, about the shaping influences of religious beliefs and values on cultural and personal histories. This type of learning might be said to be initiating pupils into an 'impersonal or public mode of understanding'.

AT2 Learning from Religion (Reflection on Meaning)

Learning from religion is what pupils learn from their studies in religion about themselves – about discerning ultimate questions and 'signals of transcendence' in their own experience and considering how they might respond to them, about discerning Core Values and learning to interpret them, about recognising the shaping influence of their own beliefs and values on their development as persons, about the unavoidability of their holding beliefs and values and making faith¹ responses, about the possibility of their being able to discern a spiritual dimension in their own experience, about the need for them to take responsibility for their own decision-making, especially in matters of personal belief and conduct, and so on. This type of learning might be said to result in self-awareness and personal knowledge.

(Adapted from Michael Grimmitt (1987)

Religious Education and Human Development page 225)

Attainment Target 1: Learning about Religions

This includes the ability to:

- + Identify religious beliefs and teachings in order to give a coherent account of a believer's response to the world.
- + Describe religious practice and lifestyles in a religious tradition and compare and contrast that with others.
- + Explain the meaning of religious language, story and symbolism.

Attainment Target 2: Learning from Religion

This includes the ability to:

- + Explore human identity, personality and experience.
- + Reflect upon questions of meaning and purpose.
- + Identify and respond to values and commitments in themselves and others.

Note on the targets

Both targets provide a rounded programme of Religious Education. They are interdependent, of equal value, and are not meant to be taught separately.

The purpose of these targets is to aid the process of improving pupils' achievement by enabling teachers to monitor their progress and attainment. They also enable reports on pupils' progress in RE to be valid and accurate.

Common requirements of the syllabus

Teachers should provide opportunities, as appropriate, for pupils to develop and apply the following common requirements through their work in religious education at all key stages. These requirements are in addition to the requirements for each key stage and phase of education as set out before the programmes of study.

1 By 'faith' Grimmitt does not mean something specifically religious but something that could be applied to non-religious world views as well.

The Cornwall element – Curriculum Kernewek

During their religious education, where appropriate, pupils should be given the opportunity to develop and apply knowledge and understanding of the characteristics of Cornwall and its role nationally and internationally. These opportunities should include reference to the cultural, economic, environmental and linguistic life of Cornwall as appropriate to the study being undertaken.

In each programme of study from Reception to Key Stage 3 there are specific outcomes related to teaching about religion in Cornwall and there is specific content to be drawn upon – which gets broader at each key stage. Teachers should draw up on this content to inform religious education in some way in each year. In this way pupils will be able to encounter the rich spiritual and religious heritage of Cornwall as well as explore its relevance for many people living in Cornwall and beyond today.

Communication skills

Pupils should be given opportunities to develop and apply their skills of speaking, listening, reading, writing and expressing their ideas through a variety of media where appropriate during their religious education.

Mathematical skills

Pupils should be given opportunities to develop and apply their skills of number, shape, space, measures and handling data during their religious education.

Information Technology skills

Pupils should be given opportunities, where appropriate, during their religious education (and in relation to it) to develop and apply their IT skills to obtain, prepare, process and present information and communicate ideas with increasing independence.

Problem solving skills

Where appropriate, pupils should be given opportunities during their religious education to develop and apply skills of asking appropriate questions, making predictions and coming to informed decisions.

Creative Skills

Opportunities should be provided, where appropriate, for pupils to develop and apply their creative skills, in particular, the development of expression of ideas and imagination, during their religious education.

Personal and Social development

Pupils should be given opportunities, where appropriate, to reflect upon their own personal and social development in light of their learning in religious education. Such reflection should focus on their attitudes and values, personal and social skills and knowledge and understanding of themselves and others.

Assessment in Religious Education

Schools are required to assess pupils' attainment and progress in religious education, as they are in other curriculum subjects. Schools can use the levels of attainment in RE which are in Appendix 1 to this syllabus for planning learning as well as assessing how well pupils are doing in their learning.

In order to assess pupil attainment schools must be clear about what they expect pupils to learn by a particular point in time. In their planning schools should be clear about what they expect pupils to know and understand, be able to do and have considered by the end of each curriculum year. They should also be clear on how what pupils learn in any one year builds on the previous year and will contribute to the learning that they will be expected to complete in the following year. This will contribute to the coherence of pupils' learning and assist in assessing whether the programme of study has been successful.

The core principles are that assessment should:

1. set out steps so that pupils reach or exceed the end of key stage expectations in the agreed syllabus;
2. enable teachers to measure whether pupils are on track to meet end of key stage expectations;
3. enable teachers to pinpoint the aspects of the curriculum in which pupils are falling behind, and recognise exceptional performance;
4. support teachers' planning for all pupils;

5. enable the teacher to report regularly to parents and, where pupils move to other schools, providing clear information about each pupil's strengths, weaknesses and progress towards the end of key stage expectations as set out in the learning outcomes and content in the relevant programme of study.

Religious Education, inclusion, the use of language and the use of ICT

Religious education and inclusion

Religious education can make a significant contribution to inclusion, particularly in its focus on promoting respect for all. The agreed syllabus contains many references to the role of religious education in challenging stereotypical views and appreciating, positively, differences in others. The agreed syllabus enables all pupils to consider the impact of people's beliefs on their own actions and lifestyle. The agreed syllabus also highlights the importance of religions and beliefs and how religious education can develop pupils' self-esteem.

Effective inclusion involves teaching a lively, stimulating religious education curriculum that:

- + builds on and is enriched by the differing experiences pupils bring to religious education
- + meets all pupils' learning needs including those with learning difficulties or who are gifted and talented, boys and girls, pupils for whom English is an additional language, pupils from all religious communities and pupils from a wide range of ethnic groups and diverse family backgrounds.

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 to communicate their ideas through methods other than extended writing, where this is a requirement. For example, pupils may demonstrate their understanding through speech or the use of ICT

- + a non-visual way of accessing sources of information when undertaking research in aspects of religious education, for example using audio materials.

Religious education and the use of language

Religious education can make an important contribution to pupils' use of language by enabling them to:

- + acquire and develop a specialist vocabulary
- + communicate their ideas with depth and precision
- + listen to the views and ideas of others, including people from religious traditions
- + be enthused about the power and beauty of language, recognising its limitations
- + develop their speaking and listening skills when considering religions, beliefs and ideas and articulating their responses
- + read, particularly from sacred texts
- + write in different styles, such as poetry, diaries, extended writing and the synthesis of differing views, beliefs and ideas
- + evaluate clearly and rationally, using a range of reasoned, balanced arguments.

Religious education and the use of information and communication technology

Religious education can make an important contribution to pupils' use of ICT by enabling pupils to:

- + make appropriate use of the internet, such as the Curriculum Kernewek website: www.curriculumkernewek.org.uk or other digital resources to investigate, analyse and evaluate different aspects of religious beliefs and practices, ultimate questions and ethical issues
- + use messaging, email or videoconferencing to communicate and collaborate with individuals in different locations, enabling associations to be made between religions and individual, national and international life
- + use multimedia and presentation software to communicate a personal response, the essence of an argument or a stimulus for discussion

- + use writing-support and concept-mapping software to organise thoughts and communicate knowledge and understanding of the diversity of belief and practice within and between religious traditions
- + use equipment such as digital cameras and digital video to bring authentic images into the classroom to support discussion and reflection, and to enhance understanding of the impact of religious beliefs and practices on the lives of local individuals and faith communities.

Religious Education and Human Rights legislation

Article 9 of the Human Rights Act 1998 and Article 2 of the First Protocol protect the rights of European citizens in relation to freedom of thought and conscience. Article 9 ensures that European citizens have rights to **'freedom of thought, conscience and religion'**. This right includes freedom of expression in relation to one's own beliefs and freedom to change one's religion. **Article 2 of the First Protocol expects the state to 'respect the right of parents to ensure such education or teaching in conformity with their religious and philosophical convictions'**. Both of these rights are subject to certain restrictions.

The delivery and teaching of religious education must be sensitive to the rights of parents and pupils. It is not the place of teachers to belittle or deride the beliefs of parents and pupils and it is not appropriate that a teacher represents their views as unchallengeably right when it comes to their own religious or philosophical beliefs.

It is not the aim of the Agreed Syllabus to persuade pupils to be religious in the general sense or in any narrow sense. Religious education should provide opportunities for pupils to explore their world view – as appropriate with age and maturity – and the world views of others. To that extent religious education in Community and Controlled schools is non-confessional.

There may be times when pupils, discussing issues and beliefs, might want to explore religious and philosophical beliefs not catered for in the Agreed Syllabus. Teachers will need to make an assessment of that desire to see whether it would be appropriate in that context but need not feel unduly restricted by the syllabus itself. Likewise pupils may wish to express their own particular beliefs to others in their class. In

such cases it should be ensured that the context is right for the pupil to do that in such a way that they will not be leaving themselves open to ridicule or misunderstanding. To this extent teachers will need to establish good ground rules for the class to follow. In all of this, developing the skills of openness and tolerance is important. Nevertheless, this should not diminish the school's task in developing challenging and critical thinking.

It has been recognised that the use of artefacts can make a valuable contribution to religious education, although it should be noted that not all religious groups have such sacred objects. Whenever used artefacts should be treated with respect, indeed the way the teacher uses artefacts, and expects pupils to do so, gives powerful messages about respecting things which are significant to others. It has also to be recognised that some pupils, and the parents of those pupils, feel compromised by having to handle sacred objects from a faith other than their own. In this matter teachers need to be sensitive to the needs of those pupils and should not put them in a position where pupils feel uncomfortable with what they are being asked to do.

The primary religious educator is the parent. Where parents object in conscience to the religious education provided by the school as expressed in its basic curriculum, either in whole or in part, pupils may be withdrawn, in whole or in part from that religious education. It is not the case that a pupil can withdraw themselves from religious education. Where withdrawal takes place it is reasonable, given the alternatives provided for in statute, that the parent takes personal responsibility for the religious education of the child. It is certainly not the case that a pupil should be withdrawn by their parent from religious education to support other areas of their learning, such as National Curriculum subjects or examination subjects.

There is no provision for schools to disapply pupils from religious education, either by policy or by circumstance, at any phase of education unless they have profound multiple learning difficulties or have been assessed as having learning difficulties so serious that they could not attain P8 of the P Scales in the Agreed Syllabus. This applies to Academies and Free Schools in relation to their funding agreements. Special schools that cater for such pupils a judgement must be made on a case by case basis with the presumption that all pupils will encounter religious education during their time at school.

Reception

Religious education is statutory for all pupils registered on the school roll. The statutory requirement for religious education does not extend to nursery classes in maintained schools and is not, therefore, a legal requirement for much of the foundation stage. This document therefore refers to Reception.



Religious Education in Reception Classes

In the 1996 Education Act it is clear that all registered pupils in maintained schools have the entitlement to religious education. This has meant, in practice, that RE was the only compulsory subject in Reception. In the 2011 Agreed Syllabus a section was provided for Reception based on the National Framework for RE published jointly by the DfES and QCA in 2004. This enabled Reception teachers to fit RE into the requirements of the EYFS curriculum. This agreed syllabus has updated the Reception requirement to meet the requirements of the DfE's EYFS profile as published in the National Curriculum Framework for Religious Education, RE Council of England and Wales in 2013. The syllabus, though, keeps the content of the previous syllabus.

The section presented here is the statutory mechanism through which RE in Reception is to be delivered. Where Reception classes are integrated into Year 1 or Key Stage 1 classes, the Agreed Syllabus for KS1 should be followed for those pupils of Reception age but the expectations should be taken from the EYFS profile as presented here.

The time allocation for RE in Reception for full time pupils is 5% of curriculum time. This approximates to 36 hours over the course of the year for pupils entering the school in the Autumn term. RE should be clearly identified in teachers' planning to ensure that the requirement is being met and to enable parents to see what RE is being delivered. It is a statutory requirement that attainment in RE is reported upon at the end of the Reception year to parents.

Other Early Years providers may also want to deliver some religious education to their pupils and this can be done by enhancing and developing materials produced for curriculum planning by the government.

The following pages set out what must be covered in RE during Reception Year and links it with the Early Learning Goals towards which all pupils should be working.

RE in Early Years should promote the spiritual, moral, social and cultural development of the child. In order to do this effectively, times for quiet reflection should be built into lessons. Teaching in RE should primarily focus on Christianity as this is the main cultural and religious heritage that pupils will encounter in Cornwall and other religious traditions should be brought in where they are relevant to the context or the outcome of a particular piece of work.

In maintained community and controlled schools, and Trust and Foundation schools without a religious designation, it is the responsibility of the governing body to ensure that the school delivers the requirements of the syllabus in the time specified in this programme of study.

For Academies and Free Schools with a Reception Year that adopt the syllabus this section becomes the mechanism through which they fulfil their funding agreement with the DfE.



Religious education is statutory for all pupils registered on the school roll. The statutory requirement for religious education does not extend to nursery classes in maintained schools and is not, therefore, a legal requirement for much of the foundation stage. This document therefore refers to Reception.

Pupils should encounter religions and worldviews through special people, books, times, places and objects and by visiting places of worship. They should listen to and talk about stories. Pupils can be introduced to subject specific words and use all their senses to explore beliefs, practices and forms of expression. They ask questions and reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation of and wonder at the world in which they live. Religious education is a legal requirement for all pupils on the school roll, including all those in the reception year.

In line with the DfE's 2013 EYFS Profile RE should, through planned, purposeful play and through a mix of adult-led and child-initiated activity, provide these opportunities for pupils.



Communication and language:

- + children listen with enjoyment to stories, songs and poems from different sources and traditions and respond with relevant comments, questions or actions;
- + use talk to organise, sequence and clarify thinking, ideas, feelings and events;
- + answer 'who', 'how' and 'why' questions about their experiences in response to stories, experiences or events from different sources;
- + talk about how they and others show feelings;
- + develop their own narratives in relation to stories they hear from different traditions.

Personal, social and emotional development:

- + children understand that they can expect others to treat their needs, views, cultures and belief with respect;
- + work as part of a group, taking turns and sharing fairly, understanding that groups of people, including adults and children, need agreed values and codes of behaviour to work together harmoniously;
- + talk about their own and others' behaviour and its consequences, and know that some behaviour is unacceptable;
- + think and talk about issues of right and wrong and why these questions matter;
- + respond to significant experiences showing a range of feelings when appropriate;
- + have a developing awareness of their own needs, views and feelings and are sensitive to those of others;
- + have a developing respect for their own cultures and beliefs, and those of other people;
- + show sensitivity to others' needs and feelings, and form positive relationships.

Understanding the world

- + children talk about similarities and differences between themselves and others, among families, communities and traditions
- + begin to know about their own cultures and beliefs and those of other people;
- + explore, observe and find out about places and objects that matter in different cultures and beliefs.

Expressive arts and design

- + children use their imagination in art, music, dance, imaginative play, and role-play and stories to represent their own ideas, thoughts and feelings;
- + respond in a variety of ways to what they see, hear, smell, touch and taste.

Literacy

- + children are given access to a wide range of books, poems and other written materials to ignite their interest.

Mathematics

- + children recognise, create and describe some patterns, sorting and ordering objects simply.

This will be done through:

Celebration and experience of Festivals

- + Harvest
- + Christmas
- + Lent
- + Easter
- + Pentecost/Whitsun

During the year include a minimum of two Cornish festivals e.g. St. Piran's Day, 'Obby 'Oss (Padstow), and/ or local saints days to enable pupils to recognise key themes of human experience within their own lives and the lives of those around them.

Stories are also important and some of the stories from the New and Old Testament will provide a useful starting point for pupils in Reception.

Key Stage 1

Throughout Key Stage 1, pupils explore Christianity and one other religion of the school's choice as set out below. They learn about different beliefs about God and the world around them.



Requirements for Key Stage One

- 1.** This Programme of Study consists of:
 - a) the purposes of the Programme of Study set out according to the two attainment targets for religious education and the Breadth of study;
 - b) the content suitable at KS1 for Christianity and the religion to be studied alongside Christianity. Where teachers discuss secular world views with pupils they should look at the section Secular World Views - Suggested Content to guide them on what is appropriate for the key stage.
- 2.** Community and controlled schools must meet all the requirements of the programme of study.
- 3.** Christianity should figure in no less than 60% of the RE delivered in any one year and any other religion taught no more than 40% in any one year.
- 4.** Teachers are free to decide:
 - a) What content is to be used from the Christianity section, although it is reasonable to expect all of the content for Christianity will be studied over the two years of the key stage.
 - b) What religion to teach other than Christianity selecting content as appropriate – not all the content for the non-Christian religion needs to be covered at this key stage.
 - c) Whether to teach Religious Education as a separate topic/subject in the curriculum or to integrate it with other curriculum areas, although pupils will need to be able to demonstrate their learning in religious education by the end of each year for reporting purposes to parents.
- 5.** Where Reception pupils are included with KS1 pupils the KS1 programme of study should be followed and where mixed age classes are taught incorporating KS1 and KS2, teachers may choose which religion other than Christianity to teach from KS2 religions to be delivered.
- 6.** The programme of study is intended to occupy approximately 36 hours per year in this key stage which is 5% of curriculum time in Community and Controlled schools.
- 7.** This time allocation is in addition to acts of collective worship. RE may be linked with collective worship, for example by sharing common themes, but it is important to remember that RE is not the same as collective worship and both have distinct purposes.
- 8.** It is the responsibility of governing bodies in maintained community and controlled schools to ensure that the programme of study is delivered in the time required by the syllabus.
- 9.** Where the governing body of a Voluntary Aided school, denominational Academy or Free School adopts this syllabus it will need to ensure a proper denominational focus for the teaching of Christianity. Christianity must form the focus for at least 60% of all RE. RE in Aided schools may take up to 10% of curriculum time at this key stage.
- 10.** Where the Board of Directors of non-denominational Academies or Free Schools adopt this syllabus the senior leadership team and those responsible for RE have a responsibility to ensure that the syllabus is delivered as set out here. Academies and Free Schools which do not do this would not be meeting the requirements of their funding agreements.

Throughout Key Stage 1, pupils explore Christianity and one other religion of the school's choice as set out below. They learn about different beliefs about God and the world around them.

They encounter and respond to a range of stories, artefacts and other religious materials. They learn to recognise that beliefs are expressed in a variety of ways, and begin to use specialist vocabulary. They begin to understand the importance and value of religion and belief (including non-religious beliefs about the world, where appropriate), especially for other pupils and their families. Pupils ask relevant questions and develop a sense of wonder about the world, using their imaginations. They talk about what is important to them and others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.

The programme of study is intended to occupy at least 5% of curriculum time at Key Stage 1 (this approximates to 36 hours per year). Schools must ensure they provide this time within the school day.

Knowledge, skills and understanding

Learning about religion

1 Pupils should be taught to:

- explore a range of religious stories and sacred writings and talk about their meanings
- explore how faith communities make a difference to communities in Cornwall
- name and explore a range of celebrations, worship and rituals in religion, noting similarities where appropriate

- identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives
- explore how religious beliefs and ideas can be expressed through the arts and communicate their responses
- explore how religious believers communicate with God, each other and people outside their community
- identify and suggest meanings for religious symbols and begin to use a range of religious words.

Learning from religion

2 Pupils should be taught to:

- reflect on and consider religious and spiritual feelings, experiences and concepts such as worship, wonder, praise, thanks, concern, joy and sadness
- reflect on how living in Cornwall is shaped by its religious traditions from the earliest times
- ask and respond imaginatively to puzzling questions, communicating their ideas
- identify what matters to them and others, including those with religious commitments, and communicate their responses
- reflect on how spiritual and moral values relate to their own behaviour
- recognise that religious teachings and ideas make a difference to individuals, families and the local community



Breadth of study

- 3 During the key stage, pupils should be taught the **Knowledge, skills and understanding** through the following areas of study:

Religions and beliefs

- a. Christianity
- b. A religion of choice by the school from: Buddhism, Hinduism, Islam, Judaism or Sikhism

Themes

- c. believing: what people believe about God, humanity and the natural world
- d. story: how and why some stories are sacred and important in religion
- e. celebrations: how and why celebrations are important in religion
- f. symbols: how and why symbols express religious meaning
- g. leaders and teachers: figures who have an influence on others locally, nationally and globally in religion
- h. belonging: where and how people belong and why belonging is important
- i. myself: who I am and my uniqueness as a person in a family and community

Experiences and opportunities

- j. visiting places of worship and focusing on symbols and feelings
- k. listening and responding to visitors from local faith communities
- l. using their senses and having times of quiet reflection
- m. using art and design, music, dance and drama to develop their creative talents and imagination
- n. sharing their own beliefs, ideas and values and talking about their feelings and experiences
- o. beginning to use ICT to explore religions and beliefs as practised in the local and wider community.

Key Stage 1 content

Curriculum Kernewek

Cornwall as a place of spiritual inquiry

The marks left on the landscape which makes us ask questions, such as why are there:

- + Celtic Crosses
- + Special festivals
- + Special people, such as St Petroc, St Piran and the Cornish Saints
- + Standing stones
- + Local stories and places of importance near the school.

It is a requirement of the syllabus that Christianity is taught in every year, no less than 60% of RE curriculum time.

The expectation is that all of the content specified below for Christianity should be covered over the two years of the key stage.

Christianity

God

Description of God

Father – this means God who loves, cares and has authority,

Son – this means God who comes to be with us in the person of Jesus

The Holy Spirit - this Means God who is with us now, who brings us to the Father through Jesus

Creator – this means God who cares for the world and expects people to care for the world

Evidence of God

Ways of understanding God are revealed and confirmed through the Bible, especially in the example of Jesus as well as by looking at the natural world.

Jesus as an historical figure

Key features of Jesus' life

Birth (Christmas)

Jesus' disciples and friends

Jesus as a healer a teacher, e.g. the two greatest commandments

That he died (Good Friday) and rose again (Easter Day) ascended into Heaven (Ascension) and sent his Holy Spirit (Pentecost)

Jesus in Christian experience

Jesus is a special person for Christians

Following Jesus changed, and continues to change, people's lives

The Church

Characteristics of the Church

Meaning of the term 'Church'

- A community of believers
- The name given to a variety of buildings where Christians usually meet

Worship

Worship may include:

- Reading the Bible
- Listening to stories
- Teaching
- Singing
- Prayer
- Baptisms and weddings

The Church's year

The Church's year is focused upon key celebrations of events in Jesus' life.

These celebrations include

- Sunday – the first day of the week and the celebration of the Resurrection throughout the year
- Christmas
- Easter

Church structures and organisations

Things found in my local churches – seats, font, altar/table, Bibles, musical instruments

People who have a special role in the Church – ministers, elders, priests

Symbols (in some Churches) – cross/crucifix, liturgical colours, water, candles

The Bible

The nature of the Bible

The holy books of the Christian faith

Types of writing

Stories

Poems

Sayings

Uses of the Bible

Preaching and teaching in church

Christians read from it regularly in order to inform their faith

The Christian Way of Life

God and humanity

Christians believe that everyone is important and of equal value

Beliefs, values and experience

Christians try to follow the examples of Jesus, especially his teaching on love and forgiveness

Famous Christians who set an example for others to follow, e.g. saints and others who live(d) a life of service

Personal and community action

This may be done in the contexts of relationships with family and friends and caring for others

One of the following must be chosen for study at Key Stage 1

Buddhism

Buddha

The Buddha

Siddhartha Gautama an ordinary person and how he becomes 'awakened' (Buddha)

Stories from the life of the Buddha which show

- His concern to find an answer to the problem of suffering and unsatisfactoriness in life
- How suffering can be eased, e.g. the Buddha and Nalagiri the elephant, the Buddha and Angulimala

The Buddha image

As a focus for meditation to help people reflect on their lives and how they can be awakened

The values it communicates, e.g. tranquillity and compassion

Buddhist teaching

Compassion

The importance of compassion

Respect for all living things and the intention not to harm them

The importance of being generous, kind, truthful, helpful and patient

The expression of respect or gratitude by children to adults, especially parents and teachers. The duties of adults to children

Awareness

The importance of awareness

The importance of reflection and meditation

Being aware of thoughts, feelings and how they lead to actions

Stories that illustrate the Brahma Viharas

Loving kindness

Compassion

Sympathetic joy (happiness on someone else's account)

Evenness of mind (the capacity not to be tossed up and down emotionally by the things that happen in life)

The Jataka Stories



Symbols

- The Lotus Flower
- The Wheel
- The Bodhi Tree

The Buddhist Community

The Buddhist Community

Made up of lay people, monks, nuns and priests, ngakpa and ngakna

Different Buddhist traditions have different types of communities and traditions such as Theravada and Mahayana. Some of these differences are national, such as Japanese, Thai, Burmese or Tibetan Buddhism

All Buddhists try to follow the example of the Buddha's life, and live by his teachings

The Importance of the family

Love and loyalty between all members of the extended family, e.g. respect for grandparents who often live with the family

The community as a family

Worship

Festivals

Important festivals, eg Divali, Vijay Dashami, Holi, Raksha Bandhan and the giving of rakhis, the birthdays of Rama and Krishna

Festival food

Puja in the home

The shrine

The Arti ceremony

Prashad (food blessed and served after prayer)

Scriptures

Names of important scriptures, for example

Vedas

Bhagavad Gita

Ramayana

Stories about Rama and Krishna

Rama's exile and return

The childhood of Krishna

Hinduism

Concepts, Truths and Values

One God

Represented through many different images and names, e.g. Rama and Sita, Krishna, Shiva and Ganesha linked to ancient stories.

Values

- Devotion to God
- Respect for mother and Mother Earth
- Respect for father and ancestors
- Respect and care for other people and all living things
- The importance of honesty and truthfulness

Family, community and traditions

Hindu traditions

Originally an Indian religion

Hindus live all over the world and those living in Great Britain come from all over the world. Many Hindus born in Great Britain consider it to be their home

The importance of close contact between Hindus in Great Britain and their families in India

Islam

TAWHID (Oneness of Allah)

The Islamic name for the One True God is Allah who:

- Has no partner

- Is the Creator
- Provides all good things

IMAN (Faith)

- The Qur'an
- Is the revealed book for Muslims
- It is treated with respect

Messengers of Allah

Stories from the life of Prophet Muhammad

Stories about the Prophet, his family and children

Stories about other Prophets, erg Ibrahim

Angels

Each person has two angels to watch over them

IBADAH (Worship and belief in action)

Salah – one of the Five Pillars

Daily salah is important for Muslims; salah can take place almost anywhere that is clean

Wudu (cleanliness before one can pray) is essential

Festivals

- Id-ul-Fitr celebration of the successful completion of Ramadan (the month of fasting)
- Id-ul-Adha: celebration of Ibrahim's test of faith when he was asked to sacrifice his son

AKHLAQ (Character and moral conduct)

Family life

The birth of a child as a blessing (barakah)

Home life for children, including salah, respect for each other, parents, elders and children

Social life

How people greet each other

The importance of visiting

The importance of good manners

How the family prepares for and celebrates festivals

Respect and kindness to guests

The importance of honesty

Judaism

G-d

Jewish belief about God

G-d is One

G-d is the Creator

G-d cares for all people

Torah

The Torah is in the form of a scroll, or a book (Chumash), written in Hebrew and containing:

Mitzvot (laws and rules) which set out how people should live

- the Ten Commandments
- Sayings which express values
- 'Love your neighbour as yourself'
- 'Love the stranger because you were strangers in the land of Egypt'

Stories

- The Creation
- The Patriarchs, Matriarchs and Joseph
- Moses and Miriam

The People and the Land

Family life

The Jewish Home

- the mezuzah
- Shabbat, the day of rest
- the Friday night meal
- welcoming Shabbat
- lighting candles
- blessing the children
- blessings with wine
- challah
- eating as a family
- stories that Jewish children would hear in their families
- Festivals (minor)

- Hanukkah and Purim

Israel

Israel has always been a special place for the Jews

Jews live all over the world but when they pray they face towards Israel and Jerusalem



Sikhism

Beliefs and Values

Belief

Sikhs believe in One God who is:

The Supreme Truth

The Creator of all things

Values

The following values are important to all Sikhs:

- Service to all (sewa)
- Working honestly to earn one's living (kirat karna)
- Sharing with others (vand chhakna)
- All human beings are equal

The Gurus

Stories about the ten Gurus

Guru Nanak

- Sikhism was founded by Guru Nanak in India
- stories from the Janamsakhis which tell about his youth and travels, e.g. feeding the poor and needy (Bhai Lalo, Duni Chand)

Guru Har Gobind

- the story of Diwali
- the Guru and his cloak

Guru Gobind Singh

- stories about his life, e.g. story of Bhai Khanaya showing concern for all humanity

Guru Granth Sahib

The holy book of the Sikhs

Community

Family

Importance of the Sikh way of life

Gurdwara

The place that houses the Guru Granth Sahib, and where Sikhs worship God and share a meal together (langar)

Worshippers

Remove their shoes and cover their heads

Participate in singing, playing musical instruments and praying

Listen to hymns from the Guru Granth Sahib

Practices

Holy Days (Gurpurbs)

Birthdays of Guru Nanak and Guru Gobind Singh

Important festivals, e.g. Baisakhi

Sikh appearance

Uncut hair

Turban

Ceremonies

Naming

Marriage

Key Stage 2

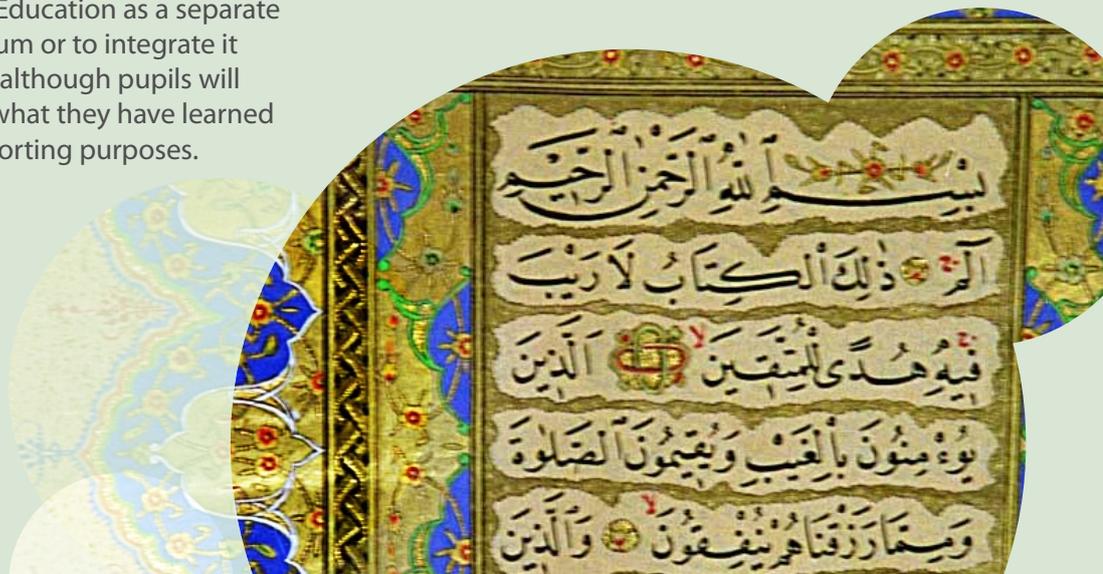
Throughout Key Stage 2, pupils learn about Christianity, Hinduism, Islam, Judaism and Sikhism, recognising the impact of religion and belief locally, nationally and globally.



Requirements for key stage two

Exploring Religion

1. This Programme of Study consists of:
 - a) the purposes of the Programme of Study set out according to the two attainment targets for religious education and the Breadth of Study;
 - b) the appropriate content for study for Christianity and the four religions to be taught at KS2. Where teachers discuss secular world views with pupils they should look at the section Secular World Views - Suggested Content to guide them on what is appropriate for the key stage.
2. Controlled and community schools must deliver the programme of study in such a way that promotes continuity and progression over four years, hence they should ensure each statement in the knowledge, skills and understanding (1a – 2f) and breadth of study (3c – q) onwards are covered at least twice.
3. Christianity should figure in no less than 60% of the RE delivered in any one year and any other religion taught no more than 40% in any one year.
4. Teachers are free to decide:
 - a) Which content to use when in the delivery of Christianity from the content specified below, covering all of the content in the four years of the key stage
 - b) Which religion to teach alongside Christianity in any year and what content to focus on from that available below in light of the direction given in the text
 - c) Whether to teach Religious Education as a separate topic/subject in the curriculum or to integrate it into other curriculum areas, although pupils will need to be able to identify what they have learned in RE in any one year for reporting purposes.
5. Where mixed age classes are taught incorporating KS1 and KS2 teachers may choose which religion other than Christianity to teach from the selection found in Key Stages 2 to those classes.
6. The programme of study is intended to occupy approximately 45 hours per year in this key stage, which is 5% of curriculum time in Community and Controlled schools.
7. This time allocation is in addition to acts of collective worship. Religious Education may be linked with collective worship, for example by sharing common themes, but it is important to remember that Religious Education is not the same as collective worship and both have distinct purposes.
8. It is the responsibility of governing bodies in maintained community and controlled schools to ensure that the programme of study is delivered in the time required by the syllabus.
9. Where the governing body of a Voluntary Aided school, denominational Academy or Free School adopts this syllabus it will need to ensure a proper denominational focus for the teaching of Christianity. Christianity must form the focus for at least 60% of all RE. RE in Aided schools may take up to 10% of curriculum time at this key stage.
11. Where the Board of Directors of non-denominational Academies or Free Schools adopt this syllabus the senior leadership team and those responsible for RE have a responsibility to ensure that the syllabus is delivered as set out here. Academies and Free Schools which do not do this would not be meeting the requirements of their funding agreements.



Throughout Key Stage 2, pupils learn about Christianity, Hinduism, Islam, Judaism and Sikhism, recognising the impact of religion and belief locally, nationally 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. They begin to recognise diversity in religion, learning about similarities and differences both within and between religions and beliefs and the importance of dialogue between them. Pupils also recognise that not everybody has a religious perspective on the world but can lead culturally rich and moral lives. They extend the range and use of specialist vocabulary. They recognise the challenges involved in distinguishing between ideas of right and wrong, and valuing what is good and true. They communicate their ideas, recognising other people's viewpoints. They consider their own beliefs and values and those of others in the light of their learning in religious education.

The programme of study is intended to occupy at least 5% of curriculum time at Key Stage 2 (this approximates to 45 hours per year). Schools must ensure they provide this time within the school day.

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. identify key moments in the story of Christianity in Cornwall and how that has shaped Cornwall in the present
 - c. describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected with, beliefs and teachings

- d. identify and begin to describe the similarities and differences within and between religions
- e. investigate the significance of religion in the local, national and global communities
- f. consider the meaning of a range of forms of religious expression, understand why they are important in religion and note links between them
- g. describe how people seek to communicate with God and how this informs the language of prayer; and, how they seek to communicate their beliefs within and beyond their communities
- h. describe and begin to understand religious and other responses to ultimate and ethical questions
- i. use specialist vocabulary in communicating their knowledge and understanding
- j. use and interpret information about religions from a range of sources.

Learning from religion

- 2 Pupils should be taught to:
 - a. reflect on what it means to belong to a faith community, communicating their own and others' responses
 - b. reflect on the impact of living in Cornwall and how this place helps to form theirs' and others' view of the world and the place of religion within it
 - c. 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
 - d. discuss their own and others' views of religious truth and belief, expressing their own ideas
 - e. reflect on ideas of right and wrong and their own and others' responses to them
 - f. reflect on sources of inspiration in their own and others' lives.

Breadth of study

3 During the key stage, pupils should be taught the **Knowledge, skills and understanding** through the following areas of study:

Religions and beliefs

- a. Christianity
- b. Hinduism, Islam, Judaism and Sikhism

Themes

- c. beliefs and questions: how people's beliefs about God, the world and others impact on their lives
- d. teachings and authority: what sacred texts and other sources say about God, the world and human life
- e. worship, pilgrimage and sacred places: where, how and why people worship, including at particular sites
- f. the journey of life and death: why some occasions are sacred to believers, and what people think about life after death
- g. symbols and religious expression: how religious and spiritual ideas are expressed
- h. inspirational people: figures from whom believers find inspiration
- i. religion and the individual: what is expected of a person in following a religion or belief
- j. religion, family and community: how religious families and communities practise their faith, and the contributions this makes to local life
- k. beliefs in action in the world: how religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment

Experiences and opportunities

- l. encountering religion through visitors and visits to places of worship, and focusing on the impact and reality of religion on the local and global community
- m. discussing religious and philosophical questions, giving reasons for their own beliefs and those of others
- n. considering a range of human experiences and feelings
- o. reflecting on their own and others' insights into life and its origin, purpose and meaning
- p. expressing and communicating their own and others' insights through art and design, music, dance, drama and ICT
- q. developing the use of ICT, particularly in enhancing pupils' awareness of religions and beliefs globally.



Key Stage 2 content

Curriculum Kernewek

Cornwall as a place spiritual inquiry

Why people feel attracted to Cornwall as a centre of spirituality and spiritual experience

The development of local celebrations which look beyond the origins of Christianity in Cornwall

Cornwall as a place of Christianity

How Christianity came to Cornwall

The Celtic Church and why Celtic Christian spirituality has become so important for some in Cornwall in the 21st century

The Prayer Book Rebellion of 1549

The coming of non-conformity, its diversity and the importance of John Wesley and Methodism in today's Cornwall

Catholic Emancipation in the 19th Century and its effects in Cornwall

The foundation of the Diocese of Truro and the importance of the Cathedral for many who live in Cornwall today

The translation of the New Testament into Cornish

It is a requirement of the syllabus that Christianity is taught in every year, no less than 60% of RE curriculum time.

The expectation is that all of the content specified below for Christianity should be covered over the four years of the key stage.

Christianity

God

The nature of God

The three persons of the Trinity, expressed through symbols and language

God as Father, Son and Holy Spirit

The Stories of the Baptism of Jesus as revealing the Trinity

Jesus' command to baptise in the name of the Father, and the Son and the Holy Spirit

The Apostles Creed

Description of God

Language, symbols, stories and songs describe God as Creator and sustainer

Loving

Ruler

Saviour

Just judge

Evidence of God

Ways of understanding God rest upon important foundations which are revealed and confirmed through:

- + Scripture
- + Teaching of the Church
- + Human experience
- + The presence of the Holy Spirit in the lives of Christians
- + The natural world

Jesus

Jesus as a historical figure

He lived at the time of the Romans

His story is told in the Gospels

Key features of Jesus' life

The life and teaching of Jesus as told in the Gospels:

- + His birth and its meaning
- + Baptism and temptations
- + Disciples, friends and followers
- + Teaching about the Kingdom of God in parables and miracles
- + The Beatitudes and the two greatest commandments
- + Holy Week and the Passion Narratives
- + The Resurrection

- + The Ascension into Heaven from where he will come to judge the living and the dead

Jesus in Christian experience

The effect of Jesus on the lives of the individuals

Beliefs about Jesus – Son of God, Son of Man, Saviour, Messiah, Redeemer, Conqueror

The Church

Characteristics of the Church

The Church as a community of believers from all races and nationalities

Beliefs about the Church

The family of believers past, present and future

Guided by the Holy Spirit, it carries on the work of Jesus

How the Church celebrates its identity

Baptism and confirmation

Ordination

Worship

Worship

The Eucharist, the Lord's Supper, the Lord's Table, the Breaking of Bread, Mass, the Divine Liturgy

The use of silence and language in worship

Some prayers and their meanings, especially the Lord's Prayer

The Church's year

The structure of the year around the key events in the life of Jesus and the history of the Church:

- + Advent and Christmas
- + Lent, Holy Week and Easter
- + Ascension and Pentecost

How these events are celebrated in different parts of the world

Church structures and organisations

How buildings, artefacts and symbols play a part in the worship, rituals and ceremonies of the community

The history of the Church

Key figures in the history of the Church, especially with reference to Christianity coming to and developing in Great Britain

The Bible

The nature of the Bible

Basis of Christian faith as a witness to the actions of God in the life of humanity and especially in the birth, life, death, resurrection and ascension of Jesus Christ

Versions of the Bible in English

The Bible as translated from its original languages of Hebrew, Aramaic and Greek

Different translators and translations and how they shape the language of different churches

How the Bible has been translated into different languages found in the British Isles (Welsh, Gaelic,

Scots, Cornish as well as youth speak and dialect Bibles)

The Bible includes

- + The Old Testament, noting the difference between Orthodox, Catholic and Protestant canons
- + The New Testament
- + The Apocrypha (in some traditions)

Types of writing

Types of writing, with examples:

- + history
- + law
- + wisdom
- + prophecy
- + Gospels
- + letters

A focus on the meaning and significance of stories

Uses of the Bible

Its use in personal devotion

In public worship

- + how it is read in services in different Christian traditions
- + how the Gospel often has special status
- + use of Psalms as both readings and as songs for worship
- + readings for festivals that focus on particular events in the life of Jesus in some churches

As a basis for art, song and culture

The Christian Way of Life

God and humanity

Beliefs that human beings

- + are made in the image and likeness of God
- + became sinful
- + can be redeemed

How these beliefs are expressed in stories and pictures

Beliefs, values and experience

The foundations of Christian morality

- + The two greatest commandments
- + The Ten Commandments
- + The Sermon on the Mount

Key Christian Values (Fruit of the Spirit)

Love	Joy
Peace	Patience
Kindness	Goodness
Faithfulness	Gentleness
Self-control	

Personal and corporate commitment and action

This may be expressed in:

- + personal relationships
- + caring and healing
- + attitudes to social issues
- + attitudes to global issues

How Christian beliefs and values are expressed through exemplars of the faith and through Christian organisations

Significant life events

Birth and growing-up and how in some traditions these relate to baptism and confirmation but not other traditions

Marriage

Death and the different ways funerals are conducted

Different attitudes to the dead and why some

Christians keep the commemoration of All Souls Day and others don't

One of the following must be chosen for study in each year of Key Stage 2 so all four religions are met in the key stage.

Pupils should be given a general introduction to each religion as they are taught which should include:

1. where followers of a religion are to be found locally, nationally and globally;
2. the key beliefs of that religion and the significant practices of its followers – especially, but not exclusively, worship.

When pupils have had an introduction to a religion they should then have the opportunity for in-depth study from one of the areas of knowledge in the content set out in the syllabus.

Hinduism

Concepts, Truths and Values

God

God is worshipped in diverse forms and/or is believed to be formless. Some forms include Vishnu, Krishna, Rama, Hanuman, Lakshmi, Shiva, Ganesha, Kali, Durga

The complementary attributes of deities as male and female

The concept of avatar

Key beliefs

The universe, and the endless cycle of creation, preservation and destruction

Reincarnation (the cycle of birth and death)

Religious symbols

Aum, The Lotus flower, The Swastika, The colour saffron

Gurus and disciples

The importance of spiritual teachers, e.g. holy people who visit Great Britain

Respect for

- + God
- + Other people
- + The cow and all forms of life

Family, community and traditions

Hindu traditions

Hinduism is originally an Indian religion, encompassing many traditions, sects and movements

There are many Hindus living in Great Britain and other parts of the world

The importance of close contact with families in India

The importance of music, dance and drama

The importance of the family

Love and loyalty between all members of the extended family, e.g. grandparents often live with their family and are well respected

The community and the whole world as a family

How Hindu values and rituals are learnt in the home

The journey of life

The four different stages of life (ashramas) and their associated duties for those in the three top Varnas (castes)

Samskars, e.g. those associated with birth, initiation, marriage and death

Worship

Puja at home and in the Mandir (temple)

The shrine

The Arti ceremony

The role of divine images in worship

Havan

Yoga, meditation and mantra

Festivals/the Hindu calendar

Varsha Pratipada

Birthdays of Rama and Krishna

Diwali

Raksha Bandhan

Food associated with festivals and worship

Dassehra

The importance of pilgrimage

In India, e.g.

+ Varanasi

+ Gangotri

+ Vrindavan

+ Ayodhya

Stories associated with pilgrimage, e.g. the story of the descent of the Ganges

The development of holy places in Great Britain with a focus on visits to various Mandirs as centres of worship and learning

Scriptures

Names and nature of the sacred texts

The Vedas, including the Upanishads

The Ramayana

The Mahabharata, including the Bhagavad Gita

The Puranas

How they are used by Hindus in their communities and homes

Stories

Rama's exile and return

The childhood of Krishna

Stories with a moral, e.g. those from the Panchatantra or Hitopadesh

Islam

TAWHID (Oneness of Allah)

Allah's attributes revealed in the Qur'an

Signs of Allah's creation through nature

Human beings as the best of Allah's creation

Allah's guidance through Messengers and Books

IMAN (Faith)

The six articles of faith

Belief in:

+ The Unity of God

+ The angels (messengers) of God

+ The books of God, especially the Qur'an

+ The prophets of God, especially Muhammad

+ The Day of Judgement

+ The supremacy of God's will (predestination)

Sources of Islam

Qur'an

Sunnah - the custom and practice of the Prophet

Muhammad

Hadith- the record of the sayings and actions of the

Prophet Muhammad

Stories from Sunnah, Hadith and Sirah

Books of Guidance

The Qur'an as the final revelation and ultimate source of guidance

Muslims recognise that God has given other books such as the Scrolls of Ibrahim, Tawrah (Torah), Zabur (the Book of Psalms), Injil (Gospel)

How the Qur'an was revealed

Messengers of Allah

The Prophet Muhammad - his key role as the final Prophet and recipient of the final Divine revelation in the Arabic language

Other Prophets associated with books of guidance, e.g. Ibrahim, Musa, Dawud and Isa

Angels

Created by Allah

Obedient to Allah, e.g. Jibril (Gabriel)

With no free will

Akhirah

Belief in the hereafter

IBADAH (Worship and belief in action)**The Five Pillars of Islam****Shahadah**

The declaration of faith in the Oneness of Allah and in the Prophet Muhammad as His messenger, i.e. *lā ilāha illallāh, Muhammad rasūlu-llāh* (There is no god except

Allah, Muhammad is the Messenger of Allah); with the understanding that Muhammad is the final messenger of God and the Seal of the Prophets amongst most Muslims.

Salah

Occurs five times daily

Focuses on Allah as the One True God

The different positions within salah and their meaning

Words of the Opening Surah of the Qur'an – al-Fatihah

Sawm

Ramadan

+ fasting from before dawn to sunset during this month as commanded by Allah in the Qur'an

+ the lunar month during which the first revelation of the Qur'an occurred (Surah 96:1 - 5)

Eid-ul-Fitr- marks the successful completion of fasting in the month of Ramadan

Zakat-ul-Fitr- as an obligatory donation to ensure that the needy are able to participate in the feasting on Eid-ul-Fitr

Zakah

Zakah- purification of wealth by obligatory contributions to the community fund

Khums - contribution (additional to Zakah) of one-fifth of net income paid by the Shi'ah community

Hajj

Hajj the pilgrimage to Makkah held every year and the obligation for a Muslim to go on Hajj once in a lifetime if able

AKHLAQ (Character and moral conduct)**Family life**

Life events such as the birth of a child, marriage and the death of a family member

Leadership roles of father and mother within the family

Roles and responsibilities of all family members, the importance of looking after orphans

Features of living in a Muslim family, e.g. facilities for wudu, salah and dietary requirements

The importance of cleanliness

The importance of patience

Social life

Role of the mosque as social, religious, educational and welfare centre

The three most important mosques are the Haram Sharif in Makkah, the Prophet's Mosque in Madinah and al-Aqsa Mosque in Jerusalem

Feeding the poor and needy

Meaning of Ummah in Islam

People with responsibility in the community, eg Ulama (scholars)

Respect for teachers, elders, the learned and the wise

Judaism

G-d

Jewish belief about G-d

G-d is One, good

G-d is the Creator

G-d cares for all people

Belief exemplified through

The Shema: mezuzah, tefillin, tzitzit

The first five of the Ten Commandments

Psalms and songs

Prayer

Stories from the Tenakh

Wearing of kippah and tallit

The importance of repentance and forgiveness

Rosh Hashanah

Yom Kippur

The Book of Life

The value and expression of gratitude

Blessings before and after meals

General blessings

Torah

The Tenakh

Consists of Torah, Nevi'im and Ketuvim

Stories from the lives of the prophets, e.g. Elijah, Isaiah

Examples of writings, e.g. Psalms and Proverbs

The importance of the Torah: written and oral

The Sefer Torah and the work of the scribe in faithfully writing the Torah Scrolls for new generations

G-d giving the Torah at Mount Sinai and how different traditions understand the origins and nature of the Torah

Commandments, laws and rules (613 mitzvot) which set out how people should live

Sayings which express values

+ 'Love your neighbour as yourself'

+ 'Love the stranger'

Stories

+ the Creation

+ the Patriarchs and the Matriarchs

+ the life of Moses

+ the life of Rabbi Akiva and other rabbis from the Talmudic times

+ the lives and stories of the Baal Shem Tov and Rabbi Nachman of Breslov

+ the lives of Rabbis Leo Baeck and Hugo Gryn

Care for the world and the environment

Study of the Torah

Reading of the weekly portion

The annual cycle of readings

Regular Torah study

Simchat Torah

Respect and honour for the Torah and G-d's name

The People and the Land

Family life

The variety of ways of being Jewish, including Ashkenazi and Sephardi as well as Orthodox and Progressive

The mezuzah identifies the Jewish home

Shabbat



- + the preparation
- + the lighting of the candles
- + blessing the children
- + blessings using wine and challah
- + quality family time
- + the three Shabbat meals

Kashrut

Food laws and the kitchen:

How these might change from family to family depending on Judaism is interpreted and lived

Life rituals

Brit Milah and girls' naming ceremony

Bar and Bat Mitzvah/Bat Chayil

Marriage

Funerals, mourning and remembrance

Festivals and celebrations

The calendar

The three Harvest and Pilgrim festivals

- + Pesach (exodus and freedom - the miraculous crossing of the Red Sea)
- + Shavuot (giving of the Torah) - the story of Ruth
- + Sukkot (the festival of God's protection) – building a Succah

Worship and the community

- + Mishkan: menorah and Ark
- + Jerusalem: first and second Temples and the Western Wall
- + the Synagogue: the community centre; place of prayer and study; its main features and components; historical developments, the role of the Rabbi

The Magen David: a modern symbol for Jews

Diversity within the Jewish community

Orthodox, Masorti, Reform and Liberal Judaism and how that is seen in Cornwall and Devon

Differences of opinion and practice in relation to the place of women in the synagogue, the keeping of kosher and the nature of Jewish status as understood in different branches of Judaism

Sikhism

Beliefs and Values

Belief

Sikhs believe in One God who is

- + the Supreme Truth
- + the Ultimate Reality
- + the Creator of all things

Gurbani (teachings of the Gurus)

Values

Meditation based on the scriptures (Nam Simran)

Earning by honest means (kirat karna)

Sharing (vand chhakna)

Service to all human beings (sewa)

Acceptance of God's will (hukam)

Equality of gender - all functions are shared by both men and women

Equality of race and creed - the oneness of humanity

The Gurus

The lives and teachings of the ten Gurus

Guru Nanak, the first Guru - his call, journeys and teachings

Guru Arjan, the first martyr- compiled the Adi Granth; built the Golden Temple (Harmandir Sahib)

Guru Har Gobind - taught about earthly and spiritual authority ('Miri' and 'Piri')

Guru Tegh Bahadur- martyred for the principle of religious tolerance

Guru Gobind Singh - founded the Khalsa

The Guru Granth Sahib

The teachings of Guru Nanak and other Gurus and saints, outlining the principles and practices of Sikhism

Its guidance is treated as that of a living Guru

At festivals and special occasions there is a complete unbroken reading from the Guru Granth Sahib (Akhand Path)

Community

Gurdwara

A place of Sikh worship, which extends a welcome to men and women of all races and creeds

Features include

- + congregation/community (sangat)
- + common meal (langar)

Significant people include

- + Granthi, who reads the Guru Granth Sahib and preaches and explains the text
- + musicians and singers

The Golden Temple (Harmandir Sahib) and other historic gurdwaras

Symbols

Ik Onkar (there is one God)

- + appears at the beginning of each major composition in the scriptures

Khanda

- + the Sikh symbol

Practices

Holy Days (Gurpurbs)

Birthdays of Guru Nanak, Guru Gobind Singh (Baisakhi)

Martyrdoms of Guru Arjan, Guru Tegh Bahadur and the Sahibzades (four sons of Guru Gobind Singh)

Ceremonies, including

Naming

Turban tying

Amrit ceremony

Marriage

Death

The Five K's (obligatory for members of the Khalsa)

Kesh, Kangha, Kara, Kachera, Kirpan



Key Stage 3

Throughout Key Stage 3, pupils extend their understanding of Christianity and Buddhism and Islam in a local, national and global context.

Requirements for Key Stage Three

1. This Programme of study consists of:
 - a) the purposes of the Programme of Study set out according to the two attainment targets for religious education and the Breadth of study;
 - b) the appropriate content for pupils to learn in relation to Christianity, Buddhism and Islam. Pupils should have the opportunity to look at secular world views in relation to religious world views. The appropriate content for such opportunities is found in the section Secular world views – suggested content
2. Each statement of the programme of study from the knowledge, skills and understanding section and from the breadth of study 3d onwards must be covered at least once during the key stage.

Christianity should occupy no less than 60% of the RE entitlement of pupils and Buddhism and Islam no more than 40% over the key stage.

Schools should teach Christianity and one other religion in each year. Where a school does Islam during KS4, especially linked to GCSE, Years 7 and 8 should study Buddhism with Islam being studied in Year 9 in preparation for Year 10. This would be reversed if a school were to opt for Buddhism at KS4. Where a school has a two year KS3 they would need to meet the requirements of programme of study and teach Buddhism and Islam during that key stage where one religion would be met in Year 7 and the other in Year 8.
3. Teachers are free to decide:
 - a) where the content best fits within the key stage from the Christianity section, with a view to covering all of the content during the key stage whatever its length; and,
 - b) what content is appropriate for the study of Buddhism and Islam where they are encountered according to the direction below.
4. The programme of study is intended to occupy no less than 45 hours per year in this key stage and 5% of curriculum time across the key stage.
5. This time allocation is in addition to acts of collective worship. Religious Education may be linked with collective worship, for example by sharing common themes, but it is important to remember that Religious Education is not the same as collective worship and both have distinct purposes.
6. It is the responsibility of governing bodies in maintained community and controlled schools to ensure that the programme of study is delivered in the time required by the syllabus.
7. Where the governing body of a Voluntary Aided school, denominational Academy or Free School adopts this syllabus it will need to ensure a proper denominational focus for the teaching of Christianity. Christianity must form the focus for at least 60% of all RE. RE in Aided schools may take up to 10% of curriculum time at this key stage.
8. Where the Board of Directors of non-denominational Academies or Free Schools adopt this syllabus the senior leadership team and those responsible for RE have a responsibility to ensure that the syllabus is delivered as set out here. Academies and Free Schools which do not do this would not be meeting the requirements of their funding agreements.

Throughout Key Stage 3, pupils extend their understanding of Christianity and Buddhism and Islam in a local, national and global context.

There is also an opportunity within the programme of study to investigate a religious community with local significance, where appropriate. They deepen their understanding of important beliefs, concepts and issues of truth and authority in religion. They apply their understanding of religious and philosophical beliefs, teachings and practices to a range of ultimate questions and ethical issues, with a focus on self-awareness, relationships, rights and responsibilities – this can include secular approaches to significant issues, where it is appropriate to do so. 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 interpret religious texts and other sources, recognising both the power and limitations of language and other forms of communication in expressing ideas and beliefs. They reflect on the impact of religion and belief in the world, considering both the importance of interfaith dialogue and the tensions that exist within and between religions and beliefs.

They develop their evaluative skills, showing reasoned and balanced viewpoints when considering their own and others' responses to religious, philosophical and spiritual issues.

The programme of study is intended to occupy at least 5% of curriculum time at Key Stage 3 (this approximates to 45 hours per year). Schools must ensure they provide this time within the school day.

Knowledge, skills and understanding

Learning about religion

- 1 Pupils should be taught to:
 - a. investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies
 - b. analyse the impact of social change on the nature of religion in Cornwall and how that is expressed in a variety of ways, both traditional and non-traditional
 - c. investigate the impact that churches in Cornwall have on their local communities in both urban and rural contexts
 - d. analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions
 - e. analyse the language of prayer both within and between different religious traditions
 - f. investigate and explain why people belong to faith communities and explain the reasons for diversity in religion
 - g. analyse and compare the evidence and arguments used when considering issues of truth in religion and philosophy
 - h. discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues
 - i. 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
 - j. interpret and evaluate a range of sources, texts and authorities, from a variety of contexts
 - k. interpret a variety of forms of religious and spiritual expression.

Learning from religion

- 2 Pupils should be taught to:
 - a. reflect on the relationship between beliefs, teachings and ultimate questions, communicating their own ideas and using reasoned arguments

- b. reflect on how living in Cornwall helps to form theirs' and others' identities and why some people come to live in Cornwall as a place which is seen to be both mythical and mystical
- c. evaluate the challenges and tensions of belonging to a religion and the impact of religion in the contemporary world, expressing their own ideas
- d. express insights into the significance and value of religion and other world views on human relationships personally, locally and globally
- e. 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
- f. 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 areas of study:

Religions and beliefs

- a. Christianity
- b. Buddhism and Islam
- c. A secular world view where appropriate

Themes

- d. beliefs and concepts: the key ideas and questions of meaning in religions and beliefs, including issues related to God, truth, the world, human life, and life after death
- e. authority: different sources of authority and how they inform believers' lives
- f. religion and science: issues of truth, explanation, meaning and purpose
- g. expressions of spirituality: how and why human self-understanding and experiences are expressed in a variety of forms
- h. ethics and relationships: questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil

- i. rights and responsibilities: what religions and beliefs say about human rights and responsibilities, social justice and citizenship
- j. global issues: what religions and beliefs say about health, wealth, war, animal rights and the environment
- k. interfaith dialogue: a study of relationships, conflicts and collaboration within and between religions and beliefs

Experiences and opportunities

- l. the study of one of the synoptic Gospels in depth along with other Biblical writings
- m. encountering people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and ethical issues
- n. visiting, where possible, places of major religious significance and using opportunities in ICT to enhance pupils' understanding of religion
- o. discussing, questioning and evaluating important issues in religion and philosophy, including ultimate questions and ethical issues
- p. reflecting on and carefully evaluating their own beliefs and values and those of others in response to their learning in religious education, using reasoned, balanced arguments
- q. using a range of forms of expression (such as art and design, music, dance, drama, writing, ICT) to communicate their ideas and responses creatively and thoughtfully
- r. exploring the connections between religious education and other subject areas such as the arts, humanities, literature, science.

Key Stage 3 content

Curriculum Kernewek

Cornwall as a place of spiritual inquiry

The development of modern Paganism and its importance for many in Cornwall

The importance of pre-Christian sites for modern Pagans

How modern Paganism is diverse and how this diversity is expressed in Cornwall

Cornwall as a place of Christianity

The development of a Celtic Christian awareness in many churches and how this is based on a particular view of early Christianity in Cornwall

The role of Christianity in the shaping of Cornish institutions

The response of churches to social issues, the presence of street pastors in Cornish towns

The continuing importance of Methodism for Cornwall today

The significance of churches and chapels as spiritual and cultural centres throughout Cornwall, including the Cathedral

The development of the Free Church and house church movements in Cornwall

The variety of denominations in Cornwall and how many of them work together through local Churches Together groups and why some churches decide not to work within the Ecumenical framework

Cornwall as a place of non-Christian religions

The importance of Buddhism in Cornwall as the second largest identifiable religious tradition, its origins in Cornwall and its various expressions

The development of a Muslim community in Cornwall and its diversity as a result of its limited numbers

The recognition that there are other smaller religious traditions in Cornwall that have a historic presence, e.g. Baha'i and Jewish traditions

It is a requirement of the syllabus that Christianity is taught in every year at Key Stage 3, no less than 60% of RE curriculum time in any year and across the key stage.

The expectation is that all of the content specified below for Christianity should be covered over the three years of the key stage, where the key stage is only two years the expectation is that all of this content will be covered in that period of time.

Christianity

God

The nature of God

God is revealed as the Holy Trinity, three persons in one God as expressed in the different versions of the Nicene Creed

God the Father

- + Creator through the Word by the power of the Holy Spirit
- + The nature of the 'Fatherhood' of God in relation to Jesus and the community of believers

God the Son incarnate; true God and true man as revealed through

- + the incarnation
- + the resurrection, ascension and second coming (parousia)

God the Holy Spirit who

- + guides
- + comforts
- + gives understanding and insight
- + inspires
- + who is constantly present in the life of the church and the believer

Descriptions of God

Attributes of God expressed through:

- + The writings of Christian teachers and mystic
- + Hymns and songs
- + Symbols and the arts

Evidence of God as revealed through

- + The Scriptures
- + Tradition
- + Creeds
- + Human experience
- + Reason
- + The natural world

Jesus

Jesus as a historical figure

Contemporary and later evidence, e.g. Josephus and Tacitus

Key events in the life of Jesus as presented in the Gospels

How each writer portrayed Jesus

His humanity and divinity as seen through his

- + birth
- + baptism
- + teaching and healing
- + transfiguration
- + relationships with others
- + suffering and death, resurrection and ascension

Jesus as the fulfilment of Old Testament prophecies

Jesus in Christian experience

How Jesus is experienced and expressed in

- + The lives of individuals
- + Meetings, rituals, prayers and festivals of the Church
- + The relation of Jesus' teachings to the contemporary world

The Church

The nature of the Church

The meaning of key terms:

- + the Body of Christ

- + the Bride of Christ
- + fellowship
- + communion of saints

Guided by the Holy Spirit

Baptism, confirmation, communion, marriage, different types of ministry in the church including ordination and how these may mean different things in different denominations

How members of churches live their lives and how Christians face the issues surrounding the value of life and death, including how churches commemorate death in light of the resurrection of Jesus from the dead.

Worship

The Holy Trinity as the focus of devotion through which Christians express their faith.

Worship takes a variety of forms, including liturgical and non-liturgical worship

The beliefs underlying various forms of worship

The purpose of activities that lie at the heart of worship; e.g. hymns, psalms, verses, songs, silence, preaching, praying, meditation and contemplation

The Church's year

How different churches understand their year, celebrate different events and how these reveal something about the way that different churches have different theological and cultural emphases

Relationship of the main events in the life of Jesus and others, such as saints, to major festivals and celebrations

How the Western, Eastern Orthodox and Oriental Orthodox Christian Churches have similar yet different calendars and what that might mean for Christians living in Cornwall, especially around the date of Easter/Pascha.

Church structure and organisation

Churches are organised around a wide variety of structures, and often have differing views on centralisation.

Important aspects of Church history

The history of the early Church

The geographical spread of the Church

Missionary movements, with particular reference to those originating in Cornwall

The range of denominations, traditions and fellowships in Great Britain today

- + their historical origins
- + the main similarities and differences between them

The Ecumenical movement and why some churches are committed to it and others do not engage with it

Contemporary expressions of Christianity

New ways of being Church, including:

- + new approaches to worship, including craft and dance
- + responding to the needs of different groups within the community, such as young people and the elderly or to specific minority ethnic communities, such as migrant workers

The Bible

The nature of the Bible

Linguistic origins: Hebrew, Aramaic, Greek

That the Bible is inspired and the ways that different Christians understand the nature of inspiration in relation to the Bible

Types of writing

The Bible was written over a long period of time and includes History, Prose, Poetry, Wisdom and Prophecy among other types of literature

Uses of the Bible

How the Bible is used:

- + in public worship
- + for private study and meditation
- + for guidance in decision-making
- + for inspiration
- + as a basis of hymns, prayers, songs and the liturgy

Approaches to the Bible

Christians interpret the Bible in a variety of ways

Christians also take different approaches to reading the text of Scripture, which include:

- + literal
- + allegorical
- + devotional
- + theological interpretations

The study of one Gospel in depth

One of the synoptic gospels (Matthew, Mark or Luke)

The Christian Way of Life

God and humanity

Christian values and conduct are also deeply influenced by the beliefs that:

- + Human beings are made in the image and likeness of God and therefore have a unique value
- + Humanity is sinful and in need of redemption
- + Human beings exist within communities and those communities are both shaped by and shape beliefs, attitudes and values

Beliefs, values and experience

Christian values are based on the centrality of:

- + God's law as revealed in the Old Testament, especially the Ten Commandments and the New Testament
- + forgiving and forgiveness'
- + love and service to God
- + response to the teaching of Jesus

Christians do not necessarily agree in debates over personal, social or global issues, but their thinking and argument draws upon:

- + scripture and its interpretation
- + the creeds
- + tradition
- + prayer
- + example
- + reason



- + the natural world
- + inspiration by the Holy Spirit

Personal and community commitment and action

This may be expressed in:

- + Personal relationships and how the way individuals relate to each other is based on the teachings of
- + Jesus contained in the Gospels and the Epistles
- + Social issues, how Christians work together in their communities to improve the lives of those around them; the commitment to social justice, issues relating to equality
- + Global issues and how Christians seek to care for the environment and respond to issues of poverty and injustice beyond their communities
- + How Christians and their churches promote artistic and cultural life within their communities, e.g. art, architecture, literature and music

Significant life events

Why significant life events are celebrated so differently in different denominations as result of their theology, anthropology and history

Non-Christian religions at Key Stage 3

Pupils should be given a general introduction to each religion when they first encounter it, which should include:

- + where followers of a religion are to be found locally, nationally and globally;
- + the key beliefs of that religion and the significant practices of its followers

When pupils have had an introduction to a religion they should then have the opportunity for in-depth study from one of the areas of knowledge in the content set out in the syllabus. Where a religion is studied over two years three areas would be chosen for in-depth study.

Buddhism

Buddha

Gotama Buddha

An Enlightened human being who understood the truth about the way things are but is not considered to be a god or God

He discovered the way to overcome dissatisfaction (dukkha)

His Enlightenment

Prince Siddhartha Gotama gave up everything in search of the way to end suffering

His Enlightenment as a source of compassion and wisdom

All living things have the potential for Enlightenment, but humans are best placed to attain it

Buddhas

Previous Buddhas

Buddhas to come (eg Metteya)

Bodhisattvas in the Mahayana tradition, e.g. Kwan-Yin (Bodhisattva of compassion)

Mahasiddah in the Tibetan tradition, especially Padmasambhava and Yeshe Tsogyel

The place of the Buddha in Buddhism

The Buddha represents the supreme example to his followers and also reminds them of their need to develop their innate potential for Enlightenment

Transcendental nature of the Buddha is emphasised in the Mahayana tradition

Tantric imagery and mandalas

Traditions without images, such as some schools of Zen

Images of the Buddha

Images of the Buddha (and Mahayana Bodhisattvas) are not actually worshipped, but are focal points to remind Buddhists of the Dhamma and to uplift the mind

Offerings of flowers, incense and light, accompanied by verses in praise of the Buddha, Dhamma and Sangha

Buddhist Teaching

The teachings of the Buddha

From the Buddhist scriptures, e.g. the Dhammapada

The truth of the teachings should be verified through personal experience (rebirth and kamma)

The different vehicles through which Buddhism is carried

Theravada

Mahayana

Vajrayana

Each encapsulating elements of renunciation, liberation and transformation

Buddhist practice

The importance of study, practice and faith in your own Buddha nature and ability to achieve enlightenment

Practice consists of

- + taking refuge in the Buddha, Dhamma and Sangha
- + living by the Five Moral Precepts
- + following the teaching of the Buddha
- + meditation
- + developing the perfections (parami)

Buddhist practice is based on the belief that people have pure hearts and are beginninglessly enlightened.

Buddhists believe that our true nature has been obscured by greed, hatred and ignorance sometimes seen as attraction, aversion and indifference, and that by living skilfully it naturally reveals itself

Festivals and daily ceremonies

The Three Treasures

The offering of flowers, incense and light

Many festivals differ, depending upon the country and culture where they are celebrated. All festivals celebrate the birth, Enlightenment and Parinibbana of the Buddha

The Tibetan and Chinese New Year celebrations

Types of meditation

There are many different kinds, e.g. on

- + loving kindness (metta)
- + Insight (vipassana)

- + Calm and concentration (samatha)

- + Sitting (Zazen)

- + Breathing (Shi-ne)

Purposes of meditation

To overcome anger and ill will and to develop loving kindness

To develop composure and attentiveness

To discover joy and peace

To learn to understand the true nature of things

Enlightenment

Buddhism is a way of wisdom. Understanding is more important than belief

How wisdom and insight arise through the practice of Mindfulness

Nirvana

The state of Enlightenment

“Blowing out’ of the fires of greed, hatred and ignorance, and the state of perfect peace which follows

Buddhist texts

Study of selected texts, e.g. Dhammapada, Metta Sutta, Lotus Sutra and Heart Sutra

Key Buddhist concepts

The Three Signs of Being or marks of existence and how different traditions understand these

- + Anicca - the fact of impermanence
- + Dukkha- all life is unsatisfactory and involves suffering
- + Anatta- the teaching that the notion of the self or soul is a serious illusion arising out of self-centeredness and false perception. This illusion is the source of all suffering. That which continues after death is unresolved kamma. Reincarnation continues until Enlightenment is attained.

The Four Noble Truths

- + The existence of impermanence: Dukkah
- + That dissatisfaction arises from impermanence: Samudaya
- + That dissatisfaction and all that comes with it, such as suffering, can end: Nirodha

- + The way to achieve this is by following the Middle Way, also known as the Noble Eightfold Path: Magga

The Buddhist community

The ordained (monks, nuns and priests)

How this is expressed in different Buddhist traditions, such as Ngakpas, Ngakmas, Naljorpas and Naljormas in a Tibetan tradition

Functions

- + To develop loving kindness and compassion
- + To work towards Enlightenment
- + To become free from greed, hatred and ignorance
- + To obey the rules of the Order, eg Vinaya and the taking of vows
- + To learn and practice the Dhamma
- + To teach, guide and counsel all who wish to learn or seek advice
- + To conduct ceremonies and daily office
- + To study the texts

Lay persons

Functions

- + To work to develop loving kindness and compassion
- + To work towards Enlightenment
- + To work to overcome greed, hatred and ignorance
- + To contribute to society in a positive and beneficial way
- + To learn and practice the Dhamma
- + To support the monastic Sangha or temple

Bodhisattvas

Those aspiring to Buddhahood

The Buddhist community is working towards the ideals expressed in the form of the Buddha and exemplified in the Bodhisattvas and Arahants

Geographical spread of Buddhism

A comparison of Buddhism in different countries

Important influences in the spread of Buddhism, e.g. the Emperor Asoka

The spread of Buddhism in the West and its adaptation to different societies

Buddhism and 21st century society

Practical work, e.g. peace movements, prison chaplaincies, hospitals and hospices

Important contemporary Buddhist figures such as The Dalai Lama

The traditions

Ties, development and spread of different Buddhist traditions, e.g. the Theravada, Mahayana and Vajrayana (Tibetan Buddhism). Chan and Zen Buddhism in their different forms

New movements in the East and West, especially Triratna Buddhism, the New Kadampa Tradition and Soka Gakki.

How the Network of Buddhist Organisations works across various communities and traditions

Islam

TAWHID (Oneness of Allah)

Allah

Key beliefs about Allah; in-depth study of Tawhid and the attributes of Allah recorded in Surah 1, Surah 112 and Surah 59: Ayats 22-24 (59: 22-24), eg ar- Rahman - All Gracious and ar- Rahim - All Merciful. The 99 beautiful names of Allah.

The importance of Tawhid

Now Tawhid permeates all aspects of thought and practice

The different classifications of Tawhid, e.g. Tawhid Ibadah (unity of worship)

IMAN (Faith)

Sources of Islam

Qur'an as the final revelation; selected texts concerning:

- + the unchanging nature of the Qur'an
- + allegorical passages
- + structure, compilation and commentaries

Sunnah, e.g. Hadith

- + compilation, structure and authority

- + selected Hadith, eg Hadith Qudsi, and compilers such as al-Bukhari, al-Kafi and Muslim authority established by Isnad (chain of transmission)

Sources of authority

The Qur'an

- + the only authoritative version of the Qur'an is in Arabic and translations are considered as interpretations of the text and not to be used as authorities
- + the main source for Shari'ah (Islamic Law) - a path to be followed
- + textual study of Qur'anic ayats related to Shahadah

How different groups of Muslims have understood authority within their own traditions

Messengers of Allah

Messengers chosen by Allah to

- + transmit revelation
- + set an example, ideals to live by

Twenty-five Prophets mentioned in Qur'an (peace be upon them)

Muhammad, the final Prophet - imparter of Divine revelation and establisher of the Ummah - his life in detail as a model for Muslims to imitate

Akhirah

Akhirah - life after death

This life is a trial and preparation for the hereafter

All deeds are recorded by the angels

Human accountability to Allah for all actions

Day of judgement, and its relationship to the Day of Arafat during the Hajj

Rewards of paradise/punishments of hell

Impact of these beliefs on philosophical and theological considerations and on individual human responsibility

Qadar

Qadar is Allah's final control of the fulfilment of destiny

IBADAH (Worship and belief in action)

Jihad

- + Personal, individual struggle, in the way of Allah, to achieve self-improvement
- + Campaigning for the truth
- + Helping the oppressed
- + Defence of the faith and the Muslim community

Jumu'ah

Attendance at Friday congregational salah

Recommended acts of Worship

Du'a – prayers of supplication made

- + To give thanks
- + To ask forgiveness
- + To pray for others

Sadaqah

A charitable offering made of one's own volition. Sadaqah need not be financial; a smile may be a sadaqah

All acts directed to the welfare of society

Sawm

Fasting, often done

- + To follow the Sunnah of the Prophet Muhammad
- + As purification

Umrah

Visit to Makkah at any time of year. Not a substitute for Hajj

Implementation of Shari'ah

Political, economic, social and religious aspects of Shari'ah

How a Muslim can bring Shari'ah into everyday life

Issues relating to the practice of Islam in a non-Muslim environment and how Muslims must obey the law of the land in which they live unless it contravenes one of the Five Pillars or Six Articles of Islam

Da'wah

Helping people to understand Islam

Developing spiritually by trying to be a good example

Spreading truth

AKHLAQ (Character and moral conduct)

Family life

Distinctive features of the home and the conduct of family members

Relationships, roles and responsibilities

Hygiene, diet and modesty in all aspects of life

Sexual relations only permissible within marriage

Humanity

Human beings attain a state of peace through obedience to Allah

Humans are Khalifah (custodians), servants charged with caring for all Creation

All created from one soul and mutually interdependent

Diversity within the unity of the Ummah, eg Muslims from all over the world living in Great Britain

Islamic culture

Respect for people of other faiths

Lives of influential Muslims - religious exemplars, scholars, scientists and artists and how they are motivated by Islamic beliefs and values

Islamic view of personal, social and contemporary issues

Islamic world view as a viable alternative to both capitalism and communism

Care for the environment

Animal rights

Morality and health education

Usury and interest – Islamic economics

Islamic education

Islamic organisations in Great Britain

How different groups have sought to build organisations that would give them a voice in the

British context and how they work across different Islamic traditions for the good of British Muslims

How some Islamic groups are based on denominational differences and how others are based on national, cultural and linguistic differences

Ages 14-19

Throughout this phase of education students have the opportunity for their work in RE to be accredited through nationally recognised qualifications.



Requirements for 14 - 19

1. It is a requirement of the syllabus that pupils follow an accredited course at Key Stage 4.

The accredited courses offered must include Christianity and at least one other religion at KS4 from the religions studied at Key Stages 1 to 3. It does not follow that pupils must be examined in more than one religious tradition but they must have had a clear opportunity to develop their thinking in relation to more than one religious tradition.

It should also be noted that whilst pupils must follow a Section 96 listed course it does not follow that they must be examined in that course if it is felt that they may not be able to attain a grade in that course. Nevertheless, pupils have a right to have their work accredited and schools have a responsibility to offer a range of qualifications to meet the needs of all learners in their school relative to religious education.

2. Teachers are free to decide:

- a) which courses they think best meets the needs of their pupils
- b) how best those courses offer accreditation to meet the needs of pupils

3. The programme of study is intended to occupy approximately 45 hours per year in this key stage and 5% of curriculum time over the key stage but where a full GCSE is followed then the recommended time specified by the awarding body should be given to the course. In this respect GCSE RS should have a time allocation which is the same as other similar GCSE subjects (such as History and Geography).

4. Where schools have 6th Forms they are required to provide RE to all pupils (not withdrawn by their parents) up to the age of 19 years old. Schools have a responsibility to ensure that A Level Religious Studies is an option for 6th Form students. They must also ensure that if a student wishes to follow an accredited course in Religious Studies this will be facilitated and that any accreditation represents progression from previous attainment. This also applies to all Academies and Free Schools that have adopted this syllabus.
5. This time allocation is in addition to acts of collective worship. Religious Education may be linked with collective worship, for example by sharing common themes, but it is important to remember that Religious Education is not the same as collective worship and both have distinct purposes.
6. It is the responsibility of governing bodies in maintained community and controlled schools to ensure that the programme of study is delivered in the time required by the syllabus.
7. Where the governing body of a Voluntary Aided school, denominational Academy or Free School adopts this syllabus it will need to ensure a proper denominational focus for the teaching of Christianity. Christianity must form the focus for at least 60% of all RE. RE in Aided schools may take up to 10% of curriculum time at this key stage.
8. Where the Board of Directors of non-denominational Academies or Free Schools adopt this syllabus the senior leadership team and those responsible for RE have a responsibility to ensure that the syllabus is delivered as set out here. Academies and Free Schools which do not do this would not be meeting the requirements of their funding agreements.

At 14-16 pupils investigate issues of diversity within and between religions and other belief systems and the ways in which religion, belief and spirituality are expressed in philosophy, ethics, science and the arts.

They expand and balance their evaluations of the impact of religions and beliefs on individuals, communities and societies, locally, nationally and globally. They understand the importance of dialogue between and among different religions and those who hold various secular world views. They gain a greater understanding of how religions and beliefs contribute to community cohesion, recognising the various perceptions people have regarding the roles of religion and belief in the world.

The programme of study is intended to occupy at least 5% of curriculum time at Key Stage 4 and post-16 (this approximates to 45 hours per year at Key Stage 4 and at least 20 hours per year at 6th Form). Schools must ensure they provide this time within the school day.

Knowledge, skills and understanding

Learning about religion

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

Learning from religion

- 2 Pupils should be taught to:
 - a. reflect on the nature of personal experience and how that can be shaped by the context in which they find themselves
 - b. reflect on, express and justify their own opinions in light of their learning about religion and their study of religious, philosophical, moral and spiritual questions
 - c. develop their own values and attitudes in order to recognise their rights and responsibilities in light of their learning about religion
 - d. relate their learning in religious education to the wider world, gaining a sense of personal autonomy in preparation for adult life
 - e. develop skills that are useful in a wide range of careers and in adult life generally, especially skills of critical enquiry, creative problem-solving, and communication in a variety of media.

What must schools do?

Religious education is a statutory subject for all registered pupils, including pupils in the school sixth form, and forms part of the every school's basic curriculum and forms part of the funding agreement with every Academy and Free School.

- + it is a requirement of the syllabus that religious education should be taught through an accredited course for all pupils aged 14 – 16 approved under Section 96 of the Learning and Skills Act 2000.
- + All schools with 6th Forms must provide an option for pupils aged 16 - 19 to follow an accredited course which represents progression from previous accredited courses. For pupils who do not follow an accredited course the school must provide meaningful religious education for at least 20 hours per year which meets the knowledge, skills and understanding set out above.
- + Although it is not a requirement in that colleges of further education provide RE for all 16 – 19 pupils it is the recommendation of this Agreed Syllabus that religious studies courses are provided so that pupils wishing to follow such courses should be able to do so. It is also recommended that colleges of further

education promote courses in religious studies and philosophy as part of a broad and balanced education.

How should schools fulfil their requirement to provide religious education to all registered pupils?

Schools should plan for continuity of provision of religious education that is progressive and rigorous from Key Stage 3 for all pupils. Schools will make this possible by providing access to discrete courses or units leading to qualifications that meet legal requirements regarding:

- + the study of **Christianity, and one religion** from those studied at KS1 – KS3 at KS4 and
- + **Christianity and one religion** from those studied at KS1 – KS3 to be studied at 6th Form,
- + A secular world view, where appropriate within the context of a pluralistic society.

All courses should provide opportunities within and beyond school for learning that involves first-hand experiences and activities involving people, places and events (for example the local area, places of worship and community activities, public meetings, and places of employment, education, training or recreation). Pupils will have different experiences of religious education according to the courses chosen.



Secular World Views Suggested Content

At times non-religious world views may arise and the following is intended as a guide to the appropriate content focus at each key stage



A secular world view

KS1

There are people who have no religious tradition

Philosophical ideas

Human beings can work out for themselves what is good and bad and sometimes make laws to make good societies

Humans are responsible for what they do and we should always try to make sure that what we do causes no harm to others and the environment

Human beings need to work together to make a better world even though they have different beliefs and cultures

Life practices

People can celebrate birth, marriage and death without reference to religion

Humanism

The Happy Human Symbol symbolising that all human beings have a right to be happy

KS2

There are people who have no religious tradition

Philosophical ideas

Since the Enlightenment the idea of 'Reason' has become increasingly important in the way that people understand and think about the world.

Science is a major way of understanding the world and should inform the actions of human beings when it will improve their lives

Human beings need to work together to make a better world because they cannot rely on the idea that a supernatural force will come to their aid

People can find their own moral purpose and meaning of life without believing in God

Secularist thinkers to include Jeremy Bentham, John Stuart Mill and Bertrand Russell

Life practices

People with no religious beliefs still celebrate birth, marriage and death

Funerals do not refer to life after death

Humanism

The British Humanist Association

Why it began, how it campaigns and why it continues in its work

KS3

There are people who have no religious tradition

Philosophical ideas

The nature and primacy of 'Reason' and how this has been a developing philosophical idea since ancient times

The rejection of religion from an empiricist view and belief in the critical importance of some kinds of evidence over other kinds of evidence - such as scientific evidence over personal feeling

The questioning of mythical ways of looking at the world and the challenging of 'religious authority and authorities' whilst understanding the sincerity of believers

The importance of human rights and democracy as a way at arriving at of what is of value and how society should be governed

Secularist thinkers to include Susan Blakemore, AC Grayling, Philip Pullman and Claire Rainer

Life practices

The importance of ethical issues to secularists without accepting absolute values

The tolerance of people with different lifestyles and beliefs provided their practices do not harm others

How celebrations of birth, marriage and death draw upon and reject certain religious traditions and the reasons for this

Humanism

The British Humanist Association and the National Secular Society

Their respective histories and where they agree and disagree on important topical issues

Religious Education in Special Education

This section of the syllabus is designed to provide the content and standards to be developed through the educational career of a pupil who is unable to fully access the Agreed Syllabus. The supplement follows the pattern of the Agreed Syllabus. Content for the programme of study at each key stage is clearly indicated in this section and complements that found in the programmes of study in the other parts of the Agreed Syllabus.

Planning the educational experience of pupils is the key to good educational development and to this extent the units clearly identify the appropriate P Scales to enable the development of Individual Education Plans (IEPs). The supplement has been designed to allow teachers to focus on one area of learning per term that is evidenced through the learning indicator. Reporting to parents in RE and the forming of IEPs should be based on the evidence gathered relating to the learning indicators focused on during the year under report.

As with the programmes of study in other parts of the Agreed Syllabus the religious tradition to be studied in the main is Christianity, occupying no less than 60% of RE curriculum time. The other religious traditions followed should reflect those in the other programmes of study for Reception, KS1 -3, and 14 – 19 education as indicated in the following section.

As with RE in mainstream schools the entitlement of a pupil in special education is:

- + 36 hours per year at Key Stage 1
- + 45 hours per year at Key Stages 2,3 and 4
- + post-16 entitlement is 5% of curriculum time

RE can be delivered discretely or through topics combined with other curriculum areas although the RE content related to the areas of learning should be evident both in planning and in the observable outcomes as described in the supplement.

Content in the special education context

Special schools, ARBs and schools with pupils who cannot attain at Level 1 will need to adapt the context of RE for their pupils. The content section needs to be read in light of the P Scales at the end of this section.

Key Stage 1

The religions to be encountered at KS1 are Christianity and one other from the range of religions to be found in the agreed syllabus and a secular world view, where appropriate.

Christianity

God

The Creation story – explore themes within the creation story

What the world looked like when it was newly created

Looking after the world we live in

Bible stories about responsibility for the way we live and 'our' responsibility to care for the world e.g. Noah's Ark

Celebrating the beauty of the world e.g. through singing hymns and psalms, prayer and festivals

Celebrating our world – e.g. Harvest Festival giving thanks for God's gifts

Jesus

Concept of God – God's rules for us to follow – the two great commandments of Jesus in the Gospels

What makes us who we are – Personal identity – Baptism – Naming Ceremony along with the themes of Religious identity - Sense of belonging – Christian community

Family – birth of Christ – Jesus' family

Jesus – friends and friendship – Disciples.

Common themes - beliefs–moral codes

Festivals/Celebrations – Giving and Receiving
-Thinking of others e.g. Easter, Harvest festival, Christmas, birthdays/Saints days

The Church

Think about a special place/places

Place that is special to Christians – e.g. Easter Garden, Gethsemane, Lourdes; St Piran's Oratory, Perranporth

Look at parts of buildings/religious buildings – including differences and similarities where appropriate - windows, columns, doors, pews, arches

Design a stained glass window – explore use of windows for depicting Bible stories

Design a special building – think of its function/use

Make a model of a church – think about parts of an Anglican or Catholic church – aisle, altar, choir stalls, vestry, lectern, pulpit, font, organ, belfry, etc or a Non-Conformist church/chapel – baptistery, communion table, pulpit, organ etc.

Special people – icons, 'heroes' (fictional/real)

Special people in Christianity – Jesus, Mary, Joseph, the Apostles and saints through the ages

Special people in the Bible - Old Testament - Noah, David, Elijah

New Testament - Jesus, Peter, Paul

Jesus and his disciples, both at the time of Jesus and now

Looking after others – Good Samaritan; Jonah and the whale.

A day in the life of a Christian – which could include clergy, monks and nuns, those who have given their life to proclaim the gospel

The Bible

Special books – stories we like/dislike

Respect for books/Handling books appropriately

The Bible – a special book for Christians – why is the Bible special?

The Old and New Testament – types of writing in the Bible

Stories and parables from the Bible and focusing on the messages in the story e.g. Parable of the Sower, The Good Samaritan, the Lost Coin etc

The Christian Way of Life

Special times for Christians

- + Christening/Baptism
- + Weddings

+ Main elements in Festivals

Special Times (local community): St Piran's Day; Local celebrations e.g. Maisy Day, Trevithck Day; Murdoch Day; Flora Day; 'Obby 'Oss etc

Festivals: Harvest Festival: Giving thanks for God's gifts and sharing those gifts with others

Key Stage 2

At Key Stage 2 pupils will encounter Christianity every year and one other religion from: Hinduism, Islam, Judaism and Sikhism. All four non-Christian religions should be encountered during the key stage, hence one year per religion, as in mainstream schools. The suitable content is set out below.

Christianity

God

The world around us – local environment/ surroundings

Types of environment

Natural - water, desert, forest/wood

Man-made – buildings, towns, cities, religious buildings/places- including Buildings, Graveyards/ Cemeteries (nature)

Use of water (holy water) flowers, wreaths, Christingle (orange) and other uses of natural things in worship

The Creation story in Genesis

Harvest – Giving thanks for God's gifts

Parable of the Sower; Jesus in the wilderness

Jesus

Introduction – what makes us special?

Concept of God – God's rules for us to follow

What makes us who we are?

+ Personal identity – Baptism – Naming Ceremony

+ Religious identity

+ Sense of belonging – Christian community

Family – Jesus' family – birth of Christ

Jesus – friends and friendship

Christmas and Easter -- The Easter Story

Buddhism

Where a school wants to study Buddhism at KS1 they should refer to the KS1 section for mainstream schools, above.

Rituals – Celebrations – Giving and Receiving -Thinking of others – Harvest, Christmas

The importance of Jesus, - God's voice/ presence on earth

The Church

Local, national and international Christian leaders

Hierarchical roles within Christianity

The importance of the Vicar, Priest, Minister for spiritual and moral guidance

The Church – features of the church – inside and out – importance of different parts of the church and how churches might differ from each other.

How the church is used, including people's roles and responsibilities

Activities within the church – ceremonies and celebrations

Dress code – what the congregation/ celebrants (priest, vicar, minister etc) wear during a public act of worship

The Bible

The use of the Bible in different churches during services

Important stories for Christians, such as the story of Jesus' death and resurrection and stories from the Acts of the Apostles about the early church – Paul on the Road to Damascus

How Christians read the Bible for inspiration and guidance on a daily basis both from the Old and New Testaments

The Christian Way of Life

The festivals of Easter, Pentecost and Christmas and how they are celebrated by different churches

Local festivals, such as St Piran's Day and other Cornish Holydays

The role of baptism, confirmation and marriage for some Christians

Hinduism at KS1 and KS2

God and gods

Key figures in Hinduism, including deities – Shiva, Krishna, Hanuman, Ganesh, Vishnu

Religious leader(s)/Brahmins, gurus, sadhus

The importance of family and marriage ceremonies

Diwali (Rama and Sita)

A day in the life of a Hindu – worship at home and in the Mandir

Being a Hindu

Hindu identity – clothes worn – Sari material – dressing up

Names and threads

Namskara (Naming ceremony) for Hindu children

Festival of Raksha (protection) Bandhan (tie) - 'Brotherly protection'. Amulets of coloured thread tied on boys wrists by sisters and given sweets, gifts given in return (usually money)

Festivals/Celebrations – Diwali, Holi, Ganesh Chaturthi (birthday)

Hinduism and the world

Hindu story of creation – explore themes within the creation story

Looking after the world – respect for life

Vegetarianism as a way of life for some Hindus – respect for all living things.

Celebrating the world we live in

Celebrating our world: Vasanta Panchami/ Saraswati Puja (Spring) Mahashivratri (Great Shiva Night)

Ratha Yatra (Celebrated in various places including London – Chariot Journey with images of Krishna conveyed in procession)

Significant places for Hindus

Places that are special – India, Ganges – Festival - Kumba Mela

Features of a Mandir – significance of the Doorways

How to enter a Mandir – rituals followed when entering to worship

Significance of Shrines – at home and in the Mandir – Amrit ceremony

Ashrams – community meeting places

Celebrations in the Mandir – Janamashtami/Krishna Jayanti (Birthday of Krishna), Durga Puja/Navaratri ('nine nights')

Special writings for Hindus

Sacred Text – Ramayana; Bhagavad Gita; Puranas

-Srutu and smriti as different types of revelation

Stories of Rama and Sita; Krishna; Ganesh and Shiva

Festival/celebration - Rama Navima (Rama's birthday)

Story of the Enlightened Butcher from the Mahabarata

- + what the key messages are within the story
- + compare/contrast with an Aesop's Fable; Grimms fairy tale; Hans Christian Anderson etc.

Celebrating as a Hindu

Family celebrations, Anniversaries, weddings, Namskara (Naming ceremony)

Diwali – Rama's journey to rescue Sita; Holi

Khumba Mela – 'pilgrimage' to the Ganges River
Dussera (dance/celebration)

Islam at KS1 and KS2

God

Tawhid, The 99 beautiful names of Allah, The Shahadah

Submission to the will of Allah

Khalifah – stewardship of God’s planet

5 Pillars

- sense of belonging/community

The prophet and the prophets

Stories of the prophets from Islamic tradition

The Story of Joseph in the Qur’an

The life and journeys of the Prophet Muhammad

The prophet as a model for the way people should live

How a Muslim should live

What Muslims believe in – the teachings of the Qur’an

- sacred text for Muslims

- handling the Qur’an.

Muslims should read the Qur’an regularly - all chapters begin with the ‘Bismillah’ – which is Arabic and means –‘in the name of Allah, the compassionate, the merciful’

Look at Arabic writing

Stories from the Qur’an and Muslim tradition

Celebrating as a Muslim

The birth of the Prophet

The Holy Month of Ramadan

Eid-ul-Fitr

Eid-ul-Adha

Special days for Shia Muslims

The five pillars of Islam

+ Shahadah

+ Salat

+ Sawm

+ Zakat

+ Hajj

The importance of Jihad – struggling to control yourself and to be good, defending those who are too weak to defend themselves

The importance of sadakah – giving help to those in need.

Other content may be taken from that found in the section for mainstream schools.

Judaism at KS1 and KS2

G-d

Creation story in Genesis

Adam and Eve

Environments and special places for Jews – Synagogue, Western Wall (Kottel), Israel, the new year for trees (Tu b’Shevat) and the importance of gardens

Moses - parting of the Red Sea

-Burning bush/wilderness

Torah

The Torah in Jewish life, how it is used in the synagogue

Stories from the Jewish Bible, such as Ruth and Esther, as important stories for Jewish self understanding

How Jews should study some Torah on a daily basis

Jewish living

What makes us special? Jewish identity/dress

Identifying members of the Jewish faith (Orthodox, Masorti, Reform, Liberal)

Important stages in the life of a Jew

Family – Family life – The importance of Shabbat.

The festivals of Rosh Hashanah and Yom Kippur as the most important festival of the Jewish year

Celebrating Pesach, Shavuot and Sukkot, including celebration of Shabbat

Important moments in the life of a Jew from birth to marriage

The Jewish community

G-d's Messengers – Moses, Abraham

Religious leaders

Roles of significant figures in Jewish life

The importance of dress codes and appearance/religious identity

Rituals and services observed within the Jewish tradition

The synagogue – features of the building inside and out

How the synagogue is used – people's roles and responsibilities

Activities within the synagogue – ceremonies and celebrations

Dress code – Tallit (prayer shawl) Tephillin (small box worn by some during morning prayer fastened to head and left arm – containing scriptures) Kippah

Sikhism at KS1 and KS2

Wahiguru

The oneness of God who created all things and loves them all equally

That goodness comes from God and if we are open to him He will help us to be good

The Gurus

The Ten Gurus – different roles of Gurus and the teachings of some of the Gurus

Golden Temple (Hamandir sahib) at Amritsa as a sacred place

Importance of the Gurdwara – unifying communities in different countries.

Stories of the Ten Gurus including:

- Guru Nanak, Gobind Singh

The Guru Granth Sahib

Religious text

- Guru Granth Sahib - respect for the holy book – how to handle the book

Use of the Guru Granth Sahib in Sikh life including its use in the Gurdwara and in the home

- the role of the Granthi
- stories from the Guru Granth Sahib

The sangha – community

The Ten Gurus – different roles of Gurus and the teachings of some of the Gurus

Golden Temple (Hamandir sahib) at Amritsa as a sacred place

Importance of the Gurdwara – unifying communities in different countries.

Local religious leaders (the Granti)

The Gurdwara – features of the Sikh temple

The functions of the gurdwara

- prayer/worship
- community meals (Langhar)
- Sharing and service (Sewa)

Dress code for people attending the Gurdwara including: removal of shoes, washing of feet/ body etc

Sewa – service

What makes a Sikh special?

Identifying members of the Khalsa – dress

Significance of the surnames Singh and Kaur

Family life - The importance of Sewa (service to the community)

Important stages in the life of a Sikh

Key Stage 3

At KS3 pupils encounter Christianity, Buddhism and Islam. Christianity must be taught in every year and schools are free to decide whether to teach Buddhism or Islam alongside Christianity in any particular year. If Buddhism or Islam are to be taught at Key Stage 4 then two years should be given to the religion not taught at post-14.

Christianity

God

God as the creator of the world and how, as a result, humanity has certain responsibilities

Creation story – look at the events – think about each day

How Christians speak about God

Guidance for living – The 10 Commandments, Jesus' Two Commandments and his parables.

Jesus

Why Jesus is important for Christians

Stories of Jesus and how they help Christians live their lives

How the stories of Jesus point to his identity

Why Jesus died and what Christians believe about his resurrection

The ways in which Christians think Jesus is experienced in the world today

The Church

What is a Christian?

What do Christians believe in?

Key figures in Christian life – God, Jesus, Mary and Joseph

Key figures in Christianity today – vicars, priests, nuns etc

Christian communities – how Christians live, including monks, nuns and priests in some traditions

Important places for Christians and their lives – church, chapel.

Religious beliefs in everyday life

Helping/caring for others

Rules for living

Discuss different types of communities: schools, clubs, church

Structures of societies and people's roles within them, such as clergy, lay readers/preachers etc. Jesus as a model for Christians and Christian living

Visits to local places of interest/worship, other schools, colleges, and participate in activities where appropriate.

Drama activities/mime of different jobs, roles e.g. teacher, shopkeeper, policeman.

Drama activities/mime of actions and consequences of actions such as hitting or being kind, polluting or being responsible for clearing up waste/rubbish

The Bible

The Bible

- parts of the Bible – Old and New Testament
- Old Testament – Noah's Ark, Daniel in the Lions Den
- New Testament – Jesus' Teachings in parables such as the Good Samaritan, the Parable of the Sower etc and what these teach us/tell us about ourselves and others

Types of writing in the Bible – Psalms, poetry, reporting of historical events

Festivals: Easter, Harvest, Christmas

The Christian Way of Life

What is a Christian/What do Christians believe in?

Key figures in Christianity today – vicars, priests, nuns etc

Christian communities – how Christians live, including monks, nuns and priests in some traditions

Important places for Christians and their lives – church, chapel.

Religious beliefs in everyday life

Helping/caring for others

Rules for living

Buddhism

The Buddha

The story of Siddharta Guatama and his enlightenment

5 Precepts

Refrain from:-

- + harming and killing all living things
- + sexual misconduct
- + abuse of alcohol and drugs
- + wrong speech
- + taking what is not freely given

The Buddhist Way

The Buddha and the significance of the four noble truths, Middle Way for Buddhists

Middle Way (Eightfold Path)

- + right livelihood
- + right understanding
- + right actions
- + right thought
- + right speech
- + right effort
- + right mindfulness
- + right concentration

Living the path as a member of a sanga

Buddhist texts

Pali Canon – the original content of the canon

Tripitaka and other sacred texts

Parable of the Mustard seed in the Buddhist tradition

Parable of the Elephant

Parable of the burning house

Sacred texts and their use for moral guidance

Islam

God

Tawhid, The 99 beautiful names of Allah, The Shahadah

Submission to the will of Allah

Khalifah – stewardship of God's planet

5 Pillars

- sense of belonging/community

The Prophet

Muhammad

What is a Muslim – how do they dress, what do they eat, where do they live? etc

Islamic communities – where Muslims congregate to worship – calling people to prayer (minaret)

Important places for Muslims – Mecca – Prayers facing Mecca – Pilgrimages to Mecca

Religious beliefs in everyday life

Helping/caring for others

Rules for living – daily prayers

The Qur'an

What Muslims believe in – the teachings of the Qur'an

- + sacred text for Muslims
- + handling the Qur'an.

Muslims should read the Qur'an regularly - all chapters begin with the 'Bismillah' – which is Arabic and means –'in the name of Allah, the compassionate, the merciful'

Look at Arabic writing

Stories from the Qur'an and Muslim tradition

Key Stage 4

At this key stage pupils should be given the opportunity to encounter Christianity and one religion of choice from those available in the syllabus. Teaching should focus around the following themes:

- + The questions that people ask about the meaning and purpose of life and the answers given to those questions
- + The role that religions play in local, national and international communities
- + How people from different religions work together to help others and how they sometimes come into conflict

- + The variety of different religious expressions within the same religious tradition and how that reflects difference of belief and culture
- + The lives of significant believers who have made a difference to the world
- + The sources of authority religious people look to and how they have shaped society even for non-religious people

Where possible religious education should be contributing to a pupil's attainment in such a way that it helps them gain accreditation where appropriate, such as ASDAN qualifications. Similarly, RE should be contributing to the development of basic skills that would enable pupils to reach their potential as they enter the adult world.

Religious Education Special Education at 16 – 19 years old

The following should form the core experience of pupils in RE at post-16 where they are not following an accredited course in RE or a school based scheme which includes a religious education element.

Areas of Learning	Learning Indicators
Understanding and evaluating relationships, morality and acceptable codes of behaviour	Understanding and evaluating relationships, morality and acceptable codes of behaviour
<p>Programmes of study at Post 16 should incorporate elements of life skills including:</p> <ul style="list-style-type: none"> + Socially acceptable behaviour, including personal responsibility for own code of conduct and rules governing society + Personal autonomy and assertiveness + Values and belief structures + Respect for others <p>Nature of relationships and roles and responsibilities within them.</p>	<p>Pupils should have achieved optimum potential in respect of personal autonomy, relationship skills and social skills and awareness</p>
Understanding and evaluating the impact of religion on life	Understanding and evaluating the impact of religion on life
<p>Where possible, pupils should be given the opportunity to study Christianity plus one other religion in depth as they impact on society and/or personal action; one module from the following may be chosen:</p> <ul style="list-style-type: none"> + Religion in the media + Religion and conflict + Religion and society + Religion and morality + Religion and the spiritual quest + Religion and a choice of topic determined by the pupils 	<p>The production of a portfolio of work relating to the subject chosen which shows skills relating to the gathering of information and its communication to others.</p>

RE P Scales

P1 (i) Pupils encounter activities and experiences. They may be passive or resistant. They may show simple reflex responses, for example, startling at sudden noises or movements. Any participation is fully prompted.

P1 (ii) Pupils show emerging awareness of activities and experiences. They may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects, for example, becoming still in response to silence. They may give intermittent reactions, for example, vocalising occasionally during group celebrations and acts of worship.

P2 (i) Pupils begin to respond consistently to familiar people, events and objects. They react to new activities and experiences, for example, briefly looking around in unfamiliar natural and man-made environments. They begin to show interest in people, events and objects, for example, leaning towards the source of a light, sound or scent. They accept and engage in coactive exploration, for example, touching a range of religious artifacts and found objects in partnership with a member of staff.

P2 (ii) Pupils begin to be proactive in their interactions. They communicate consistent preferences and affective responses, for example, showing that they have enjoyed an experience or interaction. They recognise familiar people, events and objects, for example, becoming quiet and attentive during a certain piece of music. They perform actions, often by trial and improvement, and they remember learned responses over short periods of time, for example, repeating a simple action with an artefact. They cooperate with shared exploration and supported participation, for example, performing gestures during ritual exchanges with another person performing gestures.

P3 (i) Pupils begin to communicate intentionally. They seek attention through eye contact, gesture or action. They request events or activities, for example, prompting a visitor to prolong an interaction. They participate in shared activities with less support. They sustain concentration for short periods. They explore materials in increasingly complex ways, for example, stroking or shaking artefacts or found objects. They observe the results of their own actions with interest, for example, when vocalising in a quiet place. They remember learned responses over more extended periods, for example, following a familiar ritual and responding appropriately.

P3 (ii) Pupils use emerging conventional communication. They greet known people and may initiate interactions and activities, for example, prompting an adult to sing or play a favourite song. They can remember learned responses over increasing periods of time and may anticipate known events, for example, celebrating the achievements of their peers in assembly. They may respond to options and choices with actions or gestures, for example, choosing to participate in activities. They actively explore objects and events for more extended periods, for example, contemplating the flickering of a candle flame. They apply potential solutions systematically to problems, for example, passing an artefact to a peer in order to prompt participation in a group activity.

P4 Pupils use single elements of communication, for example, words, gestures, signs or symbols, to express their feelings. They show they understand 'yes' and 'no'. They begin to respond to the feelings of others, for example, matching their emotions and laughing when another pupil is laughing. They join in with activities by initiating ritual actions or sounds. They may demonstrate an appreciation of stillness and quietness.

P5 Pupils respond appropriately to simple questions about familiar religious events or experiences and

communicate simple meanings. They respond to a variety of new religious experiences, for example, involving music, drama, colour, lights, food, or tactile objects. They take part in activities involving two or three other learners. They may also engage in moments of individual reflection.

P6 Pupils express and communicate their feelings in different ways. They respond to others in group situations and cooperate when working in small groups. Pupils listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals. They carry out ritualised actions in familiar circumstances. They show concern and sympathy for others in distress, for example, through gestures, facial expressions or by offering comfort. They start to be aware of their own influence on events and other people.

P7 Pupils listen to and follow religious stories. They communicate their ideas about religion, life events and experiences in simple phrases. They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of the consequences. They find out about aspects of religion through stories, music or drama, answer questions and communicate their responses. They may communicate their feelings about what is special to them, for example, using role play. They begin to understand that other people have needs and to respect these. They make purposeful relationships with others in group activity

P8 Pupils listen attentively to religious stories or to people talking about religion. They begin to understand that religious and other stories carry moral and religious meaning. They are increasingly able to communicate ideas, feelings or responses to experiences or to retell religious stories. They communicate simple facts about religion and important people in religions. They begin to realise the significance of religious artefacts, symbols and places. They reflect on what makes them happy, sad, excited or lonely. They demonstrate a basic understanding of what is right and wrong in familiar situations. They are often sensitive to the needs and feelings of others and show respect for themselves and others. They treat living things and their environment with care and concern.



Appendix 1

Planning learning and assessing attainment in Religious Education

The two attainment targets, Learning about religion and Learning from religion are closely related and neither should be taught in isolation. Therefore, the planning and assessment of RE needs to take place in relation to both attainment targets.

When planning religious education it is important that teachers include sufficient challenge in the work they set. Covering content in the syllabus will only take learning so far. The levels are good indicators of where pupils should be in their learning and can be used to plan work progressively overtime, although it should be realised that levels cannot be effectively sub-levelled as they are not internally progressive.

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: 6

There is no requirement to assess pupils work against the levels; nevertheless, teachers might find them useful as a way of benchmarking pupil attainment, informing subject evaluation and reporting to parents. Originally the levels were designed only to be used at the end of key stages and they should not be used to micro-manage pupil progress.

If a school decides to use the levels as a way of measuring pupil attainment at the end of a key stage, teachers should judge which description best fits a pupil's performance. When doing so, each description should be considered alongside descriptions for adjacent levels. Schools must report to parents on their child's progress in religious education; if using the levels to do this they should avoid simply giving a number, rather they should describe progress in terms of the language in the levels.

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



The levels of attainment

Attainment targets for religious education

The level descriptions for

Attainment target 1:

Learning about religion refer to how pupils develop their knowledge, skills and understanding with reference to:

- + beliefs, teachings and sources
- + practices and ways of life
- + forms of expression

The level descriptions for

Attainment target 2:

Learning from religion refer to how pupils, in the light of their learning about religion, express their responses and insights with regard to questions and issues about:

- + identity and belonging
- + meaning, purpose and truth
- + values and commitments

Level 1

Attainment target 1

Pupils use some religious words and phrases to recognise and name features of religious life and practice. They can recall religious stories and recognise symbols, and other verbal and visual forms of religious expression.

Attainment target 2

Pupils talk about their own experiences and feelings, what they find interesting or puzzling and what is of value and concern to themselves and to others.

Level 2

Attainment target 1

Pupils use religious words and phrases to identify some features of religion and its importance for some people. They begin to show awareness of similarities in religions. Pupils retell religious stories and suggest meanings for religious actions and symbols. They identify how religion is expressed in different ways.

Attainment target 2

Pupils ask, and respond sensitively to, questions about their own and others' experiences and feelings. They recognise that some questions cause people to wonder and are difficult to answer. In relation to matters of right and wrong, they recognise their own values and those of others.

Level 3

Attainment target 1

Pupils use a developing religious vocabulary to describe some key features of religions, recognising similarities and differences. They make links between beliefs and sources, including religious stories and sacred texts. They begin to identify the impact religion has on believers' lives. They describe some forms of religious expression.

Attainment target 2

Pupils identify what influences them, making links between aspects of their own and others' experiences. They ask important questions about religion and beliefs, making links between their own and others' responses. They make links between values and commitments, and their own attitudes and behaviour.

Level 4

Attainment target 1

Pupils use a developing religious vocabulary to describe and show understanding of sources, practices, beliefs, ideas, feelings and experiences. They make links between them, and describe some similarities and differences both within and between religions. They describe the impact of religion on people's lives. They suggest meanings for a range of forms of religious expression.

Attainment target 2

Pupils raise, and suggest answers to, questions of identity, belonging, meaning, purpose, truth, values and commitments. They apply their ideas to their own and other people's lives. They describe what inspires and influences themselves and others.

Attainment targets for religious education

Level 5

Attainment target 1

Pupils use an increasingly wide religious vocabulary to explain the impact of beliefs on individuals and communities. They describe why people belong to religions. They understand that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this. They explain how religious sources are used to provide answers to ultimate questions and ethical issues, recognising diversity in forms of religious, spiritual and moral expression, within and between religions.

Attainment target 2

Pupils ask, and suggest answers to, questions of identity, belonging, meaning, purpose and truth, values and commitments, relating them to their own and others' lives. They explain what inspires and influences them, expressing their own and others' views on the challenges of belonging to a religion.

Level 6

Attainment target 1

Pupils use religious and philosophical vocabulary to give informed accounts of religions and beliefs, explaining the reasons for diversity within and between them. They explain why the impact of religions and beliefs on individuals, communities and societies varies. They interpret sources and arguments, explaining the reasons that are used in different ways by different traditions to provide answers to ultimate questions and ethical issues. They interpret the significance of different forms of religious, spiritual and moral expression.

Attainment target 2

Pupils use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues. They express insights into their own and others' views on questions of identity and belonging, meaning, purpose and truth. They consider the challenges of belonging to a religion in the contemporary world, focusing on values and commitments.

Level 7

Attainment target 1

Pupils use a wide religious and philosophical vocabulary to show a coherent understanding of a range of religions and beliefs. They analyse issues, values and questions of meaning and truth. They account for the influence of history and culture on aspects of religious life and practice. They explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition. They use some of the principal methods by which religion, spirituality and ethics are studied, including the use of a variety of sources, evidence and forms of expression.

Attainment target 2

Pupils articulate personal and critical responses to questions of meaning, purpose and truth and ethical issues. They evaluate the significance of religious and other views for understanding questions of human relationships, belonging, identity, society, values and commitments, using appropriate evidence and examples.

Attainment targets for religious education

Level 8

Attainment target 1

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

Attainment target 2

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

Exceptional performance

Attainment target 1

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

Attainment target 2

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

Appendix 2

The religious and non-religious make-up of Cornwall – 2011

Introduction

In 2011 the Government undertook a census that gave a snapshot of the population at that time which is intended to give government information with regard to funding allocations for public services. Whilst the requirements for an Agreed Syllabus are set out in legislation to ensure that RE is in the main the teaching of Christianity with reference to the principal religions represented in Great Britain it is useful to be able to look at how people in a local area identify with religion, or non-religion.

The 2011 statistics for Cornwall, with some comparison with the national picture, offer an interesting picture for the most south west part of the British mainland and can be a starting point for meaningful conversations in RE. The data, though, is not always easy to understand and must be treated with care. The question in the census looked at 'identification' not at formal belonging or practice. It did not differentiate within religious traditions, unless people themselves wanted to identify such a differentiation. Nor did have any mechanism for validating the identification that individuals made for themselves or those in their household on the day the Census was completed. Similarly, in terms of children it was parents who decided what religion or not they were. In fact a single person in a family could decide on the religion of the household. There is one question, though, that does need to be asked: how do we understand the changes between the 2001 and the 2011 census and are these changes significant? This question will be revisited at the end of this appendix.

Religion in Cornwall

In 2011 59.8% of people were identified as Christian (318,357), this is 0.6% lower than the national average (60.4%). Compared to the 2001 census this is a reduction in identification with Christianity of 14.5% in Cornwall (2001: 74.3%). This reduction can be explained by looking at the rise of those who said they had no religion. In 2001 16.7% identified themselves as having no religion compared to 30.3% in 2011, a rise of 13.9%. The category of 'no religion' will be discussed below.

Those who identified with non-Christian religions were as follows:

Table 1: Non-Christian religions in Cornwall 2011

Religion	Number	% 2011 census	% 2001 census
Buddhism	1,726	0.3	0.2
Islam	885	0.2	0.1
Hinduism	556	0.2	0.1
Judaism	389	0.1	0.1
Sikhism	105	0.0	0.0
Other religions	3,609	0.7	0.5

The census identifies other religions, making-up 0.7% of Cornwall's population. They are presented in Table 2, below.

Table 2: other religious traditions identified in the 2011 census for Cornwall

Religion	Number	Percentage of population	Rank n348 (nationally)
Paganism	1,429	0.3	4
Spiritualist	532	0.1	64
Mixed religion	530	0.1	21
Spiritual	213	0.0	36
Wicca	186	0.0	22
Taoism	79	0.0	22
Druidism	78	0.0	26
Baha'i	39	0.0	165
Rastafarianism	49	0.0	143
Pantheism	42	0.0	37
Own belief system	35	0.0	42
Believe in God	30	0.0	107
Satanism	26	0.0	70
Witchcraft	25	0.0	44
Heathen	21	0.0	120
Animism	17	0.0	29
Shamanism	17	0.0	23
Scientology	16	0.0	114
Universalism	13	0.0	77
Deist	12	0.0	140
Theism	11	0.0	91
New Age	10	0.0	30
Shintoism	10	0.0	112
Zoroastrianism	10	0.0	202
Occult	5	0.0	115
Eckankar	4	0.0	90
Mysticism	4	0.0	75
Traditional African Religion	4	0.0	119
Ravidassia	3	0.0	130
Church of All Religion	2	0.0	171
Reconstructionist	2	0.0	120
Thelemite	2	0.0	92
Vodun	2	0.0	99
Confucianism	1	0.0	75
Jain	1	0.0	285
Native American Church	1	0.0	85
Unification Church	1	0.0	75
Other religions	147	0.0	88

If you add Paganism to other groups traditionally associated with that term (Wicca, Druidism, Witchcraft, Heathen and Shamanism – although the latter is disputed) the total number under that designation 'Pagan' the number comes to 1,756, constituting 0.3% of the population, which is marginally larger than the number that self identified as Buddhist.

What is of note is the variety of religious identification within the Census 2011. Whilst some numbers are very small it does not follow that for those who identify with a religious tradition that their tradition is not deeply significant for them. Likewise it does not follow that someone who identifies positively with a religious tradition actively engages with that tradition. Hence, there is a reasonable question in terms of religious education: what does it mean to identify with a religious tradition? This question also applies to those who identify themselves with a no religious tradition.

No religion in Cornwall

The census asked respondents to identify if they had no religion. It is difficult to know exactly what constitutes 'no religion', as shall be explained below. Table 3 sets out the statistics for Cornwall.

Table 3: those who identified themselves as having no religion in Cornwall

No religion	Number	Percentage	Rank
No religion total	161,320	30.3	55
No religion	158,104	29.7	56
Agnostic	439	0.1	50
Atheist	309	0.1	85
Free Thinker	4	0.0	168
Heavy Metal	63	0.0	103
Humanist	224	0.0	50
Jedi Knight	2,169	0.4	47
Realist	8	0.0	52

It is not easy to interpret these statistics. What should we make of Jedi Knights? Their number is 51.7% larger than all other groups that define themselves as belonging to a specifically non-religious designation. Professor Linda Woodhead of Lancaster University wrote:

When people tick “no religion” in the census, most of them don’t mean secular. Only 9% are consistent atheists and more than a third believe in life after death. What they mean is that they’re not religious, or Christian, in a traditional sense. But then nor are most of those who ticked the Christian box – it’s not the Reformation style they believe in, it’s something different.

(<http://www.guardian.co.uk/commentisfree/2012/dec/23/lost-faith-in-rituals-not-religion?INTCMP=SRCH>)

Indeed the Religion and Society project (www.religionandsociety.org.uk), and other research, shows that moving away from identification with a religion is not the same as not having religious beliefs (Berger, Davie et al. 2008, Woodhead and Catto 2012). Indeed it is difficult to see what has changed over the ten years since the 2001 Census. According to Professor Woodhead (SACRE Annual Lecture 2014) the move from identifying with Christianity to no religion can be accounted for almost wholly from those who previously identified with the Church of England (Anglican). There were high-level campaigns led by the British Humanist Association and the National Secular Society in relation to filling in the Census and this may have had some effect. Yet during the same period attendance at Cathedral services has grown

and religion has become more prominent in the public space (Op.Cit). As Professor Woodhead (see the quote above) indicates, this may be more to do with how people view ‘religion’ and their relationship to it rather than a loss of religious feeling, sentiment or conviction. What appears to be clear is that religion continues to be a contested concept that has the power to generate debate at a national level.

Those who did not state whether they had a religion or not

8.5% of respondents (45,356) made the decision not to state whether they had a religion or not. There is much speculation as to why people would not wish to be recorded as having a religion or not. Here are some possible reasons:

- + that some people feel that this is not a question that the state should be asking and that it is an infringement of privacy;
- + that some people are fearful of what the state might do with that information, on the basis that benign states can become hostile as has historically been the case;
- + that some people would not describe what they believe or do to be satisfactorily encapsulated by the terms ‘religion’ and ‘no-religion’.

In relation to the second bullet point above, on the basis of research in Cornwall, this would apply to some who would identify themselves as Jewish but do not want that recorded by the state. This is particularly true for older Jews and for those whose parents are Holocaust survivors. Whilst this isn’t a statistically significant group it is a good illustration as to one of the issues that people had when filling in the Census 2011.

The last bullet point is somewhat different. There are some who would appear to belong to a religious tradition in sociological terms but do not consider themselves to be part of a religion. This would include some who describe themselves as followers or disciples of Jesus but see ‘religions’ – even Christianity as commonly understood – as human constructs. Nevertheless, they do not consider themselves to have ‘no-religion’. Hence, they make the decision not to state whether or not they have a religion.

Naturally, what can be said about this group is very limited and open to much speculation but as a phenomenon it remains interesting.

What are the implications for religious education?

There are a number of distinct issues that arise from the Census 2011 data that are pertinent to religious education in the classroom.

The representation of religion and non-religion in the classroom

There has been long concern that religious education stereotypes religious and non-religious traditions (Jackson and Nesbitt 1992, Jackson 1997, Jackson 2004) and the danger is that teachers do not enable pupils to have the right tools to explore the real issues of representation; understanding that often religion and non-religion are more to do with identity than belief or practice. It is more than the teacher saying: 'some Christians believe (with the caveat) but not all...' Rather, it is an appreciation that the world is more complex than it first appears; and, that is the skill of a competent religious educator. Similarly, understanding the phenomena of non-religion is equally complex.

Enabling pupils to be able to openly explore their own identity

Generally RE has prided itself for offering pupils the opportunity to reflect on their own ideas, belief, practices and actions in light of their learning about religious education. A brief attainment target (AT2) sums this up: Learning from religion, although this was always a much richer concept than regularly understood (Grimmitt 1987).

In order to be able to address these issues, in light of the evidence, teachers have to have the requisite understanding of pedagogies in religious education and the implications, merits and demerits of different approaches (Grimmitt 2000). This is supported by the Teachers' Standards 2012 (DfE 2012) and may be a starting point for teachers to have a conversation about RE in the curriculum in relation to how they teach RE and their specific training needs that arise from these professional discussions.

Conclusion

The 2011 Census is likely to be the last census of its kind, ending a tradition that goes back over a century. The 2011 Census allows schools to think about religion and non-religion in society and how those two ideas play-out in the lives of people within the local area, regionally and nationally. It also gives schools an opportunity to discuss why someone would not wish

to be identified with 'religion' or 'no-religion' at all. Both religion and non-religion are complex areas and good schools will encourage pupils to think of their world as complex, where people of differing beliefs and practices have to live together whilst preserving their own unique identities.

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- Jackson, R. (2004). *Rethinking religious education and plurality : issues in diversity and pedagogy*. London, RoutledgeFalmer.
- Jackson, R. and E. M. Nesbitt (1992). *Hindu Children in Britain*. London, Trentham.
- Woodhead, L. and R. Catto (2012). *Religion and change in Modern Britain*. Abingdon, Routledge.



Appendix 3

A recommended reading list for those interested in religious education

This appendix enables teachers of RE to meet the requirement of the Teachers' Standards 2012 'to promote the value of scholarship'. This is not an exhaustive list of publication for teachers of RE and there is an ever growing number of books and academic papers being written about RE in the United Kingdom, Europe and across the world at the time of the publication of this Agreed Syllabus. What is clear is that religious education is increasingly important but that the aims and purposes of RE are continually being contested. This list introduces teachers of RE to some of the seminal works relating to RE published since 2000 – not withstanding that there were many important publications before that date – and some works relating to the changing nature of religion in Great Britain that might impact on the teaching of RE in Cornwall's schools.

Books about religious education

Barnes, L.P. (2014). *Education, Religion and Diversity. Developing a new model of religious education.* Abingdon, Routledge.

Chater, M. and Erricker, C. (2012). *Does Religious Education Have a Future? Pedagogical and Policy Prospects.* Abingdon, Routledge.

Conroy, J. C., Lundie, D., Davis, R., Baumfield, V., Barnes, L. P., Gallagher, T., Lowden, K., Bourque, N. and Wenell, K. (2013). *Does Religious Education Work? A Multi-dimensional Investigation.* London, Bloomsbury.

Copley, T. (2005). *Indoctrination, Education and God.* London: SPCK

Copley, T. (2008). *Teaching Religion: sixty years of religious education in England and Wales.* Exeter: Exeter University Press

Erricker, C. and Erricker, J. (2000). *Reconstructing religious, spiritual and moral education.* London: Routledge Falmer

Erricker, C., Lowndes, J. and Bellchambers, E. (2010). *Primary Religious Education – A New Approach. Conceptual Enquiry in Primary RE.* Abingdon, Routledge

Erricker, C. (2010). *Religious Education. A Conceptual and Interdisciplinary Approach for Secondary Level.* Abingdon, Routledge

Gearon, L. (2013). *MasterClass in Religious Education. Transforming Teaching and Learning.* London, Bloomsbury.

Gearon, L. (2013). *On Holy Ground. The theory and practice of religious education.* Abingdon, Routledge.

Grimmitt, M.H. (Ed) (2000). *Pedagogies of Religious Education: case studies in the research and development good pedagogic practice in RE.* Great Wakering, Essex: McCrimmons

Jackson, R. (2004). *Rethinking Religious Education and Plurality.* London: Routledge Falmer

Stern, J. (2006). *Teaching Religious Education.* London: Continuum

Wright, A. (1993). *Religious Education in the Secondary School: Prospects for Religious Literacy,* London: David Fulton.

Wright, A. (2000). *Spirituality and Education,* London: RoutledgeFalmer.

Wright, A. (2004). *Religion, Education and Post-modernity,* London: RoutledgeFalmer.

Wright, A. (2007). *Critical Religious Education, Multiculturalism and the Pursuit of Truth,* Cardiff: University of Wales Press.

Wright, A., Schreiner, P. and Craft, F. (Eds.) (2007). *Good Practice in Religious Education in Europe: Examples and Perspectives of Primary Schools,* Berlin: LIT Verlag.

Wright, A., Barnes, P. and Bandom, A.-M. (Eds.) (2008). *Learning to Teach Religious Education in the Secondary School: A Companion to School Experience,* 2nd edition (revised), London: Routledge.

Books about religion in modern Britain

Barker, E. (Ed.) (2010). *The Centrality of Religion in Social Life. Essays in Honour of James A. Beckford.* Farnham, Ashgate.

Berger, P., Davie, G. and Fokas, E. (2008). *Religious America, Secular Europe? A Theme and Variations*. Farnham, Ashgate

Collins – Mayo, S. and Dandelion P. (Eds.) (2010). *Religion and Youth*. Farnham, Ashgate.

Mitchell, J. and Gower, O. (Eds.) (2012). *Religion and the News*. Farnham, Ashgate.

Woodhead, L. and Catto, R. (Eds.) (2012). *Religion and Change in Modern Britain*. Abingdon, Routledge.

Woodhead, L. with Winter, N. (Eds.) (2013). *Religion and Personal Life. The Westminster Faith Debates*. London: Darton, Longman and Todd.

Appendix 4

Members of the Agreed Syllabus Conference

Committee A – Christian denominations and religious tradition, not the Church of England

Rev Michael Caddick

Rev Mike Coles

Mrs Bonnie Rockley

Committee B – the Church of England

Mr Mark Andrew Dearden

Mrs Irene Pooley

Committee C – Teacher Associations

Mrs Anna Corbett (Chairman)

Mr Mark Weir

Mrs Sue Wilcock

Committee D – the Local Authority

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Cllr Loveday Jenkin

Cllr Cornelius Olivier

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