

Foreword

This Framework for Religious Education in Church of England secondary schools is recommended for use by schools throughout the North West of England and has the full endorsement of the Diocesan Board of Education for use in this Diocese.

I am grateful to all those who have played a part in producing this Framework. The membership of the working group is recorded elsewhere in this publication, but I would wish to record here my particular gratitude to Elizabeth Collins who chaired the group and John Wilson who acted as its secretary. It was important the group's membership reflected the views of RE practitioners and I am grateful to the teachers from a number of schools in the region and from Liverpool Hope University who contributed so much to this work, and to their institutions for releasing them so frequently. It is also worthy of note that Anglican diocesan RE advisers were joined on the working group by advisory colleagues from the Catholic dioceses of Liverpool and Salford, whose contributions added another valuable dimension to this work.

Whilst Voluntary Aided schools, do, of course, retain the right to determine their own Religious Education provision, in accordance with their trust deed and the requirements of the law, such provision should be the subject of regular review. The Framework is a significant contribution to developing the role of RE in CE schools and academies and on that basis I expect that it will provide the basis for the review in every secondary school in this diocese in the near future.

+ Michael Middleton

The Right Reverend Michael Lewis
Bishop of Middleton and Chair of Manchester Diocesan Board of Education

Preface

A key feature of all Church of England schools should be high quality Religious Education, which bears a major part of the focus on provision for the spiritual development of all pupils. We believe that Church of England schools ought to be aiming to be specialist schools in RE. To this end, many dioceses have produced syllabuses for their aided schools, but almost all of these cover primary years only. Of the NW dioceses (Blackburn, Carlisle, Chester, Liverpool and Manchester) only Manchester included material for Key Stage 3 and 4 in the Syllabus produced in 1994.

Since 1994, guidance in RE has been developed by QCA and its predecessor bodies, to help local Conferences charged with producing Agreed Syllabuses encourage the best practice in their schools. This activity culminated in the publication of the Non-statutory National Framework for RE in 2004. This is the document that is shaping many Agreed Syllabuses and provision in community and controlled schools. Following that work, a National Society working group, drawn from diocesan advisory staff in RE, examined the relationship of CE aided schools to Framework. This group produced 'Excellence and Distinctiveness' in 2005, setting out, in particular, content that CE Schools might cover, in addition to that incorporated in the Agreed Syllabus.

The North Western dioceses, through their corporate enterprise, DBE Services Ltd, established a working group to produce formal guidance on RE for the aided CE secondary schools, and CE academies in the region. The decision to produce a Framework rather than a Syllabus was taken with the high calibre of RE staff in many of the schools in mind. Nevertheless some key recommendations are included, especially in relation to the amount of curriculum time to be allocated to RE.

It is intended that further material to support the Framework, in the form of schemes of work and assessment tasks, will be generated from the schools themselves. Examples of good practice will be posted on diocesan websites and a forum established to enable the exchange of work and experience.

The Framework has been adopted by the contributing DBEs and endorsed for use within the diocese. The denominational inspection of RE in CE aided schools and CE academies will take place against the Framework.

Framework for Religious Education in Anglican Church Secondary Schools

Rationale

As 'schools of faith' Church of England schools recognise the common search of all humanity for ultimate truth and relationship with the Divine. A vision of education inspired by the life and example of Jesus Christ is a catalyst for a process of formation for the whole person and the whole human family.

RE is key to fulfilling the purpose of a church school as described by the late Lord Runcie when he was Archbishop of Canterbury: 'to nourish those of the faith; encourage those of other faiths and challenge those who have no faith.' Inspired by this statement, the North West of England dioceses set out that:

the principal aim of Religious Education is to affirm and nourish, encourage and challenge all students on their spiritual journey.

In an Anglican school, the educational process is rooted in the Christian foundation of the school community. Therefore all teaching, learning and planning take place within the ethos of the school community. Religious Education lies at the very heart of the curriculum, reflecting and conveying the distinctively Christian character of the school community as reflected in the Anglican tradition. RE has a key role in helping students to:

- engage with the living faith of the school;
- understand how religious faith can provide a vision to sustain and develop their spiritual and personal life;
- develop a sense of themselves as significant, unique and precious;
- become active citizens, understanding and serving their neighbour;
- find reason for hope in a troubled world.

Religious Education in church schools

In order for these aims to be fulfilled students are entitled to the highest standards of teaching and learning in Religious Education to enable them to:

- think theologically and explore ultimate questions;
- reflect critically on the truth claims of Christian belief;
- face the challenge of Jesus' teaching in a pluralist and post modern society;
- develop the skills to analyse, interpret and apply the Bible text;

recognise that faith is commitment to a particular way of understanding and responding to God and the world;
analyse and explain the varied nature and traditions of the Christian community;
make a well-informed response to Christianity;
respect those of all faiths in their search for God;
reflect critically on areas of shared belief and practice between different faiths;
enrich and expand their understanding of truth;
reflect critically and express their views on the human quest.

Teaching and learning in Christianity

Understanding Christianity as a living religion forms a crucial part of students' Religious Education in school. It is important that this draws on the richness and diversity of Christian experience in the breadth of its Anglican and other denominational forms and in the variety of its worldwide forms. The encounter must be an open one which stems from and instils respect for different views and interpretations and in which real dialogue and education takes place. Students must be equipped with the means to study and evaluate religious and ethical issues in depth and to deepen their understanding of God as encountered and taught by Christians.

Teaching and learning in world religions and world views

Church schools have a duty to foster accurate and increasing understanding of world religions and world views. As a result students will gain greater insight into the world and the society in which they are growing up. They will also be able to appreciate the faith of others and develop a deeper understanding of their own beliefs and practices. These outcomes must contribute to building up harmonious relations within and between communities, promoting inclusion for all and combating the evils of racism.

The principal aim for Religious Education sets out that all students should be enabled to explore and grow in understanding of their own faith or philosophical stance. Church schools are organisations where God and faith are respected and this is frequently a reason why parents and carers of another faith or world view may seek a place for their child in such an establishment.

In consequence of this:

- in key stage 3 approximately two-thirds of RE curriculum time in each year should be spent in the study of Christianity, including the Anglican tradition and significant local Christian communities;
- in key stage 3 students will study at least two other principal religions;
- in the 14 to 19 Religious Education curriculum a continuing study of Christianity is required as part of an accredited course;
- in the 14 to 19 Religious Education curriculum students will study at least one other principal religion;

Teaching time and staffing

In order to meet the required standards and quality of Religious Education, this framework recommends that:

- in Key Stages 3 and 4, at least 5% of curriculum time be allocated to discrete Religious Education but governing bodies are requested to consider ways in which they might increase the time allocation in these Key Stages towards 10%;
- in Years 12 and 13, 5% of curriculum time be allocated to discrete Religious Education in addition to any A level courses studied;
- Religious Education be taught in each year across all key stages;
- Religious Education be taught by teachers who have become specialists through either initial or accredited in-service training;
- teachers should be practising Christians of traditions represented in 'Churches Together' and heads of department, wherever possible, of the Anglican tradition;
- Religious Education be a discrete department but may be in a formal relationship with other departments or faculties.

Planning and assessing

Church schools will adopt the two attainment targets of learning about religions and learning from religion in their long, medium and short term planning. These are defined as follows:

Learning about religions enables students to develop their knowledge and understanding of their own and others' beliefs and how they relate to each other. It also includes the study of the nature and characteristics of religion. It involves enquiry into, and investigation of, beliefs, teachings and ways of life, sources, practices and forms of expression as well as the skills of interpretation, analysis and explanation. Students learn to communicate their knowledge and understanding using specialist vocabulary and identify and develop an understanding of ultimate questions and ethical issues.

Learning from religion is concerned with developing students' reflection on, and response to, their own and others' experiences in the light of their learning about religions. It develops their skills of application, interpretation and evaluation of what they learn about religions. Students learn to develop and communicate their own ideas, particularly in relation to questions of identity and belonging, meaning, purpose and truth, and values and commitments.

This framework adopts the QCA level descriptors as the means of planning learning objectives and outcomes.

At key stage 3 the majority of work should be planned between levels 3 and 7 with the average standard at the end of the key stage being level 5 or 6.

At key stage 4 the majority of work should be planned between levels 4 and 8 with the average standard at the end of the key stage being level 6.

At post-16 the majority of work should be planned between levels 4 and EP with the average standard at the end of this stage being level 6 or 7.

The level descriptors will be found in Appendix 8.

Assessment should be related to the expectations planned in line with QCA standards. It should take appropriate forms integral to the learning process and enable both students and

staff to know what students can achieve and how to improve. Both attainment targets of learning about religions and learning from religion should be assessed and the amount of assessment should be proportionate to the subject's curriculum time in comparison with other subjects.

Breadth of study in key stage 3

The following themes are to be taught:

- 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 (*the Trinity; Apostles' Creed; Lord's Prayer; the Prayer Book; Anglican statements and teachings*)
- authority: different sources of authority and how they inform believers' lives (*scripture, reason and tradition; the Established Church; synodical government; unity and diversity in the Anglican communion; the parish*)
- expressions of spirituality: how and why human self-understanding and experiences are expressed in a variety of forms (*expressions in the worldwide Anglican church; Anglo-Catholicism; Evangelical Anglicanism; Renewal Movement; Charismatic Movement; Taize; Celtic spirituality, hymnology, world-wide liturgical and sacramental worship; the Eucharist; writers, musicians, poets, artists and philanthropists*)
- interfaith dialogue: a study of relationships, collaboration and conflict within and between religions and beliefs (*civic services involving people of many faiths; sharing faith with others; statements by Anglican leaders and theologians*)
- ecumenical relations: a study of inter-denominational relationships in the international, national and local contexts (*formal and informal agreements: local, national and international*)
- religion and science: issues of truth, explanation, meaning and purpose (e.g. *interpretations of creation, evolution and theories of universal origins; Church statements on issues such as euthanasia, stem cell research, etc*)
- ethics: questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil (e.g. *truth and reconciliation in South Africa; sanctity of life; relationships; marriage; civil partnerships; sexuality and priesthood*)
- rights and responsibilities: what religions and beliefs say about human rights and responsibilities, social justice, citizenship and service (e.g. *Church statements on issues such as prisoners of conscience, children's and women's rights*)
- global issues: what religions and beliefs say about health, wealth, war, animal rights and the environment (e.g. *Church statements on issues such as wars in the Falklands and Iraq; Christian Aid; the world-wide church*)

Breadth of study from 14 to 19

All students at key stage 4 and at post-16 will follow an accredited course in Religious Studies, including a continuing study of Christianity and at least one other principal religion.

Experiences and opportunities in secondary Religious Education

Students are entitled to the highest standards of teaching and learning. This will involve students:

encountering people from different religions, cultural and philosophical groups, who can express a range of convictions on religious and ethical issues;

visiting, where possible, places of major religious significance;

using opportunities through ICT to enhance students' knowledge and understanding of religion;

d. discussing, questioning and evaluating important issues in religion and philosophy, including ultimate questions and ethical issues;

e. 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;

f. using a range of forms of expression (such as art and design, music, dance, drama, writing and ICT) to communicate their ideas and responses creatively and thoughtfully;

g. exploring the connections between Religious Education and other subject areas such as the arts, humanities, literature and science;

h. encountering the experiential dimension of spirituality, for example, through retreats and pilgrimages.

Appendices

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Appendix I

DBE Services Limited: Statement of Principle and Business

DBE Services exists to support Church schools and diocesan boards of education in the North West of England. The company provides a means of maximising the resources available to each board for the work of Christian education with schools, including community schools where appropriate, in support of the wider mission of the Church. It seeks to achieve this through the effective sharing of expertise across all areas of work with schools, the commissioning of specific projects and, when necessary, purchasing expertise from external sources.

The company engages in business activities consistent with its purposes, in order to generate income for enhancing the work undertaken by each diocesan board of education with schools.

In all its activities the company will act in ways that are consistent with the standards of behaviour and integrity expected of a Christian organisation.

Appendix 2

RE Support for Secondary Schools by each Diocesan Board of Education

Blackburn

Blackburn has a part-time Secondary School Adviser who gives advice and support to the Heads of RE. Secondary Heads, Deputy Heads and Heads of RE Departments have termly meetings with Diocesan Officers. Twilight courses are arranged through Diocesan Leadership and Management and Curriculum channels.

Carlisle

Carlisle DBE enjoys a close working relationship with Cumbria County Council. Additional support and advice are available from Bert Thomas or Stephen Mott (tel. 01228 538086).

Chester

Chester DBE works closely with its partner local authorities. Additional advice and support are available by contacting, in the first instance, Clare Greer; tel: 01244 620444 or e-mail: clare.greer@chester.anglican.org

Liverpool

Liverpool DBE provides half day meetings for RE subject leaders each term, occasional courses and individual consultancy visits upon request. The DBE also has close links with Liverpool Hope University. Contact with the Diocese should be made through Heather Penman; tel: 0151 709 9722; e-mail: heather.penman@liverpool.anglican.org

Manchester

Manchester DBE holds occasional courses and twilight meetings each term for secondary teachers of Religious Education. Advice and support are available from John Wilson; tel: 0161 828 1438 or e-mail: JohnWilson@manchester.anglican.org

Appendix 3

Members of the Working Party

Revd Janina Ainsworth	Director of Education, Manchester Diocese
Stuart Blackburn	Canon Slade CE School, Bolton
Tim Buckler	The Bishops' Blue Coat CE School, Chester
Elizabeth Collins (Chair)	Adviser, Liverpool Diocese
Steve Fuller	St Wilfrid's CE High School, Blackburn (<i>to autumn 2005</i>)
Wendy Kelly	Sir Thomas Boteler CE High School, Warrington
Paul Mannings	RE Adviser, Catholic Archdiocese of Liverpool
Stephen Mott	RE Adviser, Carlisle Diocese
Revd Heather Penman	RE Adviser, Liverpool Diocese
Jon Richardson	Director of Education, Liverpool Diocese
Helen Sage	Secondary RE Adviser, Blackburn Diocese

Advisor for RE & Collective Worship for the High Schools and include my contact details?
I should read that I am also part time tutor and Lecturer in the Religion and Philosophy Division on the PGCE & BA QTS programmes plus Church College Certificate at St. Martin's College soon to be the University of Cumbria and on the Lancashire SACRE.

Joy Schmack	Head of Religious Education, Liverpool Hope University
Neil Spencer	St Hilda's CE High School, Liverpool
Bernard Stuart	RE Adviser, Catholic Diocese of Salford
John Wilson (Secretary)	RE Adviser, Manchester Diocese

Appendix 4

The role and responsibilities of Governors in the Church of England Aided school

The *'Way Ahead'* in its vision for the future of Church of England schools states that, "an important element in the distinctiveness of church schools will lie in the emphasis placed on Religious Education in the classroom." The rationale for this Framework for Religious Education in Anglican Church Aided Secondary Schools reinforces that statement by recognising that 'the principal aim of Religious Education is to affirm and nourish, encourage and challenge all students on their spiritual journey'.

The role and responsibilities of governors is to have strategic oversight of Religious Education, to see that proper provision is made for it in accordance with any requirements of the Trust Deeds and to contribute to and support the formation of a vibrant and challenging vision for the subject as a core area at the heart of the school's life and mission. They should ensure that the policy and curriculum for the school interprets appropriately the intentions of the school's foundation as well as preparing students with a religious understanding and sensitivity to take their place in the modern world. The Framework makes clear the expectations and ideals expected for Religious Education within an open and flexible form so that governors are able to interpret them according to the nature and experience of their particular school.

As the 'critical friend' of the school and the 'guardians' of the school's distinctive foundation, governors should be particularly demanding in the requirement of the highest possible standards in teaching and learning as well as provision for Religious Education. A school that is successful in meeting these expectations will have a Religious Education curriculum which is inclusive and reflects breadth and depth; curriculum time which is more than adequate for subject delivery in all Key Stages; teaching personnel who are well qualified and experienced and a department which is well resourced and housed. Religious Education in a Church of England school should be accorded the same level of importance in all these respects as any other curriculum subject and the whole Governing Body, but especially the Foundation governors, should feel challenged to ensure that this is so.

The onus placed on governors, especially the Foundation governors, to ensure that Religious Education affirms, nourishes, encourages and challenges all students on their spiritual journey is paramount. This Framework is, therefore, fully recommended for the undertaking of this task.

Appendix 5

The Non-Statutory National Framework for Religious Education and Excellence and Distinctiveness

The Framework for Religious Education in Anglican Church Secondary Schools relates closely at various points to the '*non-statutory national framework for Religious Education*' (QCA, 2004). In addition to the points referred to in the document the QCA Framework also contains general teaching requirements which apply across subjects and cover inclusion, use of language, ICT in the curriculum and health and safety. This document can be consulted at

<http://www.nc.uk.net/webdav/harmonise?Page/@id=6004&Subject/@id=7881>

The Framework also draws on The National Society's 'Excellence and Distinctiveness', which was a Church of England response to the QCA Framework. This document can be consulted at <http://www.natsoc.org.uk/downloads/edoct05.doc>

Further advice on the place of ICT in Religious Education is available from BECTa on http://betterre.reonline.org.uk/using_ict/developing_ict.php

Appendix 6

Attitudes in Religious Education

(QCA: non-statutory national framework for Religious Education, 2004)

It is vital that religious education encourages pupils to develop positive attitudes to their learning and to the beliefs and values of others. The following four attitudes are essential for good learning in religious education and should be developed at each stage or phase of religious education:

self-awareness

- respect for all
- open-mindedness
- appreciation and wonder.

Self-awareness in religious education includes pupils:

- feeling confident about their own beliefs and identity and sharing them without fear of embarrassment or ridicule
- developing a realistic and positive sense of their own religious, moral and spiritual ideas
- recognising their own uniqueness as human beings and affirming their self-worth
- becoming increasingly sensitive to the impact of their ideas and behaviour on other people.

Respect for all in religious education includes pupils:

- developing skills of listening and a willingness to learn from others, even when others' views are different from their own
- being ready to value difference and diversity for the common good
- appreciating that some beliefs are not inclusive and considering the issues that this raises for individuals and society
- being prepared to recognise and acknowledge their own bias
- being sensitive to the feelings and ideas of others.

Open-mindedness in religious education includes pupils:

- being willing to learn and gain new understanding
- engaging in argument or disagreeing reasonably and respectfully (without belittling or abusing others) about religious, moral and spiritual questions
- being willing to go beyond surface impressions
- distinguishing between opinions, viewpoints and beliefs in connection with issues of conviction and faith.

Appreciation and wonder in religious education includes pupils:

- developing their imagination and curiosity
- recognising that knowledge is bounded by mystery
- appreciating the sense of wonder at the world in which they live
- developing their capacity to respond to questions of meaning and purpose.

Further information on Religious Education and Respect for all can be found at www.qca.org.uk/1592.html

Appendix 7

The contribution of Religious Education to learning across the curriculum

(QCA: non-statutory national framework for Religious Education, 2004)

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

Religious education provides opportunities to promote **spiritual development** through:

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

Religious education provides opportunities to promote **moral development** through:

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

Religious education provides opportunities to promote **social development** through:

- considering how religious and other beliefs lead to particular actions and concerns
- investigating social issues from religious perspectives, recognising the diversity of viewpoints within and between religions as well as the common ground between religions
- articulating pupils' own and others' ideas on a range of contemporary social issues.

Religious education provides opportunities to promote **cultural development** through:

- encountering people, literature, the creative and expressive arts and resources from differing cultures
- considering the relationship between religion and cultures and how religions and beliefs contribute to cultural identity and practices
- promoting racial and interfaith harmony and respect for all, combating prejudice and discrimination, contributing positively to community cohesion and promoting awareness of how interfaith co-operation can support the pursuit of the common good.

Promoting citizenship through religious education

Religious education plays a significant part in promoting **citizenship** through:

- developing pupils' knowledge and understanding about the diversity of national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding
- enabling pupils to think about topical spiritual, moral, social and cultural issues including the importance of resolving conflict fairly
- exploring the rights, responsibilities and duties of citizens locally, nationally and globally
- enabling pupils to justify and defend orally, and in writing, personal opinions about issues, problems and events.

Promoting personal, social and health education through religious education

Religious education plays a significant part in promoting **personal, social and health education** through pupils:

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

Promoting key skills through religious education

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

- **communication** through developing a broad and accurate religious vocabulary, reading and responding to a range of written and spoken language (including sacred texts, stories, poetry, prayers, liturgy and worship), communicating ideas using the creative and expressive arts, talking and writing with understanding and insight about religious and other beliefs and values, reflecting critically on ultimate questions of life, using reasoned arguments
- **application of number** through calendrical reckoning, collecting, recording, presenting and interpreting data involving graphs, charts and statistical analysis
- **information technology** through using CD-ROMs and the internet selectively, researching information about religions and beliefs, teaching and practices, using email to communicate and analyse information with people of differing beliefs and cultures, using spreadsheets and databases to handle and present data relevant to the study of religious education
- **working with others** through sharing ideas, discussing beliefs, values and practices, collaborating with each other and developing respect and sensitivity
- **improving own learning and performance** through setting targets as part of religious education development, reviewing their achievements and identifying ways to improve their own work
- **problem solving** through recognising key issues to do with religious belief, practice and expression, interpreting and explaining findings and making personal decisions on religious issues (for example, considering their own and religious ideas on good and evil), ethical dilemmas and priorities in life.

Promoting other aspects of the curriculum

Religious education provides opportunities to promote:

- **thinking skills** through helping pupils to research, select, interpret and analyse information from religious traditions, reflect and question their own views and ideas and those of others and communicate their ideas in a variety of ways
- **financial capability** through considering the responsible use of money, the importance of giving and the ethics of wealth, debt, poverty, gambling, business and investment
- **creativity and culture** through considering the scope of human nature, sources of inspiration and discovery, connections between beliefs, values and forms of artistic expression, appreciating the value of cultural distinctiveness and reflecting on beauty, goodness and truth in creative and expressive arts
- **education for racial equality and community cohesion** through studying the damaging effects of xenophobia and racial stereotyping, the impact of conflict in religion and the promotion of respect, understanding and co-operation through dialogue between people of different faiths and beliefs
- **effective contributions to scientific, medical and health issues** through exploring philosophical and ethical questions of the origin, purpose and destiny of the cosmos and life within it, exploring the nature of humanity and human

interaction with the world, exploring developments in genetics and medicine and their application and use and exploring concepts of health and well-being and their promotion

- **links to employment, vocations and work-related learning** through a focus on individual sense of purpose and aspiration in life, and through considering the appropriateness and relevance of religious education to a wide range of employment opportunities and the development of spiritual and ethical issues linked to the world of work
- **education for sustainable development** through helping pupils consider the origins and value of life, the importance of looking after the environment and studying the ways in which religious beliefs and teachings have influenced attitudes to the environment and other species.

Appendix 8

Level Descriptors for Religious Education

(QCA: non-statutory national framework for Religious Education, 2004)

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.

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.

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.

The level descriptors can be found at:

[http://www.nc.uk.net/webdav/harmonise?Page/@id=6001&POS\[@stateld_eq_main\]/@id=11017&POS\[@stateld_eq_at\]/@id=7881](http://www.nc.uk.net/webdav/harmonise?Page/@id=6001&POS[@stateld_eq_main]/@id=11017&POS[@stateld_eq_at]/@id=7881)

The level descriptors in accessible language, suitable for use with students, are available at:

<http://www.betterre.org.uk/assessment/cando.php>

Appendix 9

The National Society's grade descriptors for self-evaluation of Religious Education

How effective is Religious Education?

	How high are the standards in RE and how well do learners achieve?	How effective are the learning and teaching in RE?	To what extent do learners and staff of all faiths and of none demonstrate a positive attitude towards the subject?	How well does RE contribute to the spiritual and moral development of all learners?	To what extent does RE promote the distinctive character of the school, together with an understanding of other faiths?	How important is RE in the life of the school and how is this demonstrated?
Outstanding	Virtually all learners achieve above the expectations of the locally agreed syllabus/non statutory framework for RE for their age and Key Stage. Virtually all learners reach as high or better standards in RE when compared to standards in other core subjects. Achievement in RE is amongst the highest in the school.	Learning is very effective. Virtually all learners make demonstrably good or better progress across the key stage. RE schemes of work are of a high quality, reflecting the latest developments in RE teaching. Virtually all lessons observed are judged good or better. The use of assessment data is well established and effectively guides teacher's planning.	Virtually all learners, whatever their faith background enjoy RE and recognise how it has shaped society and how it is relevant to their own lives. In virtually all lessons behaviour and attitudes to learning are at least good and often exemplary.	Virtually all learners, regardless of their faith background and learners gain considerable spiritual and moral development and insight from RE. Learners can talk openly about their beliefs and acknowledge that their views are taken seriously by staff and other learners. Virtually all lessons provide well-planned opportunities for SMSC development. . These are clearly identified in schemes of work.	For their ages, learners have very good or excellent understanding of the Christian faith and Anglican tradition. The RE syllabus complies fully with the relevant syllabus (including a good understanding of other faiths). Many good curriculum opportunities exist to explore the Anglican faith, reflecting the NS excellence and distinctiveness document or current diocesan guidelines well. The school is recognised locally as a centre of excellence in RE.	RE is recognised by virtually all learners and key stakeholders as being a priority in the life of the school. The subject is rigorously monitored and evaluation leads to actions that bring about clear improvement. The school provides at least 5% curriculum time for RE. The subject is well resourced and staffed. RE is led by a recognised subject leader makes best use of regular CDP opportunities to develop subject expertise in other staff expertise.
Good	The majority of learners achieve above the expectations of the locally agreed syllabus/non statutory framework for RE for their age/Key Stage. The majority of learners reach as high or better standards in RE when compared to standards in other core subjects. Progress in RE is good.	The majority of learners make demonstrably good or better progress across the key stage. RE schemes of work are of a good quality reflecting the latest developments in RE teaching. The majority of lessons are judged good or better. Assessment data are used to guide teacher's planning and learners' learning.	The vast majority of learners, whatever their faith background, enjoy RE and recognise its relevance to their own lives. In the vast majority of lessons the behaviour and attitudes to learning are good, and sometimes exemplary.	The vast majority of learners, regardless of their faith background, gain spiritual and moral development and insight from RE from them. Learners can talk openly about their beliefs and recognise that their views are taken seriously by staff. The vast majority of lessons provide planned opportunities for SMSC development. These are identified in schemes of work	For their ages, learners have a good understanding of the Christian faith and Anglican tradition. The RE syllabus complies with the relevant syllabus (including an understanding of other faiths). Good curriculum opportunities exist to explore the Anglican faith, reflecting the NS excellence and distinctiveness document or diocesan guidelines. The school supports others locally using examples of good practice in RE.	RE is recognised by the large majority of learners and key stakeholders as being a priority in the life of the school. The subject is effectively monitored. The school provides 5% curriculum time for RE. The subject has good levels of resourcing and staffing. RE is led by a recognised subject leader who benefits from regular CPD opportunities to maintain his/her expertise.
Satisfactory	Most learners achieve the expectations of the locally agreed syllabus/non statutory framework for RE for their age/Key Stage. Most learners reach as high or better standards in RE when compared to standards in other Core subjects. Progress in RE is secure.	The majority of learners make satisfactory or better progress across the key stage. RE schemes of work are of a satisfactory quality reflecting developments in RE teaching. Most lessons observed are judged good or better. Assessment data are used to guide teacher's planning, although this is not always consistent.	The vast majority of learners, whatever their faith background, enjoy RE and are receptive to learn about its relevance to their own lives. In most lessons, the behaviour and attitudes to learning are good.	Most learners, regardless of their faith background, gain some spiritual and moral development and insight from RE. Learners can talk about their beliefs, sometimes with prompting. Most realise that staff take their views seriously by staff, although other learners may need encouragement to do so. Most lessons provide planned opportunities for SMSC development. Many of these are recognised in schemes of work.	For their ages, learners have a satisfactory understanding of the Christian faith and Anglican tradition. The RE syllabus mostly complies with the relevant syllabus (including some understanding of other faiths). Some curriculum opportunities are taken to explore the Anglican faith, generally reflecting diocesan guidelines. Some links exist with other schools to engage in dialogue or joint work in RE.	RE is recognised by most learners and key stakeholders as being a priority in the life of the school. The subject is regularly monitored and the outcomes used to plan improvement. The school provides close to 5% curriculum time for RE. The subject is adequately resourced and staffed. A recognised subject leader leads RE.
Inadequate	Many learners do not achieve the expectations of the locally agreed syllabus/non statutory framework for RE for their age/Key stage. Few learners achieve as high or better standards in RE when compared to standards in other core subjects.	Some learners make satisfactory progress across the key stage, but few make better progress than this. RE schemes of work are undeveloped or missing and provide minimal or no support for staff teaching RE. Few lessons are judged good or better. Assessment data is not used to inform teachers planning or learners' learning.	Many learners, whatever their faith background do not enjoy RE and are not receptive to learn about its relevance to their own lives. In the majority of lessons behaviour is unsatisfactory and attitudes to learning are poor or negative.	Most learners make little or no spiritual and moral development and progress in RE and are not able to talk about openly about their beliefs. Learner's views are not valued fully by staff and/ or learners. Most lessons do not provide planned opportunities for SMSC development, or it happens in a largely unplanned way. Opportunities for SMSC development are not clearly identified in departmental schemes of work.	For their ages, learners have poor understanding or erratic knowledge of the Christian faith and Anglican tradition. The RE Syllabus does not comply in one or more significant areas with the relevant syllabus. Few curriculum opportunities exist to explore the Anglican faith. Few or no links exist with other schools to engage in dialogue or joint work in RE.	RE is not recognised by many learners and key stakeholders as a priority in the life of the school. The subject is occasionally or never monitored. The school provides significantly less than 5% curriculum time for RE. Staffing and/or other resources are less than adequate. RE is not led by a recognised subject leader, or its leadership is ineffective. Opportunities for CPD are occasional, non-existent or not taken up when made available.

