

AWARENESS, MYSTERY and VALUE 2011

The Proposed Agreed Syllabus for Bath & NE Somerset, North Somerset and Somerset

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North Somerset Agreed Syllabus 2011

1. What's changed and why?

A guide to the new North Somerset, Bath and North East Somerset and Somerset Syllabus for Religious Education – Awareness, Mystery and Value (2011)

Welcome to the new version of Awareness, Mystery and Value (2011)! This new syllabus, while strongly rooted in the previous version of Awareness, Mystery and Value, contains both important changes and new material.

Since the previous version of Awareness, Mystery and Value (2004) a number of significant changes have taken place in education and these are reflected in the shape of the new version of Awareness, Mystery and Value.

Key features / changes:

The new syllabus highlights the significant contribution of RE to the following recent initiatives:

1. the three statutory aims of the curriculum (successful learners, confident individuals and responsible citizens)
2. the five key strands of Every Child Matters (being healthy, staying safe, enjoying and achieving, making a positive contribution and achieving economic well-being)
3. the central contribution of RE to community cohesion
4. a greater emphasis in all phases of learning on the development of skills and attitudes
5. greater flexibility in the planning, organisation and delivery of the curriculum especially in linking subjects
6. the development of the 'personalised' and 'localised' curriculum
7. a more significant emphasis on pupils developing investigative skills in their learning.

In the light of these important developments both RE specifically and education generally the following key changes/new additions have been made to this version of Awareness, Mystery and Value.

- new material on the contribution of RE to:-
 - (i) the three statutory aims of the curriculum
 - (ii) the five strands of Every Child Matters
 - (iii) Community Cohesion
- new guidance on the organisation of RE
- new material on developing skills in RE
- new guidance on level descriptions (including pupil friendly version of level descriptions and P scales)
- a new approach to the programmes of study which emphasises an investigative approach to RE, through the use of core and supplementary questions
- a revision of the six areas of enquiry in RE to reflect national developments
- summary at each key stage of the essential characteristics of learning in RE
- new material at KS3 to reflect national developments e.g. units on religion and the media and conflict and collaboration .

It is important to note that significant parts of AMV 2004 have been retained, especially in the programmes of study. The key change is the move to a more investigative approach, based on key questions.

2. Legal framework, rights and responsibilities:

A Summary of the legal position with checklists for Headteachers, Governors and RE leaders(based on the national non- statutory guidance from the DFE)

The legal basis of RE in the curriculum of maintained schools

Every maintained school in England must provide a basic curriculum (RE, sex education and the National Curriculum). This includes provision for RE for all registered pupils at the school (including those in the sixth form), except for those withdrawn by their parents (or withdrawing themselves if they are aged 18 or over) in accordance with Schedule 19 to the School Standards and Framework Act 1998. The key document in determining the teaching of RE is the locally agreed syllabus within the LA concerned. Schools designated as having a religious character are free to make their own decisions in preparing their syllabuses. LAs must, however, ensure that the agreed syllabus for their area is consistent with Section 375(3) of the Education Act 1996, which requires the syllabus to reflect that the religious traditions of Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain. Schools are not obliged to provide RE to pupils who are under compulsory school age (section 80(2)(a) of the Education Act 2002), although there are many instances of good practice where RE is taught to these pupils. Separate legislative provision on RE is made for maintained special schools. Regulations covering maintained special schools require them to ensure that, as far as practicable, a pupil receives RE.

Checklist for governors and headteachers

- Do all pupils make progress in achieving the learning objectives of the RE curriculum?
- Is RE well led and effectively managed?
- Are standards, achievement and quality of provision in RE regularly and effectively self-evaluated?
- Are those teaching RE suitably qualified and trained in the subject? Do they have regular and effective opportunities for CPD?
- Are teachers aware of RE's contribution to developing pupils' understanding of religion and belief and its impact as part of the duty to promote community cohesion?
- Where appropriate, do pupils have opportunities to take courses leading to an accredited qualification in the subject?
- Is clear information provided for parents on the RE curriculum and the right to withdraw?
- Are teachers aware that they do not have to teach RE?
- Is RE resourced, staffed and timetabled in a way that means the school can fulfil its legal obligations on RE and pupils can make good progress?
- Where there are insufficient teachers in a school who are prepared to teach RE, does the headteacher ensure that pupils receive their RE entitlement?

Checklist for managing the right of withdrawal

- Is the school careful to ensure that RE is of educational value to all pupils, whatever their belief background, thus reducing the likelihood of parental/carer requests for withdrawal?
- Does the school ensure that the nature, objectives and content of RE are shared with parents?
- Are parents or carers notified about plans for RE as part of the curriculum for the coming session for their child's class?
- Does the school have a procedure in place for parents or carers who want to withdraw children from RE?
- Does the organisation of the curriculum allow parents to exercise the right of withdrawal?
- What practical implications arise from a request by parents to withdraw a child from RE and how might they be addressed?
- Are all those who teach RE aware of the school's procedures?
- Are all teachers aware of their own right not to have to teach RE?

Checklist for people who manage, plan, teach and support RE

- **What implications do the school's ethos, values and aims have for the provision of RE?** For example, the school's specialist status, religious character, or the nature of the school's community.
- **What about the school's overall curriculum priorities?** Are statutory requirements for RE being met? Is RE's contribution in terms of raising standards and achievement being taken into account?
- **Will RE be taught separately, be combined with other subjects, or both?**
- **Will RE be taught every week, term or year in the key stage?** Is the programme of study required by the agreed syllabus properly met? Is the provision evaluated as part of the school's self-evaluation process?
- **What about curriculum design?** Does the RE curriculum ensure an appropriate balance between RE-led units, whether systematic or thematic, and cross-curricular units?
- **How will the organisation of the RE curriculum be adapted to suit individual pupils with different abilities and needs?** For example, the needs of the most able pupils can be met by accelerating their learning, and the needs of less high-achieving pupils can be met by reinforcement techniques.
- **How will the design of the RE curriculum help pupils to make a smooth transfer from one key stage to the next and to make steady progress within a key stage?** For example, through the provision of bridging units to support transition from key stage 2 to 3.
- **What about curriculum enrichment?** What might need to be added to the RE curriculum to enrich pupils' learning in terms of, for example, fieldwork, LOtC, and special focus days?

Checklist for monitoring and evaluating RE provision

- **Have RE curriculum decisions been based on the principles of effective planning?**
Has there been sound application of these principles?
- **Can the parental right of withdrawal be accommodated, where necessary?** Does the model of curriculum delivery take into account how provision might be adapted?
- **Do pupils value and recognise the contribution RE makes to their understanding of different communities and ways of life, and to the concept of diversity?**
- **Do pupils have real opportunities to explore and gain first-hand experience of religious and cultural diversity?**
- **Does the school help pupils to deepen their understanding** - of their own beliefs and values? - of other people's?
- **Does RE provide a context to build relationships with the local communities** - including those groups with whom it is more difficult to forge links?
- **Within the school, does RE provide a voice for religious and other minority groups?**
Does it develop a culture of mutual understanding and respect?
- **Does the school treat religion and belief seriously?** Does it model ways of building respect?
- **Does the school know enough about the diversity of religion and ethical perspectives within the local community?** Does it explore ways of making links with those communities?
- **In a largely mono-cultural school, how well is RE working to foster a broader awareness of cultural and religious diversity?**

Checklist for planning RE post 14

- **Do the pupils have opportunities to:**
 - reflect on, express and justify their own opinions and beliefs about religion and religious, philosophical, moral and spiritual questions?
 - develop their own values and attitudes so that they can recognise their rights and responsibilities in light of their learning about religion and belief?
 - relate their learning to the wider world, gaining a sense of personal autonomy in preparation for adult life?
 - 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?
 - have their achievements in RE recognised by an approved qualification?
- **If the pupil is to study RE wholly or partly in a further education college:**
 - has appropriate provision been made?
 - is it coherent and of good quality?
- **Has a parent or pupil exercised their right of withdrawal?**
 - Has this been taken into account in RE planning?

3. Attainment Targets

THE SIX AREAS OF ENQUIRY

Introduction:-

The six areas of enquiry have been renamed to reflect national guidance in RE. It is essential that both attainment targets feature in planning and delivering lively, imaginative and balanced RE. AT 1 is concerned with human experience as well as the study of key beliefs, concepts, practices and forms of expression. AT2 is much more than just the personal response of pupils to their learning as it requires an increasing depth of knowledge and understanding as pupils develop their learning. Good RE effectively balances learning about and learning from Religion and Beliefs

ATTAINMENT TARGET 1: LEARNING ABOUT RELIGIONS

A BELIEFS, TEACHINGS AND SOURCES



This area of enquiry relates to specific religious ideas of the ultimate or the divine. Aspects for investigation may include concepts of God, gods, enlightenment, truth, soul and life after death. How do religions understand and develop these beliefs within their traditions? It also focuses on the key teachings and concepts which underpin religions and beliefs

B PRACTICES AND WAYS OF LIFE



This area of enquiry relates to specific religious practices and ways of life. Aspects for investigation may include worship, prayer, meditation, celebration and pilgrimage, as well as the religious artefacts, holy times and festivals associated with them. How do religious believers keep in touch with their faith?

C FORMS OF EXPRESSING MEANING



This area of enquiry relates to the many different ways in which prophets, artists, poets, writers, architects, theologians, composers, performers and story-tellers have attempted to express their faith. Aspects for investigation may include religious music, pictures, symbols, metaphors, poetry, parables, stories, myths, jokes, sculpture, carving, dance, drama, buildings, creeds, prayers, ritual writing, rituals, calligraphy, attitudes, behaviour and lifestyles. How do religious believers communicate their faith to others?

ATTAINMENT TARGET 2:
LEARNING FROM RELIGION AND HUMAN EXPERIENCE

D IDENTITY, DIVERSITY AND BELONGING

This area of enquiry relates to religious and non-religious aspects of identity, personality and experience. Aspects for investigation may include: feelings, preferences, relationships, experiences and the role of religion and beliefs in community cohesion. What do religions say about human nature?

E MEANING, PURPOSE AND TRUTH

This area of enquiry relates to the ups and downs of life's journey. Aspects for investigation may include: religious and non-religious views about life's wonders and sadnesses, its triumphs and tribulations, and on the place and role of human beings within the natural world. How do religions tackle the big questions of life?

F VALUES AND COMMITMENTS

This area of enquiry relates to moral issues in today's world. Aspects for investigation may include: religious and non-religious influences on values, commitments, laws, attitudes, behaviour, and moral guidelines, and study of the sources of moral authority which might guide decision making. How do religions hope to guide believers into making moral choices.

4. PROGRAMMES OF STUDY:

- *FOUNDATION STAGE*

Introduction

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

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

The contribution of religious education to the early learning goals

The early learning goals set out what most children should achieve by the end of the foundation stage. The six areas of learning identified in these goals are:

- personal, social and emotional development
- communication, language and literacy
- mathematical development
- knowledge and understanding of the world
- physical development
- creative development

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

Personal, social and emotional development	
Self-confidence and self-esteem	Examples of what children could do in RE
Respond to significant experiences showing a range of feelings when appropriate.	Children reflect upon their own feelings and experiences in some stories from religious traditions and explore them in different ways.
Have a developing awareness of their own needs, views and feelings and be sensitive to those of others.	Using role play as a stimulus, children talk about some of the ways that people show love and concern for others and why this is important.
Have a developing respect for their own cultures and beliefs, and those of other people.	Children visit local places of worship and talk about why they are important for some people.

Personal, social and emotional development

Making relationships and behaviour and self-control	Examples of what children could do in RE
Work as part of group or class, taking turns and sharing fairly, understanding that there needs to be agreed values and codes of behaviour for groups of people, including adults and children, to work together harmoniously.	Using story from a religious tradition as a source, children talk about their ideas of what is fair and unfair, and how to behave towards each other.
Think about issues of right and wrong and why. Consider the consequences of their words and actions for themselves and others.	Using story as a stimulus, children reflect upon the words and actions of characters in the story and decide what they would have done in a similar situation. Children also learn about the consequences of their actions through play.
Sense of community Understand that people have different needs, views, cultures and beliefs that need to be treated with respect. Understand that they can expect others to treat their needs, views, cultures and beliefs with respect.	Using religious artefacts as a stimulus, children handle sensitively a religious object and talk about why it might be special for some people, showing respect.

Communication, language and literacy

Communication, language and literacy	Examples of what children could do in RE
Listen with enjoyment and respond to stories, songs and other music rhymes and poems and make up their own stories, songs, rhymes and poems.	Using stories and songs from religion as a stimulus, children ask questions about things they find interesting or puzzling.
Extend their vocabulary, exploring the meaning and sounds of new words	Having visited a local place of worship, children learn new words associated with the place, showing respect.

Communication, language and literacy	Examples of what children could do in RE
Using language to imagine and recreate roles and experiences. Use talk to organise, sequence and clarify thinking, ideas, feelings and events.	Using a religious celebration as a stimulus, children talk about the special events associated with the celebration.
Retell narratives in the correct sequence, drawing on language patterns of stories.	Children identify and talk about the sequence of events in a story about love and forgiveness.

Knowledge and understanding of the world	
Exploration and investigation	Examples of what children could do in RE
Investigate objects and materials by using all of their senses as appropriate. Find out about and identify some features of living things, objects and events they observe.	Using religious artefacts as a stimulus, children think about uses and meanings associated with the artefact. Visit a place of worship and explore different methods / explore relevant foods using senses
Use ICT to support their learning.	Using appropriate software children find out about special events in religious traditions
Sense of time Investigate past and present events in their own lives, and in those of their families and other people they know.	Children talk about important events such as the birth of a baby and how, for some people, this is celebrated by a religious ceremony.
Sense of place Explore their environment and talk about those features they like and dislike.	Using stories from religious traditions as a stimulus, children talk about the importance of valuing and looking after the environment.
Cultures and beliefs Begin to know about their own cultures and beliefs and those of other people.	Through artefacts, stories and music, children learn about important religious celebrations.

Creative development

Creative Development	Examples of what children could do in RE
<p style="text-align: center;">Imagination</p> <p>Use their imagination in art and design, music, dance, imaginative play, and rôle-play and stories</p>	<p>In response to story, music, art and dance from religious traditions, children create their own simple dance and rôle-play to recreate key elements of the story.</p>
<p style="text-align: center;">Responding to experiences</p> <p>Respond in a variety of ways to what they see, hear, smell, touch and taste.</p>	<p>On visiting a place of worship, children talk about and share their experiences and memories of the place, using a variety of media.</p>

Characteristics of Learning

Throughout the foundation stage, children are introduced to the world of religion through focusing on special people, places, objects, stories, music and celebrations. They learn to recognise that religion is important to some people in their local community. They reflect on what is important to themselves and others. They engage with RE through a range of resources especially stories, artefacts, pictures, posters, ICT and simple songs, dance and drama. They reflect on and share their own feelings and become aware of the feelings of others.

PROGRAMMES OF STUDY:

- **KEY STAGE 1**

Introduction

These units of work take the form of a key question followed by a series of supplementary questions which provide the structure and direction of the individual unit. Taken collectively the units provide an important balance between AT1 and AT2 and ensure full coverage of the six areas of enquiry. The characteristics of learning highlight the key features of RE at Key stage 1 and the experiences opportunities provide guidance on the kinds of learning experiences children at Key stage 1 should encounter.

1. Who are we? [A&D]

This unit explores ideas of what it is to be human and relates them to religious and other beliefs

- (a) Who and what is special to me? (People, places, experiences, feelings, stories, objects, beliefs, values)
- (b) Who and what supports and guides us? (People, experiences, feelings, beliefs, values, ideas)
- (c) What makes us joyful, peaceful, wonder, reflective, happy and sad? (Experiences, places, celebrations, stories, songs and, for some people, prayers)
- (d) How might stories, prayers, songs, etc help us understand more about ourselves and ideas of God?

2. Why are some times special? [B&E]

This unit explores those aspects of life on earth which are reflected in the pattern of religious and other practices and festivals

- (a) What special times and seasons can I remember? Why were these times special?
- (b) Why are some festivals and celebrations special?
 - When do they happen?
 - What do they remember?
 - What do people do and why?
- (c) What special objects might be used in festivals and celebrations?
- (d) How might some stories and practices associated with religious and other festivals and celebrations relate to experiences and feelings in our own lives?

3. Why are some stories special? [C&F]

This unit explores how religions and beliefs express values and commitments in a variety of creative ways

- (a) What stories and books are special to me and my family?
- (b) What stories and books are special to people within religions and beliefs?
- (c) How are stories told and books used within religions and beliefs?
- (d) What do some stories and books say about how people should live?

4. Where do we belong? [B&D]

This unit explores ideas of those aspects of human nature which relate to the practices of religion and belief communities

- (a) Where do I belong? (Feelings, experiences)
- (b) Where do people belong? (Family, local community, group, club, place, country, faith)
- (c) What do people do because they belong to a faith or belief community?
- (d) How might ideas of family and community be reflected in our own lives?

5. How do we celebrate our journey through life? [C&E]

This unit explores how religions and beliefs express aspects of life's journey in a variety of creative ways

- (a) How do people celebrate the important events in their lives? (Birth, naming ceremonies, coming of age, joining a group, marriage, death)
- (b) How do members of a religious faith celebrate these milestones in the journey of life?
- (c) What artefacts, symbols and ceremonies are used at significant times?
- (d) Why are some times in life significant or special?

6. How should we live our lives? [A&F]

This unit explores how religious and other beliefs affect approaches to moral issues

- (a) How does what I do affect other people?
- (b) What rules and codes of behaviour help me know what to do?
- (c) What values are important to me, and how can I show them in how I live? (Fairness, honesty, forgiveness, kindness)
- (d) How do some stories from religions and beliefs and the example set by some people show me what to do?

7. Why are some places special? [C&D]

This unit explores how religions and beliefs express aspects of human nature in a variety of creative ways

- (a) What places are special to me? Why are they special?
- (b) What places are special to members of a religious or belief community? (Buildings used for worship, special places in the home)
- (c) What do these buildings that are special to religious or belief communities look like?
 - Do they have special places, objects, pictures or symbols?
 - How are these used?
 - What do they tell us about what people believe?

8. Why is our world special? [A&E]

This unit explores ideas about the nature of life on earth and relates them to religious and other beliefs

- (a) How do I feel about the natural world? (E.g. wonder, amazement, mystery, worry, sadness)
- (b) What do songs, poems, prayers and stories say about God as the Creator?
- (c) What different ways can I use to show what I think and believe about our world?
- (d) How do people show they care / don't care about our world?

9. Why is Jesus important? [B&F]

This unit explores how people's values and commitments might be demonstrated in people's lives

- (a) What people help, inspire and guide me? What makes them special?
- (b) What do stories from the Bible say about Jesus? (His birth, friends and followers, miracles, parables, death and resurrection)
- (c) What things did Jesus say and do that guide people in their lives? What do I think? (E.g. love your neighbour / teachings on love and forgiveness)

Characteristics of Learning

Throughout Key Stage 1 children explore Christianity and one religion from Hinduism, Islam or Judaism as the focused religions. 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 recognize that beliefs are expressed in a variety of ways, and begin to use specialist vocabulary. They begin to understand the importance and value of religion for believers, especially other children and their families. Children ask relevant questions and develop a sense of wonder about the world, using their imaginations. They talk about what is important to themselves and others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging

Experiences and opportunities

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

PROGRAMMES OF STUDY:

- **KEY STAGE 2**

Introduction

These units of work have been reshaped to form a key question followed by a series of supplementary questions which provide the focus and structure for each unit. The emphasis is on developing the skills of investigation and enquiry and effectively balancing AT1 and AT2. The characteristics of learning highlight the essence of RE in Key stage 2 and the experiences/opportunities provide guidance on the types of learning encouraged for Key Stage 2 pupils.

1. What is important to me? [A&D]

This unit explores ideas of what it is to be human and relates them to religious and other beliefs

- (a) Who am I and what does it mean to be human? (Physical and non-physical aspects of human identity)
- (b) Where do I belong? (My school, home, family, tradition, cultures, organisations including those involving religion and belief, local community, the UK, the global community)
- (c) What am I worth? (Beliefs about the value of human beings)
- (d) How might stories, hymns, prayers etc help people understand more about themselves and their relationships?

2. What can we learn from the life and teaching of Jesus? [B&E]

This unit explores aspects of the person, life and teaching of Jesus and how they relate to Christian life, practices, celebrations and the pattern of Christian festivals

- (a) Who is Jesus and what does it mean to follow him today? (Christian, Muslim, Hindu and other answers about the character and status of Jesus)
- (b) What did Jesus teach about:
 - Love
 - Sin, forgiveness and redemption
 - Revenge and peace/ reconciliation
 - Greed and giving
 - Making a difference
 - Prayer
 - Faith and hope
 - Life after death
- (c) What do the narratives of Jesus' miracles tell us about some of the big questions of life?
- (d) Why might Christmas, Lent and Easter be important to ourselves as well as (other) Christians?

3. Why do religious books and teachings matter? [C&F]

This unit explores how religions and beliefs express values and commitments in a variety of written forms, and how value is attached to those writings

- (a) What different kinds of writing and story are there that are important to religions and beliefs?
- (b) Where do the most special kinds of writings and stories come from?
- (c) How do communities show that they value special books and writings?
- (d) What are the moral messages that can be found in stories from religions and beliefs?
- (e) How can I best express my beliefs and ideas?

4. What does it mean to belong to a religion? Christianity [B&D]

This unit explores aspects of Christian festivals, celebrations, practices and communities and the beliefs to which they relate

- (a) How do Christians celebrate and live out their beliefs in:
 - the journey of life?
 - their main festivals and practices?
 - their faith communities?
 - the wider world?
- (b) Within the different Christian groups what are the most important similarities and key differences? Why do they differ? How do they seek to work together?

5. Why are some journeys and places special? [C&E]

This unit explores how religions and beliefs express aspects of life's journey in a variety of creative ways

- (a) Why do people believe that some places are special?
- (b) Why do people go on pilgrimage and special journeys?
- (c) What practices and events are associated with pilgrimage and special journeys?
- (d) What artistic, symbolic and other expressive work is associated with special journeys and places?
- (e) How might we make a record of the impact on ourselves of the journeys we make and the places we visit?

6. How do we make moral choices? [A&F]

This unit explores how religious and other beliefs affect approaches to moral issues

- (a) What are moral questions?
- (b) What are the consequences of the moral choices we make?
- (c) What people and organisations help in making moral choices?
- (d) What are the most important moral values and teachings?
- (e) How do we decide what is right and wrong?

This unit explores how religions and beliefs employ signs, symbols and the arts to express aspects of human nature

- (a) How do people express their beliefs, identity and experiences using signs, symbols and the wider arts, e.g. art, buildings, dance, drama, music, painting, poetry, ritual, and story? Why do some people of faith not use the arts to represent certain things?
- (b) How and why are 'universal' symbols like colour, light, darkness, wind, sound, water, fire and silence used in religions and beliefs?
- (c) Why are the arts really important for some religions and beliefs?
- (d) How might I express my ideas, feelings and beliefs in a variety of different ways?

8. What do people believe about life? [A&E]

This unit explores ideas about the natural world and our place in it and relates them to religious and other beliefs

- (a) What feelings do people experience in relation to birth, change, death and the natural world?
- (b) What answers might be given by ourselves and by religions and beliefs to questions about:
 - (i) the origin and meaning of life?
 - (ii) our place in society and the natural world?
 - (iii) the existence of God?
 - (iv) the experience of suffering?
 - (v) life after death?

9. How should we live and who can inspire us? [B&F]

This unit explores how people's values and commitments might be demonstrated in the lives of [religious] leaders and believers. It may include a study of a particular religious or belief community

- (a) What positive examples have people given that show us how to live?
- (b) What values and commitments have inspired or been taught by founders of faiths or communities, leaders, believers and specific communities?
- (c) How have the actions and example of people of faith or belief changed our world?
- (d) How might we change our lives in the light of the qualities demonstrated by other people?

10, 11, 12. What does it mean to belong to a religion? Hinduism ... Islam ... Judaism [B,D&E]

These units explore aspects of religious festivals, celebrations, practices and communities and the beliefs to which they relate

- (a) How do members of this faith celebrate and live out their beliefs in:
 - the journey of life?
 - their main festivals and practices?
 - their faith communities?
 - the wider world?
- (b) Within the different groups of this faith what are the most important similarities and key differences ? Why do they differ? How do they seek to work together ?

Characteristics of Learning

Throughout Key Stage 2, children learn about Christianity, Hinduism, Islam and Judaism, recognizing the impact of religion locally, nationally and globally. They make connections between different 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 recognize diversity in religion, learning about similarities and differences both within and between religions and the importance of dialogue between them. They extend the range and use of specialist vocabulary. They recognize the challenges involved in distinguishing between ideas of right and wrong, and valuing what is good and true. They communicate their ideas clearly, recognizing other people's viewpoints. They consider their own beliefs and values and those of others in the light of their learning in religious education.

Experiences and opportunities

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

PROGRAMMES OF STUDY

- **KEY STAGE 3**

Introduction

These units, which contain new content on religion and the media, community cohesion and interfaith dialogue now take the form of a key question followed by a series of supplementary questions which provide the shape and structure of the individual unit. Taken collectively the units provide an important balance between AT1 and AT2 and ensure full coverage of the six areas of enquiry. The characteristics of learning highlight the essence of RE at Key stage 3 and the opportunities/experiences provide guidance on learning activities. In Key stage 3 it is particularly important that Buddhism and Sikhism are studied in depth.

1. What experiences and beliefs are important to me and to others? [A&D]

This unit explores ideas of what it is to be human and relates them to religious and other beliefs

- (a) What makes human beings special?
- (b) What do we mean by the human spirit?
- (c) Why is prayer, reflection and contemplation important for some people?
- (d) What do we mean by religious experience?
- (e) What do I think about the value and purpose of human beings?

2. Does our planet have a future? [B&E]

This unit explores the purposes of life on earth which are reflected in the pattern of religious and other practices/lifestyles

- (a) What attitudes do people have towards the environment?
- (b) Do animals matter and how should they be treated?
- (c) What do religions and beliefs say about conservation and stewardship?
- (d) How do religions and beliefs reflect the preciousness of the world in some of their festivals and celebrations?
- (e) Are things getting better or worse for the environment? Why?

3. Where are the answers to life's big questions? [C&F]

This unit explores how religions express values and commitments in a variety of creative ways

- (a) How do people express in creative ways their deepest values and commitments?
- (b) What is meant by truth?
- (c) Why are, for some people, sacred texts, teachings and places really important?
- (d) In what ways might religious teachings and beliefs matter today?

4. What can we learn from religions, beliefs and communities today? [B&D]

This unit explores ideas of those aspects of human nature which relate to religious practices, communities and celebrations

- (a) What is the impact of religion and beliefs in the:
 - local community
 - wider area in and around Somerset
 - diversity of the UK
 - global community
- (b) Why does hatred and persecution sometimes happen and what can be done to prevent it? (Focus on the Holocaust and subsequent genocides)
- (c) If religion did not exist who would miss it? Can religions and beliefs support people in difficult times?

5. How are religions and beliefs portrayed in the media? [C&E]

This unit explores how big questions of faith and truth are portrayed in a variety of media

- (a) Is reporting in the local and national press, radio and television on religion and beliefs fair and accurate?
- (b) How do religious groups use the media today? What are the potential benefits and problems of this? (E.g. Internet, television, radio, press and arts)
- (c) What criteria can we use to analyze the portrayal of religion and beliefs in the media?
- (d) How would I portray religion and beliefs through a variety of media?

6. How might beliefs affect my thoughts, ideas and actions? [A&F]

This unit explores beliefs affect approaches to moral issues

- (a) What codes of behaviour exist in religions and beliefs?
- (b) How relevant to modern life are religious values and codes of behaviour?
- (c) How might beliefs, values and moral codes apply to ethical situations today?
- (d) What are my most important values and codes of behaviour?

7. How do people express their beliefs and identities? [C&D]

This unit explores how religions and beliefs express aspects of human nature in a variety of creative ways

- (a) What are the different ways in which individuals express their sense of identity and key beliefs?
- (b) How do faith and belief communities express their identity and key beliefs?
- (c) What influences do religious and other leaders have in local, national and global communities?
- (d) How might I best express my own identity and beliefs?

8. What do people believe about life and the place of religion and beliefs within it? [A&E]

This unit explores ideas about the nature of life on earth and relates them to religious and other beliefs

- (a) What might be the different purposes of life on earth?
- (b) Why is there suffering in the world?
- (c) What beliefs do people have about life after death?
- (d) How did the world begin?

9. What's to be done? What really matters in religion and beliefs? [B&F]

This unit explores how people's values and commitments might be demonstrated in the lives of individuals and communities

- (a) What rights and responsibilities do I have?
- (b) Why does there seem to be so much poverty and injustice in the world?
- (c) How do religions and beliefs encourage their members to be a force for good in the world? (Religious practices such as prayer, meditation, charitable giving, giving time to those in need, spoken and written advice and guidance, etc)
- (d) How do religions and beliefs engage in dialogue with one another?

Characteristics of learning

Throughout Key Stage 3, students extend their understanding of Christianity plus THREE religions from Buddhism, Hinduism, Islam, Judaism and Sikhism in local, national and global contexts. They also revisit prior learning in RE, applying their learning to the key themes being studied. 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 moral issues. 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 consider how the media portray religion in the modern world. They develop their evaluative skills, showing reasoned and balanced viewpoints, when considering their own and others' responses to religious and spiritual issues. They reflect on the impact of religion and belief in the world, considering both the importance of inter-faith dialogue and also the tensions that exist within and between religions. They interpret religious texts and other sources, recognizing both the power and limitations of language and other forms of communication in expressing ideas and beliefs.

Experiences and opportunities

- encountering people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and moral issues
- visiting, where possible, places of major religious significance and using opportunities in ICT to enhance students' understanding of religion
- discussing, questioning and evaluating important issues in religion and philosophy, including ultimate questions and ethical issues
- reflecting upon and carefully evaluating their own beliefs and values and those of others in response to their learning in religious education, using reasoned, balanced arguments
- using a range of forms of expression (e.g. art, dance, drama and creative writing) to communicate their ideas and responses creatively and thoughtfully
- exploring the connections between religious education and other subject areas, such as the arts, humanities, literature, science.

RELIGIOUS EDUCATION 14-19 THE AWARDING KEY STAGE

14 – 19 is the awarding Key Stage in that the central means of assessing students' learning in RE will be through accredited courses (mainly GCSE and AS/A level). It is both a legal requirement and an entitlement that all students (other than those withdrawn by parental request) study RE at Key Stage 4. RE is also statutory post-16 for students in school sixth forms. It is expected that all students who are capable of achieving an approved qualification in RE are given the opportunity to do so. At Key Stage 4 students are encouraged to take accredited courses which link with the designated programmes of study and give a particular emphasis to the study of complex philosophical and ethical issues and the ability of students to develop thoughtful, well substantiated conclusions to their learning in RE.

Characteristics of Learning Characteristics of Learning

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

PROGRAMMES OF STUDY

- **KEY STAGE 4**

Introduction

At Key Stage 4, the programme of study will focus on Christianity and at least ONE other religion, which *may* have been studied at Key Stage 3. **Over Key Stages 3 and 4 as a whole**, illustrative examples should be taken from Buddhism and Sikhism. In addition, any programme of study should include issues related to pupils' spiritual and moral development.

At Key Stage 4, pupils' knowledge and understanding should focus particularly on the concepts, beliefs and values of religions in relation to their own. There should be less emphasis on knowing outward elements of religion - the objects used in worship, buildings, festivals, etc., except with reference to a religion not previously encountered. Pupils should develop an understanding of how the beliefs, values and concepts are exemplified through the elements of religion. Pupils should also be comparing the teachings of religions on key moral and metaphysical questions.

EXAMINATION AND CERTIFICATION

Key stage 4 pupils should follow at least one of the following courses:

- ◆ GCSE Full Course in Religious Studies;
- ◆ GCSE Short Course in Religious Studies;
- ◆ Entry Level Certificate in Religious Studies.

In addition, and where appropriate (in particular for special schools):

- ◆ Award Scheme of the Development and Accreditation Network, Redland, Bristol, BS6 6UX (ASDAN - Youth Award - Belief and Values Unit);
- ◆ Accreditation for Life and Living Skills (ALL) certificate for pupils who have severe or profound and multiple learning difficulties.

Teachers should ensure in ALL cases that the Key Stage 4 requirements in this syllabus are being met, in particular, the requirement for Key Stage 4 students to study Christianity plus at least ONE other religion ([see page xx \[LINK\]](#)).

PROGRAMMES OF STUDY

- *POST-16*

Introduction

The aims of RE given in the Introduction to this Syllabus apply to post-16 provision. Post-16 RE needs to be carefully planned take account of the need for breadth and balance, differentiation, assessment and reporting, progression (especially from Key Stage 4), and the promotion of important skills and positive attitudes and contribution to broader learning opportunities, e.g., critical thinking.

It should also take account of the following:

- ◆ the wide range of ability, interests and experience of post-16 students;
- ◆ the fact that these students are in post-compulsory education;
- ◆ the variety of one-year and two-year courses being followed;
- ◆ the availability of a wide range of examination courses in RE and Religious Studies (RS) (eg A Level, A/S level, Full and Short-Course GCSE), Philosophy (eg with philosophy of religion options), General Studies, Psychology and Sociology (giving the opportunity to look at the psychology or sociology of religion);
- ◆ specific extension topics which may be suitable for post-16 students, e.g., Spirituality and Belief, Religion and Philosophy, Religion and the Media, Religion in the Community, which contribute to other qualifications (General Studies, Critical Thinking Skills);
- ◆ GNVQ & BTEC courses may also allow for the delivery of some aspects of RE;
- ◆ the potential of RE to enhance and broaden the post-16 curriculum and to support and complement other subjects ([see table - LINK](#)).

Post-16 RE provides opportunities for discussion of spiritual, philosophical and ethical issues. It should therefore contribute to the spiritual and moral development of students.

Legal Requirements

The legal requirement is that all registered pupils in Community and Voluntary Controlled schools are to receive RE in accordance with a locally agreed syllabus. This includes schools with post-16 students.

Students now have the right to withdraw themselves from RE.

To meet the expectations of this agreed syllabus schools and colleges will need to provide the equivalent of two to three days per year (10-15 hours).

This allocation is significantly lower than that given for Key Stages 1-4 and takes account of the particular situation of post-16 students. Appropriate staffing and resources will still be required.

There are a number of ways in which post-16 RE might be delivered. The expectations of the Agreed Syllabus will be fulfilled if a student is following an examination course in religious studies at A level. Further provision could be made through:

- ◆ discrete RE courses such as those listed for Key Stage 4 pupils [[LINK](#)], or A/S level in Religious Studies;
- ◆ self-supported study in non-contact or tutor time linked to a religious education theme;
- ◆ an ongoing investigation, with a summative presentation or product;
- ◆ RE units within Complementary/Enrichment/Vocational Studies (which might be specifically designed to support examination courses in other subjects);
- ◆ General Studies courses which include sufficient religious education to meet the requirements;
- ◆ RE study days/post-16 conferences.

Consideration might be given to the potential benefits of the following within the above: lively and relevant course content; interesting course titles; variety and choice of options; provision of notes to maximise time for discussion; flexible timetabling; a wide variety of stimuli including visiting speakers; the involvement of staff from other disciplines; consultation with students to discover topics of interest.

Wherever possible reporting of student attainment in RE should be undertaken. For example, through a tutor's report on a student's presentation following an investigative project. It is recognised that if all RE provision is made, for example, through conference days, it would be difficult to comment on the attainment of each individual student. However, it would be possible to report on the experience which students have received and their participation. It may also be possible to comment on particular contributions by some students.

Planning should take into account the six *Areas of Enquiry* in RE which inform the Agreed Syllabus (see [LINK](#) for full descriptions):

Attainment Target 1: Learning about religions

- A exploring beliefs about spiritual dimensions of life (metaphysics)
- B exploring religious practices/lifestyles (phenomenology)
- C exploring ways of expressing religious beliefs and ideas (language)

Attainment Target 2: Learning from religion and human experience

- D exploring human identity and personality (psychology)
- E exploring the world in which we live (ontology)
- F exploring people's values and commitments (ethics)

5. LEVEL DESCRIPTIONS

The level description for **Attainment Target 1 – Learning about religion** refers 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 description for **Attainment Target 2 – Learning from religion** refers 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

Levels from the national, non-statutory Framework for Religious Education

Attainment Target 1 – Learning about religion

Attainment Target 2 – Learning from religion

Level 1 Pupils use some religious words and phrases to recognise and name features of religious life and practice. They can recall religious stories and recognize symbols, and other verbal and visual forms of religious expression.

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 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.

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

Level 3 Pupils use a developing religious vocabulary to describe some key features of religions, recognizing 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.

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 connections between values and commitments, and their own attitudes and behaviour.

Level 4 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.

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 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, recognizing diversity in forms of religious, spiritual and moral expression, within and between religions.

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 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 why they 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.

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 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 explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition. They provide a coherent account of the place and role of religion in the contemporary world, critically evaluating key religious beliefs and ideas.

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. They use a wide range of evidence to support their own views and ideas.

Level 8 Pupils use a comprehensive religious and philosophical vocabulary to analyse a range of religions and beliefs. They contextualize 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. They synthesize their understanding of the role of religion in the contemporary world, critically evaluating the influence of religion on communities and nations.

Pupils coherently analyze a wide range of viewpoints on questions of identity, belonging, meaning, purpose, truth, values and commitments. They synthesize 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 (EP):

Pupils investigate and distinguish different interpretations of the nature of religion, giving a balanced analysis of their sources, validity and significance. They evaluate the importance of diversity within a plural society and the extent to which the impact of religious and worldviews on different people, communities and societies has changed over time. They investigate and distinguish different interpretations of the meaning of language in religion in the light of philosophical questions about its status and function.

Pupils fully develop religious, ethical and their own views of human identity and experience, the nature of reality and contemporary moral issues within a comprehensive religious and philosophical context and make independent, well-informed and reasoned judgments about their significance.

DEVELOPING P SCALES IN RE

In 2001, QCA published *Planning, Teaching and Assessing the Curriculum for Pupils with Learning Difficulties: Religious Education*.

The performance descriptions outlined early learning and attainment before Level 1 of the 8 level scale. The 'P' scales were also in 8 steps from P1 to P8.

The 'P' scales can be used by teachers in the same way as the National Curriculum level descriptions 1-8, in order to:-

- decide which description best fits a pupil's performance over a period of time and in different contexts
- develop or support more focused day-to-day approaches to ongoing teacher assessment by using the descriptions to refine and develop long, medium and short-term planning
- track linear progress towards attainment at level 1 in the Agreed Syllabus
- identify lateral progress by looking for related skills at similar levels across their subjects
- record pupils' overall development and achievement, for example, at the end of a year or a key stage.

They may well be useful in mainstream as well as special schools and are exemplified using RE specific content in the syllabus support handbook.

P Scales in RE Learning

The first three P scales outline the types and range of general performance that some pupils with learning difficulties might characteristically demonstrate.

- P 1**
- i Pupils encounter activities and experiences. They may be passive or resistant. They may show simple reflex responses, *for example starting at sudden noises or movements*. Any participation is fully prompted.
 - 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*.

- P 2**
- 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 light, sound or scent*. They accept and engage in coactive exploration, *for example, touching a range of religious artefacts and found objects in partnership with a member of staff*.
 - ii Pupils begin to be proactive in their interactions. They communicate consistent preferences and affective responses, *for example, showing that they have enjoyed any 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 co-operate with shared exploration and supported participation, *for example, performing gestures during ritual exchanges with another person performing gestures*.
- P 3**
- 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*.
 - 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*.

P Scales 4-8 in RE

From P Scales 4 to 8, it is possible to describe pupils' performance in a way that indicates the emergence of knowledge, skills and understanding in RE. The descriptions provide an example of how this can be done.

- P 4** 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.
- P 5** 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.
- P 6** Pupils express and communicate their feelings in different ways. They respond to others in group situations and co-operate 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.
- P 7** 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.
- P 8** 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.