



Framework for Religious Education in Church of England Secondary Schools and Academies

Revised 2013



Chester Diocesan Board of Education

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Foreword



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.

“High quality religious education ... should continue to make major contributions to the Church school’s Christian ethos, to allow pupils to engage seriously with and develop an understanding of the person and teachings of Jesus Christ. “
Church School of the Future report Chadwick Report 2012

This revised Framework for Religious Education in Church of England secondary schools is based on the initial Framework of 2006. It is recommended for use by schools in dioceses served by DBE services and has the full endorsement of this Diocesan Board of Education.

I am grateful to all those who have played a part in producing this revised Framework. The membership of the working group is recorded elsewhere in this publication. This revised Framework has been produced in consultation with advisory colleagues in the Catholic dioceses of Liverpool and Salford.

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 revised 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.

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.

Rt Revd Keith Sinclair
Bishop of Birkenhead
Chairman of Chester Diocesan Board of Education

Introduction

A key feature of all Church of England schools and academies should be high quality Religious Education. It is a core academic subject which also bears a major part of the focus on provision for the spiritual development of all pupils. This is borne out by recent publications by The National Society:

‘High quality religious education ... should continue to make major contributions to the Church school’s Christian ethos, to allow pupils to engage seriously with and develop an understanding of the person and teachings of Jesus Christ.’

Church School of the Future report, March 2012

‘The leadership of RE is given a high priority and this leads to highly effective practice.’

SIAMS RE outstanding grade descriptor, revised framework, 2012

This revised Framework for Religious Education in Church of England Secondary Schools and Academies is based on the initial Framework of 2006. It is recommended for use by schools in dioceses served by DBE Services and has been endorsed by each member Diocesan Board of Education (see separate sheet enclosed)

Voluntary aided schools and academies, 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 revised Framework is a significant contribution to developing the role of RE in Church of England 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.

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

Framework for Religious Education in Church of England Secondary Schools and Academies

Rationale

As ‘schools of faith’ Church of England schools and academies 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.

Religious Education (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, DBE Services stated that ‘Religious Education aims to affirm and nourish, encourage and challenge all students on their spiritual journey.’

‘High quality religious education should make a significant contribution to a church school’s Christian character. At the heart of religious education in church schools is the teaching of Christianity, rooted in the person and work of Jesus Christ. As inclusive communities, church schools encourage learning about and fostering respect for other religions and world views.’ (Revised SIAMS framework, 2012)

Therefore in an Anglican school or academy, the educational process is rooted in the Christian foundation of the school community. All teaching, learning and planning takes place within the ethos of the school community and are of the highest standard. 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. For that reason, the teaching and learning of Religious Education must be treated with importance and delivered with the excellence it deserves as it has a key role in helping students to engage with the living faith of the school. At the very heart of the curriculum, reflecting and conveying the distinctively Christian character of the school, is Religious Education. It is the key to helping students engage with the living faith of the school.

* Religious Education in joint Anglican and Catholic schools and academies must incorporate both traditions equally.

Religious Education in church schools and academies

The aims of Religious Education in church schools and academies, as informed by the Statement of Entitlement for Religious Education, are:

- ✚ to enable pupils to encounter Christianity as the religion that shaped British culture and heritage and influences the lives of millions of people today;
- ✚ to enable pupils to learn about other major religions, their impact on culture and politics, art and history, and on the lives of their adherents;
- ✚ to develop understanding of religious faith as the search for and expression of truth;
- ✚ to contribute to the development of pupils' own spiritual/philosophical convictions, exploring and enriching their own faith and beliefs.

The outcomes for pupils at the end of their education in church schools or academies are that they are able to:

- ✚ think theologically and reflect critically on ultimate questions;
- ✚ reflect critically on the truth claims within religions and beliefs;
- ✚ analyse, interpret and apply sacred texts, particularly the Bible;
- ✚ 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 religions and beliefs in their search for meaning;
- ✚ reflect critically on shared and diverse beliefs and practices;

Teaching and learning about Christianity

The majority of teaching and learning time in church schools and academies in Religious Education should be spent in the study of Christianity. Understanding Christianity as a living religion is the foundation of pupils' Religious Education in schools. 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 worldwide forms. The encounter must be an open one which stems from and instills respect for different views and interpretations and in which real dialogue and education takes place. Pupils will be enabled to deepen their understanding of God as encountered and taught by Christians.

Teaching and learning about world religions and world views

Church schools and academies 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 prejudice.

The principal aim for Religious Education sets out that all students should be enabled to explore and grow in the understanding of their own spiritual journey. Church schools and academies 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.

Curriculum balance

Christianity will form the majority of study in all church schools and academies:

- ✚ in key stage 3 approximately two-thirds of Religious Education 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 key stage 4 a continuing study of Christianity is required as part of an accredited course;
- ✚ in key stage 5 students must have the opportunity to study Christianity at AS and A levels;
- ✚ in key stages 4 and 5 students will study at least one other religion.

Teaching time and staffing

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

- ✚ Religious Education be taught in each year across all key stages;
- ✚ in Key Stages 3 and 4, between 5-10% of curriculum time be allocated to discrete Religious Education;
- ✚ in Years 12 and 13, at least 5% of curriculum time be allocated to discrete Religious Education in addition to any A level courses studied;
- ✚ Religious Education be taught by teachers who have become specialists through either initial or accredited in-service training;
- ✚ teachers will be practising Christians of traditions represented in 'Churches Together' and heads of department, wherever possible, should be Anglicans;
- ✚ Religious Education should be a discrete department although it may be in a formal relationship with other departments or faculties.

Planning and assessing

Church schools and academies 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 level descriptors from the former Qualifications and Curriculum Development Agency (QCDA) 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 7.

Assessment should be related to the expectations planned in line with QCDA 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

Key strands

There are a number of key strands that students need to investigate in order to deepen and broaden their knowledge, skills and understanding.

Beliefs, teachings and sources

- Interpreting teachings, sources, authorities and ways of life in order to understand religions and beliefs.
- Understanding and responding critically to beliefs and attitudes.

Practices and ways of life

- Exploring the impact of religions and beliefs on how people live their lives.
- Understanding that religious practices are diverse, change over time and are influenced by cultures.

Expressing meaning

- Appreciating that individuals and cultures express their beliefs and values through many different forms.

Identity, diversity and belonging

- Understanding how individuals develop a sense of identity and belonging through faith or belief.
- Exploring the variety, difference and relationships that exist within and between religions, values and beliefs.

Meaning, purpose and truth

- Exploring some of the ultimate questions that confront humanity, and responding imaginatively to them.

Values and commitments

- Understanding how moral values and a sense of obligation can come from beliefs and experience.
- Evaluating their own and others' values in order to make informed, rational and imaginative choices.



Key stage 3

The following themes, which contribute to the investigation of the key strands, 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 (*e.g. 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 (*e.g. Bible (scripture), reason and tradition; the Established Church and its structures; unity and diversity in the Anglican communion; the parish / parochial system*)
- expressions of spirituality: how and why human self-understanding and experiences are expressed in a variety of forms (*e.g. church as sacred space, expressions of respect in sacred space, 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 (*e.g. civic services involving people of many faiths such as Holocaust memorial day and interfaith week; 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 (*e.g. 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*)
- 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; Northern Ireland; 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 Afghanistan and Iraq; Christian Aid; the world-wide church, conservation and stewardship*)

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:

being taught in a high quality learning environment designated for Religious Education (see appendix 5)

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;

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

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;

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;

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

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



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Appendix 1

DBE Services Limited: Statement of Principle and Business

DBE Services is a company supporting DBEs in serving Church Schools in the Dioceses of Blackburn, Carlisle, Chester, Liverpool, Manchester and York.

It provides a forum for collaboration between the constituent Boards of Education, in which ideas and resources can be shared and joint ventures planned.

It offers high quality services to schools and Boards of Education with the benefit of the collective expertise of the six dioceses.

It is a not for profit company which distributes financial surpluses to the Boards of Education to assist them in their work.

It seeks to promote Christian values in its working methods, and is committed to helping and encouraging Church Schools to play their part at the centre of the Church's mission to the nation.

Appendix 2

RE support for secondary schools and academies by each Diocesan Board of Education

Each diocese within DBE Services provides support for Religious Education. This may be in the form of network meetings, courses, conferences, newsletters or individual consultancy. Further information can be gained from:

Blackburn:	helen.sage@blackburn.anglican.org ;	01254 503070
Carlisle:	bert.thomas@carlisle-diocese.org.uk ;	01228 538086
Chester:	jane.brooke@chester.anglican.org ;	01224 681973
Liverpool:	joan.orourke@liverpool.anglican.org ;	0151 705 2190
Manchester:	johnwilson@manchester.anglican.org ;	0161 828 1438
York:	olivia.seymour@york-diocese.org ;	01904 699511



Appendix 3

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

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 Church School of the Future report 2012 reaffirmed this and states that 'High quality religious education ... should continue to make major contributions to the Church school's Christian ethos, to allow pupils to engage seriously with and develop an understanding of the person and teachings of Jesus Christ.'

The rationale for this Framework for Religious Education in Church of England Aided Secondary Schools and Academies 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 are:

to have strategic oversight of Religious Education;

to ensure that proper provision and resources is made for it in accordance with the Trust Deed;

to contribute to and support Religious Education, **as a core subject of the school**;

to contribute to and support the formation of a policy and curriculum for Religious Education;

to ensure that the policy and curriculum prepares students with a religious understanding and sensitivity to take their place in the world;

to be a 'critical friend' in order to ensure the highest possible standards in teaching and learning in Religious Education;

to ensure a curriculum that is inclusive and reflects breadth and depth;

to ensure curriculum time and staffing meet the requirements of this framework.

In summary

Religious Education in a Church of England school or academy is a **core subject**. The **onus placed on governors**, to ensure that Religious Education affirms, nourishes, encourages and challenges all students in their spiritual and academic journey, is paramount. **In partnership with senior leaders**, this Framework is, therefore, fully recommended for the undertaking of this task



Appendix 4

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.

Appendix 5

The contribution of Religious Education to distinctiveness in a church school or academy

Religious Education in Church of England Schools and Academies:

A Statement of Entitlement from the Board of Education/National Society Council

<http://www.churchofengland.org/media/1384868/statement%20of%20entitlement%20to%20re%20in%20ce%20schools%20%283%29.pdf>

This statement is intended as a guide for all involved in church schools and academies ensuring the teaching and learning of Religious Education are treated with the importance and delivered with the excellence it deserves. It includes aims, outcomes, teaching and learning about Christianity, teaching and learning about other faiths and world views, curriculum balance, curriculum time, staff and outcomes for pupils. These areas raise important issues for policy making for schools and dioceses. They can be used with parents and staff to promote understanding of the value of Religious Education as well as to support curriculum development and syllabus writing where appropriate.

Statutory Inspection of Anglican and Methodist Schools (SIAMS) and Religious Education

<http://www.churchofengland.org/media/1585081/siamsevaluationschedulenovember2012.pdf>

When judging the impact of the school's Christian character, inspectors must evaluate:

- the contribution of religious education to the Christian character of the school.

When judging the effectiveness of the religious education, inspectors must evaluate:

- the achievement of learners in RE;
- the quality of teaching and learning in RE;
- the effectiveness of the curriculum in RE and especially the teaching of Christianity;
- the effectiveness of the leadership and management of RE.

When judging the effectiveness of leadership and management of the church school, inspectors must evaluate:

- how far the arrangements for RE meet statutory requirements.

Christian values

Religious Education has an important contribution to make in supporting the Christian values of the school or academy. Inspectors may take account of:

- how well daily collective worship, religious education and other aspects of the curriculum enable learners to make informed choices which are based on Christian values

A helpful resource is www.christianvalues4schools.org.uk

The Church Schools of the Future Report, 2012 states:

'High-quality Religious Education (RE) and collective worship should continue to make major contributions to the Church school's Christian ethos, to allow pupils to engage seriously with and develop an understanding of the person and teachings of Jesus Christ.'

Excellence and distinctiveness, 2006

This document gives a helpful outline of what distinctiveness in the RE classroom looks like.

Distinctiveness in the RE classroom

In what ways is the RE in a church school different from RE in a community school? This section assumes that a church school will already be aiming at the highest possible standards in RE; it therefore deals only with those issues that are distinctive of a church school.

Planning and preparation will include:

- opportunities to explore the experience of the Church's year;
- study of the story of the local Christian community with its saints and martyrs;
- visits to places of worship, especially the local parish Church and the Cathedral, to develop the understanding of the church as a living community;
- welcoming visitors from the local parish to share their experience of Christian belief and life;
- liaison with the local parish to enable these visits and links to occur.

The classroom environment will provide:

- high quality displays that reflect the Church's year;
- displays of the best Christian writing and reflection;
- support for the pupils' confident use of religious language;
- a set of Bibles in language that can be understood by the learners and examples of Bibles and prayer books from a variety of contexts;
- the facility to experience Christian 'psalms and hymns and spiritual songs' from a wide variety of traditions;

- access to Christian artefacts that are used with care, respect and confidence;
- a sacred space that can be used as a focus for prayer and silent reflection;
- encouragement of mutual respect based on Christian values, where pupils and teachers are able to talk openly and freely about their own personal beliefs and practice without fear of ridicule.

The quality of learning in RE enables:

- high achievement in RE reflecting its importance in a church school;
- pupils to be enthusiastic about their work in RE;
- pupils to make excellent and appropriate progress in their knowledge and understanding of Christianity and the Anglican tradition;
- pupils to talk openly about their beliefs and values and to grow in their faith;
- pupils with no religious background to face the challenge of Christianity and other faiths;
- pupils of all backgrounds to have a safe place to explore the place of doubt and certainty in a maturing faith.

The quality of teaching in RE is enhanced by teachers who:

- have excellent subject knowledge and the ability to speak with confidence about Christianity, the Anglican tradition and the other faiths studied;
- are sometimes willing to speak of their personal beliefs and doubts;
- show respect and sensitivity for their pupils as they search for personal faith and meaning;
- are able to use religious language accurately;
- provide opportunities for prayer and reflection in their classrooms.

Appendix 6

High quality Religious Education in a Church school or academy

Here are useful starting points for examining what high quality RE looks like

OfSTED: <http://www.ofsted.gov.uk/inspection-reports/our-expert-knowledge/religious-education>

RE Quality Mark: www.reqm.org

NATRE curriculum support: <http://www.natre.org.uk/bigpicture/pages/index.php>

RE online support for leadership and management of RE: <http://betterre.reonline.org.uk/>

Appendix 7

Level Descriptors for Religious Education

(QCDA: non statutory programme of study and attainment targets, 2007)

Level 1

AT1

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

AT2

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

Level 2

AT1

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

AT2

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

Level 3

AT1

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

AT2

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

Level 4

AT1

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

AT2

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

Level 5

AT1

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

AT2

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

Level 6

AT1

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

AT2

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

Level 7

AT1

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

AT2

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

Level 8

AT1

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

AT2

Pupils coherently analyse a wide range of viewpoints on questions of identity, belonging, meaning, purpose, truth, values and commitments.

They synthesise a range of evidence, arguments, reflections and examples, fully justifying their own views and ideas and providing a detailed evaluation of the perspectives of others.

Exceptional performance

AT1

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

AT2

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

The level descriptors in accessible language, suitable for use with students, are available at: <http://www.betterre.org.uk/assessment/cando.php>

Appendix 8

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

Religious Education

How effective is the religious education?

This section deals with the way religious education contributes to a church school's Christian character. At the heart of religious education in church schools is the teaching of Christianity, rooted in the person and work of Jesus Christ. As inclusive communities, church schools encourage learning about and learning from other religions and fostering respect for other religions and world views.

Evaluation statements

When judging the effectiveness of the religious education, inspectors **must** evaluate:

- the achievement of learners in religious education
- the quality of teaching and learning in religious education
- the effectiveness of the curriculum in religious education and especially the teaching of Christianity
- the effectiveness of the leadership and management of religious education.

Supporting evidence

Inspectors **may** take account of:

- 1. Progress and standards based upon the school's performance data**
 - a. standards attained by learners at the end of each key stage
 - b. progress for individuals and groups of learners, considering their starting points
 - c. how well gaps in performance are narrowing for different groups of learners (where information is available)
- 2. Quality of teaching and learning**
 - a. teachers' understanding and implementation of high quality religious education teaching over time as evidenced by observation of lessons, the school's own monitoring, other learning activities, discussion with learners and scrutiny of their work
 - b. the extent to which learning activities address both learning about and learning from religion and enable learners to acquire and apply knowledge and skills set out in the syllabus for religious education
 - c. the extent to which religious education makes a contribution to the distinctively Christian values of the school and to the spiritual, moral, social and cultural development of learners
 - d. the extent to which learners enjoy religious education and are enabled to speak about religious ideas and faith
- 3. Quality of the curriculum**
 - a. the extent to which the school's syllabus reflects the National Society Statement of Entitlement for Religious Education and in particular, whether Christianity is the majority study:
 - in Key Stages 1 – 3: at least $\frac{2}{3}$ Christianity

- in Key Stage 4: the study of Christianity will be a significant and substantial part of courses that lead to any public qualification
 - in Key Stage 5: the opportunity to study Christianity at AS and A level
- (NB The Statement of Entitlement does not apply to Methodist schools)**

- b. the religious education provision for all students in the sixth form
- c. the proportion of curriculum time dedicated to meeting religious education objectives (5% - 10%)
- d. the extent to which pupil achievement in religious education is equal or better than comparable subjects
- e. the proportion of learners taking a recognised and appropriate qualification at KS 4

4. Effectiveness of leadership and management of religious education

- a. the extent to which monitoring of the quality of teaching, learning and assessment leads to an improvement in the performance of learners across the school
- b. the extent to which religious education works with and informs effective teaching and learning across the curriculum

Grade descriptors: Religious Education

Outstanding (1)

- Standards of attainment of all learners are in line with national expectations with a significant number attaining higher than the national average*
- Attainment is high and progress is rapid in developing an understanding of Christianity and a broad range of religious beliefs
- In exceptional circumstances, where groups of learners attain below those nationally, the gap is narrowing dramatically over a period of time as shown by attainment data
- Learners are inspired by the subject and learn exceptionally well. They develop and apply a wide range of higher level skills to great effect in their enquiry, analysis, interpretation, evaluation and reflection of their understanding of the impact of religion on believers
- Learners are impressive in the way that they use creativity and originality to apply their knowledge and skills in religious education to their own personal reflections on questions of meaning and purpose
- The majority of teaching is outstanding and it is never less than consistently good
- Highly effective use of assessment informs teaching and learning in religious education and exemplar evidence demonstrates progress made by learners
- Religious education has a very high profile within the school curriculum and learning activities provide fully for the needs of all learners
- The religious education curriculum is rich and varied enabling learners to acquire a thorough knowledge and understanding of the Christian faith through a wide range of learning opportunities
- The religious education curriculum provides opportunities for learners to understand and to make links between the beliefs, practices and value systems of the range of faiths studied
- Links with the Christian values of the school and spiritual, moral, social and cultural development are intrinsic to the religious education curriculum and they have a significant impact on learners
- Rigorous and extensive monitoring and evaluation results in well focused action plans that demonstrably lead to improvement
- Subject leadership has the highest level of subject expertise and the vision to realise ambitious expectations and improvement

**'National standards' throughout the descriptors for religious education refers to the levels set out in the syllabus adopted by the governors of the school and the extent to which they may reflect the QCDA's 8 point scale.*

Good (2)

- Standards of attainment for the large majority of learners are at least in line with national expectations and often higher
- Learners make good progress given their starting points. Or, standards of attainment are average but learners make rapid and sustained progress given their starting points over a period of time
- In exceptional circumstances overall attainment may be slightly lower than national expectations but with some groups of learners making outstanding progress
- Learners understand the value of the subject and they mostly learn well. They develop a range of skills including some of the following: enquiry, analysis and interpretation, evaluation and reflection. Learners have a good ability to apply these skills to understanding the impact of religion on believers
- Learners show originality and creativity in applying their knowledge and skills in religious education and are developing the ability to apply this to questions of meaning and purpose
- The majority of teaching is good
- Assessment procedures are in place and these inform planning, teaching and learning
- Religious education has a high profile within the school curriculum and learning activities are differentiated to meet the needs of different groups of learners
- Learners display a secure knowledge of many of the key aspects of Christianity and the Bible and the main practices and beliefs of the other faiths and cultures studied
- Religious education makes a good contribution to the Christian values of the school and to the learners' spiritual, moral, social and cultural development
- Effective use is made of a range of routine monitoring and evaluation procedures that accurately identify strengths and focus on raising standards that lead to improvement in pupil performance
- The subject leader effectively communicates expectations to senior leaders, governors and staff about improvement in teaching and learning in religious education and is well informed on current developments in religious education.

Satisfactory (3)

- Standards of attainment for the majority of learners are in line with national expectations
- Progress is satisfactory with learners making at least comparable progress to national expectations.
Or, attainment is low but there is accurate and convincing evidence that progress over a sustained period of time is improving strongly and securely
- The quality of learning and engagement within the subject are generally good but with some variation in some year groups or key stages
- Teachers sometimes, though not always, ensure that lessons are structured around the development of skills such as enquiry and reflection
- Learners have a satisfactory knowledge and understanding of Christianity and some religions and beliefs but their ability to answer questions of meaning and purpose is limited
- The majority of teaching is satisfactory and there is likely to be some good teaching
- The religious education curriculum caters for the learning needs of some learners but those needing either reinforcement or more challenging learning activities are not routinely planned for
- Some assessment takes place but this is inconsistent across year groups and does not always accurately inform future teaching and learning
- The religious education curriculum offers some opportunities to enhance the spiritual, moral, social and cultural development of learners

- The religious education curriculum offers learners some opportunities to understand the main teachings, beliefs and practices of Christianity and some other world faiths but implementation is inconsistent and is therefore not fully effective. As a result, learners do not have sufficient knowledge or understanding of religions nor of respect between diverse faith communities
- Religious education has modest links to some aspects of the school's Christian values but these are not made explicit and are not consistently identified in teachers' planning
- There is regular monitoring of some aspects of religious education and self-evaluation is broadly accurate in identifying priorities for improvement that offer adequate challenge
- The subject leader is aware of current developments in religious education and incorporates some of these in his/her practice.

Inadequate (4)

Inspectors should use their professional judgement in making this judgement. The effectiveness of RE may be inadequate if more than one of the following apply:

- Standards of teaching, learning and assessment are inadequate with the result that standards of attainment and rates of progress, for the majority of learners and groups of learners, are consistently lower than national expectations
- The religious education curriculum makes little contribution to the Christian values of the school and its promotion of spiritual, moral, social and cultural development is limited
- Insufficient opportunities exist to develop learners' knowledge and understanding of Christianity or other faiths and the impact on the lives of believers
- Subject leadership is poor. Procedures for the monitoring and evaluation of religious education are weak and fail to identify essential improvements in teaching and learning.

Appendix 9

The Blackburn Diocese Annotated Breadth of Study in Key Stage 3

The following themes are to be taught:

- **1. beliefs and concepts:** the key ideas and questions of meaning in religions and beliefs, including issues related to:
 - a God, b truth, c the world, d human life and e life after death; f the Trinity; g Apostles' Creed; h Lord's Prayer; i the Prayer Book; j Anglican statements and teachings

- **2. authority:** different sources of authority and how they inform believers' lives:
 - e.g. Bible a scripture, b reason and tradition; c the Established Church and its structure; e unity and f diversity in the Anglican Communion; g the parish h parochial system

- **3. expressions of spirituality:** how and why human self-understanding and experiences are expressed in a variety of forms:
 - e.g. a Church as sacred space; b expressions of respect in sacred spaces c expressions in the worldwide Anglican Church; d Anglo-Catholicism; e Evangelical Anglicanism; f Renewal Movement; g Charismatic Movement; h Taize; i Celtic spirituality, j hymnology, k world-wide liturgical and sacramental worship; l the Eucharist; m writers, n musicians, o poets, p artists and q philanthropists r pilgrimage s retreat

- **4. interfaith dialogue:** a study of relationships, collaboration and conflict within and between religions and beliefs:
 - e.g. a civic services involving people of many faiths; b holocaust memorial day; c inter faith week; d sharing faith with others; e statements by Anglican leaders and theologians

- **5. ecumenical relations:** a study of inter-denominational relationships in the international, national and local contexts:
 - e.g. a formal and informal agreements: b local, c national and d international

- **6. religion and science:** issues of truth, explanation, meaning and purpose:
 - e.g. a interpretations of creation, b evolution and theories of universal origins; Church statements on issues such as c euthanasia, d stem cell research, etc

- **7. ethics:** questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil:
 - e.g. **a** truth and reconciliation in South Africa; **b** Northern Ireland **c** sanctity of life; **d** relationships; **e** marriage; **f** civil partnerships; **g** sexuality and **h** priesthood

- **8. 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 **a** prisoners of conscience, **b** children's and **c** women's rights

- **9. global issues:** what religions and beliefs say about:
 - **a** health, **b** wealth, **c** war, **d** animal rights and the **e** environment e.g. Church statements on issues such as wars in the **f** Afghanistan and **g** Iraq; **h** Christian Aid; **i** the world-wide church.