

Rutland County Council

Catmose, Oakham, Rutland, LE15 6HP
Telephone 01572 722577 Email governance@rutland.gov.uk
DX28340 Oakham

Members of Rutland County Council District Council are hereby summoned to attend the **TWO HUNDRED AND SEVENTY SECOND MEETING OF THE COUNCIL** to be held in the Council Chamber at Catmose, Oakham on **9 April 2018 commencing at 7.00 pm**. The business to be transacted at the meeting is specified in the Agenda set out below.

Prior to the commencement of the meeting, the Chairman will offer the opportunity for those present to join him in prayers.

Recording of Council Meetings: Any member of the public may film, audio-record, take photographs and use social media to report the proceedings of any meeting that is open to the public. A protocol on this facility is available at www.rutland.gov.uk/haveyoursay

Helen Briggs
Chief Executive

A G E N D A

1) APOLOGIES

To receive any apologies for absence from Members.

2) CHAIRMAN'S ANNOUNCEMENTS

To receive any announcements by the Chairman.

3) ANNOUNCEMENTS FROM THE LEADER, MEMBERS OF THE CABINET OR THE HEAD OF PAID SERVICE

To receive any announcements by the Leader, members of the Cabinet or the Head of Paid Service.

4) DECLARATIONS OF INTEREST

In accordance with the Regulations, Members are invited to declare any disclosable interests under the Code of Conduct and the nature of those interests in respect of items on this Agenda and/or indicate if Section 106 of the Local Government Finance Act 1992 applies to them.

5) MINUTES OF PREVIOUS MEETING

To confirm the Minutes of the 271st meeting of the Rutland County Council District Council held on 12 March 2018.

6) PETITIONS, DEPUTATIONS AND QUESTIONS FROM MEMBERS OF THE PUBLIC

To receive any petitions, deputations or questions received from members of the public in accordance with the provisions of Procedure Rule 28. The total time allowed for this is 30 minutes. Petitions, deputations and questions will be dealt with in the order in which they are received and any which are not considered within the time limit shall receive a written response after the meeting.

7) QUESTIONS FROM MEMBERS OF THE COUNCIL

To receive any questions submitted from Members of the Council in accordance with the provisions of Procedure Rules 30 and 30A.

8) REFERRAL OF COMMITTEE DECISIONS TO THE COUNCIL (Pages 5 - 18)

To determine matters where a decision taken by a Committee has been referred to the Council in accordance with the provisions of Procedure Rule 110.

To receive Report No. 70/2018 from the Director for Places (Environment, Planning and Transport).

9) CALL-IN OF DECISIONS FROM CABINET MEETINGS DURING THE PERIOD FROM 12 MARCH 2018 TO 6 APRIL 2018 (INCLUSIVE)

To determine matters where a decision taken by the Cabinet has been referred to Council by the call-in procedure of Scrutiny Panels, as a result of the decision being deemed to be outside the Council's policy framework by the Monitoring Officer or not wholly in accordance with the budget by the Section 151 Officer, in accordance with the provisions of Procedure Rules 206 and 207.

10) REPORT FROM THE CABINET (Pages 19 - 78)

To receive Report No. 66/2018 from the Cabinet on recommendations referred to the Council for determination and to note the Key Decisions taken at its meetings held on 20 March 2018.

11) REPORTS FROM SCRUTINY COMMISSION / SCRUTINY PANELS

To receive the reports from the Scrutiny Commission / Scrutiny Panels on any matters and to receive questions and answers on any of those reports.

12) JOINT ARRANGEMENTS AND EXTERNAL ORGANISATIONS

To receive reports about and receive questions and answers on the business of any joint arrangements or external organisations.

13) NOTICES OF MOTION

To consider any Notices of Motion submitted by Members of the Council in accordance with Procedure Rule 34 in the order in which they are recorded as

having been received.

14) ANY URGENT BUSINESS

To receive items of urgent business which have been previously notified to the person presiding.

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TO: MEMBERS OF THE COUNCIL

Mr K Bool – Chairman of the Council
Mr E Baines – Vice-Chairman of the Council

Mr I Arnold	Mr G Brown
Mr N Begy	Mr O Bird
Miss R Burkitt	Mr B Callaghan
Mr R Clifton	Mr G Conde
Mr W Cross	Mr J Dale
Mr R Foster	Mrs J Fox
Mr R Gale	Mr O Hemsley
Mr J Lammie	Mr A Lowe
Mr A Mann	Mr M Oxley
Mr C Parsons	Mrs L Stephenson
Mr A Stewart	Miss G Waller
Mr A Walters	Mr D Wilby

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THE COUNCIL'S STRATEGIC AIMS

Sustainable Growth
Safeguarding
Reaching our Full Potential
Sound Financial and Workforce Planning

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COUNCIL

9 April 2018

PLANNING APPLICATION (2017/0993/FUL)

CUCKOO FARM, KETTON

Report of the Director for Places (Environment, Planning & Transport)

Strategic Aim:	Sustainable Growth	
Exempt Information	No	
Cabinet Member Responsible:	Mr N Begy	
Contact Officers:	Gary Pullan, Development Control Manager	01572 720950 gpullan@rutland.gov.uk
	Nick Hodgett Principal Planning Officer	01572 758263 nhodgett@rutland.gov.uk
Ward Councillors	Mr G Conde Mr G Brown	

DECISION RECOMMENDATIONS

That Council:

1. Refers the planning application back to Planning and Licensing Committee for further consideration.

1 PURPOSE OF THE REPORT

- 1.1 To consider planning application 2017/0993/FUL, Cuckoo Farm, Ketton.

2 BACKGROUND AND MAIN CONSIDERATIONS

- 2.1 At its meeting on 13 March 2018, the Planning and Licensing Committee considered the above application.
- 2.2 The Committee resolved to grant planning permission. The decision was subsequently referred to Council by 4 members of the Planning and Licensing Committee in accordance with Procedure Rule 110.
- 2.3 The reasons given for referral are as follows:

Not in accordance with Officer recommendation and reasons for approval were vague and not material planning reasons.

No consideration was given to conditions

- 2.4 Following the referral by 4 members of the Planning and Licensing Committee the referred decision has been added to the next Ordinary Council meeting. Should Council vote in favour of the referral, it will be referred back to the Planning and Licensing Committee for reconsideration. Should Council vote against the referral, the decision of the Planning and Licensing Committee taken on 13 March 2018 will stand and take effect immediately.
- 2.5 Other background information including the main issues is included in the original report in the Appendix to this report.

SUSTAINABILITY

- 2.6 In terms of the sustainability of the site, members were unclear as to why decisions on other sites were relevant to this proposal. The response of officers was that one of the duties of a planning authority is to apply its own policies consistently, and to that extent other decisions do have relevance; decisions that the Committee has made elsewhere in the County, together with Appeal decisions, are therefore relevant material considerations.
- 2.7 It was stated at the meeting that the glamping site on the A6003 south of Preston, which was refused by the Committee only on the grounds of unsustainability, was further from Uppingham, than the current site is from Ketton. For clarity, that site is 1000 metres from the roundabout on the A47 at Uppingham, and 1990 metres from Uppingham market place.
- 2.8 The distances into Ketton from this site are set out in the original report. An appeal is pending on the Preston site and the approval of this application would be a consideration for the Inspector on that appeal.
- 2.9 There is no set distance from settlements for this type of use. For the re-use of rural buildings the preamble to Policy SP6 (Housing in the Countryside) states that they should be within 2000 metres of a town centre, 1000 metres of a Larger Service Centre or 500 metres of a smaller service centre.
- 2.10 The Inspector in the recent Bisbrooke appeal found that the site was not in a sustainable location, being closer to Uppingham than the current site is to Ketton.
- 2.11 Reference was also made to the Cottesmore Neighbourhood Plan which has set a sustainability limit of 800m from the village centre shops to new development. This has been upheld in an appeal. This is not an adopted policy elsewhere in the County but shows that sustainability can be measured in relatively short distances.
- 2.12 Some members considered that the proposed farm shop on site would help make the proposal sustainable. It is not possible to condition the retention of the shop at all times, otherwise the use would have to cease if it were to close for example if it

was not viable. Produce from the farm itself can be sold in a farm shop, converted from existing buildings, without the need for planning permission. Goods cannot be imported for such a use.

3 CONSULTATION

3.1 As set out in the original report

4 ALTERNATIVE OPTIONS

4.1 If the application is not referred back to Committee for further consideration it must be approved in line with the Committee decision on 13 March 2018.

5 FINANCIAL IMPLICATIONS

5.1 If the application is approved in accordance with the original committee decision, it is unlikely that there will any financial implications unless the decision is challenged in the Courts.

5.2 If the application is referred back to the committee and refused there may be some costs associated with an appeal. If the Appellant sought a Public Inquiry the costs would be considerably more than in an exchange of written statements as Counsel would have to be appointed as advocate for the Local Planning Authority. The Planning Inspectorate makes the final decision on the appeal process and it is unlikely that an Inquiry would be deemed appropriate in this case.

6 LEGAL AND GOVERNANCE CONSIDERATIONS

6.1 Procedure Rule 110 of the RCC Constitution sets out the rules for referring a decision taken by a Committee or Sub-Committee exercising a regulatory function. Where conditions under Procedure Rule 110 are satisfied, the decision of the Committee will usually be referred to the next Ordinary Council Meeting. Should Council vote in favour of the referral it will be referred back to the Planning and Licensing Committee for reconsideration. Should Council vote against the referral, the original decision of the Committee stands and takes effect immediately. Council are not being asked to consider the planning application itself, nor its merits, but rather the decision taken by the Committee on 12 March 2018 and the reasons for the referral, in order to decide whether there are grounds for the referral.

6.2 See Alternative Options above and the Planning Policy section of the original report in the Appendix.

7 EQUALITY IMPACT ASSESSMENT

7.1 An Equality Impact Assessment has not been completed because there are no service, policy or organisational changes being proposed. All applicants for planning permission are treated equally.

8 COMMUNITY SAFETY IMPLICATIONS

8.1 Community Safety is capable of being a planning consideration. All relevant considerations are set out in the original report.

9 CONCLUSION AND SUMMARY OF REASONS FOR THE RECOMMENDATIONS

9.1 The application was recommended for refusal as it is not in accordance with the Development Plan and there are insufficient material considerations that would justify setting the policies aside in this case. The full case is set out in the original report and the background section above.

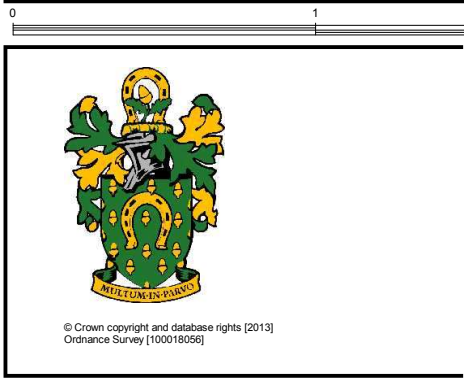
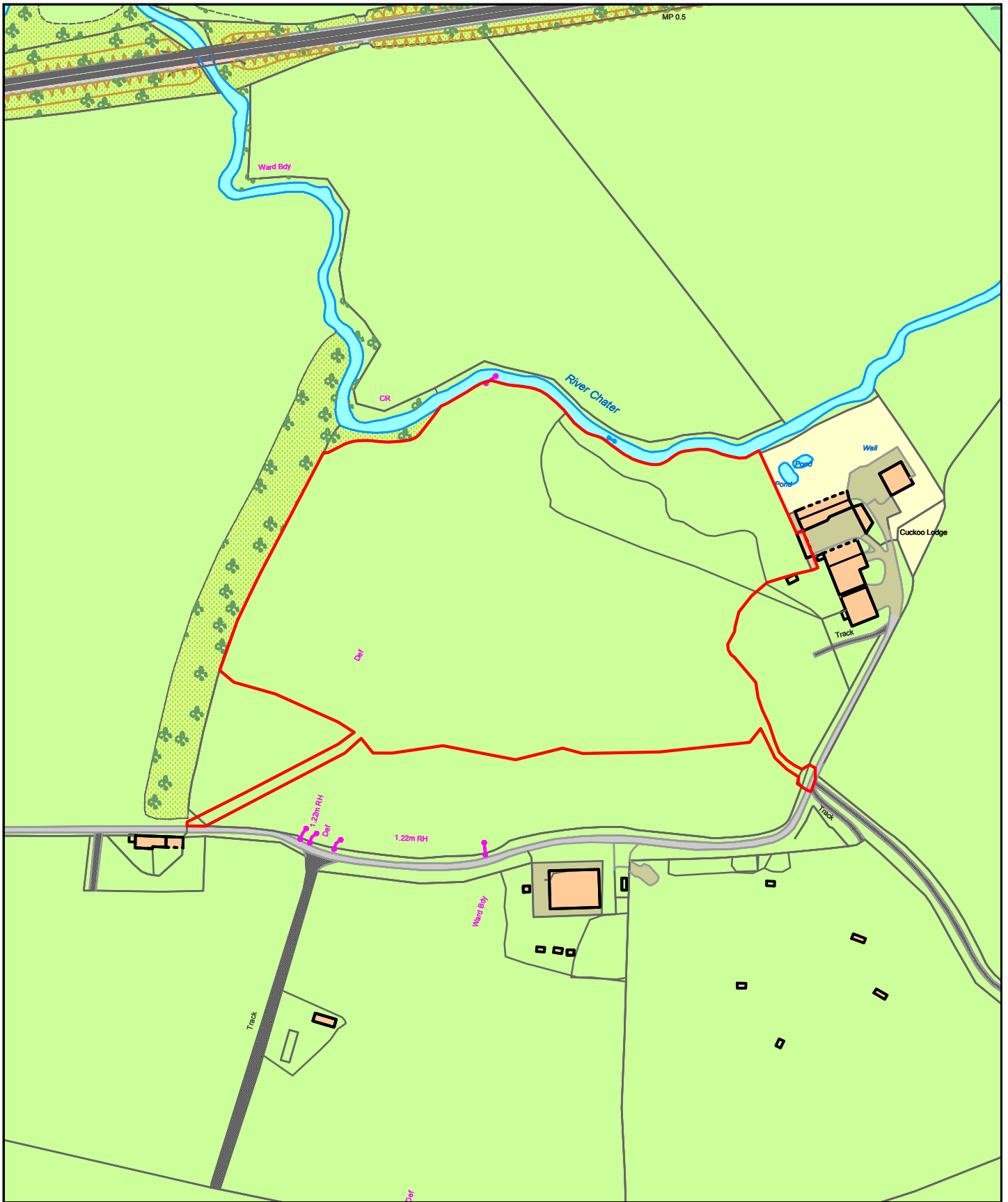
10 BACKGROUND PAPERS

10.1 No additional background papers

11 APPENDICES

11.1 Appendix A – Original report to Planning and Licensing Committee

A Large Print or Braille Version of this Report is available upon request – Contact 01572 722577.



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Date of plot: 28/02/2018

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Rutland County Council

Catmose,
Oakham,
Rutland
LE15 6HP

Application:	2017/0993/FUL	ITEM 1	
Proposal:	Change of use of part of an agricultural field to allow a seasonal campsite and associated facilities		
Address:	Land At Cuckoo Farm, Stamford Road, South Luffenham, Rutland		
Applicant:	Mr Roland Taylor, Cuckoo Farm Partners	Parish	South Luffenham & Ketton
Agent:	Mrs Jodie Purvis, Kingsmead Centre Consulting Ltd	Ward	Normanton & Ketton
Reason for presenting to Committee:	Referred by Ward Member (Mr Conde)		
Date of Committee:	13 March 2018		

EXECUTIVE SUMMARY

The proposal for up to 50 tents on a north facing slope, visible from a public highway and in an unsustainable location would be visually intrusive in the landscape and lead to additional car journeys to reach attractions and facilities. The proposals are therefore contrary to the Development Plan.

RECOMMENDATION

REFUSAL, for the following reason:

1. The site is located in a remote location, over 3 kilometres from a Local Service Centre which would lead to additional car journeys to reach services, facilities and local attractions.

The site is located on a prominent slope in a field which is visible from the A121 west of Ketton. The submitted landscaping scheme would not be adequate to screen the siting of tents on this slope and they would thereby be prominent in the landscape to the detriment of visual amenity.

The proposal is thereby contrary to Policy CS4 of the Core Strategy (2011) and policies SP1, SP7, SP15, SP23 and SP24 of the Site Allocations and Policies DPD (2014).

Site & Surroundings

1. The site is located in the open countryside between South Luffenham and Ketton to the east of Luffenham Heath Golf Course. The farm currently raises organic turkeys and sheep. There is a holiday let in part of the outbuildings.
2. The site for the tents is on a north facing sloping field. This is located some 400-480 metres south of the A6121 which runs in a westerly direction out of Ketton towards South Luffenham. The Oakham to Peterborough railway line runs in the valley between the road and the site.

Proposal

3. The proposal is to use 3.2 hectares of a 4.5 hectare field for up to 50 tents and small campervans. Some would have electric hooks ups, to be used between March and September each year.

4. The original submission involved the shared use of the Luffenham Heath Golf Course access road (owned by the applicant), but this involved a highway requirement to widen a verge which is part of the Luffenham Heath SSSI and Natural England objected.
5. A revised access plan has been submitted showing an alternative access onto Barrowden Road, an unmade section of road that has been 'improved' in recent years by spreading road planings. However a recent site inspection showed that it is heavily pot holed and muddy. There is no obvious track from the farm to the lane although there is a metal field gate in the approximate position shown. A 3 metre wide track would be created across the centre of the field for all weather access.
6. The scheme involves the 're-development' of an existing largely timber structure to form an amenities block and shop for site users and 'local residents'. The extent of re-development is not defined. The current building is dilapidated. It has been confirmed that the shop will be in a brick building at 90° to the amenities building.
7. A revised landscaping scheme was submitted on 23 February stating that the planting would help the development blend into the landscape. The scheme comprises shrubs, wildflowers and four species of tree, including Ash, Pedunculate Oak, Silver Birch and Wild Cherry.
8. A traffic management plan has been submitted which explains how visitors will be directed to the revised access, avoiding the golf course access. The foul drainage for the site would be to a new package treatment plant. A site plan is attached as an Appendix.

Relevant Planning History

Application	Description	Decision
95/0781	Conversion of barn to holiday let	Approved March 1996
2017/0706/PAD	Conversion of agricultural building to dwelling (Class Q Prior Notification)	Refused September 2017

Planning Guidance and Policy

National Planning Policy Framework

The NPPF supports sustainable development.

Para 28 – support sustainable rural tourism and leisure that benefits businesses in rural areas, communities and visitors, and which respect the character of the countryside, including supporting the provision of tourist and visitor facilities in appropriate locations.

Rutland Core Strategy (2011)

CS1 – Sustainable Development Principles

New development in Rutland will be expected to:

- a) minimise the impact on climate change and include measures to take account of future changes in the climate; (see Policy CS19 and 20)
- b) maintain and wherever possible enhance the county's environmental, cultural and heritage assets;(see Policies CS21 and 22)

- c) be located where it minimises the need to travel and wherever possible where services and facilities can be accessed safely on foot, by bicycle or public transport; (see Policy CS4 and CS18)
- d) make use of previously developed land or conversion or redevelopment of vacant and under-used land and buildings within settlements before development of new green field land;(see Policy CS4)
- e) respect and wherever possible enhance the character of the towns, villages and landscape; (see Policies CS19, 20, 21, 22)
- f) minimise the use of resources and meet high environmental standards in terms of design and construction with particular regard to energy and water efficiency, use of sustainable materials and minimisation of waste; (see Policies CS19 and 20)
- g) avoid development of land at risk of flooding or where it would exacerbate the risk of flooding elsewhere (see Policy CS19);
- h) contribute towards creating a strong, stable and more diverse economy (see Policies CS13, 14, 15, 16, and 17)
- i) include provision, or contribute towards any services and infrastructure needed to support the development (see Policy CS8)

CS3 – Ketton is a Local Service Centre and the Luffenham's are Smaller Service Centres.

CS4 – Location of Development – Countryside

Development in the countryside will be strictly limited to that which has an essential need to be located in the countryside, to support the rural economy.

CS15 – Tourism

- Allow provision for visitors which is appropriate in use and character to Rutland's countryside.
- Allow new tourism provision in,...the villages where these would benefit local communities and support the rural economy and development of an appropriate scale in the countryside'

Site Allocations and Policies DPD (2014)

SP1 – Presumption in favour of sustainable development in accordance with the NPPF.

SP7 – Non-residential Development in the Countryside

Sustainable development in the countryside will be supported where it is:

- Essential for visitor facilities, provided that:
 - Amount of new build is kept to a minimum, the development would not by itself be detrimental to the character and appearance of the landscape, visual amenity or the character of open land
 - Would be in an accessible location and not generate an unacceptable increase in traffic movements including car travel.

The preamble to SP7 states, in relation outdoor recreation that a critical requirement of this type of development is that it should avoid being visually intrusive to the form and character of the wider landscape setting.

SP15 – Design & Amenity

- c) Amenity – light pollution

SP23 – Landscape Character

Development will only be acceptable where it sensitive to its landscape setting.

SP24 – Caravan and Camping Sites

This is particularly relevant here. It states that schemes such as this are acceptable provided they meet 4 criteria:

Outside of the Rutland Water and Eyebrook Reservoir Areas, caravan and camping sites will only be acceptable where:

- a) provision is made to minimise disruption and prevent pollution;
- b) they are located with convenient access to supporting facilities;
- c) they are not detrimental to environmental, amenity and highway considerations; and
- d) they are not detrimental to visual amenity and the appearance of the landscape;

The preamble to SP24 states:

There continues to be considerable demand for camping and caravanning facilities in Rutland, as evidenced by enquiries to Rutland Tourism, particularly in locations well related to Rutland Water. Whilst such development can provide a welcome form of accommodation for tourists and other visitors to the area, it can have a major impact on the local environment, visual amenity and on levels of car usage in the local area.

The purpose of Policy SP24 is to set out the more detailed planning policy criteria to be applied when considering planning applications for caravan and camping sites elsewhere across Rutland.

The Rutland Landscape Character Assessment (2003) was used as the evidence base for the preparation of the Development Plan. This identifies that the site is in area A(ii),v) Chater Valley sub area of High Rutland.

The recommended Landscape Objectives for High Rutland – Chater Valley are:

To sustain and reinforce the small-scale, enclosed, intimate, rural, quiet, calm, well-wooded and pastoral valley with its semi-natural habitats, notable lack of villages and very few buildings. To protect its historic features and carefully control any road, railway, water services or other infrastructure improvements in the valley, including any further modifications to the river and its riparian features and habitats.

Consultations

9. **RCC Highways**
No objection to revised scheme provided it is operated in accordance with the traffic management plan.
10. **Ketton Parish Council**
No objections to either scheme.
11. **South Luffenham Parish Council**
No objection to camp site but concerned about (original) access point via golf course.
12. **RCC Waste Management** - No objection.

13. **LCC Ecology (on original scheme)**
The ecological survey submitted (Andrew Chick, September 2017) is satisfactory. It identifies that the majority of the site comprises recently sown grassland. The grassland adjacent to the watercourse is more established but was not recorded as being species rich. No objection to the use of this field as a campsite, provided that the buffer along the River Chater is retained. Prefer this to comprise a 10m buffer of semi-natural vegetation, rather than the 6m shown
14. **LCC Archaeology** - No comment.
15. **National Farmers Union** - Supports the application.

Neighbour Representations

16. Luffenham Heath Golf Club objected to the original scheme due to the increase in traffic on its driveway and the impact on the SSSI if roadside verge widening was to take place.
17. The club remains concerned with the revised scheme in terms of its visual impact in the countryside and objects unless all traffic associated with the use, vehicular, cyclists and pedestrians are prevented from using the golf club drive, by signage and a locked gate.
18. There is also concern about the farming/cooking experience to be offered and the extent of use of a farm shop and whether it will operate for the general public out of season.

Planning Assessment

19. The main issues are policy/sustainability, visual impact and highway safety.

Policy/Sustainability

20. This site, including its revised access is 8.5km from Normanton Car Park on the south shore of Rutland Water. This is the nearest point to the reservoir.
21. The distance to the pub on Church Street and the shop on High Street in Ketton are broadly similar using both the revised access and the original via the Golf Course. This is around 2.9km and 3.5km respectively for the revised and 3.1km and 3.4km for the original access. Neither are journeys that are likely to be undertaken on foot. Cycling would be more of a possibility but the 500m section of unmade road from the entrance to the site to the tarmac section of Barrowden Road is rough and not conducive to cycling.
22. Other camp sites (especially 'glamping' in recent times) have been located where they have access to local facilities whether it be a larger village/pub or Rutland Water. The exception was at Lambley Lodge Lane, Belton, the first Glamping site approved. That site was not visible from a public viewpoint. The refusal at Uppingham Road Preston, on sustainability grounds, is awaiting an appeal start date.
23. The policies set out in the development plan are supportive of schemes such as this provided they are close to a village or attraction and that they do not detract from the visual appearance of the landscape.
24. On this occasion the site does not benefit from easy access to a sustainable settlement or a local attraction. The proposal is thereby contrary to policies CS4, SP1, SP7, SP15, SP23 and SP24.

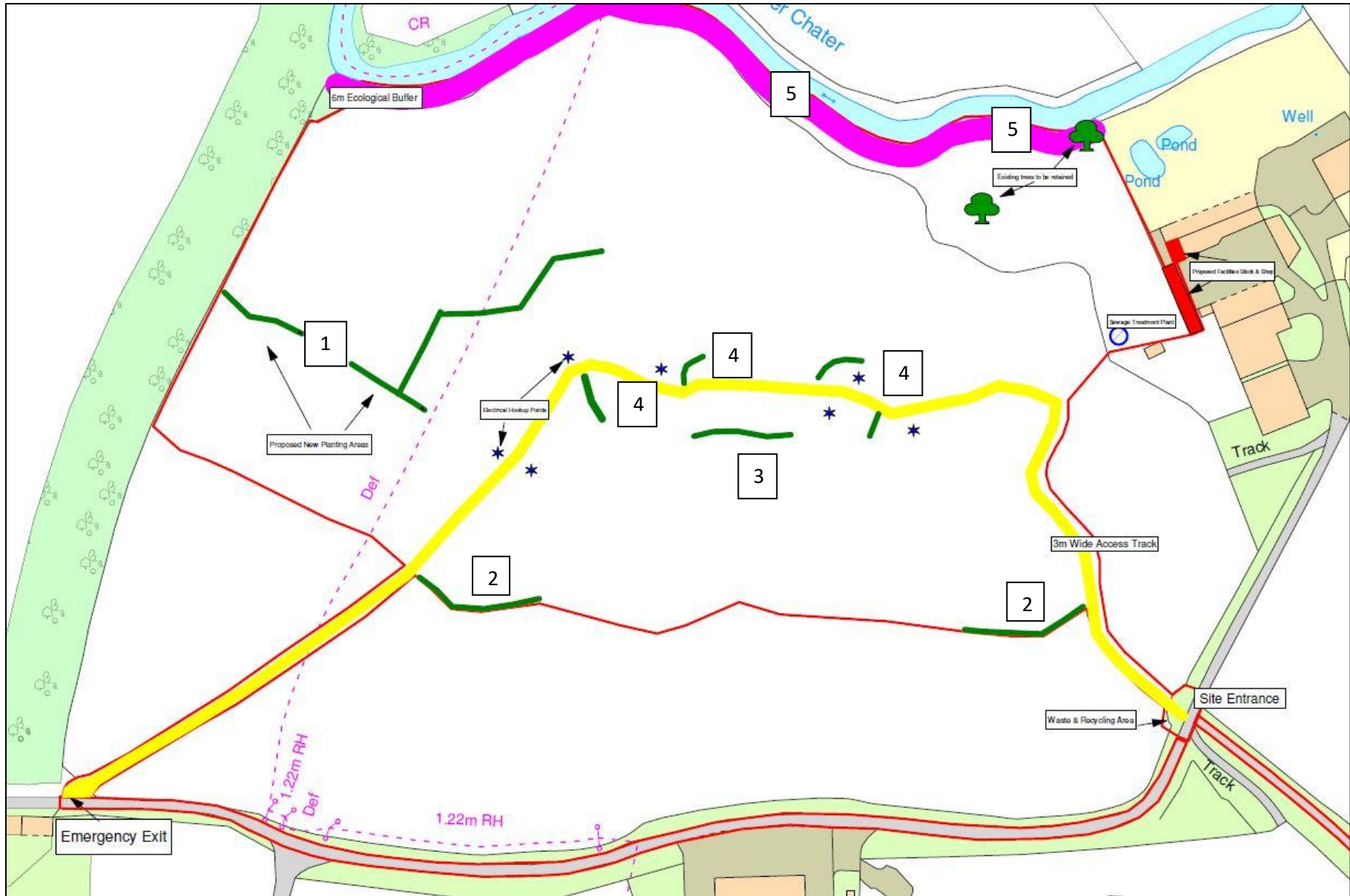
Visual Impact

25. Pre-app advice was given that the proposal was unacceptable due to the impact which it has visually and on sustainability grounds. The site is on a north facing slope which is prominent when driving westwards along Luffenham Road from Ketton towards South Luffenham. The application indicates revised landscape screening but the species and density suggested is unlikely to provide screening that has any meaningful impact in terms of screening the tents from the main road.
26. Other glamping sites that have recently been approved have been hidden from public view and are relatively close to amenities, as set out in the Development Plan, (albeit under SP25 rather than SP24 here).
27. The site slopes south to north and is visible from the Luffenham Road. Even in summer when hedges and trees are in leaf the tents, motorhomes and the permanent track would still be seen prominently sitting on the hillside. The scheme is thereby contrary to policies SP7, SP15, SP23 and SP24.

Highway Safety

28. The revised access is safer than using the road via the golf course. Whilst the surface is not metalled, it is passable by car and visitors will make their choice. The access is acceptable.

Cuckoo Farm Campsite – Planting Plan



Planting Detail

Description and types of species	Suggested native species as supplied by Andrew Chick Ecologist																																																																																				
<p>General Objectives:</p> <ul style="list-style-type: none"> To minimise the visual impact of the proposal, through an appropriate mix of planting to not only screen but also break up the development into smaller areas. To provide ecological connectivity to the adjacent woodland with the introduction of a traditional hedgebank with native tree species To enhance the ecological value of the River Chater through additional planting alongside it. 	<p>1. Native Shrub and Tree Species</p> <table border="1" data-bbox="1288 311 1883 699"> <thead> <tr> <th colspan="2">Shrubs</th> </tr> </thead> <tbody> <tr><td>Blackthorn</td><td><i>Prunus spinosa</i></td></tr> <tr><td>Buckthorn</td><td><i>Rhamnus catharticus</i></td></tr> <tr><td>Crab apple</td><td><i>Malus sylvestris</i></td></tr> <tr><td>Dog rose</td><td><i>Rosa canina</i></td></tr> <tr><td>Dog wood</td><td><i>Cornus sanguinea</i></td></tr> <tr><td>Field maple</td><td><i>Acer campestre</i></td></tr> <tr><td>Hawthorn</td><td><i>Crataegus monogyna</i></td></tr> <tr><td>Hazel</td><td><i>Corylus avellana</i></td></tr> <tr><td>Holly</td><td><i>Ilex aquifolium</i></td></tr> <tr><td>Spindle</td><td><i>Euonymus europaeus</i></td></tr> <tr><td>Wild privet</td><td><i>Ligustrum vulgare</i></td></tr> <tr> <th colspan="2">Trees</th> </tr> <tr><td>Ash</td><td><i>Fraxinus excelsior</i></td></tr> <tr><td>Pedunculate oak</td><td><i>Quercus robur</i></td></tr> <tr><td>Silver birch</td><td><i>Betula pendula</i></td></tr> <tr><td>Wild cherry</td><td><i>Prunus avium</i></td></tr> </tbody> </table> <p>2. Native Wildflower Species</p> <table border="1" data-bbox="1288 762 1883 1324"> <thead> <tr> <th colspan="2">Grasses</th> </tr> </thead> <tbody> <tr><td>Common bent</td><td><i>Agrostis capillaris</i></td></tr> <tr><td>Crested dog's-tail</td><td><i>Cynosurus cristatus</i></td></tr> <tr><td>Meadow fescue</td><td><i>Festuca pratensis</i></td></tr> <tr><td>Red fescue</td><td><i>Festuca rubra</i></td></tr> <tr><td>Rough meadow-grass</td><td><i>Poa trivialis</i></td></tr> <tr><td>Small timothy</td><td><i>Phleum bertolonii</i></td></tr> <tr><td>Smooth meadow-grass</td><td><i>Poa pratensis</i></td></tr> <tr><td>Sweet vernal-grass</td><td><i>Anthoxanthum odoratum</i></td></tr> <tr><td>Yellow oat-grass</td><td><i>Trisetum flavescens</i></td></tr> <tr> <th colspan="2">Herbs</th> </tr> <tr><td>Bird's-foot trefoil</td><td><i>Lotus corniculatus</i></td></tr> <tr><td>Black knapweed</td><td><i>Centaurea nigra</i></td></tr> <tr><td>Common cat's-ear</td><td><i>Hypochoeris radicata</i></td></tr> <tr><td>Common sorrel</td><td><i>Rumex acetosa</i></td></tr> <tr><td>Common vetch</td><td><i>Vicia sativa</i></td></tr> <tr><td>Cowslip</td><td><i>Primula veris</i></td></tr> <tr><td>Field scabious</td><td><i>Knautia arvensis</i></td></tr> <tr><td>Lady's bedstraw</td><td><i>Galium verum</i></td></tr> <tr><td>Meadow buttercup</td><td><i>Ranunculus acris</i></td></tr> <tr><td>Meadow vetchling</td><td><i>Lathyrus pratensis</i></td></tr> <tr><td>Oxeye daisy</td><td><i>Leucanthemum vulgare</i></td></tr> <tr><td>Red clover</td><td><i>Trifolium pratense</i></td></tr> <tr><td>Selfheal</td><td><i>Prunella vulgaris</i></td></tr> <tr><td>Yarrow</td><td><i>Achillea millefolium</i></td></tr> </tbody> </table>	Shrubs		Blackthorn	<i>Prunus spinosa</i>	Buckthorn	<i>Rhamnus catharticus</i>	Crab apple	<i>Malus sylvestris</i>	Dog rose	<i>Rosa canina</i>	Dog wood	<i>Cornus sanguinea</i>	Field maple	<i>Acer campestre</i>	Hawthorn	<i>Crataegus monogyna</i>	Hazel	<i>Corylus avellana</i>	Holly	<i>Ilex aquifolium</i>	Spindle	<i>Euonymus europaeus</i>	Wild privet	<i>Ligustrum vulgare</i>	Trees		Ash	<i>Fraxinus excelsior</i>	Pedunculate oak	<i>Quercus robur</i>	Silver birch	<i>Betula pendula</i>	Wild cherry	<i>Prunus avium</i>	Grasses		Common bent	<i>Agrostis capillaris</i>	Crested dog's-tail	<i>Cynosurus cristatus</i>	Meadow fescue	<i>Festuca pratensis</i>	Red fescue	<i>Festuca rubra</i>	Rough meadow-grass	<i>Poa trivialis</i>	Small timothy	<i>Phleum bertolonii</i>	Smooth meadow-grass	<i>Poa pratensis</i>	Sweet vernal-grass	<i>Anthoxanthum odoratum</i>	Yellow oat-grass	<i>Trisetum flavescens</i>	Herbs		Bird's-foot trefoil	<i>Lotus corniculatus</i>	Black knapweed	<i>Centaurea nigra</i>	Common cat's-ear	<i>Hypochoeris radicata</i>	Common sorrel	<i>Rumex acetosa</i>	Common vetch	<i>Vicia sativa</i>	Cowslip	<i>Primula veris</i>	Field scabious	<i>Knautia arvensis</i>	Lady's bedstraw	<i>Galium verum</i>	Meadow buttercup	<i>Ranunculus acris</i>	Meadow vetchling	<i>Lathyrus pratensis</i>	Oxeye daisy	<i>Leucanthemum vulgare</i>	Red clover	<i>Trifolium pratense</i>	Selfheal	<i>Prunella vulgaris</i>	Yarrow	<i>Achillea millefolium</i>
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<p>Plan Key:</p> <ol style="list-style-type: none"> Made up Hedgebank approx. 1.2m high containing traditional mix of hedgerow species such as: Hawthorn, blackthorn, hazel, holly, oak and silverbirch trees 																																																																																					
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<ol style="list-style-type: none"> A mix of planting for biodiversity within the river exclusion area to include a general mixture of grasses and herbs from the list as shown and the addition of some shrubs and trees such as crab apple, crack willow and scots pine 																																																																																					

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COUNCIL

9 April 2018

CABINET RECOMMENDATIONS TO COUNCIL

Report of the Cabinet

Strategic Aim:	All		
Exempt Information	No		
Cabinet Member(s) Responsible:	N/A		
Contact Officer(s):	Natasha Taylor, Governance Manager	01572 720991 ntaylor@rutland.gov.uk	
Ward Councillors	N/A		

DECISION RECOMMENDATIONS

1. That Council notes the Key Decisions made by Cabinet since the publication of the agenda for the previous ordinary meeting of the Council 12 March 2018, as detailed in Appendix A to this report.
2. That Council approves the recommendations from Cabinet:
 - i) To adopt Rutland Agreed Syllabus as the locally agreed framework for the teaching of Religious Education in Rutland schools.

20 March 2018
Decision No. 700
Report No. 52/2018
RUTLAND AGREED SYLLABUS
 (Report appended – Appendix B)

1 PURPOSE OF THE REPORT

- 1.1 To consider the recommendations of Cabinet since the publication of the agenda for the previous ordinary meeting of the Council on 12 March 2018.
- 1.2 To report to Council the Key Decisions made by Cabinet since the publication of the agenda for the previous ordinary meeting of the Council on 12 March 2018, as detailed in Appendix A to this report.

2 BACKGROUND AND MAIN CONSIDERATIONS

- 2.1 As outlined in report number 52/2018.

2.2 The Key Decisions Listed in Appendix A have already been taken and can be found in the Cabinet Record of Decisions for the meeting of 20 March 2018.

3 CONSULTATION

3.1 As outlined in report numbers 52/2018.

3.2 Consultation for key decisions is included in the reports for the meetings of Cabinet referred to in Appendix A.

4 ALTERNATIVE OPTIONS

4.1 The only other option would be to not receive the Cabinet's report to Council. However Procedure Rule 246.3 of the Constitution requires the submission of the report.

5 FINANCIAL IMPLICATIONS

5.1 Any financial implications are outlined in report 52/2018, or contained in the reports referred to in Appendix A.

6 LEGAL AND GOVERNANCE CONSIDERATIONS

6.1 As outlined in reports 52/2018.

6.2 The Key Decisions listed in Appendix A have already been taken and the record is for Council's information only.

7 EQUALITY IMPACT ASSESSMENT

7.1 As outlined in reports 52/2018, or contained in the reports referred to in Appendix A.

8 COMMUNITY SAFETY IMPLICATIONS

8.1 Any Community Safety implications are outlined in reports 52/2018, or contained in the reports referred to in Appendix A.

9 HEALTH AND WELLBEING IMPLICATIONS

9.1 Any Health and Wellbeing implications are outlined in reports 52/2018, or contained in the reports referred to in Appendix A.

10 CONCLUSION AND SUMMARY OF REASONS FOR THE RECOMMENDATIONS

10.1 That Council notes the report and considers the recommendations from Cabinet in order to ensure the procedure rules in the Constitution are followed.

11 BACKGROUND PAPERS

11.1 Cabinet Record of Decisions: 20 March 2018.

12 APPENDICES

- 12.1 Appendix A - Key Decisions Made by Cabinet since the Previous Ordinary Meeting of the Council.
- 12.2 Appendix B – Rutland Agreed Syllabus Report No. 52/2018

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Council
9 April 2018

Key decisions made by the Cabinet since the publication of the Agenda for the Meeting of the Council on 12 March 2018. These decisions have already been taken and this record is for Council's information only:

Date	Key Decision No.	Title	Decision
20 March 2018	701	VARIATION TO THE SECTION 75 AGREEMENT - HOSPITAL DISCHARGE CARE COMMISSIONING	1) Cabinet APPROVED the variation to the Section 75 Agreement between Rutland County Council and East Leicestershire & Rutland Clinical Commissioning Group (ELRCCG) to delegate the commissioning of hospital discharge packages of care for individuals from ELRCCG to Rutland County Council.
20 March 2018	705	ST GEORGES BARRACKS - POTENTIAL ACQUISITION AND DEVELOPMENT OF THE OFFICERS MESS	1) Cabinet AUTHORISED the Chief Executive in consultation with the Leader and Portfolio Holder for Rutland One Public Estate & Growth, Tourism & Economic Development and Resources (other than Finance and Communications) and the Director of Resources to enter into negotiations to acquire the Officers Mess site on the conditional basis which was set out in section 3. 2) Cabinet APPROVED the release of up to £850k of funds from capital receipts to support the redevelopment of the Officers Mess Site at St Georges Barracks up to the point where tenders are received from contractors for the development works. 3) Cabinet AUTHORISED the Chief Executive in consultation with the Leader and Portfolio Holder for Rutland One Public Estate & Growth, Tourism, & Economic Development and Resources (other than Finance and Communications) and the Director of Resources to determine a procurement route, award criteria and if a suitable supplier or suppliers are identified move forward and award a series of contracts for all works necessary to develop the proposals at 'The Officers Mess' up to the point prior to the issue of tenders for the contractor that will deliver the works element of the project.

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CABINET

20 March 2018

RUTLAND AGREED SYLLABUS

Report of the Director for People

Strategic Aim:	Reaching our Full Potential	
Key Decision: No	Forward Plan Reference: FP/301117	
Exempt Information	No	
Cabinet Member(s) Responsible:	Councillor D Wilby, Portfolio Holder for Lifelong Learning	
Contact Officer(s):	Gill Curtis, Head of Learning and Skills	01572 758460 gcurtis@rutland.gov.uk
Ward Councillors	N/A	

DECISION RECOMMENDATIONS

That Cabinet:

- 1. Recommends to Council** to adopt Rutland Agreed Syllabus as the locally agreed framework for the teaching of Religious Education in Rutland schools.

1. PURPOSE OF THE REPORT

- 1.1 The Rutland Agreed Syllabus for Religious Education sets out the statutory requirements for schools. The syllabus provides teachers with a framework from which to plan and to deliver lessons that are informative and challenging and will allow pupils to gain a developing understanding of the range of religious and non-religious world views studied.
- 1.2 The Agreed Syllabus must be formally adopted by each local authority. This report presents the draft Agreed Syllabus for adoption by Rutland County Council.

2. BACKGROUND AND MAIN CONSIDERATIONS

- 2.1 Religious Education (RE) is a legal requirement; as education policy changes, the legal requirement for RE remains unchanged.
- 2.2 RE is a necessary part of a 'broad and balanced curriculum', in accordance with the Education Reform Act (1988) and must be provided for all registered pupils in state-funded schools in England, including those in the reception year and sixth form, unless withdrawn by their parents (or withdrawing themselves if they are aged 18 or over). The Agreed Syllabus for Religious Education sets out the statutory requirements for the teaching of RE in schools:

- 2.2.1 Local authority maintained schools without a religious character must follow the locally agreed syllabus.
 - 2.2.2 Voluntary controlled schools with a religious character should follow the locally agreed syllabus, unless parents request RE in accordance with the trust deed or religious designation of the school.
 - 2.2.3 Voluntary aided schools with a religious character should provide RE in accordance with the trust deed or religious designation of the school, unless parents request the locally agreed syllabus.
 - 2.2.4 Academies, Free Schools and Voluntary Aided schools may choose to follow their locally agreed syllabus or a different locally agreed syllabus (with the permission of the SACRE concerned) or devise their own curriculum (which must broadly reflect the requirements of an agreed syllabus).
 - 2.2.5 Maintained special schools are required to ensure that as far as practicable, pupils receives RE according to the locally agreed syllabus.
- 2.3 There is no national syllabus for the teaching of RE; the syllabus is produced locally and must be formally adopted by each local authority. Under the Education Act 1996 (Sections 375 and 390 to 392 and Schedule 31) as amended by the School Standards and framework Act 1998, every local authority has a duty to establish a permanent body known as the Standing Advisory Council on Religious Education (SACRE) and, at least every five years, to establish a body known as an Agreed Syllabus Conference (ASC) to develop an Agreed Syllabus for the teaching of RE in its area.
- 2.4 This agreed syllabus is the key document in determining the teaching of RE and explains the value and purposes of RE for all pupils, and specifies, for teachers, what shall be taught in each age phase. It provides a coherent framework for setting high standards of learning in RE, and enabling pupils to reach their potential in the subject. The syllabus does not dictate the detail of what it should contain other than 'every agreed syllabus shall reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain'
- 2.5 However, RE is not simply about gaining knowledge and understanding about religions and beliefs. It also helps pupils to develop their own understanding of the world and how to live, in the light of their learning, by developing understanding, skills and attitudes. It makes a significant contribution to pupils' spiritual, moral, social and cultural development, as well as important opportunities for exploring British Values.
- 2.6 Rutland adopted the Northamptonshire Agreed Syllabus for use for a five-year period from September 2011, ending in September 2016. In July 2016, Rutland SACRE recommended that the Local Authority approve the existing syllabus until a new syllabus was agreed locally with Cambridgeshire, Northamptonshire and Peterborough.
- 2.7 On 5th December 2016, members from Cambridgeshire, Peterborough and Northamptonshire SACREs met in Northampton and convened as a joint Agreed Syllabus Conference (jASC) to co-produce a concise new syllabus. Rutland SACRE joined in April 2017. The four local authorities share the services of Amanda Fitton as Religious Education Advisor.
- 2.8 The jASC has written a new syllabus and recommends that Rutland County Council, as Education Authority, adopt it for use in schools from September 2018. The jASC

has noted the 2010 Department for Children Schools and Families' 'Religious Education in English schools: Non statutory guidance 2010' within the development of this syllabus.

- 2.9 The jASC has considered national changes and developments, both in RE and in education in general, and proposes changes which will allow many schools to continue as before with no need to significantly change lesson content, whilst being free to plan learning in a more enquiring and learning-focused way. It will also allow individual schools to ensure that younger pupils acquire the foundation knowledge needed for whichever GCSE and higher examinations they may take in the subject. There is less focus on content, allowing schools the freedom to plan a curriculum which is appropriate for their pupils yet still maintaining the integrity of RE as a discrete subject, promoting religious literacy.

3. CONSULTATION

- 3.1 The Agreed Syllabus Conference consulted with Head Teachers and with wider teaching staff through network meetings and this has continued throughout the process.

4. ALTERNATIVE OPTIONS

- 4.1 The Agreed Syllabus is a statutory requirement and therefore if it was not provided the Council would not be undertaking its statutory functions and could be open to legal challenge.

5. FINANCIAL IMPLICATIONS

- 5.1 There are no significant financial implications for Rutland County Council associated with the adoption of a new syllabus for the teaching of Religious Education in Rutland from September 2018.
- 5.2 A small amount of funding may be required for a launch event to ensure school leaders, governors and relevant teaching staff in Rutland maintained schools and academies have knowledge and understanding of this new syllabus. This is accounted for within the Learning and Skills Service budget in funding annually allocated to support SACRE.

6. LEGAL AND GOVERNANCE CONSIDERATIONS

- 6.1 The actions outlined above have been carried out in order to comply with the requirements of the Education Reform Act 1988 and the Education (Schools) Act 1996

7. EQUALITY IMPACT ASSESSMENT

- 7.1 An Equality Impact Assessment (EqIA) has been completed. No adverse or other significant issues were found. A copy of the EqIA can be obtained from Gill Curtis, Head of Learning and Skills gcurtis@rutland.gov.uk

8. COMMUNITY SAFETY IMPLICATIONS

- 8.1 There are no community safety implications associated with the Rutland Agreed Syllabus. Religious Education encourages children and young people to develop and express their insights and to agree or disagree respectfully and contribute respectfully to an open, articulate and understanding society.
- 8.2 Schools do not accept intolerant attitudes to members of the community; attitudes which reject other people on the basis of race, faith, gender, sexual orientation or age are rightly challenged. RE can challenge children and young people to be increasingly respectful and to celebrate diversity which will contribute to maintaining community safety.

9. HEALTH AND WELLBEING IMPLICATIONS

- 9.1 Good religious literacy supports the teaching and understanding of British Values, Spiritual, Moral, Social and Cultural development and the PREVENT agenda. It is important to prepare children and young people in Rutland for life in a twenty-first century world, and it is clear that religion and belief play a central role in local and global affairs.

10. CONCLUSION AND SUMMARY OF REASONS FOR THE RECOMMENDATIONS

- 10.1 Religious education gives Rutland pupils an ideal opportunity to explore matters of religions and non-religious beliefs, to find out what matters most to people in a wide range of traditions represented in our county and beyond, and to discern what is of value for themselves as they develop their own ideas and ways of living.
- 10.2 This new agreed syllabus has been developed as a resource to support pupils in this endeavour. It sets out what should be studied in RE and offers clear advice and guidance on how this can be done so that pupils can develop a coherent understanding of religions and non-religious beliefs and will promote high standards of RE in Rutland schools.

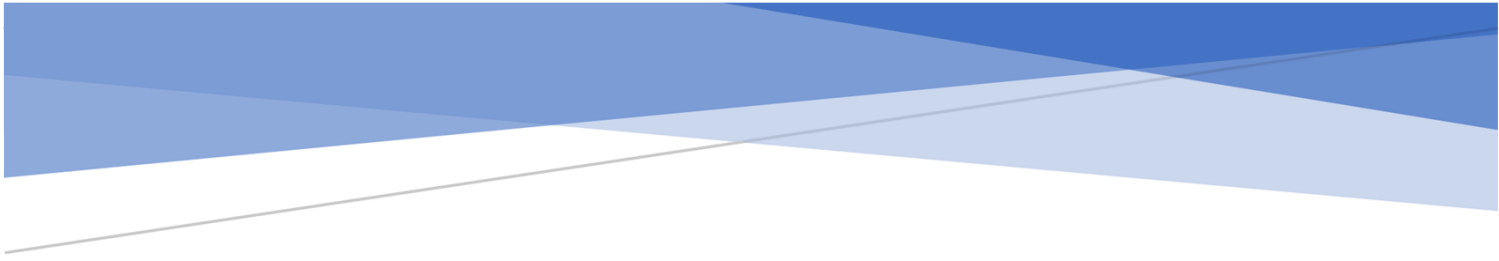
11. BACKGROUND PAPERS

- 11.1 There are no additional background papers to the report

12. APPENDICES

- 12.1 Appendix A – Rutland Draft Agreed Syllabus
- 12.2 Appendix B – Draft Guidance for Assessment and Draft Progression Documents
(These documents are part of the Agreed Syllabus and are included to provide additional support for teachers of RE)

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THE AGREED SYLLABUS FOR RELIGIOUS EDUCATION

2018

www.website.gov.uk

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1. Introduction

“The ability to understand the faith or belief of individuals and communities, and how these may shape their culture and behaviour, is an invaluable asset for children in modern day Britain. Explaining religious and non-religious worldviews in an academic way allows young people to engage with the complexities of belief, avoid stereotyping and contribute to an informed debate” – Why RE Matters -The RE Council

“Every child and young person who goes to school is entitled to an experience of religious education (RE) that is both academically challenging and personally inspiring” - A Curriculum Framework for Religious Education in England -The Religious Education Council of England and Wales -October 2013)

“RE is an important curriculum subject. It is important in its own right and it also makes a unique contribution to the spiritual, moral, social and cultural development of pupils and supports wider community cohesion” - Religious Education in English Schools: Non-statutory guidance 2010

A review of the National Curriculum for schools in England was made by the Department for Education (DfE) in 2013. RE was not part of the DfE review because it is statutory as Basic Curriculum alongside the National Curriculum subjects. The RE curriculum is set locally where the local authority Standing Advisory Council on Religious Education (SACRE) is responsible for producing the locally agreed syllabus for RE.

As a result of the DfE review, the Religious Education Council for England and Wales (REC) concluded that a review of RE was needed for reasons of equity with other subjects. Teachers with responsibility for RE in schools in England are expected to plan lessons, assess pupil progress, and have their performance held to account, as other teachers do. School leaders expect them to use the same or similar criteria to those deployed in other subjects in the curriculum. In October 2013 the REC published “A Curriculum Framework for Religious Education in England” to support those teachers and schools.

Taking our lead from the REC and following the lay out and style of the documents for the National Curriculum, you will find that the new syllabus for the teaching of RE in schools in the Cambridgeshire, Northamptonshire, Peterborough and Rutland local authority areas, set out here is shorter and less prescriptive as to content than in earlier years. Schools have the flexibility to provide more coherent and integrated cross curricular learning experiences to complement discrete subject teaching tailored to the needs of their pupils and community.

2. The Legal Requirements

– What schools must do

Every state-funded school must offer a curriculum which is balanced and broadly based, and which:

- promotes the spiritual, moral, cultural, mental and physical development of pupils, and
- prepares pupils at the school for the opportunities, responsibilities and experiences of later life

and all state schools... must teach religious education... all schools must publish their curriculum by subject and academic year online. 'The national curriculum in England: Framework document', September 2013, p.4

All maintained schools must follow the legal requirement to teach a broad and balanced curriculum, which includes RE. All maintained schools therefore have a statutory duty to teach RE. Academies and free schools are contractually required through the terms of their funding agreement to make provision for the teaching of RE.

In brief, legislation requires that:

- in maintained community, foundation or voluntary schools without a religious character, RE is taught in accordance with the local Agreed Syllabus;
- the requirements are that a syllabus must 'reflect the fact that the religious traditions in Great Britain are, in the main, Christian while taking account of the teaching and practices of the other principal religions represented in Great Britain';
- academies and free schools must teach RE within the requirements for a locally agreed syllabus, set out in section 375 (3) of the Education Act 1996 and paragraph (5) of Schedule 19 to the School Standards and Framework Act 1998.
- for foundation and voluntary controlled schools with a religious character, RE must be taught according to the Agreed Syllabus unless parents request RE in accordance with the trust deed of the school; and
- in voluntary aided schools RE must be taught in accordance with the trust deed.

RE must be included in the curriculum for all registered pupils, including all pupils in reception classes and sixth form, but excluding:

- pupils in nursery schools or nursery classes in primary schools;
- any person aged nineteen or above for whom further education is being provided at school;
- any person over compulsory school age who is receiving part-time education. Based on NATRE website -National Association of Teachers of Religious Education

3. Aims and purpose (statutory)

The aims of the syllabus are for pupils:

- to develop religious literacy;
- to acquire and develop knowledge and understanding of Christianity and the other principal religions and world views represented in the United Kingdom;
- to develop an understanding of the influence of the beliefs, values and traditions on individuals, communities, societies and cultures;
- to develop attitudes of respect towards other people who hold views and beliefs different from their own;
- to develop the ability to make reasoned and informed judgements about religious issues, with reference to the principal religions and world views represented locally and in the United Kingdom.

Religions deal with some of the most profound and difficult questions in human life, questions such as:

- What is the purpose of life?
- How should people treat each other?
- How do we explain and cope with death and suffering?

Religions approach these issues in complex ways, in ways of life, culture and action, as well as ritual, tradition, story, symbol and belief. Religious Education must take account of this depth and complexity, helping pupils to an understanding appropriate to their age and aptitude.

To do this RE needs:

- to develop pupils' skills;
- to enable them to ask questions;
- to discover information, to approach new material with empathy;
- to reflect on their learning. Pupils should not only acquire knowledge but also be able to use their knowledge to understand their world, build community, and develop their personal position.

Throughout the RE curriculum pupils should be encouraged to **explore** religions, **engage** with their knowledge, and **reflect** on their learning and their lives.

4. Religious Literacy

Religious literacy is the knowledge of, and ability to understand, religion, beliefs, practices, spiritual insights and secular world views. It plays an important part in preparing pupils for life in modern Britain. Its importance is increasing as globalisation has created greater links and migration between societies of different faiths and cultures. Someone who is religiously literate is able to talk with fluency and understanding about religion and belief. It is firmly rooted within educational practice. A crucial aspect of religious literacy is through school RE.

5. What to teach (statutory)

All content in the WHAT TO TEACH column is statutory and therefore must be taught.

Each Key Stage builds upon the one before, so by the time pupils reach the end of KS3, they should have had the opportunity to receive a broad, inclusive religious education.

Teachers should consider the religious experience of the pupils in the classroom and the whole school when planning which religions to look at and in which order.

- Christianity will be studied in all Key Stages.
- The choice of which other religion(s) to study in KS1 should be relevant to the experience of the pupils in the class and local demographic. Where Christianity is the only religion present the school will choose the other religion to be studied.
- However, by the end of KS2 all major religions (Christianity, Islam, Judaism, Hinduism, Buddhism and Sikhism) and a secular world view (humanism) must have been studied.
- In KS3, building on KS2, all major religions and a secular world view must have been studied in greater depth.

It is desirable that all pupils visit a church or other Christian place of worship and the school should make all efforts to plan visits to religious buildings of other faiths. Visitors from different faiths and world views should be encouraged to visit all schools. When neither visits nor visitors are possible then the use of virtual tours and resources are recommended.

RE and Pupils with Special Educational Needs and Disability (SEND)

RE is a statutory part of the core curriculum for all pupils, including those with learning difficulties. Pupils with SEND are found in all contexts and all teachers are teachers of SEND. Good quality teaching in RE will tailor the planning of the syllabus carefully to the special needs of all pupils. Pupils with special educational needs will not always meet the same expectations in RE as other pupils and therefore appropriate assessment materials will need to be used, (exemplars are indicated within the support materials). All programmes of study that are planned for pupils with special educational needs should take account of the targets and recommendations in their Individual Educational Programmes. A multi-sensory approach can be helpful in planning RE for children with special needs.

For the small number of pupils who may need the provision, material may be selected from materials used in earlier or later key stages, to enable individual pupils to progress and demonstrate achievement. Such material should be presented in contexts suitable to the pupil's age. In making decisions about adjusting the content of the key stage, teachers should take into account the previous experience of the pupil as well as the necessity to communicate to subsequent teachers a specific differentiated approach to entitlement.

In Special Schools there is no recommended time allocation for RE but it should be part of the main curriculum.

6. Teaching (statutory)

	What to teach	Approach	Entitlement
EYFS	Will follow EYFS framework. Minimum 30hrs teacher-led activities		
KS1	Christianity. Schools should also draw on the background of the pupils to choose one or more other faiths.	Experiential and enquiry approach. Starting with family, neighbourhood and special times. Concentrating on the similarities of religions	Minimum of 36hrs in a school year
KS2	Christianity, five other world religions, humanism and an acknowledgement of other world views.	Experiential and enquiry approach. Moving from the local to the national and international examples of religion. Exploring diversity, similarities and differences within and between religions, humanism and other world views.	Minimum of 45hrs in a school year
KS3	Christianity and five other world religions, humanism and an acknowledgement of other world views and other religions found in the locality.	Experiential and enquiry approach. With doctrinal and philosophical aspects of religion.	Equivalent of 45hrs in a school year
KS4	Students will follow a course which may lead to a public examination in RE or explore (in specific curriculum time) topic based learning relating to local and international issues paying attention to their religious dimensions. Explore the connections between RE and other subject areas.	Experiential and enquiry approach. With doctrinal and philosophical aspects of religion	5% curriculum time
KSS5	Some students will follow a course which may lead to a public examination in RE and others will explore a RE specific enrichment project or equivalent (e.g. a religious text, concept or view point) supporting them in their further education.	Examinations, enrichment curriculum time and individual projects including EPQs.	Flexible programs which, whilst avoiding tokenism, may include units of study, day conferences and work integrated with other subjects

7. Attainment Targets (statutory)

There are two attainment targets in RE; good and outstanding RE will achieve a close relationship and a balance between these targets over a unit of work.

AT1 - LEARNING ABOUT RELIGION AND BELIEF

Enquiring into, investigating and understanding religions and beliefs. This includes thinking about and interpreting religious beliefs, teachings, sources, practices, ways of life and ways of expressing meaning with reference to the specific beliefs and religions studied.

AT2 - LEARNING FROM RELIGION AND BELIEF

Questioning, exploring, reflecting upon and interpreting human experience in the light of religions and beliefs studied. This includes communicating reflections, responses and evaluations about questions of identity, belonging, diversity, meaning, purpose, truth, values and commitments, making increasingly insightful links to the specific religions studied.

Schedules for measuring assessment (statements) are in the supporting materials.

8. RE and the wider school curriculum

An holistic approach to Spiritual, Moral, Social and Cultural development (SMSC), British Values, and Community Cohesion focuses on preparing pupils for life in the 21st century, engaging pupils in a contemporary and relevant context. RE develops pupils' knowledge and understanding of Christianity, other religious traditions and secular world views and explores their responses to life's challenges. Reference is constantly made to those who live out their beliefs, insights and values in their daily lives and within their own communities. This gives pupils the knowledge and skills to flourish both within their own community and as members of a diverse and global society.

RE plays an important role in preparing pupils for their future, for employment and lifelong learning. It enhances their spiritual, moral, social and cultural development by:

- Developing awareness of the fundamental questions raised by human experiences, and of how religious teachings can relate to them
- Responding to such questions with reference to the teachings and practices of religions and other belief systems, relating them to their own understanding and experience
- Reflecting on their own beliefs, values and experiences in the light of their study.

Although RE contributes to other subjects it must not be defined by or confined to them.

Similarly, although RE and Collective Worship can enrich each other, RE cannot be replaced by or delivered through Collective Worship.

9. Non-statutory Guidance

The aims of this syllabus are supported by non-statutory guidance including progression documents on individual religions and world views, exemplar lesson plans and relevant topics for Key Stages, and Assessment Criteria written by your local SACRE, together with teacher training sessions, RE newsletters, other online resources such as the Cambridgeshire Knowledge Hub, together with links to other web based materials.

Notes:

Links to progression documents in alphabetical order

10. Humanism

a. Key Stage 1

Key vocabulary	Knowledge and belief	Meaning and purpose (happiness)	Celebrations and ceremonies	Humanist ethics
<p>Q: What are the key words/phrases?</p> <p>Celebrant Happy Human Humanism Humanist Science The Golden Rule</p>	<p>Q: Why humanists believe human beings are special?</p> <p>What human beings share with other animals and what makes us unique</p> <p>Our ability to question and reason, to empathise with other humans and animals, and our creativity</p> <p>How human beings have improved and can further improve our quality of life and our understanding of the world, including human achievements in science, medicine, art, and society</p>	<p>Q: How can we be happy?</p> <p>The Happy Human as a symbol of Humanism</p> <p>Happiness as a worthwhile aim; the importance of relationships, exploration, and achieving goals</p> <p>Many ways of finding happiness; there is no one recipe for happiness</p> <p>One way to be happy is to make other people happy (Robert Ingersoll)</p>	<p>Q: What are the special ways Humanists celebrate in their lives?</p> <p>Valuing and celebrating human life by marking key moments in people’s lives such as births, weddings and deaths</p> <p>Humanist naming ceremonies: celebrating the arrival of a new baby; promises of love and support from family and friends</p> <p>The importance of human relationships; the need for love and support from other people in our lives; including the need to offer support as well as accepting it</p> <p>No special Humanist festivals but many humanists celebrate traditional festivals such as Christmas as a time to recognise the importance of family, friendship and kindness</p>	<p>Q: Why do Humanists think we should be good to each other?</p> <p>Reasons to be good to each other; promoting happiness and avoiding doing harm</p> <p>Thinking about the consequences of our actions</p> <p>The Golden Rule</p> <p>Taking care of other living creatures and the natural world</p>

1.1. Key Stage 2

Key vocabulary	Knowledge and belief (Atheism and agnosticism)	Meaning and purpose (happiness)	Celebrations and ceremonies	Humanist ethics
<p>Q: What are the key words/phrases?</p> <p>Agnosticism Atheism Celebrant Compassion Curiosity Dignity Empathy Evidence Evolution Flourishing Happy Human Human rights Humanism Humanist Humanity Natural selection Reason Respect Responsibility Science The Big Bang The Golden Rule</p>	<p>Q: How do Humanists decide what to believe?</p> <p>The material world as the only one we can know exists</p> <p>Rejection of sacred texts and divine authority; mistrust of faith and revelation</p> <p>Science as the best method to understand the universe; evidence for the universe being billions of years old; evidence that all life on earth, including humans, evolved from a common ancestor</p> <p>Humanist responses to claims of pseudoscience: astrology, mediums, alternative medicine, etc.</p> <p>Willingness to adapt or change beliefs when faced with new evidence</p>	<p>Q: What are Humanists' views on happiness?</p> <p>Happiness as a worthwhile goal; living a flourishing and fulfilling life;</p> <p>Diverse ways of finding happiness; respecting different people's ways of finding happiness as long as they cause no harm to others</p> <p>The absence of the need for religion or the belief in a god or gods to be happy</p> <p>The absence of any belief in an afterlife means 'the time to be happy is now', while we are alive</p> <p>Human beings' responsibility for their own destiny</p>	<p>Q: What do humanist celebrations tell us about the things humanists value?</p> <p>Celebrating human life; marking key moments in people's lives such as births, weddings, and deaths</p> <p>The importance of human relationships</p> <p>The need for love and support from other people in our lives (particularly given the absence of belief in a god or gods); the need to offer support as well as accept it</p> <p>Humanist weddings: celebrating when two people, of any sex, agree to spend the rest of their lives together; making a wedding personal and meaningful to the couple</p>	<p>Q: What do humanists value in life?</p> <p>Humanity, the human spirit and human attributes, including our ability to question and reason</p> <p>Human creativity and achievement: intellectual, technological and artistic</p> <p>The natural world and other living things; the environment in which we all live</p> <p>Human relationships and companionship; our ability to empathise with other humans and animals</p> <p>Our shared human moral values: kindness, compassion, fairness, justice, honesty</p> <p>Our ability to improve our quality of life and make the world a better place for everyone</p>

Key Stage 2 cont/d.

Key vocabulary	Knowledge and belief (Atheism and agnosticism)	Meaning and purpose (happiness)	Celebrations and ceremonies	Humanist ethics
	<p>Q: Why don't Humanists believe in a god or gods?</p> <p>Atheism: the absence of belief in a god or gods</p> <p>Agnosticism: the belief that we can't know whether a god or gods exist or not</p> <p>Absence of convincing evidence for a god or gods</p> <p>Consequences of atheism/agnosticism for how humanists live</p> <p>Humanism as a positive philosophy; living good and happy lives without the need for a god or gods</p>			<p>Q: How do humanists believe we can lead a morally good life?</p> <p>The rejection of sacred texts, divine rules, or unquestionable authorities to follow; accepting individual responsibility for our actions</p> <p>The importance of reason, empathy, compassion, and respect for the dignity of all persons</p> <p>Following the Golden Rule as a naturally evolved ethical principle, present in many cultures</p> <p>Reward and punishment as insufficient motivations to do good; thinking about the consequences of our actions on others and what would happen if everyone acted the same way</p> <p>Valuing general moral principles while considering the particular situation, the need for flexibility and the opportunity to question rule</p>

8.4. Key Stage 3

Key vocabulary	Knowledge and belief (Atheism and agnosticism)	Meaning and purpose (happiness)	Celebrations and ceremonies	Humanist values and ethics
<p>Q: What are the key words/phrases?</p> <p>Agnosticism Altruism Atheism Celebrant Compassion Critical thinking Curiosity Dignity Empathy Empirical Eudaimonia Evidence Evolution Flourishing Happy Human Human rights Humanism Humanist Humanity Materialism Mortality Natural selection Naturalism Pastoral support Rationalism Reason Relativism Respect Responsibility Scepticism Science Secularism The Big Bang The Golden Rule The Good Life The problem of evil</p>	<p>Q: What do humanists believe about the claims of religion? Q: How does the absence of belief in a god affect the way humanists live their lives?</p> <p>The absence of convincing evidence for a god or gods; alternative explanations of suggested evidence (Occam’s razor); the burden of proof (Bertrand Russell’s teapot)</p> <p>Responses to religious arguments for the existence of a god; the problem of evil (Epicurus)</p> <p>Attitudes towards claims about miracles and revelation; the absence of evidence for the power of prayer; preference for action over prayer</p> <p>Humanist views on the origins of religion, and on why religion is so important to many people</p> <p>Consequences of atheism/agnosticism for how humanists live</p> <p>Positive Humanism: more than just not believing in a god</p>	<p>Q: How do humanists find meaning in a purposeless universe?</p> <p>The absence of any discernible ‘ultimate’ or external meaning to life or the universe</p> <p>The experience of living life in a purposeless universe; giving meaning to our own lives</p> <p>Our responsibility for our own destiny; making the most of the one life we know we have</p> <p>Elements and varieties of ‘the Good Life’: the importance of relationships, connections, exploration, contributing to human knowledge, achieving our goals, and acting to benefit humankind</p> <p>Personal development and living a flourishing and fulfilling life: the whole person</p> <p>Optimism about human potential</p>	<p>Q: How do humanists understand and approach the challenge of death?</p> <p>Death as the end of personal existence; the absence of evidence for an afterlife; responses to religious arguments; reasons why people want to believe in an afterlife</p> <p>Reasons not to believe in an afterlife: the absence of identity in dreamless sleep, the importance of the physical brain to our personality (the effect of brain damage on a person)</p> <p>Attitudes towards death and mortality; avoiding overwhelming fear of death (Epicurus’ arguments)</p> <p>Valuing human life and making the most of it: ‘For the one life we have’</p> <p>Something of us survives our death: genes, ideas, actions, and works; living in the others’ memories</p> <p>Humanist funerals as a celebration of a life and an occasion for those still living</p>	<p>Q: How do humanists find value in their lives?</p> <p>Recognising that we are part of something bigger than ourselves: humanity and the natural world</p> <p>Human relationships and companionship; our ability to empathise with other humans and animals</p> <p>Our shared human moral values: kindness, compassion, fairness, justice, honesty</p> <p>Human creativity and achievement: intellectual, technological, and creative/artistic</p> <p>The humanist attitude in art (e.g. Renaissance artists’ painting of personalities as opposed to undifferentiated human worshippers) and literature (George Eliot, Thomas Hardy, Philip Pullman)</p> <p>Valuing sensory pleasures; contrast with some religious attitudes</p>

Key Stage 3 cont/d

Key vocabulary	Knowledge and belief (Atheism and agnosticism)	Meaning and purpose (happiness)	Celebrations and ceremonies	Humanist values and ethics
	<p>Q: How do humanists decide what is true? Rationalism: basing beliefs on reason and evidence, not on religious belief or emotional responses</p> <p>Scepticism: applying critical thinking to judge whether something is true; subjecting ideas to logical and empirical challenge</p> <p>Rejection of superstition and pseudoscience; the scientific revolution and the historical tension between science and religion: the god of the gaps (Copernicus, Galileo)</p> <p>The scientific method: hypotheses, predictions, experiments, conclusions, and further testing (Karl Popper); relying on evidence</p> <p>Recognition of the limits of science and the imperfect knowledge it provides; accepting uncertainty as an unavoidable feature of life; being ready to adapt/change beliefs when new evidence emerges</p> <p>Non-scientific questions: science can inform but not answer questions of meaning and value</p>			<p>Q: Where does morality come from? Q: How do humanists work out what is good?</p> <p>The rejection of sacred texts, divine rules, or unquestionable authorities</p> <p>Morality as a naturally evolved, human construct (Peter Singer); morality as a project or journey</p> <p>Improving human welfare in this life as the aim of morality (rather than any divine purpose)</p> <p>Following the Golden Rule as a naturally evolved ethical principle, present in many cultures</p> <p>Obligations to contribute to the common good; the balance between individual autonomy and social responsibility; tolerance of different ways of living</p> <p>Respecting people as persons; human rights (UN Declaration of Human Rights, UN Declaration on the Rights of the Child)</p>

Guide to assessment and the use of assessment tools in RE

In religious education, just as in other subjects of the curriculum, it is important to let pupils know how they are doing and what they must do next to make progress. As well as acquiring *knowledge* and *skills*, it is a key part of religious education that pupils' *positive attitudes to study* should be encouraged and praised. The core of this agreed syllabus is for all pupils to be able to **explore** religions, **engage** with their knowledge, and **reflect** on their learning and their lives. So it is important for both teachers and pupils to recognise that;

- Assessment is most effective when it leaves pupils clear about their attainment, their progress and their strengths and weaknesses. The giving of personalised, oral and written feedback is an important part of this.
- The most effective RE teachers use the evidence from assessment to focus teaching more closely on the individual needs of pupils and the development of the enquiry.
- Pupils' chances of achieving well in RE are improved when teachers set clear, focused objectives for lessons and learning outcomes for tasks.
- Good quality RE comes from lessons that are stimulating and enjoyable for both the pupils and teacher.
- Not every piece of work needs to be assessed
- Pieces of work suitable for assessment come in many different forms
- Formative assessment can be just as valuable as summative

How to use this assessment document in Key Stage 1 and 2;

As the 2018 RE agreed syllabus does not prescribe what schools should teach and the same approach has been adopted for assessment. Each Key Stage builds upon the one before, so that by the time pupils reach the end of KS3, they should have had the opportunity to receive a broad, inclusive religious education. Teachers should consider the religious experience of the pupils in the classroom and the whole school when planning which religions to look at and in which order and the assessment tool has been devised to be flexible enough to support this.

The 'Assessment tool' for key stage 1 and 2 is generic and allows for different forms of assessment to take place across the RE curriculum and the pupils' experiences in RE. The 'Assessment tool' offers criteria for assessment for each year group and should inform all assessment in RE. Assessment for each pupil should be made against the parameters that have set for the unit or topic being taught. The statements support the progression and attainment and the key expectations for pupils in a particular year group. Alongside everyday marking and Assessment for Learning (AFL), one key assessment piece per unit or enquiry would be appropriate. Over the year there should be a variety of AT1 and AT2 pieces in different styles and genres should be assessed.

To stay in line with current best educational practice we suggest that three categories of attainment are needed. Different schools use different terms for these categories along the lines of the 'emerging – expected – exceeding', or 'working towards', 'working at' or 'working beyond', to achieve 'mastery'. SACRE will be asking for data at the end of KS1 and KS2 and this will be asked for using the vocabulary of;

Working towards,

Working at,

Exceeding,

The data required and requested will be for both AT1 and AT2 and based on the end of Key Stage Statements for KS1 and KS2.

Assessment in KS3

With national removal of assessment levels in Key Stage 3, there is now a greater focus on knowledge development, along with the opportunity to study the 'big ideas' of RE in greater depth. This development now allows the opportunity to provide a more appropriate Key Stage 3 curriculum which builds the important foundations for Key Stage 4. KS3 and KS4 should no longer be seen as separate courses, but rather as a continuum. There is now an opportunity to develop better assessments practices and opportunities which highlight specific strengths and areas for development within those 'big ideas' and support the development of pupils' understanding over the whole secondary phase.

As KS3 should be a continuum into KS4 and not all schools follow the same GCSE syllabus. This syllabus does not specify a particular model of assessment; schools are encouraged to take into account the expectations of the RE GCSE syllabus they are following for assessing at both KS3 and KS4. Included are exemplars of good practice which schools are encouraged to follow along with the guidelines below;

A KS3 curriculum and assessment model which:

- Is focused on developing the key concepts, knowledge and skills needed for success in KS4
- Is based on high expectations and challenge for all
- Adopts a mastery approach to teaching and learning, and uses proven effective teaching methods.
- Uses regular assessment and feedback which gives all students the chance to develop a secure understanding of the key ideas.
- Incorporates high quality end of topic assessments which help students develop the skills needed to tackle GCSE examination questions.
- Data from assessments reliably identifies what students have/have not understood and informs future teaching and learning, including intervention needs.

Progression in Hinduism – Draft 2

KS1

PLACES OF WORSHIP	DEITIES AND SCRIPTURES	DHARMA	LIVING A HINDU LIFE
<p>Discover how Hindus worship (puja) in their homes at home shrines, and about the different items and rituals which are normally used in puja (at least one murti or statue, bell, diva lamp, incense, water container with spoon, red kum kum powder, offerings of food and flowers). Find out about arti, and the giving back of the food to the worshipper as prasad (blessed food).</p> <p>Hear a story about the deity represented by the murti(s).</p> <p>Understand that shrines can be set up at significant places (e.g. in a shop, or under a tree regarded as sacred) and that Hindus also visit mandirs (temples) for puja.</p>	<p>Explore stories of favourite Hindu deities which are the focus of major festivals, e.g. the Rama and Sita story, from the Ramayana epic, at Divali and how these festivals are celebrated. Explore themes in these key stories, such as the triumph of good over evil and the examples given of moral duty, loyalty and devotion.</p>	<p>Explore how the idea of ahimsa (non-violence) also means that most Hindus are vegetarian, out of respect for all forms of life.</p> <p>Discover some popular Indian recipes and the important Hindu custom of hospitality.</p>	<p>If possible, have an opportunity to talk with Hindu believers.</p> <p>Explore some stories about Hindu families, e.g. going to a wedding, or the family festival of Raksha Bandan - its meaning and customs.</p>

PLACES OF WORSHIP	DEITIES AND SCRIPTURES	DHARMA	LIVING A HINDU LIFE
<p>If possible visit a Hindu mandir / temple and see photographs of other mandirs in India and elsewhere. Know the main features of a mandir, including one or more sacred areas dedicated to particular deities.</p> <p>Understand that it is not compulsory for Hindus to worship at a mandir, although many choose to do so, especially at festival times. Explore how there are particular times at the day when puja or arti may be offered, but that mandirs are usually open for most of the day for individual devotion. Find out what worshippers do when they enter the mandir (include removal of shoes, ringing bell, circumambulating the shrine, making an offering, singing bhajans and the Arti ceremony ending with the blessings and sharing of prashad.</p> <p>Discover how a mandir also acts as a community centre.</p>	<p>Understand how most Hindus believe in the Supreme Spirit Brahman who is unlimited, all-knowing and the source of all life and that the different deities represented in the murtis, reflect different aspects of God.</p> <p>(The murtis usually represent individual deities. They are a focus for worship and are visual representations of God. Ultimately Hindus worship The One, but prefer to do this through 'istadevas' - their own chosen names and forms of God, represented as icons or images with distinctive names and forms, e.g. Krishna or Sarasvati).</p> <p>Explore the symbolism of selected murtis and the stories associated with them; (e.g. Ganesha, Brahma, Vishnu, Shiva, Parvati, Durga, Sarasvati, Rama , Krishna) and what these tell about the nature of God.</p>	<p>Explore the idea of karma (the law of cause and effect) and how this influences the way Hindus live their lives. See how this relates to reincarnation and the belief that the soul is eternal, so that when the body perishes the soul assumes a new body and experiences the fruits of actions in its previous life.</p> <p>Understand that it is possible for the soul to break free of this cycle and return to a state of bliss in a liberation known as moksha.</p>	<p>If possible, have an opportunity to talk with Hindu believers.</p> <p>Explore the Hindu way of welcoming babies, e.g.</p> <ul style="list-style-type: none"> • Jatakarma is performed to welcome the child into the family, by putting some honey in the child's mouth and whispering the name of God in the child's ear. • The child naming ceremony (Namakarana) and how names are chosen • Head shaving is connected to the removal of impurities.

PLACES OF WORSHIP	DEITIES AND SCRIPTURES	DHARMA	LIVING A HINDU LIFE
<p>Explore key Hindu shrines and holy places which are centres of pilgrimage, e.g. Varnasi, sites on the Ganga, Ayodhya and/or the Kumbha Mela.</p> <p>Investigate the reasons devotees go on pilgrimage, e.g. self-purification, penance, thankfulness, moksha, and the actions which are of importance to them, e.g. abstinence, devotion, darshan.</p> <p>Understand how a journey can be both spiritual and physical.</p>	<p>Explore how Hinduism is diverse, takes many forms and cannot be traced back to any single individual or teacher, although many Hindus may choose to follow the example and teaching of a particular guru.</p> <p>Explore the basic principles of Hindu belief and practice which are based on the scriptural teachings of the Vedas (especially on the Upanisads)</p> <p>Look at the various ways of understanding Brahman, both in abstract ways (nirguna) and as God (saguna).</p> <p>Explore the sacred syllable "Om" or "Aum" which represents Brahman, and how it is used daily in Hindu life.</p>	<p>Explore the four Vedic ashramas or ideal stages of life through which people pass: (designed originally only for high caste men)</p> <ul style="list-style-type: none"> • Brahmacharya – the student stage, gaining knowledge of the Vedas. • Grihastha – the householder, earning a living, raising a family, managing the home. • Vanaprastha – the time to retire and hand over responsibilities, to live a more simple life and practice detachment from worldiness • Samnyasa - renouncer stage, freeing oneself from all attachments and relationships to prepare for the ultimate objective of obtaining moksha. 	<p>If possible, have an opportunity to talk with Hindu believers.</p> <p>Explore the Five Great Duties (Panch Mahayajna) and the effect they have on daily living:</p> <ul style="list-style-type: none"> • Brahmayajna – prayer and study • Dev Yajna – the protection of the environment • Pitri Yajna – the offering of respect to parents and elders, including departed mentors • Atithi Yajna – hospitality and service to learned people and visitors • Bhoot Yajna – doing good to all living beings, not just the poor or sick humans, but also to animals who are believed to have a soul in the same way humans do.

Progression in HUMANISM Draft 1 Key vocabulary	Knowledge and belief	Meaning and purpose (Happiness)	Celebrations and ceremonies	Humanist ethics
<p>KS1</p> <p>Humanist Humanism Science The Golden Rule Happy Human Celebrant Evidence Curiosity Empathy</p>	<p><i>Q: Why humanists believe human beings are special?</i></p> <p>What human beings share with other animals and what makes us unique</p> <p>Our ability to question and reason, to empathise with other humans and animals, and our creativity</p> <p>How human beings have improved and can further improve our quality of life and our understanding of the world, including human achievements in science, medicine, art, and society</p>	<p><i>Q: How can we be happy?</i></p> <p>The Happy Human as a symbol of Humanism</p> <p>Happiness as a worthwhile aim; the importance of relationships, exploration, and achieving goals</p> <p>Many ways of finding happiness; there is no one recipe for happiness</p> <p>One way to be happy is to make other people happy (Robert Ingersoll)</p>	<p><i>Q: What are the special ways Humanists celebrate in their lives?</i></p> <p>Valuing and celebrating human life by marking key moments in people’s lives such as births, weddings and deaths</p> <p>Humanist naming ceremonies: celebrating the arrival of a new baby; promises of love and support from family and friends</p> <p>The importance of human relationships; the need for love and support from other people in our lives; including the need to offer support as well as accepting it</p> <p>No special Humanist festivals but many humanists celebrate traditional festivals such as Christmas as a time to recognise the importance of family, friendship and kindness</p>	<p><i>Q: Why do Humanists think we should be good to each other?</i></p> <p>Reasons to be good to each other; promoting happiness and avoiding doing harm</p> <p>Thinking about the consequences of our actions</p> <p>The Golden Rule</p> <p>Taking care of other living creatures and the natural world</p>

<p>KS2</p> <p>Humanist Humanism Humanity Atheism Agnosticism Science Evidence Curiosity Evolution Natural selection The Big Bang Reason Empathy Compassion Respect Dignity The Golden Rule Responsibility Human rights Happy Human Flourishing Celebrant</p>	<p><i>Q: How do Humanists decide what to believe?</i></p> <p>The material world as the only one we can know exists</p> <p>Rejection of sacred texts and divine authority; mistrust of faith and revelation</p> <p>Science as the best method to understand the universe; evidence for the universe being billions of years old; evidence that all life on earth, including humans, evolved from a common ancestor</p> <p>Humanist responses to claims of pseudoscience: astrology, mediums, alternative medicine, etc. Willingness to adapt or change beliefs when faced with new evidence</p> <p>Atheism and agnosticism</p> <p><i>Q: Why don't Humanists believe in a god or gods?</i></p> <p>Atheism: the absence of belief in a god or gods</p>	<p><i>Q: What are Humanists' views on happiness?</i></p> <p>Happiness as a worthwhile goal; living a flourishing and fulfilling life;</p> <p>Diverse ways of finding happiness; respecting different people's ways of finding happiness as long as they cause no harm to others</p> <p>The absence of the need for religion or the belief in a god or gods to be happy</p> <p>The absence of any belief in an afterlife means 'the time to be happy is now', while we are alive</p> <p>Human beings' responsibility for their own destiny</p>	<p><i>Q: What do humanist celebrations tell us about the things humanists value?</i></p> <p>Celebrating human life; marking key moments in people's lives such as births, weddings, and deaths</p> <p>The importance of human relationships</p> <p>The need for love and support from other people in our lives (particularly given the absence of belief in a god or gods); the need to offer support as well as accept it</p> <p>Humanist weddings: celebrating when two people, of any sex, agree to spend the rest of their lives together; making a wedding personal and meaningful to the couple</p>	<p><i>Q: What do humanists value in life?</i></p> <p>Humanity, the human spirit and human attributes, including our ability to question and reason Human creativity and achievement: intellectual, technological and artistic The natural world and other living things; the environment in which we all live Human relationships and companionship; our ability to empathise with other humans and animals Our shared human moral values: kindness, compassion, fairness, justice, honesty Our ability to improve our quality of life and make the world a better place for everyone</p> <p>Humanist ethics</p> <p><i>Q: How do humanists believe we can lead a morally good life?</i></p> <p>The rejection of sacred texts, divine rules, or unquestionable authorities to follow; accepting</p>
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	<p>Agnosticism: the belief that we can't know whether a god or gods exist or not</p> <p>Absence of convincing evidence for a god or gods</p> <p>Consequences of atheism/agnosticism for how humanists live</p> <p>Humanism as a positive philosophy; living good and happy lives without the need for a god or gods</p>			<p>individual responsibility for our actions</p> <p>The importance of reason, empathy, compassion, and respect for the dignity of all persons</p> <p>Following the Golden Rule as a naturally evolved ethical principle, present in many cultures</p> <p>Reward and punishment as insufficient motivations to do good; thinking about the consequences of our actions on others and what would happen if everyone acted the same way</p> <p>Valuing general moral principles while considering the particular situation, the need for flexibility and the opportunity to question rules</p>
<p>KS3</p> <p>Humanist</p> <p>Humanism</p> <p>Humanity</p> <p>Atheism</p> <p>Agnosticism</p> <p>Science</p> <p>Evidence</p>	<p>Knowledge and belief</p> <p>Atheism and agnosticism</p> <p><i>Q: What do humanists believe about the claims of religion?</i></p> <p><i>Q: How does the absence of belief in a god affect the way humanists live their lives?</i></p>	<p>Meaning and purpose</p> <p><i>Q: How do humanists find meaning in a purposeless universe?</i></p>	<p>Ideas about death</p> <p><i>Q: How do humanists understand and approach the challenge of death?</i></p> <p>Death as the end of personal existence; the absence of</p>	<p>What humanists value</p> <p><i>Q: How do humanists find value in their lives?</i></p> <p>Recognising that we are part of something bigger than</p>

<p>Curiosity Empirical Evolution Natural selection The Big Bang Naturalism Materialism Scepticism Critical thinking Reason Rationalism Empathy Compassion Respect Dignity The Golden Rule Relativism</p> <p>Responsibility Altruism Human rights Mortality Happy Human Flourishing The Good Life Eudaimonia Secularism Celebrant Pastoral support The problem of evil</p>	<p>The absence of convincing evidence for a god or gods; alternative explanations of suggested evidence (Occam's razor); the burden of proof (Bertrand Russell's teapot)</p> <p>Responses to religious arguments for the existence of a god; the problem of evil (Epicurus)</p> <p>Attitudes towards claims about miracles and revelation; the absence of evidence for the power of prayer; preference for action over prayer</p> <p>Humanist views on the origins of religion, and on why religion is so important to many people Consequences of atheism/agnosticism for how humanists live</p> <p>Positive Humanism: more than just not believing in a god</p> <p><i>Q: How do humanists decide what is true?</i> Rationalism: basing beliefs on reason and evidence, not on religious belief or emotional responses</p> <p>Scepticism: applying critical thinking to judge whether something is true; subjecting ideas to logical and empirical challenge</p>	<p>The absence of any discernible 'ultimate' or external meaning to life or the universe</p> <p>The experience of living life in a purposeless universe; giving meaning to our own lives</p> <p>Our responsibility for our own destiny; making the most of the one life we know we have</p> <p>Elements and varieties of 'the Good Life': the importance of relationships, connections, exploration, contributing to human knowledge, achieving our goals, and acting to benefit humankind</p> <p>Personal development and living a flourishing and fulfilling life: the whole person</p> <p>Optimism about human potential</p>	<p>evidence for an afterlife; responses to religious arguments; reasons why people want to believe in an afterlife</p> <p>Reasons not to believe in an afterlife: the absence of identity in dreamless sleep, the importance of the physical brain to our personality (the effect of brain damage on a person)</p> <p>Attitudes towards death and mortality; avoiding overwhelming fear of death (Epicurus' arguments)</p> <p>Valuing human life and making the most of it: 'For the one life we have'</p> <p>Something of us survives our death: genes, ideas, actions, and works; living in the others' memories</p> <p>Humanist funerals as a celebration of a life and an occasion for those still living</p>	<p>ourselves: humanity and the natural world</p> <p>Human relationships and companionship; our ability to empathise with other humans and animals</p> <p>Our shared human moral values: kindness, compassion, fairness, justice, honesty</p> <p>Human creativity and achievement: intellectual, technological, and creative/artistic</p> <p>The humanist attitude in art (e.g. Renaissance artists' painting of personalities as opposed to undifferentiated human worshippers) and literature (George Eliot, Thomas Hardy, Philip Pullman)</p> <p>Valuing sensory pleasures; contrast with some religious attitudes</p> <p>Humanist ethics</p> <p><i>Q: Where does morality come from?</i> <i>Q: How do humanists work out what is good?</i></p>
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Rejection of superstition and pseudoscience; the scientific revolution and the historical tension between science and religion: the god of the gaps (Copernicus, Galileo)

The scientific method: hypotheses, predictions, experiments, conclusions, and further testing (Karl Popper); relying on evidence

Recognition of the limits of science and the imperfect knowledge it provides; accepting uncertainty as an unavoidable feature of life; being ready to adapt/change beliefs when new evidence emerges

Non-scientific questions: science can inform but not answer questions of meaning and value

The rejection of sacred texts, divine rules, or unquestionable authorities

Morality as a naturally evolved, human construct (Peter Singer); morality as a project or journey

Improving human welfare in this life as the aim of morality (rather than any divine purpose)

Following the Golden Rule as a naturally evolved ethical principle, present in many cultures

Obligations to contribute to the common good; the balance between individual autonomy and social responsibility; tolerance of different ways of living

Respecting people as persons; human rights (UN Declaration of Human Rights, UN Declaration on the Rights of the Child)

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KS1	CHURCH	JESUS	BIBLE	CHRISTIAN LIFE
	<p>Visit a local church (more than once) become familiar with the main features of the building: find out what happens there and why (worship, baptisms, weddings) and what children do (choir, Sunday school, holiday clubs etc.)</p> <p>Explore stories connected with the church (e.g. its dedication, stained glass window showing Bible stories). If your local church uses different coloured furnishings for different Church seasons spread your visits over the year.</p> <p>Meet the people who go to the church and who lead church services (especially the vicar or minister) and find out what they do</p>	<p>Know that Jesus was an historical person, a 1st century Jew. Know that he is important to Christians who try to follow his teaching and example. Know that stories about him can be found in the Bible.</p> <p>Know some stories about Jesus and some stories he told. (e.g. baptism of Jesus, children brought to Jesus, calling the disciples, feeding 5000, lost sheep, lost son, Good Samaritan)</p> <p>Know the stories about Jesus connected with Christmas and Easter and the importance of these for Christians.</p>	<p>Know that the Bible is a special book for Christians because of its message about God and Jesus.</p> <p>Know that it comes in two parts (Testaments) and that one part is also special to Jews.</p> <p>Hear some stories from the Bible (Creation, Moses, David and Goliath, Daniel in the lion's den, Jonah)</p> <p>Find out when Christians read the Bible in church and at home. Know that reading the Bible can help Christians think about their behaviour e.g. being thankful, saying sorry, forgiveness</p>	<p>Explore practice you would expect to find in a Christian family (going to church, reading the Bible, prayer, grace before meals)</p> <p>Explore special times for Christians (welcoming new babies – including baptism)</p> <p>Festivals – at the appropriate times, find out how the Christians celebrate the festivals of Harvest, Christmas, and Easter</p> <p>Explore some stories about Christians e.g. historical figures such as Mary Jones or well-known current figures from Christians in Sport.</p>

Lower
KS2

CHURCH

Know the cycle of the Christian year, the meanings of the major festivals and how they are celebrated including the use of symbolic colours and special hymns.

Know the significance of the BC/AD dating system, while understanding that this is not applicable to all faiths or in all contexts.

Know that there is variety in Christianity by visiting at least two different churches and explore / compare their different structures and discover how these can reflect distinct practices and beliefs (e.g. font or baptismal tank). Have an opportunity to talk with believers from the different churches.

JESUS

Know an outline of the ministry of Jesus, with some significant events (use mainly synoptic gospels). Explore how he related to the marginalised of society (women, children, the sick)

Know major aspects of teachings of Jesus; the “Two Great Commandments”, some parables and sayings, Kingdom of God

BIBLE

Know that the Bible is a ‘library’ of books. Know it contains different ‘genres’ – and explore some examples of poetry e.g. (Psalm 23), proverbs, laws (e.g. the Ten Commandments), letters as well as stories. Understand that the different books all teach something about God and His relationship with humankind.

Know that there are four gospels giving ‘good news’ about Jesus.

Know how to find a reference in a Bible using chapters and verses.

CHRISTIAN LIFE

Hear stories of people who have tried to follow Jesus (e.g. St Francis, local saints). If possible, engage with Christians from your locality who will answer questions about their faith and life.

Festivals – at the appropriate times, find out how the Christians celebrate some festivals such as Harvest, Remembrance Sunday, Advent, Christmas, Lent, Easter, Ascension Day Pentecost.

Investigate why and how people pray. Hear and talk about some famous prayers.

Find out about Christian weddings in a church and compare with other weddings known to your pupils.

Upper	CHURCH	JESUS	BIBLE	CHRISTIAN LIFE
KS2	<p>Find out about how the Holy Communion / Eucharist / Mass / Lord’s Supper is celebrated in church and why it is important to many Christians.</p> <p>Explore the origin and meaning of the Lord’s Prayer and how it is used in worship today.</p> <p>Read / listen to / sing some favourite Christian hymns and songs to discover what they tell us about Christian beliefs.</p> <p>Find out about some of the different ministries in the Church e.g. bishop, priest, elder, organist, teacher, cleaner etc.</p> <p>Explore Christian life and practice in another country (for Cambs, this will be the link Diocese of Vellore in the Church of South India)</p>	<p>Discover the two Biblical narratives of the birth of Jesus, the different messages / theology that they convey and how they are now seen as one story (e.g. in a nativity play).</p> <p>Read some of Jesus’ miracle stories and find out what is a miracle. Ask why these miracle stories are important.</p> <p>Explore stories told during Christmas, Holy Week, Easter, Ascension and Pentecost. Understand how these relate to Christians’ beliefs about God, Jesus Christ and the Holy Spirit (Trinity)</p> <p>Explore how Jesus is portrayed in art from different ages and cultures and how this can send a message about different beliefs relating to him.</p>	<p>Investigate the Biblical Creation stories alongside scientific theories about the origins of the universe. Understand how the Biblical stories are written in a different, and ancient, genre yet can still be seen as conveying truths for today. Explore how the belief in God the creator influences Christian views on environment and climate justice.</p> <p>Explore New Testament teachings on living a Christian life e.g. “The Fruits of the Spirit” in Galatians 5 and I Corinthians 13 on love and consider their relevance for today’s world.</p> <p>Understand that the Bible is the most translated book in the world and discover the work of the Bible Society or other mission groups.</p>	<p>Explore Jesus’ teaching as a foundation for Christian living:</p> <ul style="list-style-type: none"> • Personal life – baptism, confirmation etc. • Making moral decisions and lifestyle choices • Public life – individuals and churches active in charities e.g. Christian Aid,, food-banks, Fair Trade • The ministry of chaplains in hospitals and prisons • Beliefs about death and life after death and how these may affect Christian living (exploring the message of Christian funerals) <p>Explore what Christians mean by/experience as the Holy Spirit in their lives.</p>

K S3	CHURCH	JESUS	BIBLE	CHRISTIAN LIFE
	<ul style="list-style-type: none"> Understand that there are a range of Christian Churches from those with a global presence (e.g. Roman Catholic) to individual congregations. Discover which Churches can be found within an agreed radius of your school and how they describe their differences (which may be in terms of belief or history). Understand that most Churches work together through local ecumenical councils (Churches Together in England) and the World Council of Churches. Consider examples of how Christians and Churches can act in difficult situations to challenge society e.g. conscientious objectors in WW1, apartheid in South Africa. 	<p>The Trinity: how Christians tried to describe one God known in three ways. Symbols and art depicting the Trinity. Ask whether God can actually be depicted in this way, or fully understood by us. Understand how the term “incarnation” helps to explain the nature of Jesus. Explore what Christians believe to be the role of the Holy Spirit in the world today.</p> <p>Explore how, through his actions and his teachings, Jesus demonstrated what God is like.</p> <p>Explore how Jesus’ teachings have influenced others beyond the Christian tradition e.g. in government, human rights, ending of slavery</p>	<p>Know a broad outline of Old Testament history including Exodus and exile and understand that for Christians this is the first part of a salvation story which leads up to the death and resurrection of Jesus in the New Testament.</p> <p>Explore some Biblical analogies, symbols or metaphors which are used to try to explain who God is.</p> <p>Investigate the stories of some of the Old Testament Prophets Including prophets who challenged kings – Nathan, Elijah – and those who wanted social justice e.g. Amos. Ask if their message still has relevance for today and whether they have (or should have) successors in the modern world.</p>	<p>Explore how Christians feel they have a responsibility as God’s stewards of the earth, and what this means in practical terms.</p> <p>Explore how Christians come to terms with the belief that God is loving and all-powerful, and yet there is suffering throughout the world.</p> <p>Explore different Christian understandings about life after death under God’s rule (e.g. the soul; resurrection or re-creation; everlasting life, renewed heaven and earth) through Biblical teaching, different Christian and Churches depictions in art and music. These can be linked to apocalyptic texts which strongly influence the beliefs and behaviour of some Christians today.</p>

Key Vocabulary for Teaching Christianity (KS1-KS3)

Advent	Grace	Prayer
Ascension	Harvest	Priest
Atonement	Holy	Prophet
Baptism	Holy Communion	Psalm
Bible	Holy Spirit	Reconciliation
Christ	Hymn	Redemption
Christmas	Incarnation	Repentance
Church	Jesus	Resurrection
Creation	Lent	Sacrament
Disciple	Liturgy	Saint
Easter	Lord's Prayer	Salvation
Ecumenical Council	Lord's Supper	Sin
Epiphany	Mass	Soul
Epistle	Miracle	Ten Commandments
Eucharist	Myth	Trinity
Faith	New Testament	Vicar
God	Old Testament	Worship
Gospel	Pentecost	

DRAFT

Progression in Buddhism

KS1

Deity and Key figure	Place of Worship	Holy book	Buddhist way of life
There is no deity An ordinary person who became 'awakened' (Buddha)	Building where Buddhists meet Symbols and artefacts found in Buddhist Centres People with a special role (monks, nuns, teachers)	Stories from the life of the Buddha which show his concern to find an answer to the problem of suffering Stories Buddha told...	Buddhists believe in: <ul style="list-style-type: none"> • importance of compassion • respect for all living things and the intention not to harm them • importance of being generous, kind, truthful, helpful and patient • importance of reflection and meditation, developing inner peace

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Key vocabulary: Buddha, teacher, Buddhist Centre/Temple, meaningful objects, monks and nuns, rebirth, happiness, suffering, compassion, kindness, meditation

KS2

Deity and Key figure	Place of Worship	Holy book	Buddhist way of life
Buddha means 'one who is fully awake to the truth' or Enlightened Through his own efforts, the Buddha overcame greed, hatred and ignorance	Temple Buddhist Community (sangha) - made up of lay people and ordained Features of Buddhist Centres including temples, shrines, artefacts and offerings Works of sacred art (thankas), mandalas and images of the Buddha (rupas) - standing, sitting and lying down, with a third eye showing he is enlightened	Stories told about and by the Buddha, Jataka Tales ... Buddha taught that possessions can't give us lasting happiness; in the end they break, grow old or let us down, making us unhappy	Symbols – lotus flower, prayer wheel Buddhists follow the noble eight-fold path and try to show the qualities of the Buddha in their own lives Buddhists aspire to fearlessness, contentment, kindness, meditation Four Noble Truths:

			<p>Being greedy and wanting things can't make you happy You can be content without having everything you want You have to learn this through practice Peace of mind comes when you are content with having just enough – not too much, not too little.</p> <p>Samsara - continual cycle of birth and death</p> <p>Key festivals:</p> <p>Wesak - Buddha's birthday Dharma Day</p> <p>Sacred place of pilgrimage:</p> <p>Bodhi tree at Bodh Gaya where the Buddha became enlightened</p>
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Key vocabulary: Enlightenment, delusions, Buddha, Dharma and Sangha ('Three Precious Jewels'), ordained and lay, Temple, offerings, Jataka Tales, impermanence, vows, moral discipline, contentment, samsara, nirvana, symbols, pilgrimage

Deity and Key figure	Place of Worship	Holy book	Buddhist way of life
<p>His Enlightenment - Prince Siddhartha Gautama gave up everything in search of the way to end suffering</p> <p>Buddhas - previous Buddhas, Bodhisattvas in the Mahayana tradition</p>	<p>Lifestyle of Buddhist monks and nuns (bhikkhu) - living by the Ten Moral Precepts</p> <p>Vinaya - rules of monastic life</p> <p>Stupa – visual representation of Buddha’s pure mind</p>	<p>Different collections of scripture for different traditions (suttas) - Agganna Sutta</p> <p>Buddhist canons: Pali canon used by Theravada Buddhists is the Tripitaka (three baskets) Pitaka (this is a Sanskrit word) canon used by Mahayana Buddhists</p>	<p>Types and purpose of meditation:</p> <p>chanting mantra recitation offerings of flowers, incense and light retreats - opportunity for people to live with Buddhists for a few days and to withdraw from distractions</p> <p>Key Beliefs:</p> <p>Wisdom and insight arise through the practice of Mindfulness Nirvana - state of Enlightenment and 'blowing out' of the fires of greed, hatred and ignorance</p> <p>The Three Signs of Being:</p> <p>Anicca (impermanence) Dukkha (life involves suffering) Anatta (the notion of the soul is an illusion).</p> <p>Taking refuge in the Three Jewels - Buddha, the Dharma and the Sangha</p> <p>Living by the Five Moral Precepts (Buddhist Code of Ethics) - abstain from:</p>

			<p>harming living things stealing sexual misconduct lying intoxication</p> <p>Buddhist responses to social, moral and ethical issues:</p> <p>peace movements and the work of important contemporary figures such as Dalai Lama.</p>
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Key vocabulary: Enlightenment, renunciation, Bodhisattvas, Bodhichitta, Vinaya, Sutras (or Suttas), meditation, mantra, retreat, refuge, mindfulness, emptiness, Pratimoksha vows, stupa, lineage (of teachers), Mahayana, Theravada

KS1 Key vocabulary	MOSQUE	PROPHET MUHAMMAD (pbuh)	HOLY QUR'AN	MUSLIM LIFE
1.Allah 2. Islam 3.Muslim 4. Prophet 5. Quran 6.Mosque	<p>Visit a local mosque (more than once) become familiar with the main features of the building: Dome, Minaret, prayer room, washing area for prayers.</p> <p>Find out what happens in the mosque (prayers, lectures, weddings, funerals, reading the Qur'an) and what children do.</p> <p>Explore stories connected with the mosque (name, when was it built)</p> <p>Meet the people who go to the mosque.</p>	<p>Know that Muhammad is a Prophet in Islam. He is the final messenger from Allah. He is important to Muslims who try to follow his teaching and example. Know that the Qur'an was sent to him as a guide for the people.</p> <p>Explore what life was like for Prophet Muhammad as a child (he was an orphan also had a wet nurse as was the custom at the time.)</p> <p>Know some stories about Prophet Muhammad and how the society was before he announced his Prophethood.</p>	<p>Know that the Qur'an is a special book for Muslims.</p> <p>Know that it has 114 chapters.</p> <p>Hear some stories from the Qur'an. A chapter is named after Lady Mary, Qur'an tells Muslims what to do and is therefore a guide for them.</p> <p>Qur'an was sent to Prophet Muhammad as a guide to humanity.</p>	<p>Explore likely feature of a Muslim family (Mosque, Qur'an, daily prayers)</p> <p>Special times for Muslims (e.g. welcoming new babies)</p> <p>Festival – getting ready for Ramadhan and Eid ul Fitr. What can you give up?</p> <p>Explore some stories about Muslims e.g. going for Hajj</p>

KS2 Lower Year 3/4 Key vocabulary	MOSQUE	PROPHET MUHAMMAD (pbuh)	HOLY QUR'AN	MUSLIM LIFE
<p>1. Shahada 2. Salaa 3. Sawm 4. Hajj 5. Qiblah 6. Mihrab</p>	<p>Look at the Muslim calendar how is it different?</p> <p>Know the main features of a mosque and understand the use of it. What is their significance? (mihrab, Qiblah, mimbar, any patterns or calligraphy in the mosque.</p> <p>Understand the significance of Makkah, also the place for pilgrimage, the place where Prophet was born and also the direction towards which Muslims face when praying.</p> <p>Know that there is diversity in Islam by visiting at least two different mosques and explore different practice and beliefs behind them.</p> <p>Have an opportunity to question believers.</p>	<p>Learn about the life of Prophet Muhammad. Muslims try to follow his example in everything they do. Link to the Shahada – declaration of faith: Muslims express- Oneness of God and the Prophethood of Muhammad.</p> <p>Know major aspects of teachings of Prophet Muhammad; kindness, compassion, truthful, showing humanity and honesty.</p> <p>Link stories- Prophet & the woman who used to throw rubbish.</p> <p>Prophet and how he was given the title of the 'truthful'.</p> <p>Consider and discuss how Prophet is a role model for Muslims.</p> <p>Discuss the birthdate of the Prophet-</p>	<p>Know that the Qur'an is a 'divine' book. It was revealed to the Prophet on the Night of Power.</p> <p>Know that it is written in Arabic. Most Muslims have to learn in order to read it in its original text.</p> <p>Know how to find a reference in a Qur'an.</p> <p>Listen to a Qur'an verse or chapter in Arabic. Find its meaning.</p> <p>Understand why Muslims show respect for the Qur'an and its significance as a guide today in their lives.</p>	<p>Know the Five Pillars (Sunni) and the Ten Obligatory Islamic acts (Shia) of Worship (make students aware)</p> <p>Know that Muslims have a duty to pray at regular times. They prepare themselves for prayers.</p> <p>Prayer – why and how people pray. Understand some of the actions that form a prayer.</p> <p>Prayers can be offered at the mosque or at home or wherever a Muslim is.</p> <p>How does prayer help a Muslim?</p> <p>Make your own prayer mats.</p>

		MiladunNabi. What do Muslims do in celebration?		
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KS2 Upper Year 5/6 Key vocabulary	MOSQUE	PROPHET MUHAMMAD (pbuh)	HOLY QUR'AN	MUSLIM LIFE
1. Imam 2. Zakat 3. Khums 4. Sunni 5. Shia 6. Eid 7. Ashura	<p>Understand the role of the Imam in the mosque</p> <p>How is the mosque helping the Muslim community?</p> <p>Teaching religion in the mosque- how is this delivered?</p> <p>Different mosques in the world – compare what is different and what is similar</p> <p>Look at the mosque in Medina- Prophet's mosque. Mosque in Jerusalem is also significant to Muslims.</p> <p>Mosques in the world, how do they support charities?</p> <p>What help is given through the mosque in giving food and to those less fortunate? What are the beliefs behind supporting those in need?</p> <p>Link to Zakat- concept of giving- tax to support the less fortunate</p> <p>Link to Khums- concept of giving- yearly tax to support the less fortunate</p>	<p>Muslims follow the example of Prophet Muhammad. What are key things that can be seen from his life?</p> <p>Know that he was sent from God to guide the people and that there was no prophet after him.</p> <p>Know that his teachings are a guide for Muslims and this goes together with the Holy Book- Qur'an</p> <p>Muslims also use the sayings and actions (Hadith) of Prophet to help them lead their lives.</p>	<p>Look at the first chapter of the Qur'an. What message is being given?</p> <p>Know the Quran guides Muslim.</p> <p>Understand that the Qur'an is translated in various languages to help Muslims understand what they are reciting.</p> <p>Does the Qur'an help Muslims decide what is right and wrong?</p> <p>How do you treat a precious text? Muslims scared text is the Qur'an = special respect.</p> <p>Where do individuals go to when they need answers to difficult questions or guidance during a time when they feel in need?</p>	<p>Being a Muslim in Britain</p> <p>Islam in art – use calligraphy.</p> <p>Arabic writings- to help develop a skill.</p> <p>What does it mean to be a Muslim?</p> <p>Personal life – being able to give charity and sacrifice for those who are less fortunate.</p> <p>Public life – charities e.g. Muslim Aid, Muslim Council of Britain</p> <p>Deciding between right and wrong.</p> <p>Understand the significance for Muslims taking the journey of Hajj. Eid ul Adha- Festival of sacrifice after the Hajj.</p> <p>Awareness to Ashura and its significance to Muslims.</p>

KS3 Key vocabulary	MOSQUE	PROPHET MUHAMMAD (pbuh)	HOLY QUR'AN	MUSLIM LIFE
<p>1. Sunni 2. Shia 3. Zakat 4. Khums 5. Hajj 6. Eid 7. Jihad</p>	<p>Understand the multi-purpose of a mosque. Qur'an teaching, guidance through sermons delivered by the mosque Imam, Friday prayers offered by all Muslims all over the world in a congregation.</p> <p>Religious celebrations that take place in the mosque. Link to any that may be celebrated at the time e.g. Month of fasting, Pilgrimage,</p> <p>Why do Muslims offer prayers together in the mosque?</p> <p>How is a mosque seen as a sacred place?</p>	<p>Know that there are earlier prophets before Prophet Muhammad and Muslims recognize them e.g. Adam, Ibrahim (Abraham), Isa (Jesus).</p> <p>The link for some religions recognized as the Abrahamic faiths.</p> <p>Muslims hold Prophet Muhammad with great respect, as he is the final messenger.</p> <p>Examine the development of the Sunni and Shia schools of thought in Islam after the Prophet's leadership.</p> <p>Muslims are part of a big family, the Ummah as taught by the Prophet. To express equality and all are bonded through Islam.</p> <p>Social justice was promoted by the Prophet and</p>	<p>How was the Qur'an revealed?</p> <p>Is the Qur'an a message for all time? Why?</p> <p>Can all the answers be acquired from the Qur'an?</p> <p>Why do Muslims feel the Qur'an is a sacred text?</p>	<p>What do Muslims believe about their actions in the world?</p> <p>How do their beliefs about life and death shape the way they live their daily lives?</p> <p>What is God consciousness (Taqwa)?</p> <p>How does the action/worship of a Muslim match aspect of God consciousness?</p> <p>Know the importance of jihad as a struggle to choose between right and reject the evil. This is on a personal and social level too. This is known as the greater Jihad.</p> <p>Discuss the different sects within Islam. Look at the two main ones: Sunni & Shia.</p> <p>Extend further understanding of the 5 Pillars (Sunni) and the Ten Obligatory</p>

		<p>Muslims are expressing this through giving of zakah & khums. Also when wearing the Ihram (white clothes) for hajj.</p>		<p>Islamic acts (Shia) of Worship.</p> <p>Learn some of the ceremonies/rites of passages: birth and aqiqah (shaving of the hair), marriage & nikaah, death & burial.</p>
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Progression in SIKHISM – draft 1 06.07.17 HARKIRAT			
Key Stage 1 - Key vocabulary:			
Sikh	Acceptance	Family life	Gurdwara
Sikhism (Sikhi)	Equality	Meditation	Turban
Respect	Forgiveness	Truth	Ten Gurus
Five K's	One Creator (Ek Oankar)	Nishan Sahib	Sharing
Knowledge and belief	Meaning and purpose (Belonging)	Celebrations and ceremonies	The Sikh Way of Life
<p><i>What do Sikhs believe about God and the creation that we live in?</i></p> <p>Why Sikhs believe we are all special</p> <p>How Sikhs believe that we are all Gifts from that One Creator</p> <p>How does KESH (the keeping of uncut hair) teach a Sikh child to accept that we are all gifts from that One Creator</p> <p>What can be learnt from the lives of the 10 Gurus</p> <p>How the Guru Granth Sahib is respected as the Living Guru</p>	<p><i>What does it mean to belong to a family.....</i></p> <p>Where male and female are treated equal</p> <p>Where all race, religions and nationalities are treated equally</p> <p>Where respectfully we have all been created differently</p> <p>How may the 5ks help a Sikh to always remember God is with them. Why would they be described as Articles of Faith and not symbols.</p>	<p><i>How does a Sikh family choose to name a child that they have been blessed with ?</i></p> <p><i>How going to the Gurdwara brings people together ; example when a Turban is first tied on a child.</i></p> <p><i>How life and death are celebrated and accepted.</i></p> <p>Explore how the Community comes together to clean the Nishan Sahib, and the significance behind this.</p>	<p><i>Why do Sikhs think we should be good to each other?</i></p> <p>RESPECT</p> <p>EQUALITY</p> <p>FORGIVENESS</p> <p>How can Meditation, honest living and serving humanity help us become better people?</p>

Key Stage 2 Key vocabulary

Develop understanding from KS1 and use KS1 progression if Sikhism (Sikhi) is not taught at KS1

Sikh	Acceptance	Family life	
Sikhism (Sikhi)	Equality	Truth	Mool Mantar
Respect	Forgiveness	Meditation	
Five K's	One Creator (Ek Oankar)	10 Gurus	
Guru Granth Sahib	Chaur Sahib	Nishan Sahib	
Langar	Kirtan	Seva	

Knowledge and belief	Meaning and purpose (Belonging)	Celebrations and ceremonies	The Sikh Way of Life
<p><i>Explore Sikh belief about God expressed in the Mool Mantar. Eg Creator, Sustainer etc</i></p> <p><i>How did the Guru Granth Sahib come into being and what is the significance of the Living Guru ?</i></p> <p><i>What does the Guru Granth Sahib teach about ones relationship with the Creator, the world and life – how does reincarnation work ?</i></p>	<p><i>How do Sikhs meditate and serve in Gurdwaras and in their own homes?</i></p> <p><i>What are the key features of the Gurdwara, and how may they differ in different parts of the world (eg Harmandir Sahib or Golden Temple in India, compared to a local Gurdwara in the UK).</i></p>	<p><i>What happens in Sikh celebrations and ceremonies in the Gurdwara ?</i></p> <p><i>How does music and meditation play an important part in Sikh ceremonies.</i></p> <p><i>Explore how music and meditation can make you feel</i></p> <p><i>How is the Guru Granth Sahib respected in the Gurdwara ?</i></p>	<p><i>Why is Seva (Selfless Service) such an important aspect of human life?</i></p> <p><i>What influences the ways people behave, and what is expected of an individual choosing the Sikh way of Life ?</i></p> <p><i>In what ways do Sikhs make a difference in the local community ?</i></p> <p><i>How do the Five 5K's assist a Sikh practice their purpose in life – ie to connect with the Creator ?</i></p>

Key Stage 3 Key vocabulary

Develop understanding from KS1 and use KS2 progression if Sikhism (Sikhi) is not taught at KS1 or KS2

Sikh	Acceptance	Family life
Sikhism (Sikhi)	Equality	Truth
Respect	Forgiveness	Meditation
Five K's	One Creator (Ek Oankar)	10 Gurus
Guru Granth Sahib	Chaur Sahib	Nishan Sahib
Langar	Kirtan	Seva
Nitnem	Akhand Patth	Haumai
Gatka		
		Mool Mantar
		Khalsa
		Amrit Ceremony
		Vaisakhi
		5 Evils
		Daswandh

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Knowledge and belief	Meaning and purpose (Belonging)	Celebrations and Ceremonies	The Sikh Way of Life
<p><i>Sikhs believe in the concept of Reincarnation.</i></p> <p><i>Explore what this might mean in daily life, and how one treats others.</i></p> <p><i>How did the Guru's challenge the practice of Caste Systems and Ritual practices of the time, and how may this be applied today</i></p>	<p><i>How can the importance of Daswandh be applied to the daily life of a Sikh family</i></p> <p><i>In school</i> <i>At work</i> <i>In the Community</i></p> <p><i>How are the 5k's not just symbols, and what do they really mean and used for by an Initiated Sikh who has received Amrit.</i></p>	<p><i>Explore how charitable work is an important part of Sikh celebrations and ceremonies.</i></p> <p><i>What do Sikhs believe about life after death, and how are these beliefs reflected in the death ceremony</i></p> <p><i>Explore why Guru Gobind Singh asked for 5 Heads at the Vaisakhi Ceremony in 1699, and how the Birth of the Khalsa is celebrated today.</i></p>	<p><i>How do Sikh live the advice shared by Guru NANAK;</i></p> <p><i>NAAM JAPNA (remembering God)</i> <i>WAND KE SHAKNA (sharing)</i> <i>KIRAT KARNEE (truthful living and earning)</i></p> <p><i>Sikhs believe in Equality ; how will a Sikh practice this in their daily lives</i></p>

<i>Why and how may Sikhs accept they have responsibilities to care for the world in which we live in ? Explore how Sikhs have responded to Global and local issues both in the past and present times</i>	<i>The Guru Granth Sahib promotes interfaith harmony ; how may this help a Sikh belong to a Society where his or her external appearance may stand out.</i>	<i>What challenges may Sikhs face in practicing Gatka and other arts during celebrations and activities outside of the Gurdwara ?</i>	<i>How does a Sikh learn to control their mind from following bad thoughts and habits ; and what may these be today in society.</i>
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DRAFT

KS1

<p>Vocabulary Synagogue: Torah Scrolls, Yad, Kippah, Tallit, Ark Shabbat: Two Candles, Challah, Wine, Kosher Jewish Life: One God (YHVH), Covenant, Rosh Hashanah, Shofar, Chanukah, Maccabees, Dreidel, Purim</p>			
<p>SYNAGOGUE Visit a local Synagogue. Locate all important features of the Synagogue: Mezuzah, Bimah, Eternal Light and the Ark with the Torah scrolls. Know that a Synagogue is a meeting place and a studying place but also a place where Jewish people celebrate most of their Festivals. Recognise some Jewish symbols: Star of David, Menorah and some ceremonial clothing like Kippah and Tallit.</p>	<p>SHABBAT Know that Shabbat is the most important Jewish Festival and that it starts on Friday evening and finishes on Saturday evening. Know that it has been celebrated by the Jewish people for thousands of years in memory of God’s resting day during the creation of the world. Know that Jewish people are supposed to rest on Shabbat and that there are many activities that some choose not to perform on that day. Hear some Shabbat blessings and songs, know that they are recited and sung in Hebrew.</p>	<p>TORAH AND COMMANDMENTS Know that Torah is the holiest document for every Jewish person. Know that it is traditionally regarded as having been given to the Jewish people by their leader and greatest prophet: Moses on Mount Sinai, many centuries ago. Know that Torah scrolls are made of special pieces of parchment and every word written in them has to be absolutely perfect and is usually written by a professional scribe. Know that it includes the 10 Commandments (also regarded as important by Christians) (among many other commandments kept by Jewish people). Know that the stories in the Torah are known to Christians as the Old Testament. Hear some stories from the Torah: the story of Abraham and Isaac, of Jacob and Esau and the story of Moses receiving Torah from God.</p>	<p>JEWISH LIFE Know that centuries ago Jewish people used to live in the Middle East as a nomadic nation but nowadays they live all over the world. Know that there are many important moments in a Jewish person’s life: birth, coming of age, marriage and death. Know that the Jewish calendar is different to the secular calendar, and the Jewish Year starts in Autumn. Know some basic information related to Rosh Hashanah (New Year), Yom Kippur. Find out about the Maccabees revolt and the Chanukah miracle when a small jug of oil used to light the Menorah is believed to have lasted for 8 days. Listen to some Chanukah songs, sing some in English. Play dreidel. Become familiar with the Pesach story, when Moses brought the</p>

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			Jews out of Egypt, out of slavery, how they crossed the Red Sea and received the Torah and the Promised Land.
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KS2

<p>Vocabulary Synagogue: Bimah, Ner Tamid (Eternal Light), Menorah (Chanukiah), Star of David, Rabbi Shabbat: Havdalah, Kiddush Cup (goblet), Havdalah candle, Besamim (Spices) Jewish Life: Yom Kippur, Sukkah (Booth), Pesach, Matzah, Egypt, Moses, Patriarchs (Abraham, Isaac, Jacob), King David, Bar Mitzvah/Bat Mitzvah, 613 Commandments, 24 Books of the written Torah, Chumash (5 Books of Moses), Messiah</p>			
<p>SYNAGOGUE Know that there are different groups of the Jewish people, understand the basic difference between Traditional and Progressive Judaism. If possible visit one Traditional and one Progressive (Liberal or Reform) Synagogue, observe differences in separation or lack of separation of space for men and women, differences in clothing extremely devout men wearing tzitzit and covering their heads with kippot all the time, Orthodox devout married women covering heads, complete equality in Progressive Synagogues).</p>	<p>SHABBAT Know that the start of Shabbat is marked with the lighting of two candles and blessing over wine and bread and finishes with Havdalah – which means separation. Havdalah candles are plaited to symbolise a liason between Shabbat and the everyday, between sacrum sacred and profane, God and people. Know some differences between the ways Traditional and Progressive Jews celebrate Shabbat. (using light, driving cars) „Shabbat Shalom” - Understand the importance of Shalom – Peace as a space for spirituality, for God and</p>	<p>TORAH AND COMMANDMENTS Know that Torah scrolls consist of the 5 books of Moses which can also be read as a printed book. Know that there are 613 commandments in the Torah for Jewish people to follow. Know that the first book starts with a description of the creation of the world and the last one finishes with the death of Moses. Know that apart from the 5 Books of Moses (in the Torah Scrolls) there are more books in the Jewish Bible (24 altogether) and that the majority of them are shared with</p>	<p>JEWISH LIFE Know the Jewish calendar (New Year starting in Autumn, days starting with sunsets, some festivals being related to particular seasons). Find out more about Rosh Hashanah and Yom Kippur and the 10 day period between them when Jewish people try to ask forgiveness for all their wrong doings in the previous year. Link this with the concepts of sin and forgiveness. Know that in Judaism there are sins that cannot be forgiven by God. Bar/Bat Mitzvah ceremony – becoming son or daughter of the</p>

<p>Listen to the sound of the Shofar. Find out about Jewish Communities constructing special booths for the Festival of Sukkot in memory of wandering in the desert after leaving Egypt. If possible visit one local Sukkah during the festival, shake a lulav or observe Jewish people performing this tradition. Meet a rabbi, have an opportunity to ask him questions about his work. If not possible: „ask a rabbi” by e-mail.</p>	<p>goodness, time shared with family and friends, time for reflection about the meaning of life. The concept of Shabbat as a day dedicated to God through celebrating his creations and respecting them.</p>	<p>Christians, for example Book of Psalms. Find out about King David and his story. Interpretation of Psalms. Know that in Jewish tradition there exists the Written Torah (24 books) and the Oral Torah (interpretations and traditions passed down from generation to generation) and that through the Oral Torah Jewish people are given guidance on the meaning of the words of the Written Torah.</p>	<p>commandments it mean to be responsible for one’s actions and for the whole community? Find out about the spiritual meaning of the Hebrew alphabet („letters of fire”), numerical value of letters and words. Bar Mitzvah sermon – reflection on Torah stories – what do these stories mean to a boy/girl in XXI century Britain.</p>
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KS3

<p>Vocabulary Synagogue: Mezuzah, Tefillin, Siddur, Gabbai Shabbat: Kabbalat Shabbat, Shachrit, Mincha, Maariv Jewish Life: Mitzvah Day, Tikkun Olam, Israel, Diaspora, Pogroms, Antisemitism, Talmud, Shema Israel, Pikuach Nefesh, Holocaust, Israeli-Palestinian Conflict, Scriptural Reasoning (Inter-Faith activities)</p>			
<p>SYNAGOGUE Know when Jewish people come to Synagogues: (Friday evening – Kabbalat Shabbat to welcome Shabbat, Saturday morning, Orthodox groups also Saturday afternoon and evening, Yom Kippur</p>	<p>SHABBAT Know the Jewish concept of Tikkun Olam – repairing of the world, to make the world the best place possible for everyone. Link it with environmental issues. Link it with the problem of today’s political conflicts.</p>	<p>TORAH AND COMMANDMENTS Know the first lines of the „-Shema” Prayer and their meaning to Jewish people. (Also that the words are kept inside Mezuzot and inside Tefillin/Phylacteries).</p>	<p>JEWISH LIFE Know that Israel as a state was created after WWII, in May 1948, but that many Jews lived there since ancient times. Find out about many initiatives trying to end the Israeli-Palestinian conflict.</p>

<p>all day long prayers, and other Festivals throughout the year). Know what are the main roles related to the running of Synagogues: a rabbi, a warden (Gabbai), an administrator. Find out about the activities of the local Synagogue: Mitzvah Day, Food Bank collections, running Shelters for homeless people in winter. Find out about inter-faith events organised locally, try to participate in one of them.</p>	<p>Shabbat and its central place in Jewish culture and tradition. Shabbat in Israel and the diaspora. Life in the diaspora (outside Israel) and a cultural concept of „wandering Jew”. Some historical facts: many expulsions, pogroms and attacks on Jews happened on Shabbat – problem of antisemitism and its different sources in the past and today. Stories of Christian and Muslim people saving Jews during the Holocaust. „Who saves one life saves the world entire” – says Talmud (part of the Oral Torah). Judaism and its attitude to life. Know that Judaism does not concentrate on an afterlife.</p>	<p>Observe a Jewish man putting on his Tefillin. (in a movie fragment or on-line instruction) Know that in Jewish Talmudic tradition Torah can be reduced to a single instruction: “What is hateful to you, do not do to your neighbour: that is the whole Torah while the rest is commentary; go and learn it.” Did God allow the Holocaust to happen? – know that many Jewish philosophers struggled with this question. Difficult fragments in the Torah and how do we deal with them today? Interpreting Torah in the spirit of dialogue – scriptural reasoning groups. Torah and problems with homosexuality. Different approaches among Traditional and Progressive communities. Does a Jew have to believe in God or is it enough that he lives according to his commandments? (for more interested students)</p>	<p>Are religions helping the peace process or making it more difficult. How can we avoid religious conflicts? Interfaith education programmes in the UK. The role of the Woolf Institute at Cambridge University in building bridges between the three Abrahamic faiths. Judaism in culture – famous festivals of Jewish culture. (Jewish Culture Festival in Kraków).</p>
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