



Rutland County Council

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Ladies and Gentlemen,

A meeting of the **RUTLAND SACRE (STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION)** will be held in the Council Chamber, Catmose, Oakham on **Tuesday, 17th April, 2018** commencing at 4.30 pm when it is hoped you will be able to attend.

Yours faithfully

Helen Briggs
Chief Executive

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/my-council/have-your-say/

A G E N D A

1) APOLOGIES FOR ABSENCE

2) OPENING PRAYER

Dear Father,

We thank You for everyone here and we ask for Your blessing and help as we are gathered together.

Fill us with Your Holy Spirit, guide us and inspire our hearts.

Fill our lives with Your love and Fill our conversations with Your grace and truth.

We ask this in the name of the Lord Jesus Christ.

Amen

3) RECORD OF MEETING

To confirm the minutes of the meeting of the Rutland SACRE held on 9 January 2018 (previously circulated).

4) MATTERS ARISING

SACRE actions from meeting held on 9 January 2018.

No.	Ref.	ACTION	Person Responsible
1.	488 i)	Ms Curtis would put in the Headteachers Bulletin an article regarding blocked time for school trips.	Ms Curtis
2.	489 iv)	The new syllabus would need to be approved by the Council on Monday 9 th April 2018, Mrs Fitton would consult with Ms Curtis on how it should be presented.	Mrs Fitton/Ms Curtis
3.	490 iii)	Mr Toner would ask his students if they would be able to provide feedback on Religious Education. Mr Toner would also ask if there were any volunteers for speaking at a future Children and Young People Scrutiny Panel regarding Religious Education.	Mr Toner
4)	490 v)	Ms Curtis would contact Rob Gooding, the Executive Head of schools, for quotes from his schools for the annual report.	Ms Curtis
5)	490 vi)	The Chair would ask Ms Katy Walker, Headteacher for Ryhall CE Academy, to write a section on the network. The Chair would also ask Ms Walker to speak to Ms Claire Hicks, RE lead at Ryhall CE Academy to provide quotes for a contribution to the report.	Miss Waller
6)	490 vii)	Mr Silcock would send a copy of the previous annual report to Mr Toner and Ms Curtis	Mr Silcock
7)	491 ii)	A copy of the development plan would be distributed for the next meeting.	Mr Silcock
8)	491 iii)	It was suggested that Mr Gooding could provide a write up of the Multi Faith Festival with pictures that be included on the Rutland SACRE report.	Ms Curtis
9)	491 iv)	Ryhall Academy were also hosting a similar event. The Chair would talk to Ms Walker regarding a write up and pictures for the annual report.	Miss Waller
10)	492 ii)	Mrs Fitton would send a flyer for the Agreed Syllabus Launch Conference to Ms Curtis to put in the Headteachers bulletin.	Mrs Fitton

11)	495	Mr Silcock would find an alternative date for the next SACRE meeting.	Mr Silcock
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5) ANNUAL SACRE REPORT 2017/18

All to discuss the latest version of the Rutland SACRE Annual Report 2017/18.
(Pages 5 - 20)

6) AGREED SYLLABUS

All to discuss the latest version of the Agreed Syllabus which had gone to Full Council on 9 April 2018.
(Pages 21 - 68)

7) RECRUITMENT OF RE TEACHERS

Ms Curtis to lead the discussion.

8) DEVELOPMENT PLAN

All to discuss and agree on what to bring forward.
(Pages 69 - 70)

9) OFSTED INSPECTION REPORTS

Ms Curtis to lead the discussion.

Langham CofE Primary School

Ofsted inspection report of Langham CofE Primary School from 6th December 2017.
(Pages 71 - 82)

10) ANY URGENT BUSINESS

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

11) DATE OF NEXT MEETING

Tuesday 10 July 2018 at 4.30pm (TBC)

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DISTRIBUTION

MEMBERS OF THE RUTLAND SACRE (STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION):

Miss G Waller (Chairman)
Mrs J Barnwell
Mrs Sara Barrett
Mrs B Crellin
Mrs M Davis
Mrs A Fitton
The Revd Dr P Holmes
Mr A Menzies
Mrs L Stephenson
Mr P Toner
Ms K Walker

OTHER MEMBERS FOR INFORMATION



**Standing Advisory Council on
Religious Education**

Supporting Rutland Schools in delivering Religious Education



**Standing Advisory Council
For
Religious Education
(SACRE)**

Report April 2017 – March 2018

“The school prayer lets us think about people in your heart.”*

* All quotes in this report, unless otherwise stated, are from pupils of The Rutland Learning Trust. The quotes are reproduced as the children wrote them; grammatical and spelling mistakes included! They are the authentic voice of pupils in Rutland.

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This information can be made available in other languages and formats on request.

1 INTRODUCTION

Rutland Standing Advisory Council for Religious Education (SACRE) is a statutory body which has a key role in monitoring of Religious Education in schools in Rutland. It has an important role working on behalf of the Local Authority (LA) to advise on the provision of Religious Education in all forms of schools and educational establishments in the local area.

The roles and responsibilities of a SACRE are clearly set out in Section 3 of *Religious Education in English schools: Non-statutory guidance 2010* published by the Department for children, schools and families. This guidance can be found at:

<https://www.gov.uk/government/publications/religious-education-guidance-in-english-schools-non-statutory-guidance-2010>

SACREs were established by the 1944 Education Act and their functions set out in the 1988 Education Act. The main function is to advise the LA on matters related to Collective Worship in community schools and the Religious Education to be given in accordance with the Locally Agreed Syllabus.

The SACRE also has the duty to require that the locally Agreed Syllabus be reviewed every five years to keep it relevant and appropriate, and to ensure that schools comply with the legislation. Rutland has joined with Northamptonshire, Peterborough and Cambridgeshire this year to convene an Agreed Syllabus Conference and Katy Walker, headteacher of Ryhall CE Academy, has represented Rutland at this.

This Report indicates how the functions and duties of SACRE have been discharged in Rutland. The Report also aims to provide wider information about the provision for RE and the standards that students are achieving; about the provision for Collective Worship, and about SACRE's own activities.

We hope that the Report will inform the continuing developments in RE and Collective Worship in Rutland and continue to be an effective support for school improvement.

The local SACRE congratulates those primary schools who received good and outstanding grades in this year's Ofsted inspection reports for the Spiritual, Moral, Social and Cultural (SMSC) development of their pupils and also the schools who have achieved good and outstanding judgements in their Statutory Inspection of Anglican and Methodist Schools (SIAMS) reports. The SACRE will continue to encourage schools to broaden knowledge and understanding of all cultures and faiths.

Thank you to Rutland County Council for their assistance in the support and running of the Rutland SACRE and to the pupils, students and staff at The Rutland Learning Trust for allowing us to quote their words in this report. I should also like to thank Cllr Lucy Stephens for her support as Vice Chair of SACRE, staff and governors from Ryhall CE Academy for the sections they have written in this report and for staff in our schools who have ably supported our work.

This report covers a financial, rather than academic, year. This is because public

examination results are normally verified in early spring and we wish to incorporate these in SACRE's Annual Report.

I should like to commend this report.

Cllr Gale Waller
Chair of SACRE

2 THE ROLE OF SACRE

"I feel that the religious aspect is one of the most important things because our school is religious and it is quite fun to learn about it."

2.1 Background

The 1988 Education Reform Act confirmed the statutory requirement for all LAs to reform a permanent body for Religious Education – The Standing Advisory Council for Religious Education (SACRE). The Rutland SACRE is an independent body which exists to advise the LA on matters concerned with the provision of Religious Education and Collective Worship.

2.2 The world of education has been, and is continuing, to change and successive governments strive to find ways to improve educational outcomes. Over recent years the role of the Local Authority in relation to schools has reduced but SACRE continues to be a statutory body. The Government's stance is that British Values and an understanding of others' cultures and faiths can best be taught through RE. The subject contributes significantly to meeting the Government's Prevent agenda.

2.3 By law the SACRE comprises of four groups:

Group One: Representatives of Christian denominations other than the Church of England and other religions, reflecting the principal religious traditions of an area (Rutland in our case)

Group Two: Church of England Representatives

Group Three: Teacher Associations

Group Four: LA Representatives

Each group has equal status and voting rights. See **Appendix A** for membership.

In Rutland SACRE is supported by a clerk and a professional officer. The professional officer we now have supports both SACRE and The Agreed Syllabus Conference. She a part-time appointee for Rutland and also supports SACREs in Northamptonshire,

Peterborough and Cambridgeshire. Rutland's Head of Learning and Skills also actively supports SACRE.

- 2.4 The broad role of the SACRE is to support the effective provision of Religious Education and Collective Worship in maintained schools / community colleges through:
- advising the LA on methods of teaching the Agreed Syllabus for Religious Education;
 - advising the LA on the provision of training for teachers;
 - monitoring inspection reports on Religious Education, Collective Worship and SMSC development of pupils;
 - considering complaints about the provision and delivery of Religious Education and Collective Worship referred to SACRE by the LA;
 - obtaining support from the LA to review its Locally Agreed Syllabus;
 - contributing to community cohesion.
- 2.5 The Rutland SACRE meets at least three times each academic year and, since **July 2015**, this has been at Rutland County Council's Catmose building reflecting SACRE's position as a committee of the Council. SACRE meetings are open to the public who may attend as observers and minutes are published on Rutland County Council's website.

3 RELIGIOUS EDUCATION

"I enjoy RE because I liked listening to stories and it is interesting hearing about different religions, gods, rules and things they do."

- 3.1 There is a legislative requirement that a Local Authority should undertake a review of its locally Agreed Syllabus every 5 years. **This Agreed Syllabus has been under review during 2017/18.** English Martyrs Catholic Voluntary Academy follows 'Come and See', the RE syllabus for schools within the Nottingham Roman Catholic Diocese.

4. Collective Worship

"Assembly makes me feel cared for and happy because we are talking to God and he is listening."

- 4.1 Rutland primary schools all have whole school collective worship but it is far more difficult for secondary schools to have whole school collective worship because of the demands of timetabling large numbers of young people and the space that is required for all young people in a secondary school to meet together. It does happen but more frequently collective worship takes place in smaller groups such as Year Group or House Assembly.
- 4.2 In addition to collective worship faith schools also offer the opportunity for morning/end of day/lunchtime prayer. Pupils in these schools regularly recite the Lord's Prayer and

children themselves write, and lead, prayers. Church of England schools use the Bible to support worship and pupils also have opportunities to worship in church.

4.3 In secondary schools in Rutland there is an emphasis on Spiritual, Moral, Social and Cultural Education and British Values.

5 Ofsted INSPECTION REPORTS 2017-2018

“RE gives us a chance to find out about people who believe different things –this is really interesting!”

5.1 Despite being a compulsory curriculum subject there is scant mention of religious education in this year’s Ofsted reports which SACRE members consider a deficit in the inspection model. The following Rutland schools received either two day or short Ofsted inspections in 2017-18

- St Nicholas Church of England Primary School (September 2017)
- Oakham Church of England Primary School (September 2017)
- Ryhall Church of England Academy (September 2017)
- Catmose Primary (October 2017)
- Edith Weston Academy (November 2017)
- Langham CofE (Controlled) Primary School (December 2017)
- Uppingham Community College (September 2017)

“The school’s curriculum ensures that pupils’ personal development and welfare is well considered. Pupils are articulate and thoughtful to the needs of others.

Pupils behave well in class and around the school. They follow instructions quickly and are polite and respectful. The majority listen carefully both to teachers and to teaching assistants and are eager to do well.

Parents value highly the nurturing ethos of the school.

Pupils’ spiritual, moral, social and cultural understanding is a strength of the school. It is well supported by a curriculum that engages and enthuses pupils. For example, pupils in Year 4 debated the issue of conservation as opposed to the need to build more modern affordable homes. They wrote highly effective letters to the company who were building the new homes, expressing their concern about the impact on the environment. In addition, older pupils have learned about the importance of good mental health and positive attitudes to learning. They say they are encouraged to learn from their mistakes and consider their ‘bounce back ability’.

In addition, collective worship and lessons regularly focus on school values, such as ‘respect’ and ‘compassion’, as well as what it is like to be a citizen in the wider community.” **Ryhall Church of England Academy Ofsted Report**

“Through a well - resourced pastoral curriculum, leaders ensure that pupils have many opportunities to prepare for the demands of life in modern Britain.” **Uppingham Community College Ofsted Report**

“The school has excellent procedures to promote values among pupils. Pupils of all ages show impressive understanding of the school’s ‘Six Rs’, and this provides strong support for their spiritual, moral, social and cultural development.” **Langham CofE Ofsted Report**

“Pupils have good opportunities to learn about the world around them, including different faiths and cultures. Pupils show respect for others and respond sensitively to each other when working together.

Pupils have plenty of opportunities to learn about fundamental British values, such as democracy and mutual respect. Through their school council elections, they choose their own representatives and have influenced decisions made in school.” **Edith Weston Academy Ofsted Report**

“You and the other staff provide many opportunities for pupils to learn about and broaden their understanding of the wider world. You have established links with schools that are very different in context, and you visit some of them. This helps pupils to understand similarities and differences in the lives and outlooks of others. Your review of the curriculum has drawn effectively on the work of the United Nations Children’s Fund. It has improved pupils’ understanding of difference and diversity. Changes have involved school visitors, assembly themes and enrichment activities. These have clearly stimulated pupils’ thinking, because some pupils said they wished they could learn more about politics.” **St Nicholas church of England Primary School Ofsted Report**

5.2 Copies of the full reports are attached at **Appendix B**.

6 SIAMS Reports 2015-17

“I like the candles because they make me feel calm and warm and the music is very gentle.”

6.1 SIAMS (School Inspection Anglican and Methodist Schools) inspections focus on religious teaching, collective worship and academic attainment. There were no SIAMS inspections of Rutland schools in the period of this report.

7 RE Teachers’ Network

“To improve assembly we think there should be more interaction with the children and more visitors and vicars to tell us all about worship”

7.1 One of SACRE’s objectives for 2017/18 was to establish an RE co-ordinators’ network.

7.2 The RE Teachers Network for Rutland Schools meets three times a year and has, most recently, been led by Rutland’s RE Adviser, Amanda Fitton, following being set up by Ryhall CE Academy’s Headteacher, Katy Walker. Several RE Lead Teachers from Rutland schools (including one non-CofE school) take this opportunity to meet in order to share ideas, good

practise, discuss the impact of Understanding Christianity (which has encouraged other RE Teachers to attend the course) and discuss assessment of RE.

7.3 Some of the network have been involved in piloting parts of the proposed agreed syllabus and use this forum to share and discuss so that Rutland's representatives on the Agreed Syllabus Conference can feed back the views and experiences of Rutland's schools.

7.4 These meetings of the network have been beneficial to those new to the role, as well as to those who have been in the role for some years, helping teachers to gain new experiences and ideas from each other; ideas which can then be adapted to 'fit' Rutland's unique schools. Claire Hicks, RE lead at Ryhall Academy write "I'm sure that my RE colleagues would join with me in sharing our hopes that these meetings continue in the future".

8 An Example of School Activities



“When we learned about charity, I realised that some people don’t have clean water and enough food.”

8.1 In the summer term 2017 Ryhall Church of England Academy held a reflection week for Year 6 children. Five “areas” were developed and used throughout the week. These were a Prayer Tent, a Reflection Tent, an empty chair in the school’s Reflection Room, a Hopes and Dreams area and Bunting. Amanda Rogers, Chair of Governors at Ryhall, describes the event below which she had observed as part of a governor monitoring visit.

8.2 A large “tree” stood in one corner of the Prayer Tent and children wrote prayers on “leaves” and put these on the tree. In the Reflection Tent children were encouraged to reflect on people who mean a great deal to them, and why. The area encouraged meditative calm and respectful consideration. Children who went to the Reflection Room considered the empty chair and

thought about people they miss. Some children found this difficult but once they understood the aim of reflection were able to deliberate and consider well.

8.3 A paddling pool in the school hall represented Hopes and Dreams. Children were encouraged to think about, then write, their hopes and dreams for the future on origami lilies. These were then put in the pool and slowly opened. The atmosphere around the pool was very moving as children were quietly excited and full of wonder as their hopes and dreams unfolded and opened.

8.4 Bunting was on a table in the school hall and the children were encouraged to write about the things they would miss and the things they were looking forward to as they moved on in their lives. Whilst doing this they quietly shared memories and aspirations.

8.5 Mrs Rogers commented that she was filled with awe and wonder as the children approached this opportunity with maturity, thought and respect. She noted that it was clear this was a moving and meaningful experience for the children from which they gained much.

9 KS4 and KS5 RESULTS 2016

“I learnt that not everybody celebrates Christmas on the 25th December!”

9.1 SACRE would like to congratulate all Rutland pupils who achieved success in their public examinations in RE and Philosophy and Ethics in 2017. Catmose College and Uppingham Community College entered significant numbers, all achieved within the A* to G grade and, on average, the pass mark was B. For full details see appendix...

9.2 SACRE was disappointed to see only 13 students at Casterton College being given the opportunity to take a public examination in RE; a compulsory subject to the end of year 11. RE offers a high degree of challenge and critical thinking and from it at GCSE students can progress to “A” level in Philosophy and Ethics; an “A” Level respected by universities. Indeed, Cambridge University considers it a “good choice” for students wishing to study an arts or social science degree. It is a difficult “A” level so congratulations to the students and staff at Catmose College as all the students taking this challenging examination in 2017 achieved a pass grade.

10 REPORTING TO PARENTS

10.1 Legally, schools are required to report to parents annually on pupils’ progress in R.E.

11 LINKS TO LOCAL AUTHORITY AND NATIONAL PRIORITIES

“I enjoy the stories because they teach me lessons. I enjoy the activities because they are fun. I enjoy learning about Sikhism.”

11.1 The inspection reports for both Section 5 (Ofsted) and Section 48 (SIAMS) present a sound baseline for the monitoring of Spiritual, Moral, Social and Cultural Education in Rutland schools.

11.2 The SACRE endeavours to respond to the proposed priorities of the Local Authority 'Children and Young Peoples' Plan'; for example, the extent to which the RE Syllabus meets the needs of the community.

11.3 The SACRE also endeavours to promote and develop the importance of resilience in young people through relevant areas of the curriculum in school including Religious Education.

12 COMPLAINTS ABOUT COLLECTIVE WORSHIP

12.1 There were no complaints about Collective Worship made to the Rutland SACRE by parents in the period of this report.

13 SACRE DEVELOPMENT PLAN 2017

“Could the year 6s sometimes lead the assemblies?”

13.1 SACRE continues to review its Development Plan but its focus continues to be the RE network and the opportunities this provides to share good practice. A further review of the Development Plan will take place in 2018/19.

APPENDIX A

Rutland SACRE Membership and Attendance 2017-2018

The Rutland SACRE has met on the following occasions in 2017-2018

Date	Venue
4 April 2017	Council Chamber
4 July 2017	Council Chamber
3 October 2017	Council Chamber
9 January 2018	Council Chamber

Group One – Representative of other Churches and Faiths

Name	Representing	Actual Attendance	Eligible Attendance
Mr A Menzies	Roman Catholic Church	3	4
Mrs E. Ray	The Methodist Church	2	4
Mrs J Barnwell	The Baptist Church	3	4

Group Two – Church of England Representatives

Mrs Barbara Crellin	Peterborough Diocese	2	4
Mrs Sara Barrett	Rutland Deanery	4	4
The Revd Dr Peter Holmes	Peterborough Diocese	3	3

Group Three – Teacher Associations

Mr David Sharpe	Association of Teachers and Lecturers (ATL)	2	2
Mrs Megan Davis	National Association of Head Teachers (NAHT)	2	4
Mr Patrick Toner	National Education Union	2	2

Group Four – Local Education Authority Representatives			
Miss Gale Waller (Chair)	RCC	4	4
Mrs Lucy Stephenson	RCC	3	4

Co-opted Groups			
Ms Katy Walker	Rutland Headteachers' Forum	2	4
Dr Martyn Smith	Secondary and Further Education	2	2

Rutland LA Officer Supporting the Rutland SACRE

Ms Amanda Fitton
Ms Gill Curtis

Clerk to the Rutland SACRE

Mrs Claire Snodin (ceased April 2017)
Mr Kit Silcock (from July 2017)

APPENDIX B:

The following Ofsted Inspection Reports for 2017-2018 can be found on the following website:

<https://reports.ofsted.gov.uk/>

Please quote the Unique Reference Number (URN) as follows:

Catmose Primary – Unique Reference Number (URN): 138113

Langham CofE Primary School – Unique Reference Number (URN): 139858

Edith Weston Academy – Unique Reference Number (URN): 142544

Oakham CofE Primary School – Unique Reference Number (URN): 120181

Ryhall CofE Academy – Unique Reference Number (URN): 141234

St Nicholas Church of England Primary School – Unique Reference Number (URN): 141452

Uppingham Community College – Unique Reference Number (URN): 136629

APPENDIX C:**Key Stage 4 Results 2017 - Catmose College**

Full course	Gender	A*-A %	A*-C %	A*-G %	Student Count
Summary for RELIGIOUS STUDIES B	All	53.2	89.3	100	47
Summary for RELIGIOUS STUDIES B	Female	60.0	97.1	100	35
Summary for RELIGIOUS STUDIES B	Male	33.4	66.7	100	12

Students followed OCR RELIGIOUS STUDIES B (PHLS/APLD ETHC)

Key Stage 5 Results 2017 – Harington School

Full course	Gender	A* - A %	A* - B %	A* - C %	A* - E %	Student Count
Summary for PHILOSOPHY & ETHICS	All	0	45.5	91	100	11
Summary for PHILOSOPHY & ETHICS	Female	0	40	90	100	10
Summary for PHILOSOPHY & ETHICS	Male	0	100	100	100	1

Religious Education/Studies GCSE Short and full course results: 2017

Casterton College Rutland

Full course	Gender	A*-A %	A*-C %	A*-G %	Student Count	Average Pts	Average Grade
Summary for RE Full course	All	46.2%	84.6%	100%	13	5.38	B
Summary for RE Full course	Female	37.5%	62.5%	100%	8	5.25	B
Summary for RE Full Course	Male	60%	80%	100%	5	5.6	B+
Short course	Gender	A*-A %	A*-C %	A*-G %	Student Count	Average Pts	Average Grade
Summary for RE Short Course	All	Not applicable – RE short course not offered at Casterton in 2017					

Religious Education/Studies GCSE Short and full course results: 2017

Uppingham Community College

Full course	Gender	A*-A %	A*-C %	A*-G %	Stu Count	Average Pts	Average Grade
Summary for RE Full course	All	25.6	76.9	100	39	5.10	B
Summary for RE Full course	Female	33.3	74.1	100	27	5.20	
Summary for RE Full course	Male	8.3	83.3	100	12	4.88	
Short course	Gender	A*-A %	A*-C %	A*-G %	Stu Count	Average Pts	Average Grade
Summary for RE Short Course	All	N/A					
Summary for RE Short Course	Female						
Summary for RE Short Course	Male						

All the rest of the students take a non-examined Philosophy and Ethics course taught by the RE staff.

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.

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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 style="text-align: center;">27</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</p> <p>Humanism</p> <p>Humanity</p> <p>Atheism</p> <p>Agnosticism</p> <p>Science</p> <p>Evidence</p> <p>Curiosity</p> <p>Evolution</p> <p>Natural selection</p> <p>The Big Bang</p> <p>Reason</p> <p>Empathy</p> <p>Compassion</p> <p>Respects</p> <p>Dignity</p> <p>The Golden Rule</p> <p>Responsibility</p> <p>Human rights</p> <p>Happy Human</p> <p>Flourishing</p> <p>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.</p> <p>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</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> <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
•	<p>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.</p>	<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>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 how Christians feel they have a responsibility as God’s stewards of the earth, and what this means in practical terms.</p>
•	<p>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>	<p>Explore how, through his actions and his teachings, Jesus demonstrated what God is like.</p>	<p>Explore some Biblical analogies, symbols or metaphors which are used to try to explain who God is.</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 how Jesus’ teachings have influenced others beyond the Christian tradition e.g. in government, human rights, ending of slavery</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 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
<p>1. Imam</p> <p>2. Zakat</p> <p>3. Khums</p> <p>4. Sunni</p> <p>5. Shia</p> <p>6. Eid</p> <p>7. Ashura</p>	<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

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<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>

			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>				
56	<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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Curriculum planning

Schools need to plan their religious Education (RE) curriculum with consideration of their schools cohort and local demographics.

Using the 2018 syllabus is not about reinventing the wheel. All Schools should review their existing curriculum and keep what they consider to be outstanding and strong RE. The next step is then to consider how this fits with the statutory requirements of the new syllabus and plan the rest of the curriculum accordingly. Included with this document are exemplars of whole school planning using the 2018 agreed syllabus for all key stages.

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.

The 2018 syllabus recommends that all key stages use 'Enquiry' methods and when planning and delivering units of work. When planning units of work a range of approaches to learning that match different types of enquiry should be used, for example:

- 'Big Questions' are used as the focus of an enquiry

- use experiential and creative activities where pupils can develop their insight into the 'experience' of religion
- use reasoned argument and debate where pupils can explore controversial issues
- using investigative and interpretative skills where pupils need to gather, analyse and present information
- planning sequences enquiries to make sure pupils build effectively on prior learning and can see the relevance of their investigations
- the enquiry process allows pupils' to progress in RE and this progression is defined and assessed.

The benefits of enquiry approaches are;

- Pupils develop a deeper understanding, going beyond simply learning facts to handling ideas and questions.
- Pupils increase confidence as learners; discussion is no longer so teacher-led.
- More sustained learning is achieved, not the fragmented pattern of work often seen in RE. Learners follow through their enquiries building on their thinking across a number of sessions.

Using the progression documents

The Progression Documents are designed to support teachers with the preparation of schemes of work. The progressions contain information on the important knowledge appropriate to each key stage, as well as suggestions for vocabulary, questions and activities. Following the progressions should enable students to develop an understanding of the religion or non-religious worldview and what it means to live one's life as a follower of the religion or world view today.

These progressions are not designed to tell teachers how to teach RE. They are a guide to what core content is recommended to be covered in order for students to develop a sound understanding. The content can be taught systematically, through focused study on a religion or humanism, or more thematically using perspectives from each to inform a wider study of topics such as 'Belief in a god or gods'; 'What is Religion?'; 'How can I know the difference between right and wrong?'; 'Beliefs about death'; or 'Does life have any meaning?'. Either way, opportunities should be made to relate, compare, and contrast the variety of beliefs and values and to make links between them. Students should also be presented with the opportunity to reflect upon, evaluate, and critique what they learn, and make connections with their own lives and experiences.

The progression documents of the religions and humanism differ because what is important in each case may be different although common themes are evident. Although the progression documents provide students with the opportunity to develop an understanding of many of the commonly agreed beliefs and values shared by followers of the religions and of humanism, they do not claim to represent the authoritative word on any religion or on humanism. Not all agree, and opportunities should be made to explore where diversity exists, and the debates that go with it.

End of Year 1 statements

AT1 - Learning about religion and belief	AT2 - Learning from religion and belief
Begin to name the different beliefs and practices of Christianity and at least one other religion.	Begin to talk about and find meanings behind different beliefs and practices.
To respond and order some of the religious and moral stories from the bible and at least one other religious text, special book or religion other than Christianity.	Begin to suggest meanings of some religious and moral stories.
Show how different people celebrate aspects of religion.	Either ask or respond to questions about what individuals and faith communities do.
Pupils are familiar with key words and vocabulary related to Christianity and may be at least one other religion.	Express their own ideas creatively.

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End of Key Stage 1 statements

AT1 - Learning about religion and belief	AT2 - Learning from religion and belief
Name the different beliefs and practices of Christianity and at least one other religion and begin to look for similarities between religions.	Talk about and find meanings behind different beliefs and practices.
Retell some of the religious and moral stories from the bible and at least one other religious text or special books.	Suggest meanings of some religious and moral stories.
Begin to understand what it looks like to be a person of faith.	Ask and respond to questions about what individuals and faith communities do.
Pupils begin to use key words and vocabulary related to Christianity and at least one other religion.	Express their own ideas, opinions and talk about their work creatively using a range of different medium.

End of year 3 statements

AT1 - Learning about religion and belief	AT2 - Learning from religion and belief
Recall the different beliefs and practices of Christianity and at least one other religion.	Suggest and find meanings behind different beliefs and practices.
Retell some of the religious and moral stories from at least three different religious texts and books.	Suggest meanings of some religious and moral stories and suggest how these relate to right and wrong.
Understand what it looks like to be a person of faith.	Ask and respond to questions about what individuals and faith communities do and why.
Use key words and vocabulary related to Christianity and at least one other religion.	Use a range of different medium to creatively express their own ideas, thoughts and opinions. Begin to explain their ideas. Express their own ideas and opinions, and begin to give good reasons for those ideas. Use a range of different medium to express their thoughts.

3

End of year 4 statements

AT1 - Learning about religion and belief	AT2 - Learning from religion and belief
Recall in detail and use the correct vocabulary in regard to the different beliefs and practices of different religions.	Respond to meanings behind different beliefs and practices.
Begin to compare the similarities of at least three different religious texts or stories.	Respond to the meanings of some religious and moral stories and expresses how these relate (directly) to right and wrong.
To begin to understand the diversity of belief in different religions, nationally and globally.	Express views about why belonging to a faith community is valuable in their own lives.
Begin to compare directly different responses to ethical questions looking at From a range of different religions.	Begin to make connections between their own ideas and others.

End of year 5 statements

AT1 - Learning about religion and belief	AT2 - Learning from religion and belief
Begin to make connections between different belief and practices of all religions.	Begin to reflect and respond thoughtfully to the significance of meaning behind different beliefs and practices.
Begin to compare stories, beliefs and practices from different religions including differences and similarities.	Begin to respond thoughtfully to a range of sacred writings/ stories. Provide good reason for what they mean to different faith communities.
To understand and begin to evaluate the diversity of belief in different religions, nationally and globally.	Creatively begin to express their views about why belonging to a faith community may be valuable. Relate this to their own lives. Begin to recognise those with no faith also have a belief system.
Articulate and begin to apply the different responses to ethical questions from a range of different religions	Discuss and begin to apply their own and others' ideas about ethical questions and to express their own ideas clearly in response.

End of Key Stage 2 statements

AT1 - Learning about religion and belief	AT2 - Learning from religion and belief
Make connections between different belief and practices of all religions.	To reflect and respond to the significance of meaning behind different beliefs and practices.
Make links and compare stories, beliefs and practices from different religions including differences and similarities.	Respond thoughtfully to a range of sacred writings, stories and provide good reason for differences and similarities in different texts.
To understand and evaluate the diversity of belief in different religions, nationally and globally.	Express views creatively as to why belonging to a faith community may be valuable both to different faith members and to their own lives. Recognise those with no faith also have a belief system.
Articulate and apply the different responses to ethical questions from a range of different religions	Discuss and apply their own and others ideas about ethical questions and to express their own ideas clearly in response.

Resources and websites

This syllabus does not prescribe in the same detail what to teach and when as previous the previous syllabus. This allows schools to plan and teach to their individual needs and circumstances. 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. 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.

Our Agreed Syllabus allows for the planning of high quality learning experiences through an enquiry-based model using a range of pedagogies. Throughout the RE curriculum pupils should be encouraged to **explore** religions, **engage** with their knowledge, and **reflect** on their learning and their lives. This should be reflected in a schools planning of their RE curriculums.

The websites listed below offer schools and teacher's information and resources that should be used to help inform and influence planning only;

Generic Resources

<http://www.bbc.co.uk/religion/religions/>

<http://www.reonline.org.uk/>

<http://www.natre.org.uk/>

<http://www.retoday.org.uk/>

<http://www.shapworkingparty.org.uk/calendar.html>

<https://www.tes.com/teaching-resources>

<https://www.religiouseducationcouncil.org.uk/>

<http://www.woolf.cam.ac.uk/>

<https://interfaith.org.uk/>

<https://www.twinkl.co.uk/>

Buddhism

<http://www.bbc.co.uk/religion/religions/buddhism/>

<http://www.thebuddhistsociety.org/>

<http://kadampa.org/reference> (website with information on Kadampa Buddhism)

Christianity

<http://www.bbc.co.uk/schools/religion/christianity/>

<http://www.understandingchristianity.org.uk/>

<https://www.christianaid.org.uk/schools>

<https://cafod.org.uk/Education/Education-resources>

<https://www.quaker.org.uk/children-and-young-people/teachers>

<https://www.salvationarmy.org.uk/schools-and-colleges>

<http://www.barnabasinchurches.org.uk/ideas/>

Hinduism

<http://www.bbc.co.uk/religion/religions/hinduism/>

<http://www.hinducounciluk.org/>

Islam

<http://www.bbc.co.uk/religion/religions/islam/>

<http://www.discoverislam.co.uk/>

<http://www.1001inventions.com/> (link to a website that showcases famous Muslim inventions, scientists and inventors)

Judaism

<http://www.bbc.co.uk/religion/religions/judaism/>

<https://www.myjewishlearning.com/>

<https://www.chabad.org/kids> (website with clips and games)

<https://teachersportal.org.uk/schools/> (link to the teachers portal for the Jewish museum in London)

Humanism

<https://humanism.org.uk/>

<http://www.ugandahumanistschoolstrust.org/>

Sikhism

<http://www.bbc.co.uk/religion/religions/sikhism/>

<http://sikhcounciluk.org/>

<http://www.sikheducationsservice.co.uk>

<https://www.basicsofsikhi.com/resources/>

Rutland

SACRE Development Plan

2017-2018

Strategy	Task	Group
Management of SACRE & partnership with LA	<p><u>Scheme</u> The LA and SACRE are mutually dependent upon each other and ensure statutory requirements are met.</p> <p><u>Analysis</u></p> <ol style="list-style-type: none"> 1. All four committees are represented fully from the local community consistently attending the meetings 2. SACRE is funded to be able to meet three times a year and adviser responds to meeting outcomes and dispenses daily communications on behalf of SACRE. 3. Resources are provisioned [adviser, clerk, place, money, policies, and LAS review]. 4. Produce annual report& follow up 5. Constitution, development plan 6. Engagement plan 	SACRE members
Effectiveness of Locally Agreed Syllabus	<p><u>Scheme:</u> A new Agreed Syllabus is written in conjunction with Cambridgeshire, Northamptonshire and Peterborough that reflects current curriculum pedagogy to promote outstanding RE in all schools.</p> <p><u>Analysis :</u> To monitor the new agreed syllabus's effectiveness all schools, to support schools through training and network meetings.</p>	All members, LA Adviser
To engage all Rutland schools with SACRE promote sharing of good practice and standing RE	<p><u>Scheme</u> To make contact with all Rutland's schools and explain what SACRE and the LA adviser can offer in help and support of RE in their schools. To promote further training to be offered and Network meetings</p> <p><u>Analysis</u> Promote network meetings and training being offered in Rutland. Review attendance at network meetings and training sessions</p>	All members, LA Adviser
Put together a list of Visits and Visitors for all schools to help promote community cohesion and understanding of different faiths.	<p><u>Scheme.</u> To research and collate different places for schools to visit as part of RE. These may be in Rutland or just beyond the county border. To research and collate a list of people who would visit schools in a religious or faith capacity.</p> <p><u>Analysis</u> when completed for the document to be made available for all schools on the Rutland SACRE website</p>	SACRE members

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Langham CofE (Controlled) Primary School

1 Burley Road, Langham, Oakham, Rutland LE15 7HY

Inspection dates

6–7 December 2017

Overall effectiveness	Good
Effectiveness of leadership and management	Good
Quality of teaching, learning and assessment	Good
Personal development, behaviour and welfare	Outstanding
Outcomes for pupils	Good
Early years provision	Good
Overall effectiveness at previous inspection	Requires improvement

Summary of key findings for parents and pupils

This is a good school

- The headteacher has very effectively led a review of all aspects of the school since the previous inspection. The school is much improved.
- The school's improvement has been well supported by its membership of the Rutland Learning Trust, particularly by the work of its chief executive officer.
- Leaders, including middle leaders, know the school inside out and are fully aware of where further improvements are needed. The school is well placed to continue to improve.
- The governing body is very effective.
- The quality of teaching and the use of assessment are good.
- Writing and reading, particularly reading, are well taught. In mathematics, calculation and number are very well taught, but leaders recognise that the school lacks an agreed approach to teaching pupils to solve mathematical problems.
- Pupils' personal development and behaviour are outstanding. Pupils say they love coming to school and feel very safe and happy in school. Levels of attendance are above average.
- The school places strong emphasis on teaching values. Pupils' spiritual, moral, social and cultural development is promoted well.
- Relationships throughout the school are excellent. Lessons are interesting and pupils enjoy lessons, concentrate well and work hard.
- Pupils make good progress in their learning. Progress in mathematics is not quite as strong as in reading and writing. Leaders know that in mathematics, pupils' number and calculation work is better than their problem solving and reasoning.
- Middle-attaining pupils make the best progress throughout the school. In a few lessons, work is not consistently hard enough for the most able pupils. On a few occasions, work is too difficult for those who struggle with their learning.
- Pupils who have special educational needs (SEN) and/or disabilities and disadvantaged pupils often make good progress from their different starting points.
- Well-trained teaching assistants contribute to the good progress pupils make, particularly when they are working in small groups. Teaching assistants are sometimes underused in whole-class sessions.
- In early years, children benefit from good-quality provision and are well prepared for Year 1 and school life beyond.

Full report

What does the school need to do to improve further?

- Make further improvements to the quality of teaching and learning, especially in mathematics by:
 - placing greater emphasis in the mathematics curriculum on using and applying pupils' number and calculation skills in problem solving and reasoning
 - establishing an agreed approach to the progressive teaching and learning of problem solving in mathematics
 - ensuring that work is consistently challenging for the most able pupils
 - ensuring that work is consistently modified to fully meet the learning needs of pupils who find learning more difficult
 - ensuring that teaching assistants are fully deployed throughout lessons.

Inspection judgements

Effectiveness of leadership and management

Good

- The headteacher has led a comprehensive review of all aspects of the school since it was last inspected. No stone has been left unturned. The school's governing body and middle leaders have been appropriately involved in this review. The result of this work is that pupils make faster progress in their learning, and the quality of teaching and the use of assessment are better. Also, pupils' personal development and behaviour have improved and are now outstanding.
- The headteacher frequently provides clear and effective guidance to staff to help them improve the quality of their work. Staff said that they value this guidance. They are confident in the leadership of the headteacher and are very clear about what is expected of them and what they should expect of the pupils. Staff work to the common end of helping pupils do their best. Teamwork and relationships are strong.
- The headteacher's reports to teachers on their work are accurate and clearly identify the key strengths observed in teaching or in pupils' books. Guidance to staff is later followed up with each individual teacher to support their professional improvement. Sometimes, these reports do not sufficiently evaluate the progress of groups of pupils.
- Regular meetings are held between leaders and each teacher to discuss the progress of each individual pupil. Those pupils who are not quite doing their best are identified and additional support is arranged. The effect of this is checked at later meetings and learning difficulties are appropriately addressed. These meetings have been a key factor in increasing the accountability of teachers for the progress that pupils make and have led to pupils making better progress.
- The curriculum is much better than at the time of the previous inspection. Much has been done to help make learning more interesting and pupils enjoy lessons and often find learning fun. Pupils' attitudes to learning are excellent. They concentrate in lessons, cooperate and take pride in their work.
- A particular strength in the curriculum is the way in which pupils' personal development, including their spiritual, moral, social and cultural development, is promoted. Pupils respond very well to the school's 'Six Rs', which show them how to be, for example, reflective, resilient people. Personal values, including British values, are continually explored with pupils. Even younger pupils can give a clear view of the meaning of the 'Six Rs' and understand how these attributes make them better learners and better people. Pupils show a good understanding of other ways of life and faiths and are well prepared for life in modern Britain.
- Additional funds, such as those for pupils who have SEN and/or disabilities, pupil premium funding and primary physical education (PE) and sport premium funding, are spent to good effect and each of these has a very positive impact on pupils' learning and development.
- The curriculum and provision for reading are of high quality and meet the learning needs of pupils of all abilities.
- Although the curriculum for writing and mathematics is mostly varied to meet the needs of the most able, on occasions, these pupils could be provided with more

challenge to fully extend them, particularly in mathematics. Also, in a few classes, learning sometimes proceeds at too fast a pace for those who find learning more difficult.

Governance of the school

- Governance is much improved and now very effective.
- Governors have a clear and comprehensive understanding of their roles and responsibilities and continually check that they carry out each of their roles well.
- The governing body receives high-quality information from senior leaders. The chief executive officer of the Rutland Learning Trust has worked closely with governors to develop innovative and high-quality ways of ensuring that governors have up-to-date information to enable them to challenge and support leaders to continue to make the school better.
- Governors are also adept at checking out information for themselves first hand through visits and other means. For example, the safeguarding lead governor carries out spot checks and audits to ensure that arrangements for safeguarding are robust, fully meet statutory requirements and keep pupils safe.
- Governors manage the school finances well. They check that teachers' pay is linked to how successfully they promote the learning of pupils in their classes. The headteacher and governors together effectively track the impact of spending on pupils' learning. This includes how the spending of additional funds such as pupil premium funding has an impact on the progress of disadvantaged pupils.

Safeguarding

- The arrangements for safeguarding are effective.
- Robust systems are well established in school. Training is up to date, and regular reviews are carried out to check that requirements are fully met. All staff and governors understand and follow the school's procedures.
- Keeping pupils safe is given a high priority by leaders so that staff create a safe and secure environment where pupils' welfare is seen as important. Consequently, pupils said that they feel safe at school and act with respect for the safety of others. The great majority of parents said that their children are well looked after.

Quality of teaching, learning and assessment

Good

- The quality of teaching and the use of assessment, including in early years, have improved since the last inspection and are now consistently good.
- Staff know pupils well as individuals. Relationships are excellent and pupils show good attitudes to learning. Pupils are keen to do their best. Staff have done much to make lessons more interesting and this helps motivate pupils.
- Reading is particularly well taught. In the early years and younger classes, phonics is taught well and pupils' phonics skills are much better than previously. Pupils use these

to help them read and spell unfamiliar words. The school's system to reward pupils for reading frequently motivates pupils, including the most able, to read often. The recent school performance, written in the style of Roald Dahl, did much to motivate many pupils to read more widely.

- The school has developed an agreed approach to providing feedback to pupils during lessons and through staff marking. The school's policy is consistently implemented in all classes and helps pupils overcome difficulties in their learning.
- Writing is also taught well, not only in English lessons, but also in other subjects. Pupils apply their writing in real-life contexts. In writing, especially in extended writing sessions, the most able are fully extended, but those who find writing more difficult, in some classes, undertake too little extended writing.
- Mathematics is well taught, particularly calculation, place value and other number work. Teaching of these aspects is guided by a clear school policy that guides teachers in all year groups on the progression of skills. Leaders recognise the need to develop a similarly clear framework for teaching pupils to tackle mathematical problems. In mathematics, in some classes, the most able pupils are not consistently extended.
- Any pupils who are at risk of falling behind, including disadvantaged pupils and those who have SEN and/or disabilities, are given additional support in the class or additional sessions outside the classroom. Teaching assistants make a valuable contribution to the learning of these pupils. Teaching assistants are sometimes less effectively deployed when the teacher is leading the full class.

Personal development, behaviour and welfare

Outstanding

Personal development and welfare

- The school's work to promote pupils' personal development and welfare is outstanding.
- During lessons, pupils are keen to learn and thoroughly enjoy their work. They sustain concentration over extended periods and do not give up easily. Pupils take pride in their work and present their books well.
- In lessons, pupils show very clear understanding of where they need to focus their efforts to improve their work.
- Pupils said that they enjoy school and are proud of it. The many pupils spoken to also said that they feel safe in school and that there is no bullying. They are also clear that adults would quickly sort out any incidents that did arise.
- The school has excellent procedures to promote values among pupils. Pupils of all ages show impressive understanding of the school's 'Six Rs', and this provides strong support for their spiritual, moral, social and cultural development.

Behaviour

- The behaviour of pupils is outstanding. Not only in lessons, but also around school, pupils behave with courtesy and safely. They also show consideration for the safety of others. Pupils told inspectors that the excellent behaviour seen during the inspection is

typical for their school.

- Levels of attendance are high and any absence is routinely and rigorously checked. As a result, any emerging incidents of poor attendance are addressed effectively.
- Pupils show a very clear understanding of how to keep themselves safe online.
- Older pupils, in particular, enjoy taking responsibility. Many enjoy helping younger pupils, for example on the playground or as reading buddies.

Outcomes for pupils

Good

- The school's accurate assessment records, and the work in pupils' books, show that pupils make good progress from their various starting points throughout the school. Pupils are prepared well for the next stage of their education and the world of work beyond school.
- There is a clear upward trend in how the school's results compare with those of other schools nationally since the last inspection.
- The most able pupils are often extended well and fully challenged, especially in their reading, but this is not as consistently the case in mathematics.
- Support for pupils identified as falling behind, including disadvantaged pupils and those who have SEN and/or disabilities, is of good quality. These pupils enjoy school and make good progress throughout the school. Their needs and any problems in learning or personal development are quickly spotted and addressed.
- Pupils' progress in reading is good. Many pupils are keen readers. They talk excitedly and knowledgeably about their favourite authors and books and many read widely. Most pupils adhere to or exceed the school's expectations that they should read regularly at home, and the well-organised home-reading programme contributes to the good progress they make. Pupils use their phonics skills well to read unfamiliar words and they show good understanding of their texts. Some pupils' problem-solving and reasoning skills in mathematics are less well developed than their knowledge and understanding of number and place value.
- Writing progress is also good and the teaching of writing is mostly good. One weakness identified is that lower attaining pupils' skills in extended writing in some classes are underdeveloped. Pupils use and develop their writing skills not only in English lessons, but also in a range of other subjects such as history and geography.

Early years provision

Good

- There are effective arrangements to introduce children to school life and good links with parents help children settle in quickly and make good progress.
- Attainment at the end of Reception has risen well since the previous inspection and children now leave Reception with above-average standards and are well prepared for Year 1.
- Teaching and the use of assessment are good. Questioning is used well and any gaps in children's learning are identified and staff help them overcome any difficulties.

Teaching assistants are effectively deployed throughout lessons and have a positive impact on the good progress children make. On a few occasions, teaching is not sufficiently demanding for the most able, who could sometimes cope with more difficult activities.

- Staff expect children to behave well. Children respond well to these high expectations.
- Parents are invited to, and many do, contribute to assessments of their child. Parents' views about the early years provision are very positive and they are pleased with the school and their child's progress.
- The school's support for children's personal development is a great strength. Levels of care and welfare are high and staff look after children very well.
- Many children benefit from being helped with their learning, especially with their reading, by older pupils in the school. Well-taught daily phonics lessons help children make good progress in their reading.
- There are very good-quality arrangements for safeguarding and careful attention to safety in both the indoor and outdoor areas.
- Leaders know what is already effective and where further improvements are needed. Staff in early years are an effective team and work consistently to the same ends. Staff are given good-quality training and guidance to help them develop their expertise. Senior school leaders have a clear understanding of the progress of each individual child and work closely with early years staff to ensure that children's needs are met.
- The outdoor areas are much improved and provide good-quality support for children's learning and enjoyment of school. The curriculum is often interesting and exciting and provides children with many opportunities to develop across all areas of learning.

School details

Unique reference number	139858
Local authority	Rutland
Inspection number	10036067

This inspection of the school was carried out under section 5 of the Education Act 2005.

Type of school	Primary
School category	Academy converter
Age range of pupils	4 to 11
Gender of pupils	Mixed
Number of pupils on the school roll	210
Appropriate authority	The board of trustees
Chair	Ian Evley (Chair of school governing body)
Headteacher	Diane Rowland
Telephone number	01572 722676
Website	www.langhamprimary.co.uk
Email address	langhamoffice@rutlandlearningtrust.com
Date of previous inspection	6–7 October 2015

Information about this school

- The school meets requirements on the publication of specified information on its website.
- The school complies with Department for Education guidance on what academies should publish.
- Few pupils are from minority ethnic groups or speak English as an additional language.
- The proportion of pupils who are supported by the pupil premium is well below average. The proportion of pupils who have SEN and/or disabilities is broadly average.
- The school meets the government's current floor standards, which are the minimum expectations for pupils' attainment and progress in reading, writing and mathematics by the end of Year 6.
- The school is part of the Rutland Learning Trust.
- Governance is provided by the trust board of the Rutland Learning Trust and locally

through the school governing body. The trust provides support for school improvement mainly through its chief executive officer.

Information about this inspection

- Inspectors observed teaching and learning in all classes. Some lessons were observed jointly with a senior leader. In addition, shorter visits to classrooms were carried out to see particular aspects of the school's work, such as the teaching of reading.
- A range of other school activities, including during playtimes, lunchtimes and assembly, were observed.
- Inspectors scrutinised past and current work of pupils of different abilities in all year groups and heard some pupils reading.
- A meeting was held with three governors, including the chair of the governing body. A number of discussions were held with the chief executive of the Rutland Learning Trust. Pre-arranged and informal discussions were held with members of staff and pupils. The results of the staff survey and the survey of the views of Year 6 pupils were also considered.
- Inspectors analysed documents, including plans for school improvements and reports showing the school's view of its own performance and minutes of the governing body's meetings. The school's website was evaluated. Safeguarding documents, as well as policies and records relating to pupils' personal development, behaviour, welfare and safety and attendance, were inspected.
- Inspectors analysed information on the performance of the school in comparison with that of other schools nationally and the school's own records of pupils' attainment and progress.
- Inspectors took account of the 67 responses to the online survey, Parent View. Inspectors also took account of the 69 responses to the school's most recent survey held last June and spoke to 34 parents of 53 children at the start of the school day.

Inspection team

Roger Sadler, lead inspector

Ofsted Inspector

Karen Lewis

Ofsted Inspector

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