Derby

Agreed Syllabus for Religious Education

2025 – 2030

Derby City Council

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Contents:

	Page
Foreword	**2**
Introduction and demographics	**3**
A Intent: what is RE for?	
A1 The purpose of RE	**8**
A2 The aim(s) of RE	**9**
A3 How to use this agreed syllabus: 12 steps	**10**
B What do we need to do?	
B1 Legal requirements	**13**
B2 What worldviews are to be taught?	**15**
B3 Time for religious education	**16**
C Implementation: what and how do pupils learn in RE?	
C1 Curriculum design in RE	**18**
C2 Worldviews in RE	**20**
C3 Religious education key questions: an overview	**21**
C4 RE in EYFS	
Programme of Study	**24**
EYFS Units of Study	**27**
C5 RE in KS1	
Programme of Study and planning steps	**36**
KS1 Units of Study	**39**
C6 RE in KS2	
Programme of Study and planning steps	**52**
Lower KS2 Units of Study	**55**
Upper KS2 Units of Study	**67**
C7 RE in KS3	
Programme of Study and planning steps	**80**
KS3 Units of Study	**83**
C8 RE in KS4 and 5: 14–19 Statutory Requirements	**98**
C9 RE in special schools	**100**
D Impact: how can we assess pupils' progress?	
D1 Assessment, achievement and progress	**108**
D2 A progression overview for 5-14s: outcomes	**110**
D3 Formative and summative assessment using this syllabus	**111**
E Guidance:	
E1 How RE promotes spiritual, moral, social and cultural development	**118**
E2 RE and British Values	**121**
E3 How does RE build cultural capital for learners?	**122**
E4 Creating a coherent curriculum: long-term planning	**124**
E5 Types of knowledge	**126**
E6 An introduction to knowledge organisers	**127**
E7 Progression in language: select keywords and core concepts	**129**
E8 Descriptions of achievement for pupils with SEND working below national curriculum outcomes	**131**
E9 Planning RE in special school settings	**132**

Foreword

The mid-20s of this century are witnessing events which remind us of the saliency of religious belief, other beliefs and worldviews in shaping human thoughts and communities. Within this context the revised syllabus framework with its rich tapestry of themes offers the scope for children and young people to study faiths, beliefs, foster mutual respect in relation to a religious and none-religious worldviews. In addition, it provides an important area of knowledge for analysis.

The ambition for Religious Education (RE) in the city of Derby is to provide the opportunity for children and young people to acquire knowledge in relation to the lives of people within the local area and the wider world. Moreover, the inclusion of a range of faiths in the curriculum is marked by their alignment to the dominant faith in Britain. Inherent in the curriculum is the role RE can play in fostering social and community cohesion.

The agreed syllabus strengthens the importance of RE as an academic subject. It is a vibrant, robust and comprehensive curriculum, which is marked by its content aims. Similarly, it offers the scope for pupils to develop significant transferable skills, namely, critical thinking, reflection, the understanding of concepts and so forth.

This agreed syllabus is built on the importance of high standard education informed by the Ofsted Framework for inspection which requires schools to ensure high standards of achievement, learning and behaviour for their pupils, as well as contributing to their spiritual and cultural development.

We are pleased to commend this revised Syllabus for RE to all our schools. We are grateful to the Derby Council SACRE members, consultants and officers of the Agreed Syllabus Conference for their involvement and oversight of the review process.

Cllr. Professor Cecile Wright
Chair of Derby SACRE and Agreed Syllabus Conference
Derby Council

April 2025

Introduction

This Agreed Syllabus for Religious Education (RE) has been created for Derby SACRE and approved by Derby Council. It provides a syllabus for religious education for Derby schools.

Since 1944, all schools have been required to teach RE to all pupils on roll (with the exception that parents have the right to withdraw their children from the subject). Religious education remains part of the basic curriculum for all pupils.

The syllabus explains the value and purposes of RE for all pupils and specifies for teachers what shall be taught in each age group. It provides a coherent framework for setting high standards of learning in RE and enabling pupils to reach their potential in the subject.

The new syllabus is the same as the previous syllabus in that it:

- outlines the **legal requirements for RE**
- includes a **principal aim for RE,** clarifying the purpose of the subject
- outlines the **breadth of study**, indicating which religions should be studied and when
- offers **key questions** at the heart of the syllabus
- develops **exemplar learning outcomes** for all key questions
- offers an outline of **knowledge/content** as a guide to teachers
- offers a **planning process** to support teachers.

The syllabus is updated in the following ways:

- It reflects a shift in language in the RE community toward the idea of organised and personal **worldviews** (see p. 20).
- It notes the focus in the 2019 Ofsted Education Inspection Framework on **curriculum** and supports teachers in planning a coherent curriculum.
- It reflects a growing interest in the RE community (and reflected in guidance from Ofsted) in different kinds of knowledge, including **substantive knowledge**, **disciplinary knowledge** and **personal knowledge** (see Section D3, p. 113 and in the booklet Building Progression through your new RE Agreed Syllabus on www.retoday.org.uk/syllabus-resources/
  Password: ASyllabusRET!
- It includes some additional units of work, reflecting the interest in **disciplinary methods** (Unit L2.5a) and also responding to important societal issues – **anti-racism** (Unit U2.9) and the **climate emergency** (Unit U2.10).
- It provides **extended guidance** within the syllabus document itself (e.g. on planning RE in special school settings) and online www.retoday.org.uk/syllabus-resources/

The syllabus is for implementation from September 2025.

The syllabus is licensed for use in Derby schools from 2025 - 2030.

Further web-based support materials
RE Today Services maintains a weblink for additional resources which support the syllabus. These are updated as necessary. These non-statutory support materials on, for example, SEND, EYFS, sequencing and progression are of high usefulness, and we recommend RE Leads make use of them in implementing the syllabus
www.retoday.org.uk/syllabus-resources
Password: ASyllabusRET!
Contact RE Today to purchase the planned units of work that accompany the syllabus:
sales@retoday.org.uk

The demographics of religion and belief in Derby and beyond

The 2021 census information sets the demographic context for our local authority areas, the region and the nation. We do not intend to educate pupils only for their current life, perhaps in a village or a town, but also for a plural nation and a diverse world. The purpose of RE includes enabling pupils to be ready to live well in a wider world: the region, the nation, the global community. Diversity is central to British RE: pupils might learn much from seeing the wider regional and national pictures and understanding our nation better.

CENSUS 2021 Area name	Religion	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	No religion	Religion not stated
Derby		**104,969**	**828**	**3,605**	**150**	**29,137**	**9,762**	**1,297**	**95,639**	**16,517**
		40.2%	**0.3%**	**1.2%**	**0.1%**	**11.1%**	**3.7%**	**0.5%**	**36.6%**	**6.3%**
Derbyshire Dales		39,728	207	67	54	259	51	328	26,668	4,156
		55.5%	0.3%	0.1%	0.1%	0.4%	0.1%	0.5%	37.3%	5.8%
Erewash		48,084	261	518	40	500	351	600	56,350	6,201
		42.6%	0.2%	0.5%	0.0%	0.4%	0.3%	0.5%	49.9%	5.5%
South Derbyshire		50,805	245	565	40	775	2,263	493	46,148	5,874
		47.4%	0.2%	0.5%	0.0%	0.7%	2.1%	0.5%	43.0%	5.5%
Nottingham		112,200	1,671	5,403	941	39,540	4,110	2,263	133,403	24,099
		34.7%	0.5%	1.7%	0.3%	12.2%	1.3%	0.7%	41.2%	7.4%
Amber Valley		57,333	280	223	60	350	254	717	59,722	7,264
		45.4%	0.2%	0.2%	0.0%	0.3%	0.2%	0.6%	47.3%	5.8%
England and Wales		27,500,000	273,000	1,000,000	271,000	3,900,000	524,000	348,000	22,200,000	3,600,000
		46.2%	0.5%	1.7%	0.5%	6.5%	0.9%	0.6%	37.2%	6.0%

Learners will benefit greatly from a clear and accurate understanding of these demographics. These figures are taken from the 2021 Census.

Note that the findings of the British Social Attitudes Survey 2018 (National Centre for Social Research), a national survey of around 3,000 adults, indicates a greater percentage of people (52%) identifying as having no religion. More information is available here: www.bsa.natcen.ac.uk/media/39293/1_bsa36_religion.pdf Among young people, aged 16-29, the percentage rises to 70% saying they have no religion: see the report into *Europe's Young Adults and Religion* by Stephen Bullivant www.stmarys.ac.uk/research/centres/benedict-xvi/docs/2018-mar-europe-young-people-report-eng.pdf

A. Intent: what is RE for?

A1 The purpose of RE

- Religious education contributes dynamically to children's and young people's education in schools by provoking challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human.
- In RE pupils learn about and from religious and non-religious worldviews in local, national and global contexts, to discover, explore and consider different answers to these questions.
- Pupils learn to evaluate wisdom from different sources, to develop and express their insights in response, and to agree or disagree respectfully.
- Teaching therefore should equip pupils with systematic knowledge and understanding of a range of religious and non-religious worldviews, enabling them to develop their ideas, values and identities.
- It should develop in pupils an aptitude for dialogue, so that they can participate positively in society, with its diverse religious and non-religious worldviews.
- Pupils should gain and deploy the skills needed to understand, interpret and evaluate texts, sources of wisdom and authority and other evidence.
- Pupils should be given opportunities to reflect upon their own personal responses to the fundamental human questions to which religious and non-religious worldviews respond.
- Pupils should learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ.

This broad purpose of RE is captured in the principal aim, which is intended to be a shorthand version for day-to-day use. Teachers should use it for short-term and long-term planning, to remind them of the purposes articulated above.

Principal aim

The principal aim of RE is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

Schools might wish to devise a pupil-friendly version of this for themselves. Discussing this, using the full purpose and the principal aim, would be helpful for teachers in clarifying what RE is for in their school and classroom.

For example: 'RE explores big questions about life, in order to find out what people believe and what difference this makes to how they live, so that pupils can make sense of religion and worldviews, and reflect on their own ideas and ways of living.'

Ofsted 2019

The 2019 Ofsted Framework shows the importance of the 'intent' of the curriculum. This refers to 'the extent to which the school's curriculum sets out the knowledge and skills that pupils will gain at each key stage' (paragraph 168). This purpose and principal aim of RE helps to set out the intent of your RE curriculum, alongside the knowledge and skills your pupils will gain at each key stage in RE, which are set out in section C in this syllabus.

A2 The aim(s) of RE

The threefold aim of RE elaborates the principal aim.

The curriculum for RE aims to ensure that all pupils:

1. **Know about and understand a range of religious and non-religious worldviews[1], so that they can:**

- describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals
- identify, investigate and respond to questions posed, and responses offered, by some of the sources of wisdom[2] found in religious and non-religious worldviews
- appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

2. **Express ideas and insights about the nature, significance and impact of religious and non-religious worldviews, so that they can:**

- explain, using reasoned arguments, their ideas about how beliefs, practices and forms of expression influence individuals and communities
- express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues
- appreciate and appraise varied dimensions of religion.[3]

3. **Gain and deploy the skills needed to engage seriously with religious and non-religious worldviews, so that they can:**

- investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively
- enquire into what enables different individuals and communities to live together respectfully for the wellbeing of all
- articulate clearly beliefs, values and commitments in order to explain why they may be important in their own and other people's lives.

Teachers should consider how their teaching contributes towards the principal aim of RE (p. 8) and how they help pupils to achieve the threefold aim above.

[1] The phrase 'religious and non-religious worldviews' is used in this document to include what are sometimes called 'organised' religions (e.g. Buddhism, Christianity, Hindu Dharma, Islam, Judaism, Sikhi) and 'organised' non-religious worldviews (e.g. Humanism). It also incorporates the implication that people have personal worldviews, which may reflect any organised tradition to which they belong, but also contain individual and personal elements. See p. 19 for more on worldviews.

[2] The sources of wisdom found in religions and worldviews will include the key texts, the teachings of key leaders, and key thinkers from different traditions and communities. Examples include the Bible, the Torah and the Bhagavad Gita; the Buddha, Jesus Christ, the Prophet Muhammad, Guru Nanak and humanist philosophers. Other sources of wisdom might come from texts, thinkers, leaders and scientists in the contemporary world as well as from experience and informed personal reflection and conscience.

[3] The RE Programme of Study usually refers to 'religious and non-religious worldviews' to describe the field of enquiry. Here, however, the aim is to consider religion itself as a phenomenon which has both positive and negative features, and is open to many interpretations: in this aspect of the aims, pupils are to engage with the concept of religion and non-religion, not merely with individual examples, and similar critiques should apply to both.

A3 How to use this agreed syllabus: 12 steps

1. Key to implementing this revised syllabus is to take time to **understand the purpose and principal aim**, p. 8. Is this the understanding of what RE is in your school? Does RE in your school currently deliver this aim? If teachers are to teach RE effectively, it is vital that they understand what they are doing RE *for*. Schools should reflect on how meeting the principal aim contributes to SMSC and wider school priorities.
2. For each key stage, get to know the **Programme of Study** pages. These give the statutory requirements of the syllabus. Note that the syllabus is structured around the three aims (see p.9) and the three strands, *Believing, Expressing and Living*. The three aims form the basis of the end of key stage outcomes and the progressive 'Learning outcomes' in each unit of study. The overview of questions (pp. 20-21) shows how the key questions relate to the strands.
3. Review the **legal requirements** (see p. 13) and **curriculum time** for RE (see p. 16). Are you fulfilling the legal requirements for RE for all pupils? Are you giving sufficient time to allow pupils to make good progress in their understanding and skills?
4. Review the **religions and beliefs** studied at each key stage (see p. 15 for overview). Are you following the syllabus requirements? Are you meeting the needs of your children in terms of worldviews studied?
5. The syllabus is based around a **key question approach**, where the questions open up the content to be studied. The syllabus gives some example **key questions** to help you to deliver the statutory Programmes of Study. All of the questions are found on pp. 21-22. These are not statutory, but are designed to support you in delivering high-quality RE that enables coherence and progression in the pupils' learning. The key question outlines give structured support in terms of 'emerging', 'expected' and 'exceeding' learning outcomes, and suggested content to enable good planning and progression.
6. **Audit the topics you already cover** in your existing long-term plan. There may well be overlap with your current RE, but you will still need to go through and adjust (or, if necessary, re-write) Schemes of Work to ensure that RE **meets the principal aim**, **reflects the key question approach** and **secures progression in relation to the end of key stage outcomes**. To this end, use the planning steps.
7. The **planning process** is at the heart of the syllabus. The five steps are designed to help teachers make best use of the key questions and plan excellent RE. As a staff/department, go through the planning process, following the steps and one example of a key question. Note that there is flexibility in terms of choosing outcomes and content, but that all steps need to be followed.
8. Take the opportunity of the new syllabus to audit your schemes of work to consider the **styles of teaching and learning** that pupils are encountering. Is RE engaging and encouraging enquiry? How is RE delivered? Does it link to other subjects? Is it taught in blocks or on a once-a-week model? Do you deliberately build in opportunities for recall and retrieval of previous learning?
9. Work to create a coherent **long-term plan** to begin in September 2026. Make sure you can explain why you are doing units in your chosen order, so that pupils' understanding is built up in a coherent way. The syllabus is flexible enough to allow RE to be taught in a variety of ways – RE days or weeks, linking with other subjects and discretely. Ensure RE is true to the principal aim and the Programmes of Study.
10. If you are a Special School or have significant numbers of SEND pupils, read Sections C9, E8 and E9. There is freedom in the syllabus to adapt your RE to meet the needs of SEND pupils.
11. Share the positive adaptations and changes in RE with the governing body and other interested parties. This is an ideal chance to raise the profile of RE.
12. Use the academic year 2025 - 2026 to implement the syllabus gradually. Adapt what works well and create a scheme of work that fits with your methods of curriculum delivery and delivers the principal aim of the syllabus. Use the year to train staff who teach RE, improve and review your planning and teaching.

B. What do we need to do?

B1 Legal requirements: What does the legislation in England say?

RE is for all pupils:

- RE must be provided for all registered pupils in state-funded schools in England, including those in the sixth form, unless withdrawn by their parents (or withdrawing themselves if they are aged 18 or over).[4] It is a necessary part of a 'broad and balanced curriculum'.
- This requirement does not apply for children below compulsory school age (although there are many examples of good practice of RE in nursery classes).
- Special schools should ensure that every pupil receives RE 'as far as is practicable'.[5]

RE is determined locally, not nationally:

- A locally agreed syllabus is a statutory syllabus for RE recommended by an Agreed Syllabus Conference for adoption by a local authority. [6]
- Local authority maintained schools without a religious character must follow the locally agreed syllabus.
- Voluntary aided schools with a religious character should provide RE in accordance with the trust deed or religious designation of the school, unless parents request the locally agreed syllabus.
- Foundation schools and voluntary controlled schools with a religious character should follow the locally agreed syllabus, unless parents request RE in accordance with the trust deed or religious designation of the school.
- Religious education is also compulsory in faith and non-faith academies and free schools, as set out in their funding agreements. Academies may use their locally agreed syllabus, or a different locally agreed syllabus (with permission of the SACRE concerned) or devise their own curriculum.

RE is plural:

- The RE curriculum drawn up by a SACRE, or by an academy or free school, 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'.[7]
- The agreed syllabus has a duty 'to take care that information or knowledge included in the curriculum is conveyed in a pluralistic manner' and 'must accord equal respect to different religious convictions, and to non-religious belief'.[8] Note that the term 'religion' encompasses both religious and non-religious beliefs.[9]

While education policy changes, the legal requirement for RE for all registered pupils remains unchanged. RE is an entitlement for all pupils, unless they have been withdrawn by their parents from some or all of the RE curriculum.

This agreed syllabus builds on good practice from the 2004 *Non-statutory Framework for RE*, produced by the then Qualifications and Curriculum Authority, the core ideas in the RE Council's non-statutory *Framework* from 2013[10], elements of the 2018 Commission on RE final report,[11] the Ofsted 2019 Education

[4] School Standards and Framework Act 1998, Schedule 19; Education Act 2002, section 80.
[5] The Education (Special Educational Needs) (England) (Consolidation) (Amendment) Regulations 2006 Regulation 5A.
[6] Education Act 1996 Schedule 31.
[7] Education Act 1996 section 375.
[8] www.judiciary.uk/wp-content/uploads/2015/11/r-fox-v-ssfe.pdf 'Equal respect' does not entail equal time.
[9] In accordance with Human Rights Act 1988.
[10] A Curriculum Framework for Religious Education in England (REC 2013).
[11] Religion and Worldviews: the way forward (REC 2018).

Inspection Framework, the Ofsted RE Research Review 2021[12], and the REC 2024 Handbook on religion and worldviews[13].

Right of withdrawal

This was first granted when religious education was religious *instruction* and carried with it the connotation of induction into the Christian faith. RE has been very different from this for some time. It is inclusive and wide-ranging, exploring a range of religious and non-religious worldviews. However, in the UK, parents still have the right to withdraw their children from RE on the grounds that they wish to provide their own religious education. (School Standards and Framework Act 1998 S71 (3)). This will be the parents' responsibility. However, it is good practice to talk to parents to ensure that they understand the aims and value of RE before honouring this right. Students aged 18 or over have the right to withdraw themselves from RE.
For more guidance on withdrawal, see www.natre.org.uk/membership/guidance-on-withdrawal/

B1.1 RE, academies and free schools

Free schools are academies in law and have the same requirement to provide RE and collective worship. In this document, any reference to academies includes free schools.

As set out in their funding agreements, all academies are required to provide RE for all pupils, from Reception to Sixth Form, except those whose parents exercise their right to withdrawal.

An academy must adopt a syllabus for RE. There is no requirement for an academy to adopt a locally agreed syllabus, as long as its own RE syllabus meets the requirements for a locally agreed syllabus, set out in section 375(3) of the Education Act 1996 and paragraph (5) of Schedule 19 to the School Standards and Framework Act 1998. The requirements are that a syllabus must 'reflect the fact that the religious traditions in Great Britain are, in the main, Christian while taking account of the teaching and practices of the other principal religions represented in Great Britain'.

RE is not subject to nationally prescribed purpose of study, aims, attainment targets, and assessment arrangements, but it is subject to inspection. Where schools are not using an agreed syllabus, standards will be judged in relation to the expectations set out in the RE Council's *Curriculum Framework for Religious Education in England* (2013).

The Agreed Syllabus 2025 - 2030 for Derby fulfils the legal requirements set out above, has its roots in the REC's *Framework* (2013), and takes account of some key messages from the 2018 Commission on RE final report, the Ofsted 2019 Education Inspection Framework, the Ofsted RE Research Review 2021, and the REC 2024 Handbook on religion and worldviews. It is written to support academies in meeting the requirements of their funding agreements. Academies are encouraged to adopt the syllabus, taking advantage of the resources and support that it offers.

[12] www.gov.uk/government/publications/research-review-series-religious-education/research-review-series-religious-education
[13] 24-25698-REC-Handbook-A4-DIGITAL-PAGES.pdf

B2 What worldviews are to be taught?

This agreed syllabus requires that all pupils study Christianity in each key stage. In addition, pupils will study the principal religions represented in the UK, in line with the law. These are Islam, Hindu Dharma, Sikhi, Buddhism and Judaism. Furthermore, children from families where non-religious worldviews are held are represented in almost all our classrooms. Non-religious worldviews, including 'organised' examples such as Humanism, will also be the focus for study.

Religious traditions are to be studied in depth as follows:

4–5s Reception	Children will encounter Christians and people of other faiths, as part of their growing sense of self, their own community and their place within it.
5–7s Key Stage 1	Christians, Muslims or Jewish People, Sikhs or Hindus
7–11s Key Stage 2	Christians, Muslims, Jewish People, two Dharmic faiths
11–14s Key Stage 3	Christians, Muslims, Sikhs and Buddhists
14–16s Key Stage 4	Two religions required, usually including Christianity. This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96[14]
16–19s RE for all	Religions and worldviews to be selected by schools and colleges as appropriate.

Important notes:

This is the **minimum requirement.** Many schools may wish to go beyond the minimum.

- **The range of religious groups in the UK**. Groups such as Jehovah's Witnesses, The Church of Jesus Christ of Latter-day Saints, the Bahá'í faith or the Jains are not excluded from study in this scheme for RE. Schools are always advised to make space for the worldviews of the local community, which is why the table above expresses minimum requirements.
- Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religious and non-religious worldviews.
- Notice the language: Christians rather than Christianity, Muslims rather than Islam. This is to reflect the fact that RE starts with encounters with living faiths rather than the belief structures of traditions. This also recognises the diversity within and between people of the same and different religions.
- Notice that many Sikhs prefer the term *Sikhi* instead of *Sikhism; Sikhi* is a verb and signifies that this faith is not just about a system of belief, it is a path to follow, a way of life – about learning to be human. The term 'Sikh' comes from the word *sikhna* which means 'to learn': hence a Sikh is a learner.
- **Non-religious worldviews**. Good practice in RE, as well as European and domestic legislation, has established the principle that RE in schools without a religious character should be inclusive of both religions and non-religious worldviews. Schools should ensure that the content and delivery of the RE curriculum are inclusive in this respect.
- This syllabus requires that, in addition to the religions required for study at each key stage, non-religious worldviews should also be explored in such a way as to ensure that pupils develop mutual respect and tolerance of those with different worldviews. This is enabled through the following key questions: L2.6, L2.9, U2.1, U2.5, U2.7, 3.1, 3.4, 3.9, 3.10 and 3.12.
- Learning from four religions across a key stage is demanding: the syllabus does not recommend tackling six religions in a key stage. Depth is more important than overstretched breadth. Schools are encouraged to teach less but teach it better.
- Key questions in this syllabus allow schools to draw in different traditions where they fit the theme and question, and where there are representatives of those traditions in the school and local community.

[14] Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State. https://section96.education.gov.uk/ and https://register.ofqual.gov.uk/

B3 Time for religious education

Schools have a statutory responsibility to deliver religious education to all pupils, except those withdrawn by parents (see p. 14).

Schools must ensure that sufficient time is given in order to enable pupils to meet the expectations set out in this agreed syllabus, ensuring that the curriculum is coherent and shows progression, particularly across transitions between key stages.

There is no single correct way of making appropriate provision for RE as long as the outcomes are met.

In order to deliver the aims and expected standards of the syllabus effectively, the expectation is that there is **a minimum allocation of 5 per cent of curriculum time for RE**. This is set out in the table below, and based on the most recent national guidance.

4–5s	**36 hours of RE per year** (e.g. 50 minutes a week or some short sessions implemented through continuous provision)
5–7s	**36 hours of tuition per year** (e.g. an hour a week, or less than an hour a week plus a series of RE days)
7–11s	**45 hours of tuition per year** (e.g. an hour a week, or a series of RE days or weeks amounting to 45+ hours of RE)
11–14s	**45 hours of tuition per year** (e.g. an hour a week)
14–16s	**5% of curriculum time, or 70 hours of tuition across the key stage** (e.g. an hour a week for 5 terms, or 50 minutes per week, supplemented with off-timetable RE days)
16–19s	**Allocation of time for RE for all should be clearly identifiable.**

Important notes:

- **RE is legally required for all pupils.** Plural RE that conveys and accords equal respect to different religions and non-religious worldviews (e.g. Humanism) is a core subject and an entitlement for all pupils throughout their schooling. For schools offering GCSE short course RE in Y9 and Y10, there is still a requirement that there is identifiable RE in Y11. Note that teachers should ensure that KS4 accords equal respect to religious *and* non-religious worldviews. Following a GCSE course does not automatically fulfil this requirement.
- **RE is different from assembly.** Curriculum time for RE is distinct from the time spent on collective worship or school assembly, even though making links between the collective worship and the purposes and themes of RE would be good practice. The times given above are for religious education.
- **Flexible delivery of RE is often good practice:** an RE themed day, or week of study can complement – but not usually replace – the regular programme of timetabled lessons.
- **RE should be taught in clearly identifiable time.** There is a common frontier between RE and such subjects as literacy, citizenship or PSHE. However, the times given above are explicitly for the clearly identifiable teaching of religious education. Where creative curriculum planning is used, schools must ensure that RE objectives are clear. In EYFS, teachers should be able to indicate the opportunities they are providing to integrate RE into children's learning.
- **Coherence and progression.** Whilst schools are expected to make their own decisions about how to divide up curriculum time, schools must ensure that sufficient time is given to RE so that pupils can meet the expectations set out in the locally agreed syllabus and this handbook to provide coherence and progression in RE learning. Any schools in which head teachers and governors do not plan to allocate sufficient curriculum time for RE are unlikely to be able to enable pupils to achieve appropriate standards in their RE.

C. Implementation: what and how do pupils learn in RE?

C1 Curriculum design in RE

Teachers should be clear about how their curriculum fits together and be able to explain why they teach in units and content in the order in which they do it. This page includes some key ideas to bear in mind when planning your RE curriculum.

Your RE curriculum needs to be structured so that it…

…makes sense to pupils

- Offer a clear structure for learning: in this syllabus, units are based around the three strands of Believing, Expressing, Living (see syllabus pp. 20–21). Each strand is broken down into 'threads', so that teachers can see what learning has gone before and what is to follow. Help pupils to see the narrative of your curriculum, to build on their prior learning as they move through the school.
- Use a good grounding of systematic study of individual religions to prepare pupils for thematic study, where they compare religions. For example, you will find that studying two religions separately in the first two terms and then comparing them in the summer term will help pupils to make sense of and build on their learning through the year.

…focuses on core concepts

- Select key ideas and concepts at the heart of religious and non-religious worldviews.
- Explore these from different perspectives to enrich understanding (e.g. asking how a religious person or a non-religious person might respond to a key question or idea, or how adherents from different places, times or denominations may respond).
- In general, going deeper is preferable to going broader, given the time constraints. Don't focus on coverage – focus on understanding.

…allows pupils to encounter diverse examples of religion and worldviews

- Offer pupils contemporary, contextual accounts, rather than implying that there is a generic Christianity, Islam or atheism that always applies to all followers.
- Show something of the diversity of religion/worldviews (across time and place; within and between traditions) by using examples and case studies.
- Get pupils into texts, not just short quotes, developing skills of reading and interpretation.
- Show connections and differences across religions and beliefs.
- Explore religious and non-religious worldviews.
- Note that 'worldviews' can be individual and organised, with overlaps and fuzzy edges. (The religions traditionally studied in RE may be seen as 'organised' worldviews, but individual believers within those traditions will have their own worldviews that have common features but are not identical.)

…enables pupils to embed learning in their long-term memory

- Clarify technical terms and check pupil understanding regularly.
- Find creative ways to enable pupils to handle and absorb core knowledge.
- Give pupils repeated opportunities to engage with content.
- Give pupils a chance to revisit and recall knowledge – in thoughtful and engaging ways (i.e. not just quizzing!). For example, revisit through presenting images or texts from previous units for pupils to label, describe, annotate and explain.

…makes space for pupils' own beliefs/worldviews

- Allow pupils to articulate ideas, with reasons, arguments, rebuttals and responses – but leaving space for ambiguity and contradiction.
- Recognise the significant number of non-religious pupils in RE – and make space for them as a focus for study. What do they believe and why, how do they live and why?

…encourages pupils' personal development, applying their learning to living

- Enable pupils to disagree respectfully.
- Engage pupils in handling and applying their learning.
- Give opportunities for pupils to make connections between the ideas studied, with the world around them, and with their own worldviews.

See Section E4 (p. 124) Creating a coherent curriculum: long-term planning, and
www.retoday.org.uk/syllabus-resources/ Password: ASyllabusRET!

C2 Worldviews in RE

This syllabus refers to religious and non-religious worldviews throughout. The term 'worldview' encompasses a broad range of ideas, incorporating the religious and non-religious. Traditionally, RE has examined religious worldviews by looking at the traditional beliefs, teachings and practices of the world religions (Buddhism, Christianity etc.). Recent developments in RE, such as those described in the 2024 REC Handbook on religion and worldviews, differentiate between organised or institutional worldviews and individual worldviews.

Organised worldviews
Organised worldviews include the traditional religions studied in RE (Buddhism, Christianity, Hindu Dharma, Islam, Judaism and Sikhi). They usually provide a way of understanding the world, answers on the big questions, and instructions on how to live. Organised worldviews may include formal structures, agreed teachings and official practices.

Some traditions are more 'organised' than others. For example, within Christianity the Roman Catholic Church has centralised institutions that lead and direct Catholics worldwide. Islam, on the other hand, has strands of traditions that hold core beliefs in common (such as the Prophethood of Muhammad and the divine revelation of the Qur'an) but which differ in historical development and practice (such as Sunni and Shi'a traditions). Both Christianity and Islam are explored as examples of organised worldviews in this syllabus, but pupils should have opportunities to see how there is not a single model of 'organised' worldviews that applies to all.

Individual worldviews
Many people around the world are part of 'organised worldviews', and of course that influences their individual worldview. However, an individual's own worldview may not necessarily reflect the official or traditional beliefs and teachings of the organised worldview. The REC Draft Handbook applies the terms organised/institutional/individual worldviews to the object of study, the content of RE.

Many people in the UK have non-religious worldviews. Some may be active members of Humanists UK, who present a form of organised non-religious worldview. Many non-religious people, however, have individual worldviews that draw on a wide range of influences – some from within religious traditions (such as belief in an afterlife or angels, or practising mindfulness meditation) even when they do not see themselves as members of a religious tradition. Non-religiousness is not connected to any particular organised worldview, and individuals may have hugely diverse and occasionally overlapping personal worldviews.

Personal worldviews
Everybody has a personal worldview – it is a way of describing how we encounter the world, including our own place in it, whether or not we have thought about it. It is shaped by our experience and environment, but it also shapes *how* we experience life, and how we encounter our environment. It is the story that we tell ourselves in response to life, shaping how we make sense of the world, ourselves, and others. We are inescapably placed within our context, within our story, within our worldview. The REC's Draft Handbook applies the term 'personal worldviews' to pupils and teachers within the classroom – i.e. the learners, to differentiate from the individual worldviews of adherents being studied in lessons.

Using the idea of worldviews in this syllabus
This syllabus uses the idea of worldviews as a way of allowing for some flexibility in the presentation of traditional religions – acknowledging the diversity within traditions, geographically and across time. It also enables pupils to recognise that members of religious traditions may have individual worldviews that differ. The idea of personal worldviews applies to pupils' own perspectives within the RE classroom.

C3 Religious education key questions: an overview

	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/interpreting)
Believing (Religious beliefs, teachings, sources; questions about meaning, purpose and truth)		1.1 Who is a Christian and what do they believe? 1.2 Who is a Muslim and what do they believe? 1.3 Who is Jewish and what do they believe?	L2.1 What do different people believe about God?	U2.1 Why do some people believe God exists?	3.1 Do we need to prove God's existence?
	F1 Which stories are special and why?	1.4 What can we learn from sacred books?	L2.2 Why is the Bible so important for Christians today?		3.2 Does living biblically mean obeying the whole Bible?
	F2 Which people are special and why?		L2.3 Why is Jesus inspiring to some people?	U2.2 What would Jesus do? Can people live by the values of Jesus in the twenty-first century?	3.3 What is so radical about Jesus?
				U2.3 What do religions say to us when life gets hard?	3.4 Is death the end? Does it matter?
					3.5 Why is there suffering? Are there any good solutions?
Expressing (Religious and spiritual forms of expression; questions about identity and diversity)	F3. What places are special and why?	1.5 What makes some places sacred?	L2.4 Why do people pray?	U2.4 If God is everywhere, why go to a place of worship?	3.6 Should religious buildings be sold to feed the starving?
	F4. What times are special and why?	1.6 How and why do we celebrate special and sacred times?	L2.5 Why are festivals important to religious communities? L2.5a* How do people from religious and non-religious communities celebrate key festivals? L2.6 Why do some people think that life is a journey and what significant experiences mark this?	U2.5 Is it better to express your beliefs in arts and architecture or in charity and generosity? U2.9*** What can be done to reduce racism? Can religion help?	3.7 How can people express the spiritual through the arts?

	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/interpreting)
Living **(Religious practices and ways of living; questions about values and commitments)**	F5. Being special: where do we belong?	1.7 What does it mean to belong to a faith community?	L2.7 What does it mean to be a Christian in Britain today? L2.8 What does it mean to be a Hindu in Britain today? L2.10** How do family life and festivals show what matters to Jewish people?	U2.6 What does it mean to be a Muslim in Britain today?	3.8 What is good and what is challenging about being a teenage Sikh or Buddhist or Muslim in Britain today?
					3.9 Should happiness be the purpose of life?
		1.8 How should we care for others and the world, and why does it matter?	L2.9 What can we learn from religions about deciding what is right and wrong?	U2.7 What matters most to Christians and Humanists? U2.10*** Green religion? What do religious and non-religious worldviews teach about caring for the Earth?	3.10 Does religion help people to be good?
	F6. What is special about our world?			U2.8 What difference does it make to believe in ahimsa (harmlessness), grace, and/or Ummah (community)?	3.11 What difference does it make to believe in…?
		1.9 Who is a Hindu and how do they live? 1.10 Who is a Sikh and how do they live?		Unit 2.11 What does it mean to be a Sikh in Britain today?	3.12 Is religion a power for peace or a cause of conflict in the world today?
			** This unit is optional but can be integrated with L2.5. It offers a way of looking at Christmas through different academic disciplines.* *** If schools have not done the systematic unit on Jewish people (1.3) in KS1, they should include this systematic unit in LKS2.*	**** These units are optional. They could be done in addition to the other UKS2 questions or in place of a question in the same strand.*	

C4 RE in EYFS: Programme of Study

Reception/Y1 reflect on when they feel peaceful.

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C4 RE in EYFS: Programme of Study

The Early Years Foundation Stage (EYFS) describes the phase of a child's education from birth to the end of the reception year at the age of five. Religious education is statutory for all pupils registered on the school roll. The statutory requirement for religious education does not extend to nursery classes in maintained schools. RE may, however, form a valuable part of the educational experience of children throughout the key stage. In the EYFS curriculum learning does not fit into boxes: play-based and child-centred approaches will encourage the learning to follow where the child's interest and curiosity leads.

<table>
<tr><th colspan="2">Early Years Foundation Stage (EYFS)</th><th>Key Stage 1</th></tr>
<tr><th>Nursery</th><th>Reception</th><th>Year 1 and upwards</th></tr>
<tr><td>RE is non-statutory, but teachers may choose to incorporate RE material into children's activities.</td><td>RE is a compulsory part of the basic curriculum for all Reception age pupils, and should be taught according to this Agreed Syllabus for RE.</td><td>RE is a compulsory part of the basic curriculum for all Key Stage 1 pupils, and should be taught according to this Agreed Syllabus for RE.</td></tr>
<tr><td colspan="2">Early Learning Goals outline what pupils should achieve by the end of reception year. The National Curriculum is not taught.</td><td>The National Curriculum is taught alongside Religious Education.</td></tr>
<tr><td colspan="2">Some settings have children from both Nursery and Reception in an EYFS Unit. Planning will need to take account of the needs and expectations of both age groups.</td><td></td></tr>
</table>

The Agreed Syllabus for RE sets out experiences and opportunities and appropriate topics for children in the Foundation Stage. The suggestions made for the EYFS RE are good learning in themselves. These also connect to some of the EYFS seven areas of learning.

Planned teaching experiences will support children's learning and development needs identified through holistic assessment. Good Early Years teaching stems from children's own experience and so many practitioners will find ways to draw on the wealth of religious or spiritual experiences that families may bring with them.

The EYFS statutory framework also outlines an expectation that practitioners reflect on the different ways in which children learn, the characteristics of effective learning:

- playing and exploring – children investigate and experience things, and 'have a go'
- active learning – children concentrate and keep on trying if they encounter difficulties, and enjoy achievements
- creating and thinking critically – children have and develop their own ideas, make links between ideas, and develop strategies for doing things.

What do children gain from RE in this age group?

RE makes particular contributions within the prime areas of communication and language and personal, social and emotional development (PSED), as well as specific areas including understanding the world and expressive arts and design. This framework enables children to develop a positive sense of themselves, and others, and to learn how to form positive and respectful relationships. They will do this through a balance of guided, planned teaching and pursuing their own learning within an enabling environment. They will begin to understand and value the differences of individuals and groups within their own immediate community. Children will have opportunity to develop their emerging moral and cultural awareness.

Early Learning Goals from the DfE 2020 Guidance applied to RE

Children in EYFS should encounter religious and non-religious worldviews through special people, books, times, places and objects and by visiting places of worship. They should listen to and talk about stories. Children can be introduced to subject-specific words and use all their senses to explore beliefs, practices and forms of expression. They ask questions and reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation of, and wonder at, the world in which they live.

Prime area: Communication and Language.

RE enables children to:

- Develop their spoken language through quality conversation in a language-rich environment, gaining new vocabulary about religion and worldviews
- Engage actively with stories, non-fiction, rhymes and poems from the RE field, taking opportunities to use and embed new words in a range of contexts
- Share their ideas via conversation, storytelling and role play, responding to support and modelling from their teacher, and sensitive questioning that invites them to elaborate their thoughts in the RE field
- Become comfortable using a rich range of vocabulary and language structures in relation to RE content.
- Offer explanations and answers to 'why' questions about religious stories, non-fiction, rhymes, songs and poems.

Prime area: Personal, Social and Emotional Development.

RE enables children to:

- Observe and join in warm and supportive relationships with adults and learn how to understand their own feelings and those of others
- Manage emotions and develop a positive sense of self, understanding their own feelings and those of others e.g. through religious story
- Talk and think about simple values as they learn how to make good friendships, co-operate and resolve conflicts peaceably
- Notice and respond to ideas about caring, sharing and kindness from RE content including stories, sayings and songs.

Prime area: Physical Development.

RE enables children to:

- Use and develop their motor skills through RE based arts and craft activities and, for example, small world play, visual representations of their ideas and thoughts, role play

Specific area: Literacy.

RE enables children to:

- Build their abilities in language comprehension through talking with adults about the world around them, including the world of religion and belief
- Engage with stories and non-fiction in RE settings and enjoy rhymes, poems and songs together.
- Build their skills in RE-related word reading, recognising religious words and discovering new vocabulary in relation to religions and worldviews
- Articulate ideas and use RE examples to write simple phrases or sentences that can be read by others.

Specific area: Mathematics.

RE enables children to:

- Develop their spatial reasoning skills, noticing shape, space and measures in relation to RE content
- Look for patterns and relationships and spot connections, sorting and ordering objects simply.

Specific area: Understanding the World.

RE enables children to:

- Make sense of their physical world and their community, e.g. on visits to places of worship, or by meeting members of religious communities
- Listen to a broad selection of stories, non-fiction, rhymes and poems to foster understanding of our culturally, socially and ecologically diverse world.
- Extend their knowledge and familiarity with words that support understanding of religion and belief
- Talk about the lives of people around them, understanding characters and events from stories.
- Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read and experienced in class.
- Explore the natural world around them making observations of animals and plants, environments and seasons, making space for responses of joy, wonder, awe and questioning.

Specific area: Expressive Arts and Design.

RE enables children to:

- Develop artistic and cultural awareness in relation to RE materials in relation to art, music, dance, imaginative play, and role-play and stories to represent their own ideas, thoughts and feelings.
- Build their imagination and creativity by exploring and playing with a wide range of media and materials using RE content, responding in a variety of ways to what they see, hear, smell, touch and taste.
- See, hear and participate in a wide range of examples of religious and spiritual expression, developing their understanding, self-expression, vocabulary and ability to communicate through the arts.
- Create work drawing from religions and beliefs with a variety of materials and tools, sharing their creations and explaining the meaning of their work.
- Adapt and recount religious stories inventively, imaginatively and expressively, and sing, perform and learn from well- known songs in RE imaginatively and expressively.

RE in the nursery

Activities children engage in during their nursery years are experiences which provide the building blocks for later development. Starting with things which are familiar to the children and providing lots of hands-on activities and learning are important parts of pupils' learning at this stage.

Some ideas for religious education in the nursery can include:

- creative play, make-believe, role play, dance and drama
- dressing up and acting out scenes from stories, celebrations or festivals
- making and eating festival food
- talking and listening to each other; hearing and discussing stories of all kinds, including religious and secular stories with themes such as goodness, difference, the inner world of thoughts and feelings, and imagination
- exploring authentic religious artefacts, including those designed for small children such as 'soft toy' artefacts or story books
- seeing pictures, books and videos of places of worship and meeting believers in class
- listening to religious music
- starting to introduce religious terminology
- work on nature, growing and life cycles or harvest
- seizing opportunities spontaneously or linking with topical, local events such as celebrations, festivals, the birth of a new baby, weddings or the death of a pet
- starting to talk about the different ways in which people believe and behave, and encouraging children to ask questions.

Themes which lend themselves to opportunities for RE work include the following:

Myself	People Who Help Us	Special Times
My Life	Friendship	Our Community
My Senses	Welcome	Special Books
My Special Things	Belonging	Stories
People Special to Me	Special Places	The Natural World

Good teaching in the EYFS will always build on children's interests and enthusiasms as well as their learning and development needs, and themes should be developed accordingly.

RE in the reception class

Non-statutory guidance for RE for all 4–5s in the reception class

The approach outlined for nursery will also serve reception class teachers, especially in the earlier months of the reception year. In addition to this, the following pages are suggestions of questions, outcomes and content that will ensure good provision for RE in reception.

The questions, outcomes and content below are non-statutory but should be read by all schools and settings to ensure that their provision is effective. For teaching to be good quality the questions, learning outcomes and content need to be taught together. It is not satisfactory to simply use the questions suggested.

Strands:	***Foundation Stage: Discovering the world***
Believing	**F1 Which stories are special and why?**
	F2 Which people are special and why?
Expressing	**F3 Which places are special and why?**
	F4 Which times are special and why?
Living	**F5 Where do we belong?**
	F6 What is special about our world and why?

EYFS Units of Study

Key question F1: Which stories are special and why?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.
One way of introducing this question is to ask children to bring favourite books and stories from home, choose the favourite story in the class, or the teacher could share their favourite childhood story and explain why they liked it so much.

Theme: these are suggested questions; you will not necessarily explore all of these questions.	**Learning outcomes:** teachers should select from the following outcomes, linked to the ELGs, and set up learning experiences that enable pupils to…	**Suggested content:** teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate. Good RE in the Early Years always uses integrated provision, play, songs, stories and shared fun for learning.
• What is your favourite story? What do you like about it, and why? • What stories do you know about Jesus? What do you think Jesus was (is) like? • Do you know any Bible stories? What stories do you know that are special to Christians (or other faiths)? Who are the stories about? What happens in the story? Does the story tell you about God? What do you learn? • What stories do you know that tell you how you should behave towards other people? • What are the similarities and differences between different people's special stories?	• talk about some religious stories using new vocabulary • recognise some religious words, e.g. about God, holy books or places of worship • identify some of their own feelings in the stories they hear • identify a sacred text e.g. Bible, Qur'an • talk about what Jesus teaches about keeping promises and say why keeping promises is a good thing to do • hold conversations about what Jesus teaches about saying 'thank you', and why it is good to thank and be thanked • know some similarities and differences between religious communities in Britain.	• Explore stories pupils like, re-telling stories to others and sharing features of a story they like. • Talk about the Bible being the Christians' holy book which helps them to understand more about God, and how people and the world work. Look at a range of children's Bibles to see how they are similar/different. Share a Bible story from a suitable children's Bible, e.g. 'Butterworth and Inkpen' series; SPCK *The Big Bible Storybook.* Introduce new vocabulary: Bible, Christian, Holy book, scripture. • Hear and explore stories from the Bible, stories Jesus told, stories from the life of Jesus. Examples can include David the Shepherd Boy (1 Samuel 17); the story of Ruth (book of Ruth in the Bible); Jesus as friend to the friendless (Zacchaeus, Luke 19); making promises (Matthew 21:28–32); saying 'thank you' (Ten Lepers Luke 17:11–19). • Hear a selection of stories taken from major faith traditions and cultures, including stories about leaders or founders within faiths, e.g. Moses in the Bulrushes; Prophet Muhammad and the Night of Power. • Explore stories through play, role play, freeze-framing, model-making, puppets and shadow puppets, art, dance, singing and music. **Reinforce this learning through follow-up activities:** • Use the story sack for Diwali celebration role play. • Read and share the books in own time, on own or with friends. • Role-play some of the stories using costumes and props. • Use persona dolls with a religious identity to engage pupils as they think about belonging to a faith. • Set up the classroom for integrated play based on these experiences. • Use matching games to remind children of the main things they heard from two different stories. • Use the RE films for 4-7s from the BBC: www.bbc.co.uk/teach/class-clips-video/religions-of-the-world/zfxwpg8

Key question F2: Which people are special and why?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.
One way of introducing this question is to talk about significant people within the school and the wider community, for example showing pictures of the caretaker, lollypop person, headteacher, vicar, police community support officer, and discussing what they do.

Questions you might explore: these are suggested questions; you will not necessarily explore all of these questions.	**Learning outcomes:** teachers should select from the following outcomes, linked to the ELGs, and set up learning experiences that enable pupils to …	**Suggested content:** teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate. Good RE in the Early Years always uses integrated provision, play, songs, stories and shared fun for learning.
• Who is special to you and why? • What is a good friend like? How can you show that you are a good friend? • What stories did Jesus tell about being a friend and caring for others? • What stories do special people tell from another religion?	• talk about people who are special to them • hold conversations about what makes their family and friends special to them • identify some of the qualities of a good friend • reflect on the question 'Am I a good friend?' • recall and talk about stories of Jesus as a friend to others using new vocabulary • recall stories about special people in other religions and talk about what we can learn from them • know some similarities and differences between religious communities in Britain.	• Talk about people who are special to us, whom we admire. What makes these people special? • Meet a special person that helps them, e.g. the school cook or crossing guide. 'Hot seat' the invited guest. Question the guest about likes and dislikes of their job. Ask how they cope with the difficult aspects. How does their work help people? • Meet a person with a religious faith, e.g. vicar, rabbi, imam or a parent. 'Hot seat' the invited guest. Ask why he/she believes and what is important in his/her life. Can the guest show some religious objects and tell the children about them? Can the children draw or make some of their own? • Discuss the benefits and responsibilities of friendship and the ways that people care for others. • Tell stories from the Bible about friendship and care for others, with a focus on what Jesus did and said, e.g. Zacchaeus (Luke 19); Jesus choosing the twelve disciples (his special friends and helpers) (Matthew 4:17–22); stories of Jesus helping and healing people e.g. Jairus' daughter (Mark 5:21–43); healing the man at the pool (John 5:5–9); blind Bartimaeus (Mark 11:46–52). • Discuss stories of a key religious leader from another religion and how these are important to people today (e.g. Moses, Guru Nanak, Prophet Muhammad, the Buddha). **Reinforce this learning through follow-up activities:** • Role play the special visitors using appropriate dressing-up clothes. • Draw and paint pictures about the visitors. • Make thank-you cards for the visitors. • Use digital cameras to take pictures of the visitors during the visit and make a book using the photographs. • Use persona dolls with a religious identity to engage pupils as they think about belonging to a faith. • Set up the classroom for integrated play based on these experiences. • Use the RE films for 4-7s from the BBC: www.bbc.co.uk/teach/class-clips-video/religions-of-the-world/zfxwpg8

Key question F3: Which places are special and why?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.
One way of introducing this question is to discuss places that are important to children, for example places to be happy, to have fun, to be quiet or to feel safe. When do they go to these places and what is it like being there?

Questions you might explore: these are suggested questions; you will not necessarily explore all of these questions.	**Learning outcomes:** teachers should select from the following outcomes, linked to the ELGs, and set up learning experiences that enable pupils to…	**Suggested content:** teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate. Good RE in the Early Years always uses integrated provision, play, songs, stories and shared fun for learning.
• Where do you feel safe? Why? • Where do you feel happy? Why? • Where is a special place to me? • Where is a special place for believers to go? What new vocabulary can I learn about religious special places? • What makes this place special?	• talk about somewhere that is special to themselves, saying why • know some similarities and differences between religious communities in Britain • be aware that some religious people have places which have special meaning for them • hold conversations about the things that are special and valued in a place of worship • identify some significant features of sacred places using recently acquired vocabulary • recognise two different places of worship using new vocabulary • get to know and use appropriate words to talk imaginatively and expressively about their thoughts and feelings when visiting a church.	• Create a special place in the inside / outside area or wider school grounds. A space for quiet reflection, peace, calmness and friendship. This can work well for any school, drawing on Forest School practice and ideas. Children can plan to decorate and use the space. • Invite visitors to talk about / show pictures of places that are spiritually significant to them and say why they are special. (e.g. this might be visiting an art gallery and looking at a wonderful picture and how this makes them feel; the memories this brings back or encouragement for the future. Alternatively, this could be the local park where they meet together and play. This should build learning towards understanding special places for religious people). • Children share and record their own special places in a variety of ways, drawing on all their senses, in ways that are meaningful to them. • Discuss why some places are special and what makes them significant. • Discuss when people like to go there and what they like to do there. • Consider examples – include at least two; the church building as a special place for Christians, a mosque as a special place for Muslims, a synagogue as a special place for Jewish people. • Consider how a place of worship is used by members of the faith – what happens there? How do people feel? When is it busy? When is it peaceful? When is it friendly? • Consider different special places, such as Makkah for Muslims; Jerusalem for Jewish and Christian people. • Visit a local place of worship. • Use persona dolls with a religious identity to engage pupils as they think about belonging to a faith. • Set up the classroom for integrated play based on these experiences. • Use the RE films for 4-7s from the BBC: www.bbc.co.uk/teach/class-clips-video/religions-of-the-world/zfxwpg8

Key question F4: Which times are special and why?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.
One way of introducing this question is to link this unit to a significant time celebrated in school or in class. You might want to bring in birthday candles and ask children to talk about the significance of birthdays.

Questions you might explore: these are suggested questions; you will not necessarily explore all of these questions	**Learning outcomes:** teachers should select from the following outcomes, linked to the ELGs, and set up learning experiences that enable pupils to…	**Suggested content:** teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate. Good RE in the Early Years always uses integrated provision, play, songs, stories and shared fun for learning.
• What special times have you had? What did you celebrate? Why? Who were you with? What happened? • What do other people celebrate? • What happens at Christmas, and why? • What happens at Easter, and why? • What stories do you know about Jesus' birth and when he died? What do you think about the stories of Jesus? What do Christians say about Jesus? • What other festivals have you learnt about? • What happens at the festivals, and why? • What stories can you remember about festivals? • What are the similarities and differences between different people's special times?	• give examples of special occasions and suggest features of a good celebration • recall simple stories connected with Christmas / Easter and a festival from another faith • say why Christmas / Easter and a festival from another faith is a special time for Christians / members of the other faith • use new vocabulary to identify some similarities and differences between religious communities in Britain • respond imaginatively and expressively to what happens at their favourite times.	• What do children think is a 'Big Day'? What makes some days exciting and easy to remember? • Discuss the importance and value of celebration in children's own lives. Ask parents and carers to share a 'big day' from family life with their children. • Look at reminders (cards, invitations, photos, wrapping paper) of special days, e.g. birthday, wedding, Christening – or other baby-welcoming ceremonies - Christmas, Mother's Day, New Year. • Consider some major religious festivals and celebrations, and the stories associated with them. E.g. seasonal festivals including Christmas, Easter, Sukkot, Eid-ul-Adha, Diwali. • Use a variety of media (can you do drama and singing, shouting and processing?) to explore ways of celebrating, and how religious believers celebrate festivals and special times. • Use persona dolls with a religious identity to engage pupils as they think about belonging to a faith and celebrating its 'Big Days'. • Set up the classroom for integrated play based on these experiences. • Use the RE films for 4-7s from the BBC: www.bbc.co.uk/teach/class-clips-video/religions-of-the-world/zfxwpg8 **NB** *While most families will celebrate birthdays not all cultures do, so sensitivity is needed here and teachers' deep knowledge of children's cultural backgrounds makes a big difference.*

Key question F5: Where do we belong?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.
One way of introducing this question is to ask a new mum to bring a baby into the class and talk about how the baby was welcomed into their family.

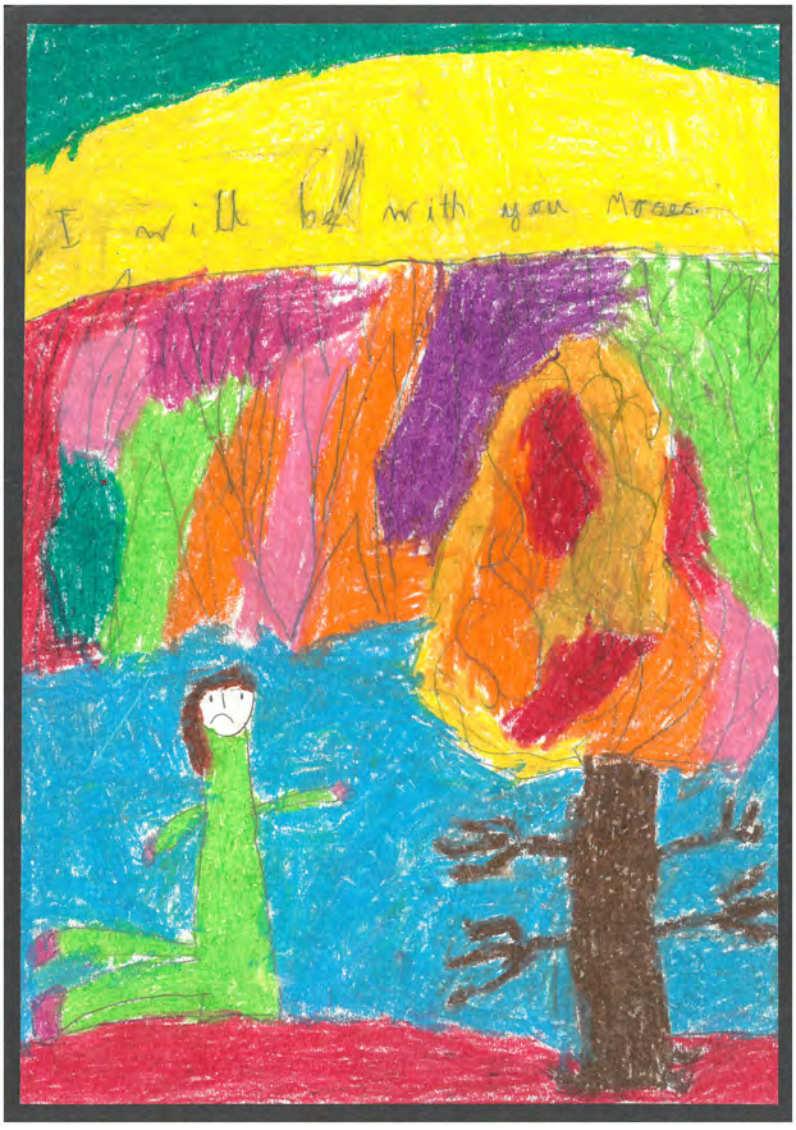
Questions you might explore: these are suggested questions; you will not necessarily explore all of these questions.	**Learning outcomes:** teachers should select from the following outcomes, based on the ELGs, and set up learning experiences that enable pupils to…	**Suggested content:** teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate. Good RE in the Early Years always uses integrated provision, play, songs, stories and shared fun for learning.
• How do we show respect for one another? • How do we show love? How do I know I am loved? • Who do you care about? How do we show care? • How do I know I am cared for? • How do you know what other people are feeling? • How do we show people they are welcome? • What things can we do better together rather than on our own? • Where do you belong? How do you know you belong? • What makes us feel special about being welcomed into a group of people?	• re-tell religious stories making connections with personal experiences • share and record occasions when things have happened in their lives that made them feel special • use new vocabulary to recall and name simply what happens at a traditional Christian infant baptism and dedication • respond imaginatively and expressively to stories about new babies • take additional opportunities for learning if you have children from religions other than Christianity in your setting so that children can use new vocabulary to describe ceremonies that welcome new babies • recall simply what happens when a baby is welcomed into a religion other than Christianity.	• Play some simple games in three or four teams with the class, and talk about belonging to a team. • Discuss the idea that each person is unique and valuable, learning some new vocabulary about religious beliefs that each person is unique and valuable. E.g 'Child of God', fellowship, Ummah (the worldwide Muslim community), teams, co-operation, togetherness. • Consider religious beliefs about God loving each person, e.g. Jewish and Christian ideas that God loves people even from before they are born (Psalm 139), and they are written on the palm of God's hand (Isaiah 49:16). Children could draw around their hands, write their names on the palm and decorate. Christian beliefs about Jesus believing children to be very special. Tell the story of children wanting to see Jesus: the disciples tried to stop them until Jesus himself made time to welcome them (Mark 10:13–16). • Discuss how God's love for children is shown in Christianity through infant baptism and dedication and through ways churches welcome children. • Discuss how children are welcomed into another faith or belief community e.g. the Islamic *aqiqah* ceremony, the whispering of the Shahadah and cutting of hair. Humanist baby-naming and welcoming ceremonies are good for learning too. • Consider some signs and symbols used in the welcoming of children into the faith community e.g. baptismal candle, the Aum symbol used by Hindus. • Consider a widening range of ways of showing that people are special from different religions e.g. Hindus celebrate Raksha Bandhan to enjoy the special bonds between brothers and sisters. A sister ties a band or Rakhi of gold or red threads around the right hand of a brother. • Use persona dolls with a religious identity to engage pupils as they think about belonging to a faith. • Set up the classroom for integrated play based on these experiences. • Use the RE films for 4-7s from the BBC: www.bbc.co.uk/teach/class-clips-video/religions-of-the-world/zfxwpg8

Key question F6: What is special about our world?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.
One way of introducing this question is to study this at the same time as work on the school outside space or local area or work on growing things.

Questions you might explore: these are suggested questions; you will not necessarily explore all of these questions.	**Learning outcomes:** teachers should select from the following outcomes, based on the ELGs, and set up learning experiences that enable pupils to …	**Suggested content:** teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate. Good RE in the Early Years always uses integrated provision, play, songs, stories and shared fun for learning.
• What do you like in nature? What are your favourite things – animals, birds, flowers, trees, fruits, weather, mountains, rivers, beaches, seas? Why do you like these best of all? • What have you learnt about nature that is new to you? • Why do some people say the whole world is special? What do you think is special about the world? • What stories of creation do Christians tell? • What stories of creation come from another religion? • What do people say about how we should look after the world? How do you think we should look after the world? • What are the similarities and differences between different people's ideas about the world?	• talk about things they find interesting, puzzling or wonderful and also about their own experiences and feelings about the world • re-tell stories about creation and nature, talking about what they say about the world, God, human beings • respond imaginatively and expressively to the beauty and delight of the natural world • think about the wonders of the natural world, expressing ideas and feelings • express ideas about how to look after animals and plants • talk about what people do to mess up the world and what they do to look after it.	• Use outdoor learning to enable children to experience and explore the wonders and beauty of the natural world and life cycles of new life, growth and decay; explore the idea that the world is special and that some people believe it was created by God. • Use art and creative activities to explore natural objects – shapes, pattern – or use micro-hikes or listening walks; grow and look after some plants and creatures. • Use stories and poems to talk about creation (e.g. 'God's Quiet Things' by Nancy Sweetland); explore stories with stilling exercises, acting out stories etc; link with ideas of how special children are (marvel at moving toes, wiggling fingers, listening ears, clever thoughts). • Use a simple child-friendly, but authentic version of the Bible's creation story, e.g. 'In the Beginning' by Steve Turner; explore in mime, express through art; reflect on ways in which the world is 'very good'. • Hear and role-play stories from faiths about care for animals and the world. E.g. From Islam: 'Muhammad and the ant' (talk about caring for animals, looking after pets); 'Muhammad and the thirsty camel' (talk about how the camel felt; whether they have ever done something they are sorry for). NB: in Islam, don't role-play the part of the Prophet – Muslims never do, out of respect. • 'Seven new kittens'/ 'The tiny ants' (Muslim stories retold by Gill Vaisey www.booksatpress.co.uk) • Use persona dolls with a religious identity to engage pupils as they think about belonging to a faith and loving animals and nature. • Set up the classroom for integrated play based on these experiences: would the children like to sing, dance and make things showing why they love pets and animals? • Use the RE films for 4-7s from the BBC: www.bbc.co.uk/teach/class-clips-video/religions-of-the-world/zfxwpg8

C5 RE in KS1: Programme of Study and planning steps



Eliza H, aged 6

Fiery tree

In my picture I have got a fiery tree and a colourful background. I used all the colours I could find because I thought it looked pretty.

God told Moses to go back to Egypt but Moses didn't want to. He was scared. God said I will be with you Moses and that made Moses a little bit braver.

The words make me feel braver because I feel the power of love.

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C5 RE in KS1: Programme of Study

What do pupils get out of RE at this key stage?

Pupils should develop their knowledge and understanding of religious and non-religious worldviews, recognising their local, national and global contexts. They should use basic subject specific vocabulary. They should raise questions and begin to express their own views in response to the material they learn about and in response to questions about their ideas.

Aims:

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

RE teaching and learning should enable pupils to…

A. Know about and understand a range of religious and non-religious worldviews.	B. Express ideas and insights about the nature, significance and impact of religious and non-religious worldviews.	C. Gain and deploy the skills needed to engage seriously with religious and non-religious worldviews.

End of key stage outcomes

RE should enable pupils to:

A1. Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them.	B1. Ask and respond to questions about what individuals and communities do, and why, so that pupils can identify what difference belonging to a community might make.	C1. Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry.
A2. Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the traditions from which they come.	B2. Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves.	C2. Find out about and respond with ideas to examples of co-operation between people who are different.
A3. Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities.	B3. Notice and respond sensitively to some similarities between different religious and non-religious worldviews.	C3. Find out about questions of right and wrong and begin to express their ideas and opinions in response.

These general outcomes are related to specific content within the key question outlines/units of study on pp. 40-49.

Worldviews to be taught

During the key stage, pupils should be taught knowledge, skills and understanding through learning about **Christians, Muslims or Jewish people**, **and Hindus or Sikhs.** Pupils may also encounter other religious and non-religious worldviews in thematic units, where appropriate.

Key questions

<table>
<tr><th colspan="2">Believing
(Religious beliefs, teachings, sources; questions about meaning, purpose and truth)</th><th>Recommended year group</th></tr>
<tr><td>1.1 Who is a Christian and what do they believe?</td><td rowspan="3">It is recommended that schools teach unit 1.1. plus at least one from 1.2 and 1.3. NB If 1.3 is not taught, Unit L2.10 should be included in LKS2.</td><td>Y1</td></tr>
<tr><td>1.2 Who is a Muslim and what do they believe?</td><td>Y2</td></tr>
<tr><td>1.3 Who is Jewish and what do they believe?</td><td>Y2</td></tr>
<tr><td colspan="2">1.4 What can we learn from sacred books? Christians, Muslims and/or Jewish people</td><td>Y2</td></tr>
<tr><td colspan="2">Expressing
(Religious and spiritual forms of expression; questions about identity and diversity)</td><td></td></tr>
<tr><td colspan="2">1.5 What makes some places sacred? Christians, Muslims and/or Jewish people</td><td>Y1</td></tr>
<tr><td colspan="2">1.6 How and why do we celebrate special and sacred times?
Christians, Muslims and/or Jewish people</td><td>Y1 Y2</td></tr>
<tr><td colspan="2">Living
(Religious practices and ways of living; questions about values and commitments)</td><td></td></tr>
<tr><td colspan="2">1.7 What does it mean to belong to a faith community?
Christians, Muslims and/or Jewish people</td><td>Y1</td></tr>
<tr><td colspan="2">1.8 How should we care for others and the world, and why does it matter?
Christians, Muslims and/or Jewish people</td><td>Y1 or Y2</td></tr>
<tr><td colspan="2">1.9 Who is a Hindu and what do they believe?</td><td>Y1 or Y2</td></tr>
<tr><td colspan="2">1.10 Who is a Sikh and what do they believe?</td><td>Y1 or Y2</td></tr>
</table>

It is recommended that schools choose a minimum of 3 key questions per year, balancing across the strands. Key question 1.6 can be split across the two years as schools encounter and explore major celebrations each year. Some schools find it useful for retrieval to split the systematic units (1.1, 1.2 and 1.3, 1.9, 1.10) across two years, or to visit one of them twice in a single year. This allows pupils to revisit and recall past learning as they encounter new content, embedding it in their long-term memory.

Notes:

The key questions are designed to enable children to achieve the end of key stage outcomes above. Schools may plan additional units but should ensure that they support pupils in achieving the end of key stage outcomes. If planning additional units, schools should also ensure that there is breadth and balance across the RE curriculum by addressing each of the three strands (believing, expressing, living) across the key stage. However, the recommendation is for fewer key questions explored in more depth, which is why there are only eight key questions offered for this key stage.

Planning steps

Teachers should have the principal aim of RE at the forefront of their minds as they plan their RE.

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

Their own pupil-friendly version will be important here too (see p.8)

Step 1: Key question	• Select a key question from p. 37. • Make sure that you can explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE; what other subject areas it links to, if appropriate.
Step 2: Select learning outcomes	• Use the learning outcomes from column 2 of the key question outlines/units of study on pp. 40-41. • Select learning outcomes appropriate for the age and ability of your pupils. • Being clear about these outcomes will help you to decide what and how to teach.
Step 3: Select specific content	• Look at the suggested content for your key question, from column 3 in the key question outlines/units of study. • Select the best content (from here, or additional information from elsewhere) to help you to teach in an engaging way so that pupils achieve the learning outcomes.
Step 4: Assessment: write specific pupil outcomes	• Turn the learning outcomes into pupil-friendly 'I can' or 'You can' statements. • Make the learning outcomes specific to the content you are teaching, to help you know just what it is that you want pupils to be able to understand and do as a result of their learning. • These 'I can/You can' statements will help you to integrate assessment for learning within your teaching, so that there is no need to do a separate end of unit assessment.
Step 5: Develop teaching and learning activities	• Develop active learning opportunities and investigations, using some engaging stimuli, to enable pupils to achieve the outcomes. • Don't forget the skills you want pupils to develop, as well as the content you want them to understand. • Make sure that the activities allow pupils to practise these skills as well as show their understanding.

For guidance on long-term planning, see Section E4 (p. 124) *Creating a coherent curriculum: long-term planning* and www.retoday.org.uk/syllabus-resources/ Password: ASyllabusRET!

KS1 Units of Study

Key question 1.1: Who is a Christian and what do they believe?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Believing **Recommended Y1** **Questions in this thread:** 1.2 Who is a Muslim and what do they believe? 1.3 Who is Jewish and what do they believe? L2.1 What do different people believe about God? U2.1 Why do some people believe God exists? 3.1 Do we need to prove God's existence? **Worldviews:** Christians	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Talk about the fact that Christians believe in God and follow the example of Jesus (A1).** • **Recognise some Christian symbols and images used to express ideas about God (A3).** **Expected:** • **Talk about some simple ideas about Christian beliefs about God and Jesus (A1).** • **Re-tell a story that shows what Christians might think about God, in words, drama and pictures, suggesting what it means (A2).** • **Talk about issues of good and bad, right and wrong arising from the stories (C3).** • **Ask some questions about believing in God and offer some ideas of their own (C1).** **Exceeding:** • **Make links between what Jesus taught and what Christians believe and do (A2).** • **Respond thoughtfully to a piece of Christian music and a Bible text that inspired it (B1).**	• Share stories that help to show how Christians think of God e.g. the book of Jonah in the Old Testament, the Annunciation (Luke 1:26–56), the lost son (Luke 15:11–32) and Pentecost (Acts 2:1–13). • Describe some of the beliefs that Christian traditions (organised worldviews) teach about God e.g. all-powerful, loving, close to every person, forgiving. • Look at art and recognise some symbols and images used to express ideas about God. • Listen to pieces of music that express ideas about God. • Talk to Christians about what they believe about God (personal worldviews). • Give opportunities for pupils to reflect on and express their own big questions about life and God, in particular through discussion, art, music and drama e.g responding to the question 'Where is God?' through art. • Using a suitable children's Bible (e.g. *The Lion Storyteller Bible* or New International Children's Version), share stories that show the importance of Jesus to Christians e.g. a parable, a miracle, a teaching of Jesus, birth and death and resurrection of Jesus. • Linking with these stories, describe some of the beliefs that Christians hold about Jesus e.g. that he was kind to people in need, that he performed miracles, that he is the son of God, that he lives. • Investigate how Christians follow teaching from the Bible about how to live their lives e.g. prayer and worship, treating others kindly. Hear and think about some prayers Christians use. Note that not all Christians practise their faith in the same ways. • Experience thanking and being thanked, praising and being praised, and connect this experience simply to an idea about worship. • Many pupils have no personal belief in God but have just learnt lots about people who do. Give them the opportunity to comment on the idea of God for themselves, such as whether or not it has any meaning in their lives.

Key question 1.2: Who is a Muslim and what do they believe?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Believing **Recommended Y2** **Questions in this thread**: 1.1 Who is a Christian and what do they believe? 1.3 Who is Jewish and what do they believe? L2.1 What do different people believe about God? U2.1 Why do some people believe God exists? 3.1 Do we need to prove God's existence? **Worldviews:** Muslims	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Talk about the fact that Muslims believe in God (Allah) and follow the example of the Prophet Muhammad (A1).** • **Recognise that Muslims do not draw Allah or the Prophet but use calligraphy, for example, to say what God is like (A3).** **Expected:** • **Talk about some simple ideas about Muslim beliefs about God, making links with some of the 99 Names of Allah (A1).** • **Re-tell a story about the life of the Prophet Muhammad (A2).** • **Recognise some objects used by Muslims and suggest why they are important (A2).** • **Identify some ways Muslims mark Ramadan and celebrate Eid-ul-Fitr and how this might make them feel (B1).** **Exceeding:** • **Make links between what the Holy Qur'an says and how Muslims behave (A2).** • **Ask some questions about God that are hard to answer and offer some ideas of their own (C1).**	• Share stories that help to show how Muslims think of God (Allah) and how following God shows them ways to behave e.g. 'Muhammad and the cat', 'The story of the two brothers', 'The crying camel'. • Look at calligraphy and listen to *nasheeds* that express ideas about God and the Prophet Muhammad e.g. calligraphy showing some of the 99 names of Allah; *I am a Muslim* by Zain Bhikha; share the words of the Shahadah, listen to the Call to Prayer. • Give pupils a way to respond to their own big questions e.g. writing a class big questions poem or a 'Where is God?' poem. • Describe one of the beliefs that Muslims hold about God e.g. tawhid (note how this links to the idea that Muslims never try to draw Allah). • Share the Muslim story of the revelation of the Holy Qur'an – how the Angel Jibril revealed it to Prophet Muhammad on Mount Hira; how Muslims learn Arabic to be able to read and remember it; some teachings from the Holy Qur'an. • Talk to Muslims about what they believe about God. • Many pupils have no personal belief in God but will have learnt about Muslim people who do. Give pupils the opportunity to comment on the idea of God for themselves, in the light of their learning. Are their ideas similar to or different from what they have been learning? • Identify the objects that are most precious to them. Why are they precious? How does it show? • Identify objects that are significant to Muslims; if possible, see them being used by a believer, e.g. prayer beads, prayer mat, Qur'an and stand, compass, headscarf. Why are these important? • Share the experiences of Muslims during the fast of Ramadan and the celebrating of Eid-ul-Fitr. How and why do Muslims celebrate?

Key question 1.3: Who is Jewish and what do they believe?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples, and add more of their own.
Strand: Believing **Recommended Y2** **Questions in this thread:** 1.1 Who is a Christian and what do they believe? 1.2 Who is a Muslim and what do they believe? L2.1 What do different people believe about God? U2.1 Why do some people believe God exists? 3.1 Do we need to prove God's existence? **Worldviews:** Jewish people	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Talk about the fact that Jewish people believe in God (A1).** • **Recognise that some Jewish people remember God in different ways (e.g. mezuzah, on Shabbat) (A3).** **Expected:** • **Talk about how the mezuzah in the home reminds Jewish people about God (A3).** • **Talk about how Shabbat is a special day of the week for Jewish people, and give some examples of what they might do to celebrate Shabbat (B1).** • **Re-tell a story that shows what Jewish people at the festivals of Sukkot, Chanukah or Pesach might think about God, suggesting what it means (A2).** • **Ask some questions about believing in God and offer some ideas of their own (C1).** **Exceeding:** • **Make links between some Jewish teachings and how Jewish people live (A2).** • **Express their own ideas about the value of times of reflection, thanksgiving, praise and remembrance, in the light of their learning about why Jewish people choose to celebrate in these ways (C1).**	• Discuss what precious items pupils have in their home. Why are they important? • Experience celebrating in the classroom, with music, food or fun, and talk about how special times can make people happy and thoughtful. • Talk about remembering what really matters: how do people make a special time to remember? • Introduce Jewish beliefs about God (some Jewish people write G-d, because they do not want the name of God to be erased or defaced) – as expressed in the Shema (Deuteronomy 6:4-9) i.e. God is one, creator and cares for all people. • Look at a mezuzah, how it is used and how it has the words of the Shema inside. Why do Jews have this in their home? What words would they like to have displayed in their home? • Find out what Jewish people do in the home on Shabbat, including preparation for Shabbat, candles, blessing the children, wine, challah bread, family meal, rest. Explore how some Jewish people call it the 'day of delight' and celebrate God's creation (God rested on the seventh day). What is really good about having times of rest when life is busy? When do pupils have times of rest and for family in their home? • Consider the importance and value of celebration and remembrance in pupils' own lives; learn about the festival of Sukkot, Chanukah/Hanukkah or Pesach (Passover), the stories and meanings associated with them; find out about the menorah (7 branched candlestick) and how the 9-branched chanukiah/hanukkiah links to the story of Chanukah. • Use play, artefacts, photographs and storytelling to explore questions about Jewish life for themselves.

Key question 1.4: What can we learn from sacred books?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Believing **Recommended Y2** **Questions in this thread:** F1: Which stories are special and why? L2.2 Why is the Bible so important for Christians today? 3.2 Does living biblically mean obeying the whole Bible? **Worldviews:** Christians, Muslims, Jewish people	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Talk about some of the stories that are used in religion and why people still read them (A2).** • **Recognise some ways in which Christians, Muslims and Jewish people treat their sacred books (B3).** **Expected:** • **Recognise that sacred texts contain stories which are special to many people and should be treated with respect (B3).** • **Re-tell stories from the Christian Bible and stories from another faith; suggest the meaning of these stories (A2).** • **Ask and suggest answers to questions arising from stories Jesus told and from another religion (C1).** • **Talk about issues of good and bad, right and wrong arising from the stories (C3).** **Exceeding:** • **Suggest their own ideas about stories from sacred texts and give reasons for their significance (C1).** • **Make links between the messages within sacred texts and the way people live (A2).**	• Explore what a story is and why we like them; are there different types of story? Introduce a parable as a story with a deeper meaning. Talk about how some books are more than special – they are sacred or holy, meaning that people believe that they are from God. • Introduce the Bible as a sacred text for Christians. • Introduce a sacred text for Muslims – Holy Qur'an, and/or Jewish people – Tenakh. • Investigate how these books are used and treated – Torah (part of Tenakh): often read from scrolls in the synagogue, beautifully written in Hebrew; Bible translated into lots of different versions to make accessible to all; Holy Qur'an kept in its original Arabic, as Muslims believe that is how it was revealed to Prophet Muhammad. • Read, act out and illustrate some stories Jesus told about what God is like (e.g. 'The lost sheep/Lost coin' Luke 15, building on prior learning) and how to treat each other (e.g. 'The good Samaritan' Luke 10). • Explore stories from Jewish sacred text, the Tenakh, which teach about God looking after his people e.g. 'Joseph and his brothers' (Genesis 37, 39–48); the story of Moses (book of Exodus); 'The call of Samuel' (1 Samuel 3); 'David and Goliath' (1 Samuel 17); Jonah (Book of Jonah). • Explore stories about Prophet Muhammad (e.g. 'Muhammad and the hungry stranger', 'The thirsty camel', 'The sleeping cat', 'Muhammad and Bilal', 'Muhammad and the rebuilding of the Ka'aba'). • Share an example of a story that occurs in more than one sacred text e.g. the story of Noah, which is sacred to Muslims, Jews and Christians. • Talk about what lessons believers learn from sacred texts about how to live, e.g. they believe that there is a God who cares for all people; that loyalty, love, justice, trust, truth, service and care are all important in how people live. Whether or not pupils belong to a religious tradition, how important are these ideas for pupils' personal worldviews, and why?

Key question 1.5: What makes some places sacred?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.

Strand: Expressing
 	
Recommended Y1
 	
Questions in this thread:
F3 Which places are special and why?
L2.4 Why do people pray?
U2.4 If God is everywhere, why go to a place of worship?
3.6 Should religious buildings be sold to feed the starving?
 	
Worldviews:
Christians, Muslims and/or Jewish people
	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage:
	Emerging:
	• **Recognise that there are special places where people go to worship, and talk about what people do there (A1).**
	• **Identify at least three objects used in worship in two religions (A3).**
	Expected:
	• **Identify special objects and symbols found in a place where people worship and be able to say something about what they mean and how they are used (A3).**
	• **Talk about ways in which stories, objects, symbols and actions used in churches, mosques and/or synagogues show what people believe (B2).**
	• **Describe some of the ways in which people use music in worship, and talk about how different kinds of music make them feel (C1).**
	• **Ask good questions during a school visit about what happens in a church, synagogue or mosque (B1).**
	Exceeding:
	• **Suggest meanings to religious songs, responding sensitively to ideas about thanking and praising (A2).**
	• **Show that they have begun to be aware that some people regularly worship God in different ways and in different places (B3).**
		• Talk about how the words 'sacred' and 'holy' are used (they usually refer to places or things or words that are to do with God); what makes some places and things special, sacred or holy; consider what things and places are special to pupils and their families, and why; do they have things that are holy and sacred?
		• Talk about why it is important to show respect for other people's precious or sacred belongings (including the importance of having clean hands or dressing in certain ways).
		• Explore the main features of places of worship in Christianity and at least one other religion, ideally by visiting some places of worship.
		• Find out how the place of worship is used and talk to some Christians, Muslims and/or Jewish people about how and why it is important in their lives.
		• Notice some similarities and differences between places of worship and how they are used.
		• Explore the meanings of signs, symbols, artefacts and actions and how they help in worship e.g.
		  ○ church: altar, cross, crucifix, font, lectern, candles and the symbol of light; plus specific features from different denominations as appropriate: icons, stations of the cross, baptismal pool, pulpit
		  ○ synagogue: ark, Ner Tamid, Torah scroll, tzitzit (tassels), tefillin, tallit (prayer shawl) and kippah (skullcap), chanukiah/hanukkiah, bimah
		  ○ mosque/masjid: wudu, calligraphy, prayer mat, prayer beads, minbar, mihrab, muezzin.
		• Explore how religious believers sometimes use music to help them in worship e.g. Christians singing traditional hymns with an organ or using contemporary songs and instruments to praise God, thank God, say sorry, to prepare for prayer etc; children's songs to help learn stories; to celebrate at a wedding.
		• Revisit the key question in the light of their learning. Explore the difference between special and sacred, and reflect on whether they have things in their lives that might be special or sacred.

Key question 1.6: How and why do we celebrate special and sacred times?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.

Strand: Expressing
 	
Recommended Y1 & Y2
 	
Questions in this thread:
F4 Which times are special and why?
L2.5 Why are festivals important to religious communities?
L2.5a How do people from religious and non-religious communities celebrate key festivals?
U2.5 Is it better to express your beliefs in arts and architecture or in charity and generosity?
3.7 How can people express the spiritual through the arts?
 	
Worldviews:
Christians, Jewish people and/or Muslims
	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage:
	Emerging:
	• **Identify a special time they celebrate and explain simply what celebration means (A1).**
	• **Talk about ways in which Jesus was a special person who Christians believe is the Son of God (A2).**
	Expected:
	• **Identify some ways Christians celebrate Christmas/Easter/Harvest/Pentecost and some ways a festival is celebrated in another religion (A1).**
	• **Re-tell stories connected with Christmas/ Easter/Harvest/Pentecost and a festival in another religion and say why these are important to believers (A2).**
	• **Ask questions and suggest answers about stories to do with Christian festivals and a story from a festival in another religion (B1).**
	• **Collect examples of what people do, give, sing, remember or think about at the religious celebrations studied, and say why they matter to believers (C1).**
	Exceeding:
	• **Suggest meanings for some symbols and actions used in religious celebrations, including Easter/Christmas, Chanukah and/or Eid-ul-Fitr (A3).**
	• **Identify some similarities and differences between the celebrations studied (B3).**
		• Consider the importance and value of celebration and remembrance in pupils' own lives.
		• Learn about festivals in Christianity, including Christmas, Easter, Harvest and Pentecost in Christianity: the stories and meanings associated with them.
		• For example, from Easter:
		  ○ Explore stories of Jesus in Holy Week such as riding into Jerusalem on a donkey, turning over tables in the temple, washing his friends' feet, being arrested, being deserted, crucifixion, resurrection on Sunday morning.
		  ○ Explore feelings of Jesus and disciples.
		  ○ Explore how these are shown in the ways Christians celebrate Easter today e.g. Palm Sunday processions, washing feet, sorrow of Good Friday, darkness on Saturday services, light and joy of Easter day etc.
		• Learn about the significance of festivals to the Jewish way of life and what they mean, e.g. Shabbat (Genesis 1: God as creator), Pesach (Moses and the Exodus: freedom), Chanukah (hope and dedication), Sukkot (reliance on God).
		• Explore the meaning and significance of Jewish rituals and practices during each festival.
		• Learn about how Muslims celebrate Eid-ul-Fitr as the completion of a month of fasting (Ramadan). Find out what happens in a Muslim household at Eid-ul-Fitr.
		• Talk about whether the stories and events mean something for the pupils themselves – can they connect with ideas of rest, freedom, hope and self-control?
		• Compare the importance of the symbol of light within different festivals, e.g. Christmas, Chanukah; how believers express beliefs through this symbol, and how light can mean different things to believers in different communities.

Key question 1.7: What does it mean to belong to a faith community?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Living **Recommended Y1** **Questions in this thread:** F5 Where do we belong? L2.7 What does it mean to be a Christian in Britain today? L2.8 What does it mean to be a Hindu in Britain today? L2.10 How do family life and festivals show what matters to Jewish people? U2.6 What does it mean to be a Muslim in Britain today? 3.8 What is good and what is challenging about being a teenage Sikh or Buddhist or Muslim in Britain today? **Worldviews:** Christians, Muslims and/or Jewish people	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Talk about what is special and of value about belonging to a group that is important to them (B2).** • **Show an awareness that some people belong to different religions (B1).** **Expected:** • **Recognise and name some symbols of belonging from their own experience, for Christians and at least one other religion, suggesting what these might mean and why they matter to believers (A3).** • **Give an account of what happens at a traditional Christian infant baptism /dedication and suggest what the actions and symbols mean (A1).** • **Identify two ways people show they belong to each other when they get married (A1).** • **Respond to examples of co-operation between different people (C2).** **Exceeding:** • **Give examples of ways in which believers express their identity and belonging within faith communities, responding sensitively to differences (B2).** • **Identify some similarities and differences between the ceremonies studied (B3).**	• Talk about stories of people who belong to groups; groups to which pupils belong, including their families and school, what they enjoy about them and why they are important to them. • Find out about some symbols of 'belonging' used in Christianity and at least one other religion, and what they mean (Christianity e.g. baptismal candles, christening clothes, crosses as badges or necklaces, fish/ICHTHUS badges, What Would Jesus Do bracelets WWJD); symbols of belonging in pupils' own lives and experience. • Explore the idea that everyone is valuable and how Christians show this through infant baptism and dedication, finding out what the actions and symbols mean. • Compare this with a welcoming ceremony from another religion e.g. Judaism: naming ceremony for girls – *brit bat* or *zeved habat*; Islam: *Aqiqah.* • Find out how people can show they belong with another person, for example, through the promises made in a wedding ceremony, through symbols (e.g. rings, gifts; standing under the *chuppah* in Jewish weddings). Listen to some music used at Christian weddings. Find out about what the words mean in promises, hymns and prayers at a wedding. • Compare the promises made in a Christian wedding with the Jewish *ketubah* (wedding contract). • Talk to some Christians, and members of another religion, about what is good about being in a community, and what kinds of things they do when they meet in groups for worship and community activities. • Explore the idea that different people belong to different religions, and that many people are not part of religious communities, but that they also belong to different communities (sometimes also with religious people). • Find out about times when people from different religions and non-religious people might work together, e.g. in charity work or to remember special events. Examples might include: Christian Aid and Islamic Relief or The Shoe Box Appeal.

Key question 1.8: How should we care for others and the world, and why does it matter?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Living **Recommended Y1 or Y2** **Questions in this thread:** F6. What is special about our world? L2.9 What can we learn from religions about deciding what is right and wrong? U2.7 What matters most to Christians and Humanists? U2.8 What difference does it make to believe in…? 3.10 Does religion help people to be good? 3.11 What difference does it make to believe in…? 3.12 Is religion a power for peace or a cause of conflict in the world today? **Worldviews:** Christians, Muslims and Jewish people	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Talk about how religions teach that people are valuable, giving simple examples (B1).** • **Recognise that some people believe God created the world and so we should look after it (A2).** **Expected:** • **Re-tell Bible stories and stories from another faith about caring for others and the world (A2).** • **Identify ways that some people make a response to God by caring for others and the world (B1).** • **Talk about issues of good and bad, right and wrong arising from the stories (C3).** • **Talk about some texts from different religions that promote the 'Golden Rule', and think about what would happen if people followed this idea more (C2).** • **Use creative ways to express their own ideas about the creation story and what it says about what God is like (C1).** **Exceeding:** • **Give examples of ways in which believers put their beliefs about others and the world into action, making links with religious stories (B1).** • **Answer the title question thoughtfully, in the light of their learning in this unit (C1).**	• Introduce the idea that each person is unique and important, using e.g. Christian teachings that God values everyone (Matthew 6:26); Jesus blesses the children (Matthew 19, Mark 10, Luke 18); Psalm 8 (David praises God's creation and how each person is special in it). • Talk about the benefits and responsibilities of friendship and the ways in which people care for others. Explore stories from the Bible about friendship and care for others and how these show ideas of good and bad, right and wrong, e.g. Jesus' special friends (Luke 5:1–11), four friends take the paralysed man to Jesus (Luke 5:17–26), 'The good Samaritan' (Luke 10:25–37). • Consider the idea that we all have special gifts we can use to benefit others. • Learn that some religions believe that serving others and supporting the poor are important parts of being a religious believer e.g. Zakat (almsgiving) in Islam; tzedekah (charity) in Judaism. • Read stories about how some people have been inspired to care for people because of their religious beliefs e.g. Mother Teresa, Dr Barnardo, Sister Frances Dominica, people known in the local area. • Having studied the teachings of one religion on caring, work together as a group to create an event e.g. a 'Thank you' tea party for some school helpers – make cakes and thank-you cards, write invitations and provide cake and drink, or organise a small fund-raising event and donate the money to a local charity. • Look carefully at some texts from different religious scriptures about the 'Golden Rule' and see if pupils can suggest times when it has been followed and times when it has not been followed. Talk about how the golden rule can make life better for everyone. Draw cartoons to show their ideas. • Explore the creation account in Genesis 1 in varied and creative ways, to find out what it tells Jewish and Christian believers about what God is like, and what these stories tell believers about God and creation (e.g. that God is great, creative, and concerned with creation; that creation is important, that humans are important within it). • Explore the account in Genesis 2. Talk about ways in which religious believers might treat the world, making connections with the Genesis account (e.g. humans are important but have a role as God's representatives on God's creation, to care for it as a gardener tends a garden). • Investigate ways that people can look after the world and think of good reasons they this is important. Make links with the Jewish idea of tikkun olam (repairing the world) and Tu B'shevat (new year for trees). Why should we take care of the earth? Why does it matter?

Key question 1.9 Who is a Hindu and what do they believe?

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Strand/questions/religions	**Learning outcomes** (intended to enable pupils to achieve end-of-key-stage outcomes)	**Suggested content for learning** Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes
Strand: Living **Recommended Y2** **Questions in this thread:** **F5** Where do we belong? **1.7** What does it mean to belong to a faith community? **1.10** Who is a Sikh and how do they live? **L2.7** What does it mean to be a Christian in Britain today? **L2.8** What does it mean to be a Hindu in Britain today? **L2.12** What does it mean to be a Buddhist in Britain today? **U2.11** What does it mean to be a Sikh in Britain today? **3.8** What is good and what is challenging about being a teenage Buddhist, Sikh or Muslim in Britain today? **3.14** What does it mean to be a Jewish teenager in Britain today? **Religions and worldviews:** Hinduism	Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage: **Emerging** • **Recall and name some Hindu gods/goddesses and say something about what Hindus believe (A1).** • **Retell a Hindu story and identify which festival it links with (A2).** **Expected** • **Talk simply about what Hindus believe about God (for example, one God in many forms) (A1).** • **Recognise some objects used by Hindus and suggest why they are important (A2).** • **Identify some ways Hindus celebrate Diwali and Holi, and talk about how this might make them feel (B1).** • **Express creatively their own responses to the stories and celebrations studied, talking about what they have learned (C1).** **Exceeding** • **Summarise the stories about Hindu gods and goddesses and give examples of what Hindus might learn from them (A2).** • **Discuss their own ideas about how stories, celebrations and actions (rituals) can help people to get along with each other (C1).**	• Tell children that most Hindus believe in one God, but that God is known to worshippers through many different images (*murtis*) and names; introduce Brahma (Creator), Vishnu (Preserver) and Shiva (Destroyer) (known as the Trimurti) and their consorts Saraswati, Lakshmi and Parvati; also Krishna, Rama and Ganesha. Look at lots of images of the gods/goddesses and explore what Hindus learn about God from them. • Use creative ways to share some of the stories of the gods/goddesses; for example, how Ganesha got an elephant's head, Krishna and the butter, and Krishna opening his mouth. Think about what Hindus might learn from these stories. • Explore some festivals: tell the stories, connecting with the gods/goddesses already encountered; use the senses to find out about how Hindus celebrate – sights, sounds, smells, tastes and things they touch. For example: ○ **Diwali**: build on previous learning (units F4, L2.5). Tell the story of Rama and Sita using shadow puppets; act out the story; use images, music and dance. Find out what happens at Diwali for Hindus: light some diva lamps, hear about the story of Lakshmi and the washerwoman, look at some pictures of Diwali celebrations in the local area. Talk about what Hindus might learn from the festival, such as good overcoming bad. ○ **Holi**: explore the spring festival, with stories of Krishna, and Holika and Prahlad, bonfires, exuberant dancing and singing, and lots of colour. What happens? How do Hindus feel about it? What do they learn? • Find out some examples of how Hindus worship at home; for example, with a shrine, images of some gods/goddesses, prayer, rituals. • Explore ways in which children show what is important to them in their homes and their lives. Compare them with Hindu celebrations and practices at home. Explore the idea of rituals – school is full of rituals too. What are the benefits? Connect this with Hindu rituals.

Key question 1.10 Who is a Sikh and what do they believe?

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Strand/questions/religions	Learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes)	Suggested content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes
Strand: Living **Recommended Y2** **Questions in this thread:** **F5** Where do we belong? **1.7** What does it mean to belong to a faith community? **1.9** Who is a Hindu and how do they live? **L2.7** What does it mean to be a Christian in Britain today? **L2.8** What does it mean to be a Hindu in Britain today? **L2.12** What does it mean to be a Buddhist in Britain today? **U2.11** What does it mean to be a Sikh in Britain today? **3.8** What is good and what is challenging about being a teenage Buddhist, Sikh or Muslim in Britain today? **3.14** What does it mean to be a Jewish teenager in Britain today? **Religions and worldviews:** Sikhi	Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage: **Emerging** • **Talk about the fact that Sikhs believe in one God and follow the teachings of the Gurus (A1).** • **Retell a Sikh story and say simply what it can teach Sikhs (A2).** **Expected** • **Describe what happens in a gurdwara, using some correct vocabulary (A1).** • **Ask and respond to questions about being a Sikh, saying what differences it can make to someone's life (B1).** • **Identify some ways Sikhs use the Guru Granth Sahib, and talk about why it is so important to Sikhs (B1).** • **Talk about some ideas of what is good about treating people equally and serving others (C1).** **Exceeding** • **Summarise the stories about Sikh gurus give examples of what Sikhs might learn from them (A2).** • **Discuss their own ideas about how remembering God, serving others and working honestly can help people to get along with each other (C1).**	• Explore images of a gurdwara. Encourage children to use their senses and imagine what it would be like to be there. Show the prayer hall; the takht with the Guru Granth Sahib and the Granthi (the man or woman who reads the scriptures); some worshippers sitting on the floor; the langar with people preparing, serving, sharing and eating the *karah parshad* (some images are available here: www.thoughtco.com/sikh-gurdwara-langar-kitchen-4123137). Ask children to ask questions about what they see and to try and work out what is important to the Sikhs who are in the photos. What clues are there to work out if someone is a Sikh? • Introduce some key ideas about Sikhs in general: they believe in one God; they follow the teachings of the Gurus, including Guru Nanak; they follow their holy book as if it were a living Guru, the Guru Granth Sahib; they think that treating people equally is very important – as is serving others, no matter who they are. See if children can find any clues in the pictures to show any of these beliefs in practice. • Listen to some stories of Guru Nanak's childhood (Guru Nanak's birth, Guru Nanak and the cows, Guru Nanak helps the hungry). Find out about Sikh beliefs about his disappearance in the river and his message about there being only one God. Look at the Ik Onkar symbol and the opening lines of the Mool Mantar to think about the idea of there being only one God. • Find out more about the gurdwara; for example, label a drawing of it and imagine being a guide showing people around, and talk about what the guide would say in each part of the gurdwara. • Introduce the idea of the Khalsa – that many Sikhs take this step of commitment; they show it in some things they wear (the Five Ks) and some things that they will try to do (for example, not cutting their hair, not drinking alcohol or smoking, being vegetarian). How can these help Sikhs to remember God? • Talk about the idea of treating everyone equally. Use a story (for example, Bhai Lalo and Malik Bhago) and talk about what it would mean if everyone treated everyone else with respect – at school, at home, in the community, in the world.

C6 RE in KS2: Programme of Study and planning steps

Beth Meachem, age 9
Buildings of worship
My picture shows the church in the village where I live, it's called St Georges. In the picture is a gurdwara where Sikhs worship and a mosque where Muslims worship. I have recently been on a faith tour in year 4. We visited these three different places and learnt a lot about the different religions and this is what I thought of while designing my art work.

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C6 RE in KS2: Programme of Study

What do pupils get out of RE at this key stage?

Pupils should extend their knowledge and understanding of religious and non-religious worldviews, recognising their local, national and global contexts. They should be introduced to an extended range of sources and subject specific vocabulary. They should be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life. Pupils should learn to express their own ideas in response to the material they engage with, identifying relevant information, selecting examples and giving reasons to support their ideas and views.

Aims:

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

RE teaching and learning should enable pupils to…

A. Know about and understand a range of religious and non-religious worldviews.	B. Express ideas and insights about the nature, significance and impact of religious and non-religious worldviews.	C. Gain and deploy the skills needed to engage seriously with religious and non-religious worldviews.

End of key stage outcomes

RE should enable pupils to:

A1. Describe and make connections between different features of the religious and non-religious worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life, in order to reflect on their significance.	B1. Observe and understand varied examples of religious and non-religious worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities.	C1. Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own in different forms including (e.g.) reasoning, music, art and poetry.
A2. Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities.	B2. Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives.	C2. Consider and apply ideas about ways in which diverse communities can live together for the wellbeing of all, responding thoughtfully to ideas about community, values and respect.
A3. Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning.	B3. Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences within and between different religious and non-religious worldviews.	C3. Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.

These general outcomes are related to specific content within the key question outlines/units of study on pp. 58 –80.

Worldviews to be taught

During the key stage, pupils should be taught knowledge, skills and understanding through learning about **Christians, Muslims, Hindus, Sikhs and Jewish people**. Pupils may also encounter other religions and worldviews in thematic units.

Key questions (recommended year groups in brackets)

Believing *(Religious beliefs, teachings, sources; questions about meaning, purpose and truth)*	
L2.1 What do different people believe about God? *Christians, Hindus and/or Muslims* **(Y3)**	U2.1 Why do some people think God exists? *Christians and non-religious (e.g. Humanists)* **(Y5)**
L2.2 Why is the Bible so important for Christians today? **(Y3)**	
L2.3 Why is Jesus inspiring to some people? **(Y4)**	U2.2 What would Jesus do? (Can we live by the values of Jesus in the twenty-first century?) **(Y5)**
	U2.3 What do religions say to us when life gets hard? *Christians, Hindus, non-religious (e.g. Humanists)* **(Y6)**
Expressing *(Religious and spiritual forms of expression; questions about identity and diversity)*	
L2.4 Why do people pray? *Christians, Hindus and/or Muslims* **(Y3)**	U2.4 If God is everywhere, why go to a place of worship? *Christian, Hindu and/or Jewish people* **(Y5)**
L2.5 Why are festivals important to religious communities? *Christians, Hindus and/or Muslims and/or Jewish people* **(Y3 & Y4)** L2.5a* How do people from religious and non-religious communities celebrate key festivals? *Christians, Jewish people and non-religious* **(Y3 & Y4)**	U2.5 Is it better to express your beliefs in arts and architecture or in charity and generosity? *Christians, Muslims and non-religious (e.g. Humanists)* **(Y6)**
L2.6 Why do some people think that life is like a journey and what significant experiences mark this? *Christians, Hindus and/or Jewish people and non-religious responses (e.g. Humanist)* **(Y4)**	U2.9** What can be done to reduce racism? Can religion help? *Christians, Muslims, non-religious* **(Y6)**
Living *(Religious practices and ways of living; questions about values and commitments)*	
L2.7 What does it mean to be a Christian in Britain today? **(Y3)**	U2.6 What does it mean to be a Muslim in Britain today? **(Y5)**
L2.8 What does it mean to be a Hindu in Britain today? **(Y4)**	
L2.9 What can we learn from religions about deciding what is right and wrong? *Christians, Jewish people and non-religious responses (e.g. Humanist)* **(Y4)**	U2.7 What matters most to Christians and Humanists? **(Y6)**
L2.10 How do family life and festivals show what matters to Jewish people? **(Y3 or Y4)** ***NB** If you did not do Unit 1.3 in KS1, you should include this systematic unit on Jewish people in LKS2*	U2.8 What difference does it make to believe in ahimsa (harmlessness), grace and/or ummah (community)? *Christians, Hindus and/or Muslims* **(Y6)** U2.10** Green religion? What do religious and non-religious worldviews teach about caring for the Earth? *Christians, Hindus, Jewish and non-religious people* **(Y5/6)**
	U2.11 What does it mean to be a Sikh in Britain today? **(Y5/6)**

***** This unit is optional but can be integrated with L2.5. It offers a way of looking at Christmas through different academic disciplines.*

****** These units are optional. They could be done in addition to the other UKS2 questions or in place of a question in the same strand.*

Notes:

The key questions are designed to enable pupils to achieve the end of key stage outcomes above. Schools may plan additional units but should ensure that they support pupils in achieving the end of key stage outcomes. If planning additional units, schools should also ensure that there is breadth and balance across the RE curriculum by addressing each of the three strands (believing, expressing, living) across the key stage.

Planning steps

Teachers should have the principal aim of RE at the forefront of their minds as they plan their RE.

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

Their own pupil-friendly version will be important here too (see p. 8)

Step 1: Key question	• Select a key question from p. 54. • Make sure that you can explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE; what other subject areas it links to, if appropriate.
Step 2: Select learning outcomes	• Use the learning outcomes from column 2 of key question outlines/units of study on pp. 58 – 80. • Select learning outcomes appropriate for the age and ability of your pupils. • Being clear about these outcomes will help you to decide what and how to teach.
Step 3: Select specific content	• Look at the suggested content for your key question, from column 3 in the key question outlines/units of study. • Select the best content (from here, or additional information from elsewhere) to help you to teach in an engaging way so that pupils achieve the learning outcomes.
Step 4: Assessment: write specific pupil outcomes	• Turn the learning outcomes into pupil-friendly 'I can' or 'You can' statements. • Make the learning outcomes specific to the content you are teaching, to help you know just what it is that you want pupils to be able to understand and do as a result of their learning. • These 'I can/You can' statements will help you to integrate assessment for learning within your teaching, so that there is no need to do a separate end of unit assessment.
Step 5: Develop teaching and learning activities	• Develop active learning opportunities and investigations, using some engaging stimuli, to enable pupils to achieve the outcomes. • Don't forget the skills you want pupils to develop, as well as the content you want them to understand. • Make sure that the activities allow pupils to practise these skills as well as show their understanding.

For guidance on long-term planning, see Section E4 (p. 124) *Creating a coherent curriculum: long-term planning* and www.retoday.org.uk/syllabus-resources/ Password: ASyllabusRET!

Lower Key Stage 2 Units of Study

Key question L2.1: What do different people believe about God?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Believing **Recommended Y3** **Questions in this thread:** 1.1-3 Who is Christian / Muslim / Jewish and what do they believe? U2.1 Why do some people believe God exists? 3.2 Do we need to prove God's existence? **Worldviews:** Christians, Hindus and/or Muslims	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Identify beliefs about God that are held by Christians, Hindus and/or Muslims (B1).** • **Retell and suggest the meanings of stories from sacred texts about people who encountered God (A1).** **Expected:** • **Describe some of the ways in which Christians Hindus and/or Muslims describe God (A1).** • **Ask questions and suggest some of their own responses to ideas about God (C1).** • **Suggest why having a faith or belief in something can be hard (B2).** • **Identify how and say why it makes a difference in people's lives to believe in God (B1).** **Exceeding:** • **Identify some similarities and differences between ideas about what God is like in different religions (B3).** • **Discuss and present their own ideas about why there are many ideas about God and express their own understanding of God through words, symbols and the arts (C1).**	• Talk about ways in which we exercise trust and faith in our everyday lives. • Find some examples of how we know about something we have not seen or experienced for ourselves. • What do people believe about God? Explore some of the ways in which religions name and describe the attributes of God, with a particular focus on how Christians think of God as Trinity – Father, Son and Holy Spirit; the 99 Names of Allah; or Hindu beliefs about the Trimurti – Brahma (creator), Vishnu (preserver), Shiva (sometimes called 'destroyer' or 'transformer'). • Study art (Christians), calligraphy (Muslims) and/or murtis (Hindus) used to represent ideas about God to find out what they say about God. • Explore how ideas about God are shown in stories/narratives: e.g. encounters which help believers to understand God's relationship with people e.g. Moses and the Burning Bush (Exodus 3:1–15), Jonah (book of Jonah in the Old Testament); Baptism of Jesus (Mark 1:9–11); Pentecost (Acts 2:1–21) and Paul's conversion (Acts 9:1–19); stories Jesus told which teach about God e.g. the parable of the Lost Son (or the Forgiving Father) (Luke 15:11–32). • Hindu texts which describe the indescribable (e.g. extract some of the more concrete metaphors from Bhagavad Gita 7:8–9 and 10:21–41; [www.asitis.com/7/] or the poem 'Who?' by Sri Aurobindo). • Explore stories which help Muslims understand the nature of God e.g. the story of the Night of Power – the revelation of the Qur'an to Muhammad, and the story of Muhammad's night journey and ascension. • Examine similarities and differences between these views of God. • Explore the influence believing in God has on the lives of believers – how it affects their personal worldviews. • Explore the fact that many people do not believe in God. Find out some reasons why, and consider what difference it can make to someone's personal worldview. • Reflect on pupils' own questions and ideas about God in light of their learning. • Express their own ideas about God (whether or not they believe God exists) through art, music, poetry or drama.

Key question L2.2: Why is the Bible important for Christians today?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Believing **Recommended Y3** **Questions in this thread:** F1 Which stories are special and why? 1.4 What can we learn from sacred books? 3.2 Does living biblically mean obeying the whole Bible? **Worldviews:** Christians	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Recall and name some Bible stories that inspire Christians (A2).** • **Identify at least two ways Christians use the Bible in everyday life (B1).** **Expected:** • **Make connections between stories in the Bible and what Christians believe about creation, the Fall and salvation (A2).** • **Give examples of how and suggest reasons why Christians use the Bible today (B1).** • **Describe some ways Christians say what God is like, with examples from the Bible, using different forms of expression (A1).** • **Discuss their own and others' ideas about why humans do bad things and how people try to put things right (C3).** **Exceeding:** • **Explain how the Bible uses different kinds of stories to tell a big story (A2).** • **Suggest why Christians believe that God needs to rescue/save human beings (B2).**	• Talk about sources of guidance and wisdom in their own and others' lives: who or what helps them to decide how to live? Introduce the Bible as a guide for Christians. • Give pupils a brief introduction to the Christian Bible – Old and New Testaments, divided into books, chapters and verses; different types of writing (illustrate with two examples e.g. histories, laws, poems, prayers, biographies (such as the Gospels), letters); (be clear that what Christians call the 'Old Testament' is Jewish scripture too). • Introduce pupils to the idea that for Christians, the Bible is the basis of Christian teachings, part of the 'organised worldview' of Christians. Not all Christians read the Bible, but in Christian teaching, the Bible tells them about what God is like. It also tells a 'big story' of God's dealings with human beings: God loves humans and created a wonderful world for people (creation); humans disobey God and go their own way ('the Fall'); God sends his Son, Jesus (incarnation) to save people – to bring them back to God (salvation). This story explains why Christians think they need to say sorry to God, why they try to follow Jesus, and why they are grateful to God for sending Jesus. It shows why Christians think the Bible is still important because it tells them about how to live, and why they should follow God. • Creation: Read Genesis 1 (use a lively children's version). Ask pupils to create dance/movement actions for each day, or artworks to reflect the narrative; focus on what the narrative shows God is like – powerful, creative, good etc. • Find out what good and bad things people sometimes do. Explore the idea of temptation: what things are tempting? Why do we give in sometimes? Do we sometimes blame others? Tell the story of Adam and Eve giving in to temptation (Genesis 3 – often called 'the Fall'). Does the way the people behave sound familiar? What lessons do pupils think Christians might learn from this story? Christian teaching says that people all choose to go against God's commands. Think about why Christians say people need to ask God to forgive them. • Explore creatively the Lost Coin, Sheep and Son stories (Luke 15), building on prior learning, and how Christians interpret them as showing how much God wants 'sinners' to turn back to him; ask some Christians what they mean when they say Jesus saves or rescues them. • Look at examples of how some Christians use the Bible – for everyday prayer and Bible reading (often using notes), in Bible study groups; read aloud in church, with people talking about the meaning. What are the good things, and the difficult things Christians might find from trying to follow this book in day-to-day life?

Key question L2.3: Why is Jesus inspiring to some people?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Believing **Recommended Y4** **Questions in this thread:** F2 Which people are special and why? U2.2 What would Jesus do? Can we live by the values of Jesus in the twenty-first century? 3.3 What is so radical about Jesus? **Worldviews:** Christians	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Ask questions raised by the stories and life of Jesus and followers today; give examples of how Christians are inspired by Jesus (B1).** • **Suggest some ideas about good ways to treat others, arising from their learning (C3).** **Expected:** • **Make connections between some of Jesus' teachings and the way Christians live today (A1).** • **Describe how Christians celebrate Holy Week and Easter Sunday (A1).** • **Identify the most important parts of Easter for Christians and say why they are important (B1).** • **Give simple definitions of some key Christian terms (e.g. gospel, incarnation, salvation) and illustrate them with events from Holy Week and Easter (A2).** **Exceeding:** • **Make connections between the Easter story of Jesus and the wider 'big story' of the Bible (creation, the Fall, incarnation, salvation) – see unit L2.2), reflecting on why this inspires Christians (A1).** • **Present their own ideas about the most important attitudes and values to have today, making links with Christian values (C2).**	• Briefly explore what makes a person inspirational to others, identifying characteristics of a good role model. • Recall stories of Jesus that pupils have learnt in previous units. Make some connections as you explore creatively some other words and actions of Jesus which continue to inspire Christians today e.g. parables of the kingdom of heaven (Matthew 13:1–45: sower, mustard seed, pearl etc.); parables of forgiveness (good Samaritan, Luke 10:29–37; two debtors, Luke 7:36–50; unforgiving servant, Matthew 18:21–35); hot-seat characters, freeze-frame or act out stories; create artworks; collect pupils' questions, then ask some Christians to explain how they interpret these stories. • Use the events of Holy Week and Easter to find out why Jesus is so important to Christians today; build on prior learning from Unit 1.6 and explore how the events of Holy Week are celebrated by Christians, e.g. Palm Sunday, waving palms; Maundy Thursday, washing feet; sorrow of Good Friday services; darkness in churches on Saturday; light and joy of Easter Day. (Note that celebrations vary between different Christian groups.) • Explore the question: why do Christians call Good Friday 'good'? Include the terms incarnation (Jesus as God as a human being) and salvation (Christians believe that Jesus' death and resurrection opens up a way for people to be forgiven and get close to God) (see Unit L2.2 for more on these terms). • Find out about the impact that believing in Jesus can have on a Christian's life and how Jesus has inspired some examples of contemporary inspirational Christians, e.g. how Christians show gratitude to Jesus for saving them and dealing with sin and death and bringing forgiveness – by prayer, worship, giving generously, telling other people about Jesus, caring for others. • Introduce the belief that Christians cannot be completely good and so they rely on the Holy Spirit to help them follow Jesus and be more like him (see the 'fruit of the Spirit', Galatians 5:22–23). • Follow this up with examples of what some Christians say are the most important attitudes and values to have, as inspired by Jesus' teachings and actions (e.g. love, fairness, service, sacrifice, joy), comparing these with what pupils believe to be most important.

Key question L2.4: Why do people pray?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Expressing **Recommended Y3** **Questions in this thread:** F3 Which places are special and why? 1.5 What makes some places sacred? U2.4 If God is everywhere, why go to a place of worship? 3.6 Should religious buildings be sold to feed the starving? **Worldviews:** Christians, Hindus and/or Muslims	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Describe what some believers say and do when they pray (A1).** • **Respond thoughtfully to examples of how praying helps religious believers (B2).** **Expected:** • **Describe the practice of prayer in the religions studied (A2).** • **Make connections between what people believe about prayer and what they do when they pray (A3).** • **Describe ways in which prayer can comfort and challenge believers (B2).** • **Describe and comment on similarities and differences between how Christians, Muslims and Hindus pray (B3).** **Exceeding:** • **Explain similarities and differences between how people pray (B3).** • **Consider and evaluate the significance of prayer in the lives of people today (A1).**	• Discover and think about the meanings of the words of key prayers in three religions – e.g. the Muslim First Surah of the Qur'an, the Christian Lord's Prayer and the Hindu Gayatri Mantra. • Learn that Hindus, Muslims and Christians may pray in many different ways, both using set forms of words and more spontaneously, and the three religions believe similar and different ideas about how God hears prayers. • Consider the idea that some people describe themselves as 'spiritual but not religious' and some of them may like to pray in their own way. • Consider the idea that some non-religious people may believe it is more use to be kind or to help someone than to pray for them. Some non-religious people use practices like listing things they are thankful for at the end of the day (e.g. in a 'gratitude journal'). • Find out about some symbols used in prayers in different religions. • Explore connections between prayer in three different religions. • Explore the impact of prayer: does it enable people to feel calm, hopeful, inspired, close to God or challenged? How? • Ask good questions about answered and unanswered prayer and find out some answers to these questions. • Discuss and consider the impact of praying, using some stories from inside the religions, e.g. stories of answered prayer, or of the origin of a prayer in ancient India, in Jesus' teaching or in the Holy Qur'an. • Make links between beliefs and practice of prayer in different religions. • Ask pupils to weigh up the value and impact of these key ideas for themselves: are there benefits in recalling things you are grateful for, things you are sorry about, ways in which you would like to be better, or for things to be better for other people? What benefits might there be? Do pupils ever do these things?

Key question L2.5: Why are festivals important to religious communities?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Expressing **Recommended Y3 & Y4** **Questions in this thread:** F4 Which times are special and why? 1.6 How and why do we celebrate special and sacred times? U2.5 Is it better to express your beliefs in arts and architecture or in charity and generosity? 3.7 How can people express the spiritual through the arts? **Worldviews:** Christians plus Hindus and/or Jewish people and/or Muslims **Note:** Schools may want to explore major festivals each year; if so, they should ensure that there is progression in pupils' learning across the age range. **Note also** the overlap with key question L2.3, which explores Easter in the context of Jesus's life.	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Recognise and identify some differences between religious festivals and other types of celebrations (B2).** • **Retell some stories behind festivals (e.g. Christmas, Diwali, Pesach) (A2).** **Expected:** • **Make connections between stories, symbols and beliefs with what happens in at least two festivals (A2).** • **Ask questions and give ideas about what matters most to believers in festivals (e.g. Easter, Eid) (B2).** • **Identify similarities and differences in the way festivals are celebrated within and between religions (A3).** • **Explore and suggest ideas about what is worth celebrating and remembering in religious communities and in their own lives (C1).** **Exceeding:** • **Discuss and present their own responses about the role of festivals in the life of Britain today, showing their understanding of the values and beliefs at the heart of each festival studied, using a variety of media (C2).** • **Suggest how and why religious festivals are valuable to many people (B2).**	• Think about times in their own lives when pupils remember and celebrate significant events/people, and why and how they do this. • Consider the meanings of the stories behind key religious festivals, e.g. Christmas, Easter, Pentecost, Harvest in Christianity; Diwali in Hinduism; Pesach, Rosh Hashanah and Yom Kippur in Judaism; Eid in Islam. Build on any prior learning when looking at any of these festivals. • For each of the festivals explored, describe how believers express the meaning of religious festivals through symbols, sounds, actions, story and rituals. • Notice and think about similarities and differences between the way festivals are celebrated e.g. Christmas or Holy Week within different Christian traditions; between home and places of worship. • Study key elements of festivals: shared values, story, beliefs, hopes and commitments. • Consider questions about the deep meaning of the festivals: does light conquer darkness (Diwali)? Is love stronger than death (Easter)? Can God free people from slavery (Pesach)? Is it good to say sorry (Yom Kippur)? Does fasting make you a better person? How? (Ramadan and Eid-ul-Fitr; Lent). You might use Philosophy for Children approaches to open up these questions. • Explore the benefits of celebration to religious communities by asking some local believers: why do they keep on celebrating ancient events? • Consider questions about the role of festivals in the life of Britain today: Is Comic Relief day a bigger festival than Easter? Should everyone be allowed a day off work for their festivals? Is Christmas for the Christians or for everyone? Can the real meaning of a festival be preserved, or do the shops and shopping always take over? What are the best ways to recall important past events and stories, and to bring communities together?

Key question L2.5a: How do people from religious and non-religious communities celebrate key festivals?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Expressing **Recommended Y3 & Y4** **Questions in this thread:** F4 Which times are special and why? 1.6 How and why do we celebrate special and sacred times? U2.5 Is it better to express your beliefs in arts and architecture or in charity and generosity? **Worldviews:** Christians plus Jewish people **Note:** Schools may want to explore major festivals each year; if so, they should ensure that there is progression in pupils' learning across the age range. **Note also** this is offered as an alternative unit to unit L2.5. This unit offers a multidisciplinary focus using the lens of a sociologist and of a religious studies expert.	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Recognise and identify some differences between religious festivals and other types of celebrations (B2).** • **Retell some stories behind festivals (e.g. Christmas, Chanukah) (A2).** **Expected:** • **Describe how the way some people celebrate festivals might show something about their beliefs (A2).** • **Identify some differences in the way festivals (e.g. Christmas) are celebrated within and between different religious and non-religious worldviews (A3).** • **Identify why members of the same religious or non-religious worldview might celebrate festivals differently or for different reasons (B1).** • **Raise important questions and suggest answers about how the celebrations studied might make a difference to how pupils think and live (C1).** **Exceeding:** • **Describe two different answers to 'How do people celebrate Christmas?' by a religious studies expert and a sociologist (C2).** • **Suggest how and why religious festivals are valuable to many people (B2).**	• Think about times in their own lives when pupils remember and celebrate significant events/people, and why and how they dothis. Are there similarities and differences in practices across the class? Why might this be? • Be a Religious Studies (RS) investigator: provide pupils with inference grids with pictures showing some Christmas celebration practices, religious and secular. Ask questions about what pupils can see, what they guess is happening, and questions they would like to ask. • Be a Religious Studies investigator: choose a series of Christmas practices to explore, at least one celebrated at church and one from home e.g. nativity service, Christingle service, decorating the house, carol singing. Find out information about how, why and by whom these are done. Plan one of these activities e.g. a nativity service, explaining why certain parts of the celebration happen, who might join in or not join in. • Be a Sociology investigator: look at information about how many people in the UK celebrate Christmas and how they say they celebrate. What is interesting or surprising? Create a questionnaire as a class to find out how people celebrate Christmas and what is important to them about Christmas. Ask a variety of people from different religious and non-religious worldviews. Analyse the results. Can pupils see any patterns? Do lots of people give similar information in their response? Are all the responses different? • Compare answers gathered on the celebration of Christmas using the two disciplines. How were they different or similar? RS can help us to look at evidence to find out how Christians celebrate at Christmas; we don't answer questions about Christmas from the point of view of a Christian when we look through an RS lens. In Sociology we can look at data (e.g. on how Christmas is celebrated in the UK) from large groups of people, or small groups or individuals. • Choose another festival from another religious or non-religious worldview to study and apply similar strategies e.g. look at a Jewish festival such as Chanukah or Sukkot and how that is celebrated by religious and secular Jews and Jewish people from different communities. • Explore the benefits of celebration to religious communities by asking some local believers: why do they keep on celebrating ancient events? • Consider questions about the role of festivals in the life of Britain today: Is Comic Relief day a bigger festival than Easter? Should everyone be allowed a day off work for their festivals? Is Christmas for Christians or for everyone? Can the real meaning of a festival be preserved, or do the shops and shopping always take over? Is there a 'real' meaning of a festival?

Key question L2.6: Why do some people think that life is a journey? What significant experiences mark this?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Expressing **Recommended Y4** **Questions in this thread:** FS: Which times are special and why? 1.6 How and why do we celebrate special and sacred times? **Worldviews:** Christians, Hindus and/or Jewish people **NB** Question U2.3 (What do religions say to us when life gets hard?) will explore beliefs about death and afterlife in Upper KS2, so this unit need only introduce some key ideas and ways believers mark the end of life.	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Recall and name some of the ways religions mark milestones of commitment (including marriage) (A1).** • **Identify at least two promises made by believers at these ceremonies and say why they are important (B1).** **Expected:** • **Suggest why some people see life as a journey and identify some of the key milestones on this journey (A2).** • **Describe what happens in Christian, Jewish, and/or Hindu ceremonies of commitment and say what these rituals mean (A3).** • **Suggest reasons why marking the milestones of life are important to Christians, Hindus and/or Jewish people (B2).** • **Link up some questions and answers about how believers show commitment with their own ideas about community, belonging and belief (C1).** **Exceeding:** • **Explain similarities and differences between ceremonies of commitment (B3).** • **Discuss and present their own ideas about the value and challenge of religious commitment in Britain today (C2).**	• Explore and use the religious metaphor of life as a journey. What are the significant milestones on this journey? What other metaphors could be used for life? • Consider the value and meaning of ceremonies which mark milestones in life, particularly those associated with growing up and taking responsibility within a faith community: in Christianity, confirmation and "believers' baptism" or adult baptism, first communion and confession (Roman Catholic); sacred thread ceremony in Hinduism*; bar/bat mitzvah/chayil* in Judaism. Explore the symbols and rituals used, and the promises made. How do non-religious people mark these moments? Find out about Humanist naming days. • What meaning do these ceremonies have to the individual, their family and their communities? • List, sort and order some different commitments held by believers in different religions – and by the pupils themselves (e.g. to pray every day, to read holy texts, to try to be good, to exercise regularly, to look after others, to treat the earth well, to follow God, to use words wisely, to practise kindness and generosity, etc.); comment on what difference they might make to someone's personal worldview. • Think about the symbolism, meaning and value of ceremonies that mark the commitment of a loving relationship between two people: compare marriage ceremonies and commitments in two religious traditions. What promises are made? Why are they important? Compare with non-religious ceremonies. • Explore some basic ideas about what Christians, Hindus and Jewish people believe about life after death; how do they mark the end of life? • Work with the metaphor of life as a journey: what might be the signposts, guidebooks, stopping points or traffic jams? Does religious or spiritual teaching help believers to move on in life's journey? • Create a 'map of life' for a Hindu, Jewish or Christian person, showing what these religions offer to guide people through life's journey. Can anyone learn from another person's 'map of life'? Is a religion like a 'map of life'? • Reflect on pupils' own ideas about community, belonging and belief. Are these only part of organised religions, or are they important for everyone?

Key question L2.7: What does it mean to be a Christian in Britain today?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Living **Recommended Y3** **Questions in this thread:** F5 Where do we belong? 1.7 What does it mean to belong to a faith community? L2.8 What does it mean to be a Hindu in Britain today? U2.6 What does it mean to be a Muslim in Britain today? 3.8 What is good and what is challenging about being a teenage Buddhist, Sikh or Muslim in Britain today? **Worldviews:** Christians	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Identify and name examples of what Christians have and do in their families and at church to show their faith (A3).** • **Ask good questions about what Christians do to show their faith (B1).** **Expected:** • **Describe some examples of what Christians do to show their faith, and make connections with some Christian beliefs and teachings (A1).** • **Describe some ways in which Christians express their faith through hymns and modern worship songs (A2).** • **Suggest at least two reasons why being a Christian is a good thing in Britain today, and two reasons why it might be hard sometimes (B2).** • **Discuss links between the actions of Christians in helping others and ways in which people of other faiths and beliefs, including pupils themselves, help others (C2).** **Exceeding:** • **Explain similarities and differences between at least two different ways of worshipping in two different Christian churches (A3).** • **Discuss and present ideas about what it means to be a Christian in Britain today, making links with their own experiences (C1).**	• Find out about how Christians may show their faith within their families. What objects might you find in a Christian's home and why? E.g. Bible, cross/crucifix, palm cross, pictures of Jesus or the holy family (Mary, Joseph and Jesus), Christian magazines, CDs of Christian music, some Bible verses on the fridge. What kinds of things might Christian families do during the week? E.g. grace before meals, family prayers and Bible reading, private prayer and Bible reading, giving money to charity. Talk about which objects and actions are most important and why. What similarities and differences are there with the family values and home rituals of pupils in the class? • Explore what some Christians do to show their faith within their church communities. What do they do together and why? Explore church noticeboards or websites to find out what goes on in at least two different kinds of churches (e.g. Anglican, Baptist, Roman Catholic, Pentecostal), and some of the similarities and differences between what Christians do there. E.g. Sunday school classes, 'Messy Church', The Brigades, Sunday services, different types of worship music, home groups. Ask some teenagers from two churches about how they show their faith. • Find out what Christians do to show their faith in how they help their local community. Choose one or two local churches to illustrate local involvement, e.g. in food banks, running crèches and toddler groups, supporting those in need (e.g. St Vincent de Paul Society), running 'Christians Against Poverty' money management courses, Alpha Courses, cake sales, visiting the sick, etc. Obviously, Christians are not the only people who do these things, but find out *why* Christians and others do work hard to help people in their communities. What kinds of things do pupils at your school do to help others, and why? • Find out about some ways in which Christians make a difference in the worldwide community. How do they show that they are Christians? E.g., Pope Francis, Loretta Minghella (Director of Christian Aid). See if there are local Christians who are involved in fighting for justice etc. • Talk about how Christians practise their faith in many ways. For some, believing is central, for others it is more about participation in Christian fellowship, and for others it may be about making the world a fairer place – or a combination of all three. What would pupils say makes someone a Christian and why?

Key question L2.8: What does it mean to be a Hindu in Britain today?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Living **Recommended Y4** **Questions in this thread:** F5: Where do we belong? 1.7 What does it mean to belong to a faith community? L2.7 What does it mean to be a Christian in Britain today? U2.6 What does it mean to be a Muslim in Britain today? 3.8 What is good and what is challenging about being a teenage Buddhist, Sikh or Muslim in Britain today? **Worldviews:** Hindus	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Identify and name examples of what Hindus have and do in their families and at mandir to show their faith (A3).** • **Ask good questions about what Hindus do to show their faith (B1).** **Expected:** • **Describe some examples of what Hindus do to show their faith, and make connections with some Hindu beliefs and teachings about aims and duties in life (A1).** • **Describe some ways in which Hindus express their faith through puja, aarti and bhajans (A2).** • **Suggest at least two reasons why being a Hindu is a good thing in Britain today, and two reasons why it might be hard sometimes (B2).** • **Discuss links between the actions of Hindus in helping others and ways in which people of other faiths and beliefs, including pupils themselves, help others (C2).** **Exceeding:** • **Explain similarities and differences between Hindu worship and worship in another religious tradition pupils have been taught (B3).** • **Discuss and present ideas about what it means to be a Hindu in Britain today, making links with their own experiences (C1).**	Note that the word 'Hinduism' is a European word; many Hindus refer to their tradition as 'Sanatana Dharma'– i.e. 'Eternal Way'. RE is beginning to refer to Hindu Dharma rather than 'Hinduism'. It is incredibly diverse as a whole way of life rather than a set of beliefs. • Find out about how Hindus show their faith within their families. [What objects might you find in a Hindu's home and why? E.g. murtis, family shrine, statues and pictures of deities, puja tray including incense, fruit, bells, flowers, candles; some sacred texts such as the Bhagavad Gita, OM symbols. What kinds of things would Hindu families do during the week? Daily puja, blessing food, aarti ceremony, singing hymns, reading holy texts, visit the temple etc. Talk about which objects and actions are most important and why. What similarities and differences are there with the family values and home rituals of pupils in the class? • Look at the Ramayana, the story of Rama and Sita. Use it to explore ideas of dharma, karma, devotion, and good vs evil. • Explore Hindu ideas about the four aims of life (punusharthas) – dharma: religious or moral duty; artha: economic development, providing for family and society by honest means; kama: regulated enjoyment of the pleasures and beauty of life; moksha: liberation from the cycle of birth and rebirth (reincarnation). Compare these with pupils' goals for living. • Explore Hindu ideas of karma – how actions bring good or bad karma. Find out how and why 'snakes and ladders' links with Hindu ideas of karma. • Explore what Hindus do to show their tradition within their faith communities. What do they do together and why? E.g. visiting the temple/mandir, performing rituals, including prayer, praise such as singing hymns/songs (bhajans), offerings before the murtis, sharing and receiving prashad (an apple or sweet) representing the grace of God; looking at Hindu iconography – how do the different images show the different characters and attributes of the deities? Ask some Hindu teenagers about how they show their faith. • Find out about some ways in which Hindus make a difference in the worldwide community. How does a Hindu way of life guide them in how they live? E.g. Mahatma Gandhi, Pandurang Shastri Athavale.

Key question L2.9: What can we learn from religions about deciding what is right and wrong?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Living **Recommended Y4** **Questions in this thread:** 1.8 How should we care for others and the world, and why does it matter? U2.7 What matters most to Christians and Humanists? 3.10 Does religion help people to be good? **Worldviews:** Christians, Jewish people, non-religious (e.g. Humanist)	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Recall and talk about some rules for living in religious traditions (B2).** • **Find out at least two teachings from religions about how to live a good life (C3).** **Expected:** • **Give examples of rules for living from religions and suggest ways in which they might help believers with difficult decisions (B1).** • **Make connections between stories of temptation and why people can find it difficult to be good (A2).** • **Give examples of ways in which some inspirational people have been guided by their religion (B1).** • **Discuss their own and others' ideas about how people decide about right and wrong (C3).** **Exceeding:** • **Explain some similarities and differences between the codes for living used by Christians and the followers of at least one other religion or non-religious belief system (B3).** • **Express ideas about right and wrong, good and bad for themselves, including ideas about love, forgiveness, honesty, kindness and generosity (C3).**	• Explore teachings which act as guides for living within Judaism, Christianity, and a non-religious belief system, e.g. the Ten Commandments (Exodus 20:1–21, Deuteronomy 5:1–22), the Two Commandments of Jesus (Mark 12:28–34), the golden rule for Humanists. Work out what people must have been doing if they needed to be given those rules. Do people still behave like that? What difference would it make if people keep these guides for living? • Use religious stories to explore the idea of temptation, and how it affects how people choose between good and bad, e.g. in Christianity, use Genesis 3 and the 'Fall', and Jesus resisting temptation in Matthew 4. • Share teachings from different religions that give examples of how to live 'a good life', e.g. connect with Unit L2.10 to explore Jewish teachings about being thankful (the Talmud teaches that Jews should say thank you 100 times a day! The Siddur prayer book contains numerous 'baruch atah Adonai' prayers - 'Blessed are you, King of the universe'); or Christian teaching from Jesus on the Beatitudes (Matthew 5:2–13). • Talk about how pupils learn the difference between right and wrong. Is it always clear? How do people know? Sometimes the commands or guidance from religions help people to work out what the right thing is. Consider how helpful it is to have guidance like this for making choices and decisions in everyday life. Is it sometimes difficult for believers to follow the guidance? Note how there may be a difference between the teachings of organised worldviews and the personal worldviews of individuals within a tradition; not everyone follows all the teachings of their religion. • If religions say that God inspires their rules for living, where do non-religious people look for guidance? Find out about how Humanists decide about right and wrong. • Explore some dilemmas where children have to choose between different actions, where some are clear-cut right/wrong, and others are a bit less clear. Explore whether it would be easier for a religious believer to decide. • Explore the lives of some inspirational religious individuals (e.g. Desmond Tutu, Martin Luther King Jr). Consider how their religious faith inspired and guided them in their lives. • Reflect on the value of love, forgiveness, honesty, kindness, generosity and service in pupils' own lives and the lives of others, in the light of their studies in RE.

Key question L2.10: How do family life and festivals show what matters to Jewish people?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Living **Recommended Y3 or Y4** **Questions in this thread:** F5: Where do we belong? 1.7 What does it mean to belong to a faith community? L2.7/L2.8 What does it mean to be a Christian / a Hindu in Britain today? U2.6 What does it mean to be a Muslim in Britain today? 3.8 What is good and what is challenging about being a teenage Buddhist, Sikh or Muslim in Britain today? **Worldviews:** Jewish people	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Identify and name examples of what Jewish people have and do in their families to show their faith (A3).** • **Retell some stories behind festivals e.g. Yom Kippur, Pesach (A2).** **Expected:** • **Make links between the Exodus story and Jewish beliefs about God and his relationship with the Jewish people (A3).** • **Describe how Jewish people show their beliefs through worship in festivals, both at home and in wider communities (B1).** • **Explore and suggest ideas about what is worth celebrating and remembering for Jewish people, and in pupils' own lives (C1).** **Exceeding:** • **Suggest how and why family life and festivals are valuable to Jewish people (B2).** • **Make links with the value of personal reflection, saying sorry, being forgiven, being grateful, seeking freedom and justice in the world today, including in pupils' own lives, and giving good reasons for their ideas (C2).**	*Note that this unit moves on from Unit 1.3. If you did not teach that unit in KS1, you might draw on some of that content about Shema, mezuzah and Shabbat as an introduction to this unit.* • Use creative ways to explore stories behind Jewish festivals: their meaning and significance; how believers express meanings through symbols, sounds, actions, stories and rituals: ○ **Rosh Hashanah and Yom Kippur**: Explore Rosh Hashanah, the Jewish new year festival; how Jews look at their deeds from the past year and make a fresh start for the next one; find out about the shofar, eating sweet foods, tashlich. Explore Yom Kippur, the 'Day of Atonement': a day of fasting and praying for forgiveness; what happens and why; the main themes of repentance, deliverance and salvation; consider how for Jews this is both solemn (because of the reality of sin) and joyful (God's readiness to forgive). Talk about the value in pupils' own lives of reflection, saying sorry, being forgiven and making resolutions to improve. ○ **Pesach/Passover:** explore the epic story of the Exodus through text, art, film and drama, exploring the relationship between the people and God; find out how this story is remembered at Pesach and celebrated in Jewish homes (e.g. preparation and the seder meal). Reflect on the important themes of Pesach (e.g. freedom, faithfulness of God; the Jewish people's place as God's Chosen or Favoured People – rescued from slavery to demonstrate this; brought into the Promised Land) and what Pesach means to Jews today. Talk about ways in which slavery is still present in the world today, how important freedom is, and how we might bring freedom. • Learn that after their escape from Egypt, the Jewish people were given the Ten Commandments. Consider the importance of the commandments to the Jewish people at the time, and why they are still important to Jews (and Christians) today. • Find out about (or recall from Unit L2.9) some prayers and blessings that Jewish people say through the day (e.g. the Talmud teaches that Jews should say thank you 100 times a day; the Siddur prayer book contains numerous 'baruch atah Adonai' prayers - 'Blessed are you, King of the universe'). What are the benefits of expressing gratitude regularly? Note that non-religious people are encouraged to keep 'gratitude journals' today because it makes them happier. Make connections with the practice of gratitude in Jewish living (and other faith traditions). • Compare and consider the value of family rituals in pupils' own lives; make connections with the way Jewish family life and festivals encourage a reflective approach to life and living; talk about whether there are good opportunities for reflection, remembering past times and looking forward in school life as well.

Upper Key Stage 2 Units of Study

Key question U2.1: Why do some people believe God exists?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Believing **Recommended Y5** **Questions in this thread**: 1.1-3 Who is Christian / Muslim / Jewish and what do they believe? L2.1 What do different people believe about God? 3.1 Do we need to prove God's existence? **Worldviews:** Christians, non-religious e.g. Humanist	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Define the terms theist, atheist and agnostic and give examples of statements that reflect these beliefs (B1).** • **Give two reasons why a Christian believes in God and one why an atheist does not (A3).** **Expected:** • **Outline clearly a Christian understanding of what God is like, using examples and evidence (A2).** • **Give examples of ways in which believing in God is valuable in the lives of Christians, and ways in which it can be challenging (B2).** • **Express thoughtful ideas about the impact of believing or not believing in God on someone's life (B1).** • **Present different views on why people believe in God or not, including their own ideas (C1).** **Exceeding:** • **Explain how Christians sometimes disagree about what God is like, giving examples of how they interpret texts differently (B3).** • **Enquire into what some atheists, agnostics and theists say about God, expressing their own ideas and arguments, using evidence and examples (C1).**	• Find out about how many people in the world and in your local area believe in God – using global statistics and the latest UK census (see p. 5 for local and national demographics). Ask pupils why they think so many people believe in God. Collect these reasons. Find out about how many do not believe. Learn the words 'theist' (believes in God), 'agnostic' (cannot say if God exists or not) and 'atheist' (believes there is no god). • Set up an enquiry to explore the key question. Ask pupils to raise questions about the existence and nature of God. Focus on Christian ideas of God, to make this more manageable. Start by clarifying what Christians believe God is like. Build on learning from key question L2.1, and explore some names of God and metaphors for God in the Bible (e.g. God as Father, Spirit, Son, eternal, almighty, holy, shepherd, rock, fortress, light). If this God exists, what difference would 'he' make to the way people live? Make links with prior learning about the Bible and its 'big story' (key question L2.2). • Explore some reasons why people do or do not believe in God. Consider some of the main reasons. These include: family background – many people believe (or don't believe) because of their home background; religious experience – many people say they have experienced a sense of 'the presence of God' or had prayer answered; many would argue that the universe, the Earth and life are extraordinary and are best explained as the result of an all-powerful Creator. Many people who do not believe in God point to the existence of terrible suffering as a key reason. Some argue that there is no need to use a Creator to explain the existence of the universe and life. • Consider ways in which Christians read the Genesis account of creation. Explore why some Christians read it literally; explore how lots of Christians read it as expressing some truths about God and human beings without reading it literally. Find out about Christians who are also scientists (e.g. Jennifer Wiseman, John Polkinghorne, Denis Alexander). • Invite some Christians, agnostics and atheists in to answer questions about why they do or do not believe in God. • Explore what impact believing in God might make on the way someone lives his or her everyday life. Talk about and reflect upon the possible benefits and challenges of believing or not believing in God in Britain today.

Key question U2.2: What would Jesus do? (Can people live by the values of Jesus in the twenty-first century?)

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Living **Recommended Y5** **Questions in this thread:** F2 Which people are special and why? L2.3 Why is Jesus inspiring to some people? 3.3 What is so radical about Jesus? **Worldviews:** Christians	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Make connections between some of Jesus' teachings and the way Christians live today (A1).** • **Discuss their own ideas about the importance of values to live by, comparing them to Christian ideas (C3).** **Expected:** • **Outline Jesus' teaching on how his followers should live (A2).** • **Offer interpretations of two of Jesus' parables and say what they might teach Christians about how to live (B3).** • **Explain the impact Jesus' example and teachings might have on Christians today (B1).** • **Express their own understanding of what Jesus would do in relation to a moral dilemma from the world today (C3).** **Exceeding:** • **Explain the links between Jesus' death on the cross and Christian belief in love and forgiveness, giving reasons why Christians want to follow Jesus (A2).** • **Investigate and explain the challenges of following Jesus' teaching about love, forgiveness, justice and/or generosity, expressing their own ideas (C3).**	• Build on learning from key question L2.3, and note where some key texts have been studied before. Use the ideas below to explore Jesus' teachings and example and how they inspire many Christians today. Consider the extent to which Jesus' values and example would benefit today's world, within the school community, local and national communities and out to the global community. • Examine Jesus' mission (Luke 4:18–19). Find examples of where he fulfilled this. • **Love**: use some of Jesus' stories, teachings and examples to understand what Christians believe he meant by loving others (e.g. greatest commandments, Matthew 22:37–40; good Samaritan, Luke 10:30–35; the lost son, Luke 15:11–32; love your enemies, Matthew 5:43–48; compare with Paul's letter, 1 Corinthians 13:4–7; explore the idea of *agape* love – self-sacrificial love; make link with belief that Jesus died to show his love for all humans, John 3:16). • **Forgiveness**: use some of Jesus' stories, teachings and examples to understand why he saw forgiveness as so important (e.g. forgive others, Mark 11:25/Luke 6:37; the two debtors, Luke 7:36–50; the unforgiving servant, Matthew 18:21–35; Jesus forgives those who crucify him, Luke 23:34; link to previous learning about sin and the 'Fall' in question L2.2). • **Justice and fairness**: use some of Jesus' stories, teaching and examples to understand the way many Christians believe people should treat each other (the sheep and the goats, Matthew 25:31–46; serve others, Mark 9:35–37; not just speaking about justice but practising it, Luke 11:39–42). • **Generosity and not being greedy**: use some of Jesus' stories, teaching and examples to understand the way many Christians believe people should handle wealth (the vineyard workers, Matthew 20:1–16; widow's offering, Mark 12:41–44; the rich young man, Mark 10:17–27; Zacchaeus, Luke 19:1–9). • Read gospel passages that talk about the 'kingdom of God', where people live the way God wants people to live (e.g. mustard seed, Mark 4:30–32; hidden treasure, Matthew 13:44–46; good and bad soil, Matthew 13:1–8, 18–23; the great feast Luke 14:15–24). What would this kingdom be like? • Devise some moral dilemmas; pupils ask 'what would Jesus do?', to apply their learning in this unit. Reflect on and discuss what impact following Jesus' example and teaching have on the school/local community/world. Some say Jesus' demands are impossible: is this true, and if so, is it worth aiming for them or not?

Key question U2.3: What do religions say to us when life gets hard?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Believing **Recommended Y6** **Questions in this thread:** 3.4 Is death the end? Does it matter? 3.5 Why is there suffering? Are there any solutions? **Worldviews:** Christians, Hindus and non-religious responses (e.g Humanists)	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Raise thoughtful questions and suggest some answers about life, death, suffering, and what matters most in life (B1).** • **Give simple definitions of some key terms to do with life after death, e.g. salvation, heaven, reincarnation (A3).** **Expected:** • **Express ideas about how and why religion can help believers when times are hard, giving examples (B2).** • **Outline Christian, Hindu and/or non-religious beliefs about life after death (A1).** • **Explain some similarities and differences between beliefs about life after death (B2).** • **Explain some reasons why Christians and Humanists have different ideas about an afterlife (B3).** **Exceeding:** • **Explain what difference belief in judgement/heaven/karma/reincarnation might make to how someone lives, giving examples (B1).** • **Interpret a range of artistic expressions of afterlife, offering and explaining different ways of understanding (B3).**	*Note: although this is a challenging topic, especially to do with death, it is one that needs to be considered in primary school. Be mindful of the particular context in your classroom.* • Use stimulus material to encourage pupils to ask questions about life, death, suffering, and what matters most in life. • Analyse and evaluate pupils' questions, to recognise and reflect on how some 'big questions' do not have easy answers, and how people offer different answers to some of the big questions about life, death, suffering etc. • Explore ways in which religions help people to live, even when times are tough, e.g. through prayer, giving a sense of purpose, a guide to deciding what is right and wrong, membership of a community who care for each other, opportunities to celebrate together. Ask some religious believers to explain how their faith has helped them in difficult times, and how it encourages them to enjoy life too. • Introduce the idea that most religious traditions teach about some form of life after death, which can bring comfort to people as they face suffering, or if they are bereaved. Teach pupils that many non-religious people believe that death is the end of life, and that there is no afterlife. • Learn some key concepts about life after death in Christianity (such as judgement, heaven, salvation through Jesus); and Hinduism (karma, soul, samsara, reincarnation and moksha); also, one non-religious view about what happens after death, e.g. Humanism. • Look at examples of 'art of heaven' in which religious believers imagine the afterlife; explore how these art works reflect Christian, Hindu and non-religious beliefs; get pupils to respond with artwork of their own. How do ideas of life after death help people in difficult times? • Consider similarities and differences in ceremonies that mark the end of life on Earth and how these express different beliefs. • Read and respond to prayers, liturgies, meditation texts and songs/hymns used when someone has died, and think about the questions and beliefs they address. • Taking due care, ask pupils to reflect on and express their own ideas, concerns and possibly worries about death and the idea of life beyond.

Key question U2.4: If God is everywhere, why go to a place of worship?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Expressing **Recommended Y5** **Questions in this thread:** F3: Which places are special and why? 1.7: What makes some places sacred? L2.5: Why do people pray? 3.6: Should religious buildings be sold to feed the starving? **Worldviews:** Christians, Hindus and Jewish people	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Recall and name some key features of places of worship studied (A1).** • **Find out about what believers say about their places of worship (C2).** **Expected:** • **Make connections between how believers feel about places of worship in different traditions (A3).** • **Select and describe the most important functions of a place of worship for the community (B3).** • **Give examples of how places of worship support believers in difficult times, explaining why this matters to believers (B2).** • **Present ideas about the importance of *people* in a place of worship, rather than the *place* itself (C1).** **Exceeding:** • **Outline how and why places of worship fulfil special functions in the lives of believers (A3).** • **Comment thoughtfully on the value and purpose of places of worship in religious communities (B1).**	• Find out some of the key features of places of worship: e.g. some differences between Anglican and Baptist churches; mandir; differences between an Orthodox and a Reform synagogue. • Explore the duty of pilgrimage in Hinduism, which is seen as a wider part of worship. This concerns the need for Hindus to be *seen* by the deity worshipping at a particular shrine. Does this mean that God is concentrated more intensely in particular places? • Can pupils talk about a place where people might say or feel God is somehow more 'present'? What is special about these places? • Consider images of the Western Wall in Jerusalem. Explore what this wall means to Jews worldwide. • Learn about the destruction of the Jewish temple, the 'house of God', in 70 CE. Find out what purpose modern synagogues serve in the absence of a 'house of God'. • Consider these definitions: 'synagogue' = 'house of assembly' (a place to get together), also called 'schul' = school (a place to learn). Answer the key question in light of these definitions. • What different ways of worshipping can they find within Christianity? Reflect on why some Christians like to go to church to meet with God, and why some meet in a school or in a home; e.g. community, being part of the 'body of Christ', mutual support through prayer and encouragement, music vs meditation, silence, simplicity, nature; some don't like institutions, hierarchies, crowds! Why do Christians worship in different ways? • Find out about alternative forms of Christian communities, e.g. www.freshexpressions.org.uk Consider the appeal of these to some Christians. • Note that there are many Christians, Hindus and Jewish people who see themselves as members of the communities but don't attend places of worship. Return to the unit key question; how might different people answer this? What answers do pupils have?

Key question U2.5: Is it better to express your religion in arts and architecture or in charity and generosity?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Expressing **Recommended Y6** **Questions in this thread:** 3.7 How can people express the spiritual through the arts? **Worldviews:** Christians, Muslims and non-religious, e.g. Humanists	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Respond with ideas of their own to the title question (B2).** • **Find out about religious teachings, charities and ways of expressing generosity (C3).** **Expected:** • **Describe and make connections between examples of religious creativity (buildings and art) (A1).** • **Show understanding of the value of sacred buildings and art (B3).** • **Suggest reasons why some believers see generosity and charity as more important than buildings and art (B2).** • **Apply ideas about values from scriptures to the title question (C2).** **Exceeding::** • **Outline how and why some Humanists criticise spending on religious buildings or art (A3).** • **Examine the title question from different perspectives, including their own (C1).**	• Find out about some great examples of religious art and architecture and present their reasons for choosing those they find most impressive. • Work in a small group and present to the class an example of the most impressive religious art or architecture. • Notice, list and explain similarities and differences between Christian and Muslim sacred buildings. • Discuss Muslim and Christian ideas (e.g. from scriptures) about the importance of being generous and charitable, ranking the ideas according to their importance, and applying them to issues about poverty and charity. • Consider why Christians and Muslims think giving money away is important, and what difference this makes, both to those who give and to those who receive. • Compare Christian and Muslim ideas about art (e.g. contrasting views on presenting or not presenting God or people in art; use of calligraphy/ geometrical art vs representational art). • Connect ways in which art and actions can reveal what people believe about God (e.g. cathedrals and mosques might express ideas of greatness and perfection of God; actions might suggest that God is concerned with justice). • Suggest reasons why some people may be critical of religious art/ architecture, and why some would defend it as important. • Weigh up which has greater impact – art or charity? Consider what the world would be like without great art or architecture. What about a world without charity or generosity?

Key question U2.6: What does it mean to be a Muslim in Britain today?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Living **Recommended Y5** **Questions in this thread:** F5: Where do we belong? 1.7 What does it mean to belong to a faith community? L2.7 What does it mean to be a Christian in Britain today? L2.8 What does it mean to be a Hindu in Britain today? 3.8 What is good and what is challenging about being a teenage Buddhist, Sikh or Muslim in Britain today? **Worldviews:** Muslims	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Describe the Five Pillars of Islam and give examples of how these affect the everyday lives of Muslims (A1).** • **Identify three reasons why the Holy Qur'an is important to Muslims, and how it makes a difference to how they live (B1).** **Expected:** • **Make connections between Muslim practice of the Five Pillars and their beliefs about God and the Prophet Muhammad (A2).** • **Describe and reflect on the significance of the Holy Qur'an to Muslims (B1).** • **Describe the forms of guidance a Muslim uses and compare them to forms of guidance experienced by the pupils (A2).** • **Make connections between the key functions of the mosque and the beliefs of Muslims (A1).** **Exceeding:** • **Comment thoughtfully on the value and purpose of religious practices and rituals in a Muslim's daily life (B1).** • **Answer the title key question from different perspectives, including their own (C1).**	• Find out what pupils already know about Islam (e.g. from key question 1.2); how many Muslims do they think there are in Britain and in your local area? Find out and talk about the information from the 2011 Census. • Explore the practice, meaning and significance of the Five Pillars of Islam as an expression of ibadah (worship and belief in action); Shahadah (belief in one God and his Prophet); salat (daily prayer); sawm (fasting); zakat (alms giving); hajj (pilgrimage). How do these affect the lives of Muslims, moment by moment, daily, annually, in a lifetime? • Think about and discuss the value and challenge for Muslims of following the Five Pillars, and how they might make a difference to individual Muslims and to the Muslim community (ummah). Investigate how they are practised by Muslims in Britain today, noting that practice varies – not all Muslims practise all the pillars. Consider what beliefs, practices and values are significant in pupils' lives. • Talk about the Shahadah ('There is no god except Allah') and use the 99 names of Allah to explore the attributes of God. Make links with belief in tawhid. Explore Islamic art, looking at shape, pattern, colour and calligraphy. Ask: what is their significance for Muslims, in the context of tawhid? (NB link with key question L2.1.) • Consider the importance of the Holy Qur'an for Muslims: how it was revealed to the Prophet Muhammad, how it is used, treated, learnt. Share examples of stories and teaching, e.g. Surah 1, Al-Fatihah (The Opening); Surah 17 (the Prophet's Night Journey). Find out about people who memorise the Qur'an and why (hafiz, hafiza). • Find out about the difference between the authority of the Qur'an and other forms of guidance for Muslims: Sunnah (practices, customs and traditions of the Prophet Muhammad); Hadith (sayings and actions of the Prophet Muhammad). • Reflect on what forms of guidance pupils turn to when they need guidance or advice, and examine ways in which these are different from the Qur'an for Muslims. • Investigate the design and purpose of a mosque/masjid and explain how and why the architecture and activities, such as preparing for prayer, reflect Muslim beliefs.

Key question U2.7: What matters most to Christians and Humanists?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Living **Recommended Y6** **Questions in this thread:** 1.8 How should we care for others and the world, and why does it matter? L2.9 What can we learn from religions about deciding what is right and wrong? 3.10 Does religion help people to be good? **Worldviews:** Christians and non-religious, eg Humanists	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Identify the values found in stories and texts (A2).** • **Suggest ideas about why humans can be both good and bad, making links with Christian ideas (B3).** **Expected:** • **Describe what Christians mean about humans being made in the image of God and being 'fallen', giving examples (A2).** • **Describe some Christian and Humanist values simply (B3).** • **Express their own ideas about some big moral concepts, such as fairness, honesty etc., comparing them with the ideas of others they have studied (C3).** • **Suggest reasons why it might be helpful to follow a moral code and why it might be difficult, offering different points of view (B2).** **Exceeding:** • **Give examples of similarities and differences between Christian and Humanist values (B3).** • **Apply ideas about what really matters in life for themselves, including ideas about fairness, freedom, truth, peace, in the light of their learning (C2).**	• Talk about what kinds of behaviour and actions pupils think of as bad (examples from films, books, TV as well as real life). Rank some of these ideas – which are the worst, and which are less bad? Why? • Reflect on the question: why do people do good things and bad things? Are we all a mixture of good and bad? Explore pupils' answers. Make a link with traditional Christian belief about humans being made in the image of God (Genesis 1:28) and also sinful (the 'Fall' in Genesis 3). Why do many Christians think this is a good explanation of why humans are good and bad? • Talk about how having a 'code for living' might help people to be good. Talk about the difference if someone believes guidance comes from a divine Being (e.g. many Christians) or that human beings must decide their own guidelines (most non-religious). • Look at a Humanist, non-religious 'code for living', e.g. be honest; use your mind; tell the truth; do to other people what you would like them to do to you. How would this help people to behave? What would a Humanist class, school or town look like? • Explore the meanings of some big moral concepts, e.g. fairness, freedom, truth, honesty, kindness, peace. What do they look like in everyday life? • Christian codes for living can be summed up in Jesus' two rules: love God and love your neighbour. Explore in detail how Jesus expects his followers to behave through the story of the good Samaritan (Luke 10:25–37) and Jesus' attitude on the cross (Luke 23:32–35). Jesus talks about actions as fruit. What does he mean? If a person's intentions are bad, can their actions produce good fruit? • Discuss what matters most, e.g. by ranking, sorting and ordering a list of 'valuable things': family / friends / Xbox / pets / God / food / being safe / being clever / being beautiful / being good / sport / music / worship / love / honesty / human beings. Get pupils to consider why they hold the values which they do, and how these values make a difference to their lives. • Consider some direct questions about values: is peace more valuable than money? Is love more important than freedom? Is thinking bad thoughts as bad as acting on them? • Notice and think about the fact that values can clash, and that doing the right thing can be difficult. How do pupils decide for themselves?

Key question U2.8: What difference does it make to believe in ahimsa (harmlessness), grace, and ummah (community)?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Living **Recommended Y6** **Questions in this thread:** 1.8 How should we care for others and the world, and why does it matter? 3.11 What difference does it make to believe in…? **Worldviews:** Hindus, Christians, Muslims	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Describe what ahimsa, grace or ummah mean to religious people (A1).** • **Respond sensitively to examples of religious practice with ideas of their own (B2).** **Expected:** • **Make connections between beliefs and behaviour in different religions (A1).** • **Outline the challenges of being a Hindu, Christian or Muslim in Britain today (B2).** • **Make connections between belief in ahimsa, grace and ummah, teachings and sources of wisdom in the three religions (A1).** • **Consider similarities and differences between beliefs and behaviour in different faiths (B3).** **Exceeding:** • **Explain similarities in ways in which key beliefs make a difference to life in two or three religions (A1).** • **Consider and evaluate the significance of the three key ideas studied, in relation to their own ideas (B3).**	Discover and think about the meanings of some key ideas in three religions, building on prior learning: • Learn that for Hindus being harmless means, for example, no violence, eating no meat and wearing no leather; find out how ahimsa links to ideas of karma and reincarnation. • Find out about how Gandhi practised ahimsa in the liberation of India; if people believed in ahimsa, what difference would it make to farming, supermarkets, your meals, community relations, international relations? Why doesn't everybody believe in being harmless? • Learn that in Christian traditions the idea of grace from God means that God loves people unconditionally and offers forgiveness to anyone for anything. Recall how this is illustrated by the story of the forgiving father/lost son (Luke 15:11–32). • Make links between the idea of grace, traditional Christian belief in Jesus' death and resurrection as an expression of God's love, and Christian forgiveness today (Luke 23:34, John 3:16, 1 John 1:7–9). • Ask some Christians about what they understand by grace from God, and find out what difference it makes to their lives. If they believe God forgives them for anything, does that mean that it doesn't matter if they do bad things? • Recall that for Muslims, the worldwide Muslim community is called the Ummah, and being part of the Ummah is expressed, e.g. in pilgrimage to Makkah and in shared welfare through zakat. Explore the impact of the practice of zakat and hajj on Muslims, locally, in the UK and globally. • Ask good questions about these three concepts and find out some answers to them. • Discuss and consider the impact of ahimsa, grace and ummah: if we all followed these ideas, how would life change? Are they only religious ideas or are there similar non-religious concepts? • Make links between the three concepts: how are they similar and how different? Which has most impact and why? Weigh up the value and impact of these key ideas for themselves.

Key question U2.9: What can be done to reduce racism? Can religion help?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Expressing **Recommended Y6** **Worldviews:** Christians, Muslims, non-religious ideas (other examples are referenced and can be selected and developed by the school)	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Describe examples of what is unjust about racism, referring to teaching from different religions and worldviews (A1).** • **Respond sensitively to religious engagements with racism with ideas of their own (B2).** • **Find out about at least two examples of anti-racism that have been effective (C3).** **Expected:** • **Describe examples of connections between anti-racism and religion (A1).** • **Understand the challenges racism presents to human communities and consider different religious responses (B2).** • **Discuss their own and others' ideas about reducing racism and prejudice, informed by rich knowledge of case studies (C3).** **Exceeding:** • **Explain how different religious leaders have responded to the challenges of racism in and beyond their own communities (A1).** • **Consider and evaluate the significance of at least three key ideas about racism they have studied, in relation to their own ideas (B3).** • **Express ideas about a religious question to do with reducing prejudice and racism, e.g. through the creative arts or in reasoned argument (C3).**	• This unit investigation enables pupils to learn in depth from some key concepts, case studies and teachings about religion and racism, developing rich knowledge and challenging bias. *Please note that only putting one anti-racist unit into your curriculum syllabus will not be sufficient to address wider societal issues. RE should always be open and should choose a diversity of examples across all units.* • Full resources for the unit are available free from NATRE: www.natre.org.uk/about-natre/projects/anti-racist-re/primary-classroom-resources/ • Discover and think about the meanings of some key ideas about racism and religion by studying some people who have given their lives to reducing prejudice and hatred. • Learn in depth and detail about the statues of Colston and Wesley in Bristol. • Consider how music, film, prayer, art and other forms of expression have been used in struggles against racism. • Enable pupils to think for themselves about the ways that scriptures encourage religious people to treat all humans with dignity, respect, equity or love – and consider reasons why this does not always happen. • Learn that early Christian traditions include important stories about human unity, even though the Christian church has sometimes been complicit in racism. • Learn that Prophet Muhammad taught his followers to set racial difference aside. • Ask good questions about racism and equality, discussing how religion could make more positive contributions to justice. • Consider some questions, such as: can prayer help reduce racism? Does God care about racism? Why are religious people sometimes racist even though they preach love for all? Is it only religious people who fail to live up to their ideals? • Create a work of art and commentary on it, expressing pupils' reactions to the idea that 'we have far more in common than keeps us apart'. • Pupils weigh up their own learning in relation to their own ideas about equity, justice and race.

Key question U2.10: Green religion? What do religious and non-religious worldviews teach about caring for the Earth?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Living **Recommended Y5** **Questions in this thread:** 1.8 How should we care for others and the world, and why does it matter? 3.11 What difference does it make to believe in…? **Worldviews:** Hindus, Christians, Muslims and Jewish people (other examples can be selected by the school)	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Describe some key environmental problems and some key religious teachings about the Earth (A1).** • **Respond sensitively to examples of green religious practice with ideas of their own (B2).** • **Find out about two examples of religious projects seeking to have an environmental impact (C3).** **Expected:** • **Make connections between beliefs about the earth and activist behaviour in different religions (A1).** • **Understand the challenges facing the planet and responses from different religions (B2).** • **Discuss their own and others' ideas about the kinds of collaboration, activism and commitment needed to 'save the Earth' (C3).** **Exceeding:** • **Explain similarities and differences between religious beliefs about the Earth (A1).** • **Consider and evaluate the contributions religions can make to environmental protection (B3).** • **Express ideas about key questions to do with the need for 'greener religions' (C3).**	• This unit investigation enables pupils to learn in depth about issues of climate change, environmental protection and the future sustainability of the planet, in the light of teaching and practice from different religions. • Use a case study about Greta Thunberg to introduce the issues of climate justice. From her story, what can pupils tell about her personal worldview? What matters most to her? Greta is non-religious. Use this case study to enable pupils to think about the meanings of some key questions: whose world is this? Why do humans pollute their own earth? Why do extinctions matter? Can we care better for our planet? Who is most at risk from environmental change? Does the Earth belong to God? If some people believe the Earth does belong to God, how should they live? • Learn in detail about key concepts such as khalifa (Islam), stewardship (Christianity), Bhumi (goddess in Hindu dharma) and Tu B'Shevat (Jewish) which have implications for care of the earth. Connect these ideas to words and stories from sacred texts. • Learn about the work of projects such as the Jewish Ecological Coalition, Islamic Relief's tree-planting, the Hindu Bhumi Project, Christian projects Eco Church or Operation Noah. Consider some reasons why these projects may need to grow and influence their traditions more strongly. Should religions be greener? • Learn in detail about examples of creative expressions of green spirituality from different faiths in works of art, music, drama, prophecy and activist protests or actions: what are the spiritual roots of such expression, and what impacts can they have? • Find out about connections between ancient wisdom in holy texts and some ways religious people have become 'climate justice activists'. • Discuss what must happen for people and planet to survive and re-balance the ways humans have exploited the earth. • What kinds of behaviour, belief and expression does the world need now? Weigh up different responses as we face the crisis of climate justice.

Key question U2.11 What does it mean to be a Sikh in Britain today?

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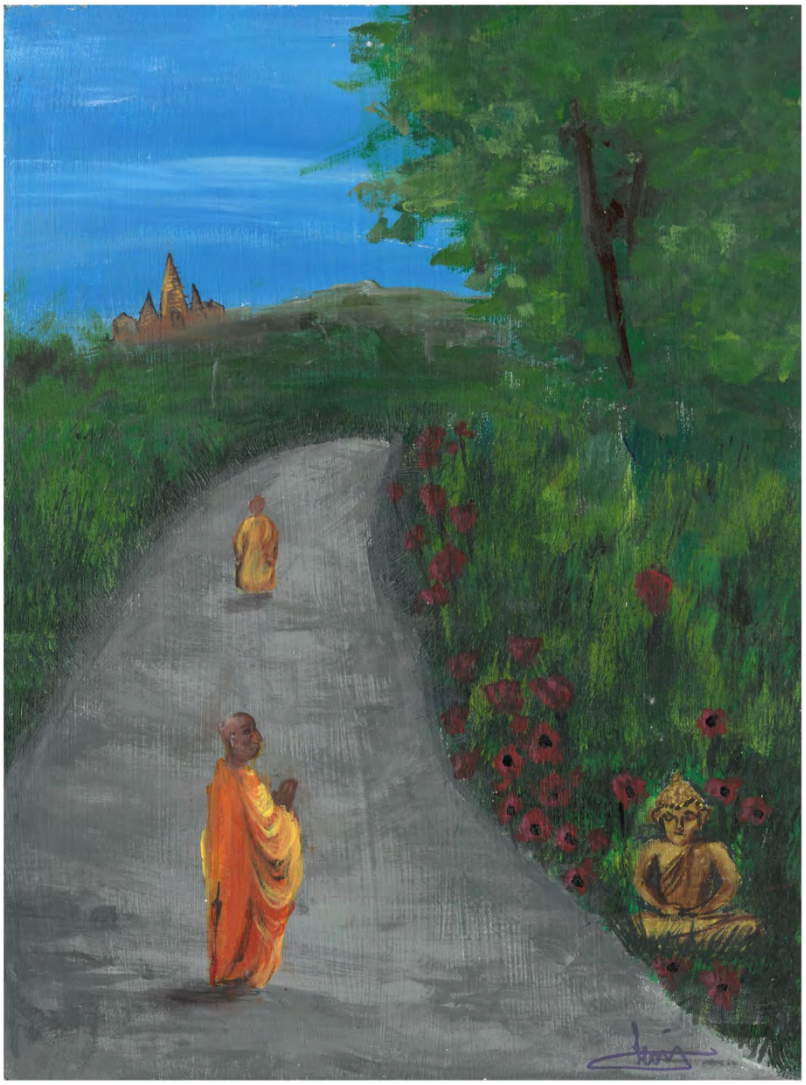
Strand/questions/ religions	Learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes)	Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes
Strand: Living **Recommended Y6** **Questions in this thread:** **F5** Where do we belong? **1.7** What does it mean to belong to a faith community? **1.9** Who is a Hindu and how do they live? **1.10** Who is a Sikh and how do they live? **L2.7** What does it mean to be a Christian in Britain today? **L2.12** What does it mean to be a Buddhist in Britain today? **U2.6** What does it meant to be a Muslim in Britain today? **3.8** What is good and what is challenging about being a teenage Buddhist, Sikh or Muslim in Britain today? **3.14** What does it mean to be a Jewish teenager in Britain today? **Religions and worldviews:** Sikhi	Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage: **Emerging** • **Describe some core beliefs of Sikhi and link them to examples of how Sikhs live (A1).** • **Identify three examples of how Sikhs show that equality and service are very important to them (B1).** **Expected** • **Make connections between the lives of at least one of the Gurus and some actions Sikhs take today (A1).** • **Describe and reflect on the significance of the Guru Granth Sahib to Sikhs (B1).** • **Describe the forms of guidance a Sikh can use and compare them to forms of guidance experienced by the pupils (A2).** • **Explain why equality, service and honest work are so important to Sikhs, and apply these ideas to what matters in the local area and the wider world today (C3).** **Exceeding** • **Comment thoughtfully on the value and purpose of religious practices and rituals in a Sikh's daily life (B1).** • **Make links between key Sikh values and life in the world today, identifying which values would make the most difference in pupils' own lives and in the world today (C1).**	• Find out about how many Sikhs and gurdwaras there are in the local area (see, for example, www.allaboutsikhs.com/world-gurudwaras/gurudwaras-in-united-kingdom-england). What questions would pupils ask a Sikh visitor? Keep these questions and see how many are answered during the unit. Develop more questions as you teach the unit, and invite a Sikh visitor to answer them. • Explore the key beliefs in Sikhi. Talk about the idea of God: what words can pupils use to describe what religious believers say about God? Compare their words with the Mool Mantar, the first hymn composed by Guru Nanak, expressing core Sikh ideas about God. Note similarities and differences between ideas of God already studied. What do they think the words mean? • Find out about Guru Nanak's call and disappearance in the river, his message on his return (link with the Mool Mantar) and his community at Kartarpur; make links with idea of service, equality and dignity. Talk about what inspires people about Guru Nanak and which people inspire pupils. • Discuss the importance of the Guru Granth Sahib. Explore why it is treated as a living Guru. Find out how is it used, treated and learnt from. What differences are there between 'special', 'enjoyable', 'inspiring' and 'holy' texts? • Find out about Guru Gobind Singh and the founding of the Khalsa. What does it mean to be a member of the Khalsa? Explore the Five Ks and talk about ways in which being a Khalsa Sikh might be challenging and rewarding in Britain today. • Introduce some key Sikh values: remembering and serving God; working hard and honestly; sharing with people who are less fortunate; treating people equally; serving other people, no matter who they are. Find examples from what pupils have already studied about Sikhs to illustrate these ideas. • Examine a significant Sikh festival – for example, Vaisakhi, Guru Nanak's birthday or Divali – and find out what it means to Sikhs. Look at the stories, meaning and the practices related to this festival in Britain today. Talk about why these celebrations are important in the lives of many Sikhs. • In light of their learning, ask pupils to consider what beliefs, practices, stories/teachings, people and values are significant in their own lives. Consider their experience of community in comparison to Sikh community life. Reflect on what forms of guidance the pupils turn to when they need advice. Consider what benefits there might be in school, in the local community and further afield, if people were more willing to treat others equally, share and serve others. What actions could pupils take to bring more equality?

C7 RE in KS3: Programme of Study and planning steps



Leonie, aged 13

Buddhist Pilgrimage

'I can show you the way, but you will have to walk, I cannot walk for you. And if you don't want to walk, who am I to force you to walk?' By Osho, an Indian Buddhist Guru and leader of the Rajneesh movement.

This piece isn't necessarily inspired by the physical journey of a pilgrimage but rather the spiritual journey of a pilgrimage. In the background there is the famous Mahabodhi Temple. Two monks are on the path to enlightenment as they seek guidance to peace of mind from the Buddha.

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C7 RE in KS3: Programme of Study

What do pupils get out of RE at this key stage?

Students should extend and deepen their knowledge and understanding of a range of religious and non-religious worldviews, recognising their local, national and global context. Building on their prior learning, they learn to appreciate religions and worldviews in systematic ways. They should draw on a wide range of subject specific language confidently and flexibly, learning to use the concepts of religious study to describe the nature of religion. They should understand how beliefs influence the values and lives of individuals and groups, and how religions and worldviews have an impact on wider current affairs. They should be able to appraise the practices and beliefs they study with increasing discernment based on analysis, interpretation and evaluation, developing their capacity to articulate well-reasoned positions.

Aims:

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

RE teaching and learning should enable pupils to…

A. Know about and understand a range of religious and non-religious worldviews.	B. Express ideas and insights about the nature, significance and impact of religious and non-religious worldviews.	C. Gain and deploy the skills needed to engage seriously with religious and non-religious worldviews.

End of key stage outcomes

More specifically students should be taught to:

A1. Explain and interpret ways that the history and culture of religions and worldviews influence individuals and communities, including a wide range of beliefs and practices, in order to appraise reasons why some people support and others question these influences.	B1. Explain the religious and non-religious worldviews which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology.	C1. Explore some of the ultimate questions that are raised by human life, making well-informed and reasoned personal responses and expressing insights that draw on a wide range of examples including the arts, media and philosophy.
A2. Explain and interpret a range of beliefs, teachings and sources of wisdom and authority including experience in order to understand religious and non-religious worldviews as coherent systems or ways of seeing the world.	B2. Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful analysis and evaluation of controversies about commitment to religious and non-religious worldviews, accounting for the impact of diversity within and between communities.	C2. Examine and evaluate issues about community relations and respect for all in the light of different perspectives from varied religious and non-religious worldviews.
A3. Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them.	B3. Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied.	C3. Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed, and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.

These general outcomes above are related to specific content within the units of study, pp. 87 -98.

Worldviews to be taught

During the key stage, pupils should be taught knowledge, skills and understanding through learning about **Christians, Muslims, Sikhs and Buddhists**. Pupils should also encounter non-religious worldviews such as Humanism, and may encounter other religions and worldviews in thematic units where appropriate.

Key questions

Believing *(Religious beliefs, teachings, sources; questions about meaning, purpose and truth)*	**Recommended year group**
3.1 Do we need to prove God's existence? *Christian, Buddhist and/or Muslim, non-religious worldviews e.g. Humanist*	Y9
3.2 Does living biblically mean obeying the whole Bible?	Y8
3.3 What is so radical about Jesus?	Y7
3.4 Is death the end? Does it matter? *Christian, Buddhist and/or non-religious worldviews e.g. Humanist*	Y8
3.5 Why is there suffering? Are there any good solutions? *Christian and Buddhist*	Y9
Expressing *(Religious and spiritual forms of expression; questions about identity and diversity)*	
3.6 Should religious buildings be sold to feed the starving? *Christians, Muslims and/or Sikhs*	Y7
3.7 How can people express the spiritual through the arts? *Buddhist, Christian, Jewish, Muslim, Sikh*	Y8
Living *(Religious practices and ways of living; questions about values and commitments)*	
3.8 What is good and what is challenging about being a young person of faith in Britain today?	Y7
3.9 Should happiness be the purpose of life? *Christian, Buddhist and non-religious e.g. Humanist*	Y9
3.10 Does religion help people to be good? *Buddhist, Christian, Muslim, Sikh, non-religious e.g. Humanism*	Y8
3.11 What difference does it make to believe in…? *Buddhist, Christian, Jewish, Muslim, Sikh*	Y7–9
3.12 Is religion a power for peace or a cause of conflict in the world today? *Christian, Muslim, non-religious e.g. Humanism*	Y9

Notes:

The key questions are designed to enable pupils to achieve the end of key stage outcomes above. Schools may plan additional units but should ensure that they support pupils in achieving the end of key stage outcomes. If planning additional units, schools should also ensure that there is breadth and balance across the RE curriculum by addressing each of the three strands (Believing, Expressing, Living) across the key stage.

Planning steps

Teachers should have the principal aim of RE at the forefront of their minds as they plan their RE.

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

Step 1: Key question	• Select a key question from p. 84. • Make sure that you can explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE, what other subject areas it links to, if appropriate.
Step 2: Select learning outcomes	• Use the learning outcomes from column 2 of the key question outlines/units of study on pp. 87 – 98. • Select learning outcomes appropriate for the age and ability of your pupils. • Being clear about these outcomes will help you to decide what and how to teach.
Step 3: Select specific content	• Look at the suggested content for your key question, from column 3 in the key question outlines/units of study. • Select the best content (from here, or additional information from elsewhere) to help you to teach in an engaging way so that pupils achieve the learning outcomes.
Step 4: Assessment: write specific pupil outcomes	• Turn the learning outcomes into pupil-friendly 'I can' or 'You can' statements. • Make the learning outcomes specific to the content you are teaching, to help you know just what it is that you want pupils to be able to understand and do as a result of their learning. • These 'I can/you can' statements will help you to integrate assessment for learning within your teaching, so that there is no need to do a separate end-of-unit assessment.
Step 5: Develop teaching and learning activities	• Develop active learning opportunities and investigations, using some engaging stimuli, to enable pupils to achieve the outcomes. • Don't forget the skills you want pupils to develop, as well as the content you want them to understand. • Make sure that the activities allow pupils to practise these skills as well as show their understanding.

For guidance on long-term planning, see Section E4 (p. 124) *Creating a coherent curriculum: long-term planning* and www.retoday.org.uk/syllabus-resources/ Password: ASyllabusRET!

KS3 Units of Study

Key question 3.1: Do we need to prove God's existence?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Believing **Recommended Y9** **Questions in this thread:** 1.1–3 Who is a Christian, Muslim, Jewish and what do they believe? L2.1 What do different people believe about God? U2.1 Does God exist? **Worldviews:** Christian, Buddhist and/or Muslim, non-religious worldviews e.g. Humanist	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Explain one argument for the existence of God (A2).** • **Contrast one argument for the existence of God with a non-theistic worldview (A3).** **Expected:** • **Give an account of God's existence using a rational argument (B1).** • **Explain a worldview which does not set out to prove God's existence (A2).** • **Offer reasons as to why we do or do not need to prove God's existence (B2).** • **Evaluate whether God's existence can ever be proven (C1).** **Exceeding:** • **Analyse the value of proof and faith in this debate (B3).** • **Justify a view as to the value of the attempt to prove God's existence using rational arguments (C1).**	• Reflect on reasons why people do believe or don't believe in God. Consider how a person's 'pathway of belief' through life might change. • Find out about Aquinas' five proofs for God's existence and present each as a simple outline. Aquinas had great personal *faith*, and yet stated God's existence using *rational* arguments. Why do students think he wanted to do this? Do you need logical arguments if you have faith? • Explore the Kalam argument for God's existence which originates in the work of eleventh-century Islamic philosopher al-Ghazali. Learn about al-Ghazali's original argument for why God must exist. Explore how this argument has been developed by modern scholar William Lane Craig. • Compare philosophical arguments with personal accounts of faith. Six thousand first-hand accounts of religious experiences can be found on the Alister Hardy Religious Experience Research Centre website. Which, in your students' opinion, gives us the most valuable information about God's existence? • In discussing the difference between personal accounts of faith in God and arguments for the existence of God, students may refer to the difference between scientific and religious understandings of the nature of the universe. This topic could extend into an exploration of the difference between scientific and religious views of life. • Consider a Buddhist response, where belief in a creator God is rejected by the Buddha. For most Buddhists, the question of suffering, and how to overcome it (encapsulated in the Four Noble Truths) take precedence over any other questions, including questions about God's existence. What are students' reactions to this different approach? Is it more important to address suffering in life than to question whether there is a God or not? The Buddha's Parable of the Arrow emphasises the need to remove the arrow (craving) instead of asking where it came from. Compare this with the concern that many Buddhists, Christians and Muslims have for alleviating suffering, even though they disagree on the existence of God. • Consider different atheist Humanist views of God: on the one hand, if God helps people live good lives, some Humanists have no problem with religious belief. However, some Humanists would rather get rid of religion altogether. What are Humanist views on why people need the guidance offered by religion?

Key question 3.2: Does living biblically mean obeying the whole Bible?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Believing **Recommended Y8** **Questions in this thread:** F1: Which stories are special and why? 1.4: What can we learn from sacred books? L2.2: Why is the Bible so important for Christians today? **Worldviews:** Christians	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Outline ways in which Christians interpret the Bible as a guide for living (A1).** • **Explain at least two reasons for and against the idea that most Christians make more use of the New Testament than the Old (A2).** **Expected:** • **Interpret different biblical commands and how Christians might put them into practice (A1).** • **Enquire into the meaning of both 'love God' *and* 'love thy neighbour' in today's world, expressing their own ideas about the impact of this on individuals and communities (C2).** • **Formulate a reasoned answer to the question: does living biblically mean obeying the whole Bible? (B3)** **Exceeding:** • **Justify a view as to whether non-Christians can 'live biblically' (A2).** • **Account for some of the ways different Christian traditions value the Bible (B1).**	• Explore some of the variety of writings in the Bible, Old and New Testaments – narrative, poetry, prayer, commands, lists and genealogies, wisdom literature, letters. Find a range of commands for living, including moral, ritual, ceremonial, and worship instructions. Ask some Christians how they use the Bible in deciding how to live. Are some parts more important to Christians than others? How do Christians handle the ritual commands in Leviticus or instructions about slaves in the New Testament? Note the difference between organised and personal Christian worldviews here. • Most Christians see the gospels, which transmit Jesus' moral and spiritual teachings, as being of central importance, taken in the context of the entire Bible. Explore Jesus' summing up of the Bible (Matthew 7:12 and Matthew 22:37, 39). Apply this summary to the questions above – do they suggest moral commands are more important than other types? • Consider moral commands from the Old and New Testaments, such as Leviticus 19:34, Psalms 112:1, Matthew 5:3–12 and Romans 12:1–2. How do these teachings help people love God and love their neighbour? Look at modern problems, from declaring war on repressive regimes to supporting homeless drug addicts, and apply this moral code. This code helps Christians to decide 'what would Jesus do?' Consider how far ancient moral teachings can be of use in today's world. • Find out about different responses to the authority of the Bible. E.g. the Evangelical's inspiration taken directly from the Bible, compared to the Catholic's parallel guidance taken from church teaching. All Christians should follow their own conscience. Does 'living biblically' mean *only* following the Bible? • Offer students a simple understanding of Joseph Fletcher's 'Situation Ethics', which is an attempt to embed Jesus' teachings of love into one's life, not by following moral rules but by judging each situation with the eyes of love for all concerned. How far does this reflect an attempt to 'live biblically'? • Jesus often clashed with the Jewish religious authorities for holding rules as more important that people. Find examples of modern religious hypocrisy, e.g. a rich church which ignores world poverty. How far does 'living biblically' mean being prepared to argue with those in authority? • Do you have to be Christian to 'live biblically'? Do any students live by similar moral codes, even if they are not Christian? Or do these ethics only mean something if you accept Jesus as the Messiah? Debate the issue.

Key question 3.3: What is so radical about Jesus?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Believing **Recommended Y7** **Questions in this thread:** F2: Which people are special and why? L2.3 Why is Jesus inspiring to some people? U2.2 What would Jesus do? Can we live by the values of Jesus in the twenty-first century? **Worldviews:** Christians	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Explain why one action or teaching of Jesus was radical (B1).** • **Offer a view of how Jesus' radical message should affect Christians today (B3).** **Expected:** • **Give a supported view as to how radical Jesus' views towards women were (A2).** • **Give a supported view as to how radical Jesus' views towards wealth and poverty were (A2).** • **Consider the question of who Jesus came to save and evaluate a variety of answers (B3).** • **Express insight into the question of how radical Jesus was, in the light of different views (B1).** **Exceeding:** • **Explain, with reference to historical context, how radical Jesus was (B1).** • **Evaluate different views on whether Christians have been radical *enough* (C3).**	• Ask students to describe what an image of Jesus would look like. Where have they got their ideas from? Look at a range of images, including the *Easter Jesus* poster online, created by an ad agency for a church. Jesus is portrayed as guerrilla Che Guevara under the tagline 'Meek. Mild. As if.' What is the message? Do students agree with this representation of Jesus? • Find out who Jesus clashed with, e.g. the Jewish religious authorities or the Pharisees. Read Matthew 23:1–12, where Jesus publicly accuses them of hypocrisy. What had they done and why? What does this show about what Jesus thinks is and is not important? • Read Mark 2:15–17, where Jesus eats with 'sinners' to the shock of the Pharisees. Why does he say he is taking this action? What does this show about his mission? • Find out about Jesus' only act of physical violence: overturning the moneylenders' tables in the temple, e.g. in Mark 11:15–19, John 2:13–16. Why is he so angry? What does this show about his beliefs regarding wealth? • Learn how Jesus was seen by his followers as a pacifist, spiritual Messiah, in a break with Jewish tradition. What hope of salvation did this new Messiah offer? • The heart of the Christian story is Jesus' death and resurrection. Read about his first appearance to Mary Magdalene, who must share the news with all his other followers, in John 20:11–19. Many Christians believe this is a clear signal that women have the right to teach Jesus' 'good news', i.e. to be priests. Why do some churches ordain women as priests, while others don't? Was Jesus' message radical? • Jesus spoke out against inequality and injustice, but did not urge violent revolution. Read about his refusal to use force even to defend himself in Matthew 26:50–52. Find out how Jesus' pacifism developed into the Christian tradition of non-violent resistance. • What did Jesus fight against? What did he stand up for? If being 'radical' means attempting to overturn existing, unjust power structures, debate whether Jesus was radical. • How far do students think that the *Easter Jesus* poster reflects the Jesus of the gospels? Can they suggest alternatives?

Key question 3.4: Is death the end? Does it matter?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Believing **Recommended Y8** **Questions in this thread:** U2.3 What do religions say to us when life gets hard? **Worldviews:** Christians, Buddhists, non-religious worldviews e.g. Humanists	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Explain one answer to the question: is death the end? (A2)** • **Observe how beliefs about death have an impact on how someone lives their life (B1).** **Expected:** • **Explain a range of beliefs regarding the possibility of life after death (A2).** • **Account for the roots of these diverse beliefs (B1).** • **Judge the importance of this life compared to the hope of an afterlife, offering different views (C1).** • **Evaluate the impact of differing views of life after death on how individuals view earthly life (C3).** **Exceeding:** • **Explain interpretations of views of life after death; literal or metaphorical, acknowledging diversity within traditions (A2).** • **Analyse what visions of life after death reflect about an individual's view of existence (C1).**	• The Nicene Creed confirms the Christian conviction of a life after bodily death. Where does this belief originate? Read John 5:24–25, 28–29 and John 14:1–7. What does Jesus *affirm* about the possibility of an existence after death, and what does he *imply*? Read 1 Corinthians 15:51–56 and Revelation 21:1–4. What do these texts suggest about a Christian belief in life after death? How do Christians interpret these texts? What do the differences in these projections tell us? • Explore the kinds of music, hymns and songs used at Christian and secular funeral services. What do the words used tell us about different beliefs about life and life after death in Britain today? • The charity Christian Aid often runs the tagline 'we believe in life *before* death'. Discuss which is more important, this life or the one to come? To what extent does one affect the other? • Find out about the Buddhist concept of *samsara,* the beginningless cycle of birth, death and rebirth. Why might Buddhists see samsara as a demanding process? Explore Buddhist teachings on the law of Karma/Kamma. How might this teaching make a Buddhist careful about how to act? Would it help them to live a better life? Find out about what Buddhists believe about achieving Nirvana/Nibbana, the complete cessation of suffering and state of living with equanimity in this lifetime. Dying in this state means a person will be freed from the cycle of rebirth. To what extent are Buddhists motivated by escaping samsara and achieving Nirvana/Nibbana? Note that full enlightenment in Mahayana schools such as Zen goes beyond individual liberation into the realms of becoming a Boddhisattva, striving for enlightenment for all sentient beings, and not passing into Nirvana until that is achieved. • Humanists UK affirms Humanist ethics 'for the one life we have'. Humanists think the lack of an afterlife is a reason to make the most of this life; do students agree? Is 'one life' a liberating or terrifying notion? How far does the idea of an afterlife help religious people live a good earthly life? • Find out about the idea of heaven in Christianity as a state of being close to God rather than an actual place, e.g. Pope John Paul II espoused this. Can such a 'heaven' exist on earth? Can 'hell' exist on earth? • The Bible talks about the 'kingdom of God' as having been inaugurated in Jesus, so that Christians are 'citizens of heaven' (Philippians 3:20) while trying to make this world look more like the kingdom of God. Explore how far Christians show their concern for life *before* death as well as life *after* death. • Debate what difference each of these views would make to an individual. Is existence a state of suffering, an ordeal to endure on a path to eternal happiness, or a chance to achieve one's goals and hopes?

Key question 3.5: Why is there suffering? Are there any good solutions?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Believing **Recommended Y9** **Questions in this thread:** U2.3 What do religions say to us when life gets hard? **Worldviews:** Christians, Buddhists	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Outline two religious views of why humans suffer (A1).** • **Present at least two solutions offered by religions to suffering, with examples (B1).** **Expected:** • **Give well-informed insights into two Christian views about why people suffer, supported by evidence from biblical texts (B1).** • **Contrast two views of why we suffer from two different traditions (A1).** • **Argue the case that religions do or do not offer good solutions as to why we suffer (C1).** • **Consider and weigh up how far religious answers to the question of suffering are universally useful (A2).** **Exceeding:** • **Evaluate critically the idea that suffering is a natural human state to which there is no solution (C1).** • **Offer theological, philosophical and/or psychological reasons for arguing that religions exist to help humans cope with suffering, fear and despair (A3).**	• Explore different causes and types of suffering: emotional, physical, existential. Consider how suffering differs around the world, e.g. compare relative poverty to absolute poverty. Consider the phrase 'first world problems' – do students suffer from these? Is suffering a natural human state, wherever we live and whatever we have? • Explore Old Testament accounts of why we suffer. Look at the story of the 'Fall' in Genesis 3. Explore some Christian understandings of how sin is the root cause of human problems. Read some Proverbs, e.g. Proverbs 10 and 22. If we follow these instructions (work hard, don't be greedy, be obedient, etc.) will we avoid suffering? Compare with Job, who demands to know why the righteous suffer. Explore the story of Job. Read God's answers in e.g. Job 38:2–11. How far is Job happy with this response and why? How do Christians respond to Job's example? Can students suggest alternative answers to Job as to why good people suffer? • In the New Testament, Jesus says his followers should alleviate suffering. In Matthew 25:31–46 Jesus explains that when 'you help one of my brothers/sisters, you help me'. Is there suffering because humans do not help each other? • Explore a philosophical approach: how can a good God allow suffering? Many people argue that God cannot be good, or that God does not exist. How do Christians see the death and resurrection of Jesus as an answer to the challenge of the problem of suffering? • Explore Buddhist understanding of suffering as *dukkha* (1st Noble Truth). We cause dukkha through craving (2nd Noble Truth). Look for examples of how craving brings dukkha in the lives of individuals. How far does this reflect students' own experience? • Find out about the Buddhist solution to suffering: cessation of craving (*tanha*) through following the Noble Eightfold Path (3rd and 4th Noble Truths). How does the Noble Eightfold Path offer a map to escape the jaws of Dukkha? Consider how far humans are responsible for causing dukkha *and* overcoming it. • Link with key question 3.4 and evaluate how far Christian and Buddhist beliefs about life after death affect their views on suffering. • Ask students to summarise each religious teaching, e.g. behave well and trust God (Old Testament); get your hands dirty – follow Jesus (New Testament); stop wanting what you cannot have (Buddhism). Evaluate each and express students' own responses to the question: Are there any good solutions to suffering?

Key question 3.6: Should religious buildings be sold to feed the starving?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Expressing **Recommended Y7** **Key questions in this thread:** F3: Which places are special and why? 1.5: What makes some places sacred? L2.4: Why do people pray? U2.4: If God is everywhere, why go to a place of worship? **Worldviews:** Muslims, Sikhs, Christians	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Explain how religious practices based in particular buildings assist worship (A2).** • **Consider the question: what is worship? (B3)** **Expected:** • **Explain how welcoming and charitable actions can be seen as worship (A2).** • **Explain and interpret a range of understandings of worship (A1).** • **Consider the key question and evaluate a variety of answers (B3).** • **Express insight into the purpose of worship, in light of different views (C3).** **Exceeding:** • **Observe and comment on the function of worship in the lives of believers (B2).** • **Draw general conclusions about the purpose of worship across traditions, in light of positive and negative views (C1).**	• Recap *zakat* (charity) in Islam. Consider Qur'anic teachings urging charity, e.g. 'And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah' (Qur'an 2:110). Explore the mosque's role in receiving and distributing zakat. • Find out about the work of Islamic Relief. Could it be seen as a 'mosque' of charitable work in the world? • Consider this quote on the Islamic Relief website: 'Zakat is not just a duty on those with wealth, but a right that the poor have over us – we are *"those in whose wealth there is a recognised right for the needy and the poor"* (Qur'an 70:24–25).' How can zakat be something Muslims need for themselves, rather than something they give for others? • Find out about a Sikh's three duties: *Nam japna, Kirt Karna* and *Vand Chakna.* Discover how each of these is fulfilled in the gurdwara. • Explain how the gurdwara helps Sikhs in their relationship with God. • Debate whether *Vand Chakna* (charitable giving) is a form of worship. • Find out how much Christian cathedrals cost in upkeep (e.g. Ely £6,000 per day), and explore all the things this money is spent on: maintenance, rare and ancient books, cloths, historical monuments, etc. • Explore the spiritual sustenance offered by cathedrals through focusing on famous pieces of art, e.g. Holman Hunt's *The Light of the World* in St Paul's. • Debate the value of spiritual sustenance found in a cathedral over monetary cost. • Revisit the unit key question to enable students to show their learning. Weigh up the value to believers and to wider society of both places of worship *and* charity.

Key question 3.7: How can people express the spiritual through music and art?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Expressing **Recommended Y8** **Questions in this thread:** U2.5: Is it better to express your beliefs in arts and architecture or in charity and generosity? **Worldviews:** Choose 2 or 3: Buddhists, Christians, Jewish people, Muslims, Sikhs.	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Illustrate definitions of 'spirituality' with examples (B2).** • **Outline the features of one religious art form and say why it is important to members of that faith (A1).** **Expected:** • **Present a variety of interpretations of 'spiritual' and how these are expressed (A3).** • **Explain the impact of music and art in helping people to express ideas beyond words (A2).** • **Consider how far music and art help believers understand big ideas in their tradition (A3).** • **Investigate and explain how and why music and art are important ways of expressing the spiritual (C1).** **Exceeding:** • **Interpret a range of views on the importance of the spiritual within religious and non-religious worldviews (C1).** • **Express insights into how far growing up in a tradition will shape the way someone sees all aspects of life (B1).**	• Explore a range of definitions of 'spiritual' and 'spirituality', including students' ideas. Investigate what some people mean by 'living a spiritual life' or being a spiritual person. • **Muslims:** explore ways in which Muslim art overcomes the prohibition on picturing God and still expresses faith *and* activism, belief *and* ethical ideals e.g. British Muslim artist and activist Ali Omar Ermes. How far did Muhammad himself combine social ethics, activism and faith? • **Christians:** learn that Christians represent Jesus in Christian art because *he* represented himself as a human in becoming incarnate (e.g. John 1:14). Explore diverse cultural or ethnic depictions of Jesus. Why do Christians want to portray Jesus as the same type of human as them? What does this tell us about what Jesus is to many Christians? • **Buddhists:** find out about sand mandalas, representations of the universe to aid meditation in Tibetan Buddhism. Watch a video to see how the mandalas are destroyed, to remind Buddhists of the all-important teaching of impermanence. Make a mandala (with pasta and rice). How difficult is it to destroy their own mandala? Why is impermanence an important idea in Buddhism? • **Jewish people:** Listen to some *klezmer*, the music of Ashkenazi Jewish communities, played at joyful events (*simcha*) such as weddings. The music, a mixture of religious phrases, lively folk tunes and mournful, wordless passages evoking the human voice, is designed to make people want to dance, to feel joy, sadness and hope. The *Hasidim* (ultra-Orthodox Jews) used klezmer to attain joyful connection with God. Explore whether the human experiences of love, longing and joy are central to spirituality. Consider whether spiritual experiences are always positive. • **Sikhs:** explore why music takes central stage in Sikh worship, and how it is used as a way to alter the emotional state to reach a better understanding of God. The scriptures are written in 60 different melodies that each establish a mood. E.g. Raag Asa (inspiration and courage); Raag Asavari (enthusiasm). Explain why music can be seen as a spiritual form of expression. • **General:** discuss these methods of expressing and exploring the spiritual beyond words. How far do music and the visual arts access the spiritual dimension (including Rudolf Otto's idea of the *mysterium tremendum et fascinans*), in a way rational thought and discussion cannot?

Key question 3.8: What is good and what is challenging about being a young person of faith in Britain today?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Living **Recommended Y7** **Questions in this thread:** F5 Where do we belong? 1.7: What does it mean to belong to a faith community? L2.7/8: What does it mean to be a Christian in Britain today? What does it mean to be a Hindu in Britain today? U2.6: What does it mean to be a Muslim in Britain today? **Worldviews:** Choose from Sikhs, Buddhists, Muslims.	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Explain how Muslim, Buddhist and/or Sikh teenagers express their faith in Britain today (A3).** • **Give examples of some challenges faced by Muslim, Buddhist and/or Sikh teenagers in Britain and how they respond (B2).** **Expected:** • **Appreciate what is good about being a teenage Sikh, Buddhist or Muslim in Britain today and appraise what challenges are involved (A3).** • **Investigate and explain what Sikh, Buddhist or Muslim teenagers say about Western values and express their own views (C3).** • **Explain how ancient spiritual practices still sustain believers (A2).** **Exceeding:** • **Offer explanations to account for how and why teenagers have to hold multiple religious and social identities in a diverse society (B2).** • **Examine and evaluate British society's treatment of immigrant religious groups (C2).**	• Ask Sikh, Muslim or Buddhist teenagers in your class this question! • **Sikhs:** Find out about what it means to become *amritdhari* in Sikhi. Read the 'British Sikh Report 2015' online, a quantitative analysis of the attitudes and actions of the British Sikh community. List the ways Sikhs view life in Britain as good, and ways Sikhs make a positive difference to life in Britain. • **Sikhs:** Find out about Gurmurkhi, the language developed by Guru Nanak so people from all castes could read the Sikh scriptures. However, the 2014 BSR notes that only 26% of British Sikhs can understand Gurmurkhi or Punjabi (2014, p. 23). To what extent is this a challenge for Sikh teenagers; are they losing touch with their roots, or putting down new ones? Devise a diagram of the multiple identities of British Sikhs. • **Buddhists:** Check out websites designed for Buddhists, such as Lion's Roar, and find out about mindfulness. Many teens find meditation helps with stress. Try a mindfulness exercise to calm the mind. Find out why Buddhists practise meditation and mindfulness. How far could such practices be useful to all teenagers, Buddhist or not? Is mindfulness a religious practice or can it be 'neutral'? • **Buddhists:** Learn the Buddhist view that the root cause of all unhappiness is craving. Compare to the offers of happiness in TV adverts and magazines. Find out how a Buddhist finds happiness in a materialist, consumerist country like Britain. • **Muslims:** Discuss the question: *what is British Islam?* E.g. Find examples of British Muslims creating contemporary media forms, such as British Muslim TV, whose tagline is 'confidently Muslim and comfortably British'. Browse through their programme list to see how British Muslims are exploring their faith in a Western context. • **Muslims:** look at Muslim artists who tackle Islamophobia, such as American photographer Ridwan Adhami (www.ridwanadhami.com). What stereotypes can the class see in his work? Conduct a media survey for a week; what stereotypes of Muslims can the class find in the media they encounter? How could British Muslim teenagers combat stereotypes about them? How *do* they? • NB: Be prepared to address the question of violent fundamentalist groups commandeering Islam, such as ISIS and Boko Haram, etc. Be prepared to discuss mainstream Muslim rejection of their actions.

Key question 3.9: Should happiness be the purpose of life?

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Living **Recommended Y9** **Worldviews:** Buddhists Christians, non-religious worldviews e.g. Humanists	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Explain a Christian view of how to achieve happiness (A1).** • **Compare a Christian view to a Buddhist or Humanist view of how to achieve happiness (A3).** **Expected:** • **Formulate an account of how happiness could be derived from God (A2).** • **Analyse non-religious values and offer an account of 'secular happiness' (C1).** • **Consider and weigh up arguments equating happiness with the end of craving (A3).** • **Weigh up the value of action in contributing to happiness (B2).** **Exceeding:** • **Offer reasons for differing views of the importance of spiritual and earthly happiness (B2).** • **Evaluate religious and non-religious commentaries on the types of happiness pursued by others (C3).**	• What is happiness? Explore what people mean by happiness. Are there different ways we use the term (e.g. happiness as pleasure, as an emotion, as life-satisfaction, as flourishing, or as a term linked to a more transcendent view of meaning and purpose)? Which might be most easily measured, when governments want to try to promote happiness? Which view of happiness might be most satisfying? • Happiness in Christianity: what does the Bible say? Compare the happiness a life lived in relationship with God brings (e.g. Psalms 2:12, 32:1–2) to the happiness that comes from acting to make the world better (e.g. Psalms 41:1, Matthew 5:9). How far do the commandments in Matthew 22:37–39 encapsulate Christian happiness? • What does happiness mean in Buddhism? The 'unsatisfactoriness' of life, *dukkha,* is a foundational concept, and is caused by craving. Cessation of craving (*tanha*) is a central goal. Consider whether the teachings of the Buddha can be understood as above all a search for happiness, through relinquishing craving. Would students define this as 'happiness', or something else? Compare a Buddhist idea about mundane happiness (resulting from good actions) and 'supramundane' happiness (freedom from all greed, hatred and delusion). • Happiness in non-religious worldviews. Find out about Sunday Assembly groups and what they do: mindfulness, celebration of life, community action. How does a religious idea of 'the good life' compare to a non-religious view? Compare secular views of how to gain happiness from positive psychology. To what extent does the positive psychology 'happiness movement' offer a secular version of religion? • Is attaining happiness morally acceptable? How is religious or spiritual happiness attained? Through acting in the world, e.g. Boddhisattvas, or through prayer and contemplation? Compare a spiritual view to a consumerist or materialist pursuit of happiness. Can we evaluate the sort of happiness aimed for, and say one is morally better than another? • Where do we find happiness? Is it plausible to say that 'heaven' and 'hell' are found in daily existence in our outlook and mood? Reflect on the Buddhist idea of impermanence - that everything changes, which means neither good nor bad experiences last. Compare with a Humanist view that no one can be happy while others suffer (e.g. Peter Singer). Are these similar views of 'heaven' as states of mind attained here on earth? Compare to a Christian vision of heaven, and debate whether spiritual happiness negates earthly, physical happiness?

Key question 3.10: Does religion help people to be good?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

Theme / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Living **Recommended Y8** **Questions in this thread**: 1.8 How should we care for others and the world, and why does it matter? L2:9 What can we learn from religions about deciding what is right and wrong? U2.7 What matters most to Christians and Humanists? **Worldviews:** Christians, Muslims, Sikhs, Buddhist, non-religious ethical views e.g. Humanists	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Respond thoughtfully to religious and non-religious sources of moral guidance (A2).** • **Describe religious teachings which encourage loving actions (B2).** **Expected:** • **Give examples of ways in which religious and non-religious principles guide people in living good lives (B2).** • **Analyse examples of religious and non-religious principles and come to a view of what is 'good' (C1).** • **Formulate an account of how religious teachings help people to be good (A2).** • **Weigh up the value of religion in benefitting individuals and society (B2).** **Exceeding:** • **Justify a supported response to the question of whether religion helps people to be good (C3).** • **Offer reasons for a range of ways in which religion inspires moral behaviour, and sometimes immoral behaviour (B2).**	• Talk to religious believers (perhaps by visiting a religious community, e.g. a church coffee morning, or a mosque at *iftar*), ask them about whether belonging to a religious community helps them be good people, and if so, why. • Enquire into religious rules which generate loving, charitable actions in the world. For example: *sewa* (selfless service) in Sikhism, an essential part of Vand Chakna ('sharing what you have'), one of the three Sikh essential approaches to life. • Compare religious moral rules with non-religious moral principles. For example, enquire into non-religious ethicist Peter Singer's charity The Life you can Save. Singer is not inspired by God to be good; debate how far God or religion encourages and inspires loving actions. • Consider humanity from a Christian perspective of being at once 'fallen' and 'in the image of God'. How do these two states show themselves in individual lives, and the actions of church institutions? • Find out what 'good' involves in Buddhist communal life. Try a 'loving kindness' meditation with the class. Focus on moral actions: Right Speech, Right Action and Right Livelihood in the Eightfold Path. What approach to living do these principles demand? Note that Buddhists do not have a concept of sin or sinful nature. The Buddha often used the terms skilful (good) and unskilful (bad) to describe human choices and actions. Some Buddhists use the term 'wise' in preference to 'good'. Discuss what difference it makes to strive for 'skilful' actions rather than 'unskilful' ones, or for 'wisdom' rather than 'goodness'. • Consider the importance of submission in Islam (translation: 'islam' = submission). Consider why Ibrahim's willingness to sacrifice his Ismail made him the perfect Muslim. For Muslims, what is the necessity and benefit of submission to Allah? Discuss greater jihad as the struggle for all Muslims to live as Allah would wish, coming from the word jihad – to struggle. • Reflect on reasons why someone might say 'no' in answer to the key question: history of religious intolerance and injustice (e.g. Inquisition, Apartheid), teachings and practices (sexist, racist), tribalism (Crusades, claimed holy wars, 'Islamic State'), hypocrisy (WW2 church collusion with Nazis), moral atheists (Peter Singer). • Reflect on reasons why someone might say 'yes' to the key question: examples of moral excellence, service, supporting the vulnerable, challenging institutional indifference or moral degradation e.g. slave trade.

Key question 3.11: What difference does it make to believe in…?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Living **Recommended Y9** **Questions in this thread:** F6: What is special about our world? 1.8 How should we care for others and the world, and why does it matter? U2.8 What difference does it make to believe in ahimsa, grace, and/or ummah? **Worldviews:** Choose 2 or 3: Buddhists, Christians, Jewish people, Muslims, Sikhs.	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Outline two of these key concepts (A1).** • **Explain how they would affect someone's life (B2).** **Expected:** • **Offer a justified view as to what difference these concepts make to someone's personal identity or *sense of self* (B2).** • **Offer a justified view as to what difference these concepts make to someone's *actions* (B2).** • **Offer critical and personal insights into how far believing in the concept would help someone faced with suffering (C1).** • **Offer critical and personal insights into how far believing in the concept offers hope (C1).** **Exceeding:** • **Offer a justified view as to how many of these ideas are *human* values and how many are *religious* values, and what difference that makes (B1).** • **Evaluate whether there is anything for non-religious people to learn from these beliefs and practices, or whether religious commitment to any of these faiths is necessary to benefit from these concepts (C3).**	• **Buddhists: impermanence and the self:** Find out what Buddhists understand about 'not-self', *anatta*. How far does understanding impermanence help students grasp this complex concept? As the body and mind are subject to the endless cycles of change and decay, our impermanence in this form is a way of accepting not-self. Discuss if an acceptance of *anatta* would lead someone to take their desires less seriously, and overcome selfishness and greed. (See Anattalakkhana Sutta for more detail.) • **Christians: Messiah and atonement**: remind students that Christians see humans as fallen. The Jewish sect which became Christianity broke with Judaism in coming to see Jesus as their spiritual saviour: heralding the promise of atonement, and a chance to make things right with God. Why do Christians see Jesus as Messiah? What different ways do Christians explain Jesus' atonement? How might Christians respond in their own lives? • **Jewish people: Torah and God's chosen people**: The Torah documents the history and moral code of the Jews as God's chosen people, e.g. Deuteronomy 14:2. Although God stands in relationship with all his creation, Torah means Jews have certain roles. What are these in relation to other groups, e.g. Leviticus 19:34? What are particular Jewish requirements, e.g. keeping kosher and Shabbat? What are Jewish requirements when it comes to social justice, e.g. *tzedakah*? How does being Jewish make a difference to people's lives? • **Muslims: ijtihad and submission:** The Hadith teaches that it is every Muslim's duty to be educated (e.g. Hadith of ibn Maja in al-Sunan 1:81 s224, Hadith of Muslim ibn all-Hajjaj in al-Sahih 4:2074 s2699). Ijtihad however is a term for the intellectual effort of qualified scholars to employ reason and analysis of authoritative sources (Qur'an and Sunnah) to find legal solutions to new and challenging situations or where sources are ambiguous on issues. Consider how far the requirement for submission incorporates the highest intellectual effort, and that submission does not absolve you of the responsibility of using the brain. Consider how far this applies to all religious and non-religious worldviews. • **Sikhs: *naam simran* and *sewa*:** Explore how the requirement to focus on the name of God, *naam simran*, is part of knowing God, and how practising mindful actions can be a way to bring God-consciousness into one's life. As selfless service, *sewa,* can be seen as a way to achieve this mindful state, in loving and generous treatment of others; explore the connection between loving action and meditation on God (e.g. by looking at images of Sikhs taking *langar* to people living rough).

Key question 3.12: Is religion a power for peace or a cause of conflict in the world today?

The **principal aim of RE** is to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own.

Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples and add more of their own.
Strand: Living **Recommended Y9** **Questions in this thread:** U2.10 Green religion? What do religious and non-religious worldviews teach about caring for the Earth? **Worldviews:** Christians, Muslims, Humanists/ non-religious worldviews	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Explain reasons why religion can be seen as a power for peace in the world (A1).** • **Express insight into the reasons why religion can be seen as a cause of conflict in the world (C3).** **Expected:** • **Present a coherent account of why some see religion as a power for peace, supported by evidence (A2).** • **Present a coherent account of why some see religion as a cause of conflict, supported by evidence (A2).** • **Consider and evaluate views of religion in relation to peace and conflict, based on evidence and reasoning (B3).** • **Examine and evaluate the ways diverse religious communities are affected by views of the impact of their religion on the world (C2).** **Exceeding:** • **Express well-informed insights into the nature of peace: active non-violence or passive absence of war? (C3)** • **Offer a well-informed personal response to the role of conflict in the human condition; an aberration or a necessary evil? (C1)**	• Consider examples of conflict in everyday life, its causes and consequences. Is conflict simply part of the human condition? How might your perspective change if you live in part of the world affected by war and violence? • Find out about *active non-violence.* For example, the city of Luton's annual Peace Walk, where Luton's diverse religious communities visit places of worship and eat together. Why would a Peace Walk be so important for a diverse city like Luton? Is true peace something to be actively sought rather than simply a state of mind or an absence of conflict? • How is peace to be achieved? Find out about the practical work done by a number of religious charities around the world. For example, World Council of Churches, Christian Peacemaker Teams, Muslim Hands or Islamic Aid. Refer to these charities when considering whether peace is essentially a practical endeavour. How does religion inspire these groups? Would these groups exist if wasn't for religion? Does this work *require* religious inspiration? • Some atheists argue that religion *causes* conflict. Unfortunately, there is evidence to back up this claim; for example, find out about anti-Semitic persecution of Jewish people over many centuries. Find out about the accusation of 'deicide' and the 'blood libel', which are *religious* objections to Jewish people. How far are such instances of hatred also political, territorial and historical as well as religious? How far is saying 'religions cause conflict' sometimes an expression of hostility to religion and lazy thinking? • Students will no doubt ask if the 'Islam' they learn about in RE is the same 'Islam' that justifies atrocities committed by 'Islamic State' or Boko Haram. Be prepared to address violent Islamic extremism and explore where it differs from Islam. Learning about the conditions of 'lesser jihad' in Islam, where the use of force is permitted, would make a good comparison. Barely any of the actions committed by these militant Islamist groups are justified by Islamic theology. • Compare the conditions of lesser jihad in Islam to Just War in Christianity. Is it a doomed venture to attempt to limit the damage caused by armed conflict? Or is it a pragmatic attempt to see beyond the violence to the possibility of peace?

C8 RE in KS4 and 5 /14–19 Statutory Requirements

Penny, age 15
'Your request has been denied.'

'Your request…' represents the feeling that God, if he exists, is unreachable and hidden.
'At a time when we need God most, such as the peril the girl is facing, we reach out. No one grabs our hand. The masses of paper falling from the sky are a suggestion that our prayers never reach anyone. Cast up to the sky they fall back down again.
'The phrase "your request has been denied", written on every piece of paper, is a suggestion that I can't reach God. I feel there is no personal bond, no personal response to my prayers. All we receive is a weak cover-up of the truth, and automated message: your request to be happy, to be alone, to do well, to get better, has been denied. If this is what happens, I feel it is very unlikely that God exists. This is what my paint and ink expresses. The different coloured lines represent movement, the different feelings the girl experiences during each prayer, each denied request.'

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C8 RE in KS4 and 5 /14–19

What do pupils get out of RE at this key stage?

All state-funded schools must teach RE to all students on school rolls, including all those in 14–19 education (unless withdrawn by their parents, or, if 18 or over, they withdraw themselves). It is important that teaching enables suitable progression from the end of Key Stage 3, in varied ways that meet the learning needs of all students. All students can reasonably expect their learning will be accredited, and **this agreed syllabus requires that all 14–16 students must pursue an accredited course** in Religious Studies or Religious Education leading to a qualification approved under Section 96 (see p. 15). The agreed syllabus does not require that every individual student be entered for this examination: that is a matter for schools. Appropriate modes of accreditation include nationally accredited courses in RE such as GCSE and A level RS, and a wide range of enrichment courses and opportunities, such as the Extended Project Qualification. Good practice examples include many schools where all students take GCSE RS courses at 16, since these qualifications are an excellent platform for 14–16 RE.

Note that teachers must ensure that RE in these phases accords equal respect to religious and non-religious worldviews. Following a GCSE course does not automatically fulfil this (see p. 16).

70 hours of tuition or 5% of curriculum time across Key Stage 4 is the normal requirement by which students can achieve the standards of the GCSE short course in Religious Studies. This is the minimum benchmark for RE provision at Key Stage 4 for schools using this syllabus. 140 hours of tuition is needed for GCSE RS Full Courses, in line with other GCSE subjects.

Schools should provide opportunities for those who wish to take A levels, alongside core RE for 16–19s. The minimum requirement is ten hours of core RE across Year 12–13.

What do students get out of RE at this age?

All students should extend and deepen their knowledge and understanding of religious and non-religious worldviews, explaining local, national and global contexts. Building on their prior learning, they appreciate and appraise the nature of different religions and worldviews in systematic ways. They should use a wide range of concepts in the field of Religious Studies confidently and flexibly to contextualise and analyse the expressions of religions and worldviews they encounter. They should be able to research and investigate the influence and impact of religions and worldviews on the values and lives of both individuals and groups, evaluating their impact on current affairs. They should be able to appreciate and appraise the beliefs and practices of different religions and worldviews with an increasing level of discernment based on interpretation, evaluation and analysis, developing and articulating well-reasoned positions. They should be able to use different disciplines of religious study to analyse the nature of religion.

Specifically, students should be taught to, for example:

- Investigate and analyse beliefs and practices of religions and worldviews (including non-religious worldviews) using a range of arguments and evidence to evaluate issues and draw balanced conclusions.
- Synthesise their own and others' ideas and arguments about sources of wisdom and authority using coherent reasoning, making appropriate references to their historical, cultural and social contexts.
- Develop coherent and well-informed analysis of diversity in the forms of expression and ways of life found in different religions and worldviews.
- Account for varied interpretations of commitment to religions and worldviews and for responses to profound questions about the expression of identity, diversity, meaning and value.
- Argue for and justify their own positions with regard to key questions about the nature of religion, providing a detailed evaluation of the perspectives of others.
- Use a range of research methods to examine and critically evaluate varied perspectives and approaches to issues of community cohesion, respect for all and mutual understanding.

C9 RE in special schools

WORSHIP

Y11 Class, Blackfriars Special School

To explore the theme of worship pupils made a large model of a 'Cathedral'. One side was decorated as a Christian Cathedral whilst the other side was decorated with things that the pupils 'worship'. These included, amongst many things, a football pitch floor, a mirrored 'altar' and pictures of their favourite celebrities, pets and chocolate.

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C9 RE in special schools

The vision of this agreed syllabus is of RE for all. Every pupil can achieve and benefit from their RE, including all pupils with Special Educational Needs and Disabilities (SEND).

RE is a statutory part of the core curriculum for *all* pupils, including those with learning difficulties. Pupils with SEND are found in all contexts, and all teachers are teachers of pupils with SEND. Good quality teaching in RE will tailor the planning of the syllabus carefully to the special needs of all pupils. RE provision for different groups of pupils will vary but all pupils should be included in RE.

Pupils with SEND and Religious Education

Pupils with SEND are entitled to receive religious education based upon the Locally Agreed Syllabus **as far as it is practicable.** This entitlement applies to all pupils, whether they are educated in mainstream schools or special school settings. We believe that RE can provide challenging and nurturing learning opportunities for every pupil, and we seek creative and well thought out ways of providing for these entitlements to RE, so that every pupil can benefit from the opportunities for personal development the subject provides.

Two principles: good RE seeks to be holistic and inclusive

- **Holistic RE** focuses on the pupil as a whole, rather than only focusing on specific elements. A holistic vision of pupils' development considers all aspects of their individual needs, including how they interrelate with each other and the factors that influence them, and how this affects how they learn. Whether learners are part of a community of faith or not, RE offers them appropriate ways to engage with religious and non-religious worldviews and connects to every individual's need for spiritual, moral, social and cultural development.
- **Inclusive RE** recognises all pupils' entitlements to learning that respects diversity, enables participation, removes barriers and anticipates and considers a variety of educational needs and preferences. RE offers all learners a space in which they are included, valued and respected.

Section A: Guidance for pupils not engaged in subject specific study

Following the Rochford Review (2019), the government announced plans to introduce the engagement model. This is a new form of assessment for pupils working below the standard of the national curriculum tests and not engaged in subject specific study.

Further general details of the Engagement model can be found here:
https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/903458/Engagement_Model_Guidance_2020.pdf

The engagement model celebrates the different abilities of pupils not engaged in subject specific study. This intention is always appropriate for RE. It enables the collection of qualitative information and evidence that should inform a teacher's assessment of their pupils' evidence of progress in the following areas:

- the effective use of their senses, including the use of both near and distant senses and the use of sensory integration
- the application of physical (motor) skills to permit active participation in new experiences
- states of emotional wellbeing to facilitate sustained motivation to learn
- communication and language skills to inform thought processes.

How will pupils be assessed using the engagement model?

The engagement model has five areas of engagement, and pupils can show responses to experience of RE in relation to these areas: exploration, realisation, anticipation, persistence, initiation.

The areas allow teachers to assess pupils' engagement in developing new skills, knowledge and concepts in the school's curriculum by demonstrating how pupils are achieving specific outcomes. They represent what is necessary for pupils to fully engage in their learning and reach their full potential.

The model provides a flexible description of ways in which pupils with severe and profound learning difficulties make progress in their education, and recognises that progress for these pupils is not merely linear. The model does not specify a curriculum but does offer a rounded and holistic way to identify small steps of progress, linked to termly outcomes for these pupils, supporting and enriching the learning pathways for non-subject specific learning. The model allows teachers to assess their own effectiveness in connecting their teaching to the learning needs of each pupil, clarifying teachers' understandings of the pupils' learning journeys.

Progress through each of the five areas of engagement should be measured by identifying how established the pupil is against each of the areas of engagement. This will differ for each pupil according to their profile of needs as set out in their Education, Health and Care (EHC) plan.

The model recognises that engagement is multi-dimensional and breaks it down into five areas that allow teachers, in relation to RE, to assess:

- how well their pupils are being engaged in developing new skills, knowledge and concepts in the school's RE curriculum
- how effective the special educational provision is in empowering their pupils to progress against the agreed outcomes in their EHC plans and how effectively pupils are engaging with and making progress against these plans in particular relation to RE
- pupils' achievements and progress across the four areas of need of the SEND code of practice (communication and interaction, cognition and learning, social, emotional and mental health difficulties, and sensory and/or physical needs). The four areas all connect to good RE.

The engagement model:

- is a unique method of observation, allowing insight that improves provision for all pupils
- uses a pupil-centred approach that focuses on their abilities rather than disabilities
- values all sources of knowledge and information provided by those working with the pupil, including teachers, school staff, other professionals and parents or carers
- promotes consistency and a common language amongst schools and all those working with the pupil
- recognises there is a complex interaction between pupils' physical, sensory, communication and learning disabilities that affects how they progress.

The five areas of engagement

Religious education may provide opportunities for pupils to learn in all these areas. Using outcome statements from the EYFS profile can provide helpful and relevant clarification of learners' progress. www.gov.uk/government/publications/early-years-foundation-stage-profile-handbook

These questions will help teachers considering the provision of experiences from RE for pupils with SEND to focus their contribution to learning for pupils.

For pupils with SEND, in what ways can RE:

- recognise the pupil's individual needs?
- show and celebrate the pupil's success?
- provide evidence of the pupil's responses and achievements?
- provide ways of comparing the pupil's current responses with past ones in order to show evidence of their achievements?
- capture information about the quality of the pupil's progress so the complexities and subtle differences of individual responses can be described, interpreted and explained?
- contain information and evidence that enable decisions to be made concerning the pupil's needs that can be used to inform planning and next steps for pupils, including special educational provision?
- assist in gathering evidence for reporting the pupil's achievements and progress against their EHC plan as part of the annual review process?
- assist in compiling evidence as part of end of academic year reporting to the pupil's parents, LAs and governors?

Section B: Guidance for pupils beginning to engage in RE specific learning

1. Introduction

This guidance is designed to stimulate, support and promote best practice and high standards of achievement in RE for all pupils. It focuses on teaching and learning in RE among pupils with a range of special educational needs and disabilities.

RE can make a powerful contribution to the learning of pupils with SEND. They can develop understanding of religious and life issues through experiences including song and music, discussion and talk, use of artefacts and the creative arts, which cannot always be reflected in their written work. What follows is guidance on how RE may be made more accessible for such pupils.

2. Principles for RE and pupils with SEND

A. Valuing the importance of RE for pupils with special needs.
RE is part of the core curriculum and is a positive entitlement for all pupils and should be taught with the same educational purposes, validity and integrity to all. In special schools the law requires the Agreed Syllabus to be taught 'as far as is practicable', and quality teaching will tailor the syllabus carefully to the special needs of all pupils. All pupils, including those who have faced difficulties and loss, can find a place in RE and find it a calming and uplifting time of the week.

B. Using pupils' experience of difficulty to develop their capacity to understand searching themes in RE.
There are areas in which pupils with special educational needs may show particular strengths. A pupil's experience of difficulties or suffering could lead to a heightened awareness of searching themes in RE. Sometimes small group work with pupils with special needs is particularly important in making space for reflection on experience and meaning. Good RE faces difficulties sensitively, rather than 'ducking the issues'.

C. Building on pupils' interest in people and what they do.
Some pupils with special educational needs sometimes show more awareness of people's feelings and a curiosity about what people do. This can lead to an interest in the effect of religious belief on people and interest in how individual religious people lead their lives. This may involve pupils working on their own ideas about belief and experience, considering meanings for themselves.

D. Valuing pupils' use of religious language.
Some pupils with special needs may show a lack of inhibitions in using religious and spiritual language, such as 'soul', 'heart' and 'spirit'. This can lead them into a spiritual perception of religion and human experience and an engagement with the symbolic.

E. Being sensitive to the variety of pupils' understanding of religious concepts.
It is difficult to generalise about the appropriateness of introducing certain religious concepts to pupils with special needs owing to the wide range of their needs. Teachers need to be sensitive in judging the appropriateness of different material on, for example, miracles and healing, which may be perceived differently by pupils with different disabilities. RE seeks to develop sensitive and respectful attitudes, and these can be exemplified by teaching which is sensitive and respectful.

F. Allowing pupils to engage with explicit religious material.
RE which lets the emotion and power of explicit religious materials loose in the classroom and welcomes personal responses can provide powerful opportunities for spiritual development for pupils with a variety of special educational needs. An over-emphasis on seeing special needs pupils as needing a 'small step' approach can block the development of a vital and dynamic form of RE. Some pupils may respond to the 'burning core' of questions that engage the imagination and often lead from the spiritual into 'explicit RE'.

G. Promoting pupils' use of the arts as a way of expressing themselves.
Pupils with special educational needs may have an enjoyment and engagement with art, music, dance and drama. Using these forms of expression can be very effective with special needs pupils.

H. Recognising pupils' intuitive responses to religious issues.
Pupils with special educational needs may show a more intuitive approach to religion and human experience, and this may be expressed through questions, insights or gestures. These intuitive moments can display leaps of learning or understanding which are at odds with their understanding of other concepts. Some pupils with special educational needs will show a willingness to share a spiritual response. These achievements can be celebrated and noted by the teacher, but often no written product of achievement exists. A lack of permanent evidence of achievement does not matter in such cases.

I. Valuing pupils' achievement through creative forms of assessment and recording.
These forms need to be developed to reflect moments of intuition, insight and response. For verbal pupils, a 'Wall of Wisdom' can be displayed in class, showing pupils' deep comments and questions about religion and human experience. Alternatively, a photographic or video record of significant events can be kept, or a running record in the teachers' notes. For all pupils, including non-verbal pupils, displays celebrating special moments, achievements and turning points in RE are valuable.

3. Educational contexts

The principles set out above apply to pupils with special educational needs in all settings. These include SEND pupils in mainstream schools, special units attached to mainstream schools, PRUs, hospital schools and special schools. Pupils have a wide range of backgrounds and needs, including learning, emotional and behavioural difficulties. In RE these may be accentuated by differences of home and faith backgrounds. It is important to recognise that all pupils can achieve in RE, and teachers have the task of unlocking that potential and facilitating that achievement.

4. Differentiation in RE: meeting each learner's needs

Legislation provides an entitlement for all pupils to a broad and balanced curriculum. A wide range of ability and experiences exists within any group of pupils. Teachers need to be able to provide equal opportunities in learning through a flexible approach and skills which differentiate teaching and learning, matching the challenge of RE work to individual learners' needs.

Differentiation within RE involves meeting the individual needs of pupils in ways that are relevant to their life experiences. Successful differentiation is dependent on planning, teaching and learning methods and assessment. This requires:

- an understanding by teachers of the ways in which pupils learn
- providing imaginative learning experiences which arouse and sustain pupils' interest
- supporting the learning which takes place in RE by what is taught in other curriculum areas
- matching work to pupils' previous experience
- an understanding of factors which may hinder or prevent pupils learning
- careful analysis of the knowledge and skills which comprise a particular learning task
- structured teaching and learning which will help pupils to achieve and to demonstrate their learning outcomes.

Differentiation strives to help all pupils to learn together through providing a variety of tasks at any one time. Pupils can also be given some choice over what and how they learn so their learning reflects their interests and needs.

The ethos of a school and the work of individual teachers is very influential in RE. A positive ethos facilitates differentiated teaching through excellence in relationships based on mutual respect. Two factors make an important contribution:

- **attitudes to learning** - a philosophy which encourages purposeful learning and celebrates effort alongside success, as well as helping pupils take responsibility for their own engagement in tasks
- **a safe, stimulating environment** which recognises individual needs of pupils, sets appropriate challenges and builds on a positive, praising classroom culture.

5. Planning

Once schools are familiar with the requirements of the RE Agreed Syllabus and have chosen which religions are to be studied in which Key Stage, long-, medium- and short-term planning can be put in place which includes teaching and learning for pupils with special educational needs. Special schools have the flexibility to modify the requirements of the Agreed Syllabus to meet their pupils' needs, such as selecting materials from an earlier key stage or by planning to focus on just two religions. They must teach the syllabus 'as far as it is practicable'.

The development of pupils' individual education programmes (IEPs) allows for RE to be provided according to pupils' needs, such as focusing on communication, social, sensory or other skills to which RE can make a significant contribution. Some pupils may need additional experiences to consolidate or extend their understanding of particular concepts, so timing needs to be flexible enough to allow for this. Where teaching is good, the specific skills of reflection, expression and discernment will not be neglected.

Planning should provide for:

- the range of pupil ability in the group, with differentiated activities
- the past and present experience of pupils
- the family background of pupils
- the individual needs of pupils, including special educational needs and personal learning plans
- a range of opportunities to assess progress and to report to parents.

There are some commercial resources available to support this work, for example the 'Equals' programme offers well thought out work for SEN RE to schools.

6. Teaching and learning approaches for pupils with SEND

A wide variety of approaches can succeed, including the use of artefacts, video, visits and visitors, ritual, reflection, stilling and experiential activities, classroom assistants, the widest possible range of sensory and experiential approaches, and use of ICT including internet, recorded music, a digital camera and scanner, new video technologies, big mac switches, concept keyboards and overlays. New technologies are often created to help pupils with SEND: good RE teaching must always seek to make the most of them.

7. Recording pupils' achievement

Pupils with SEND in RE want to be able to show their achievement. Teachers need to enable pupils to demonstrate statements of achievement and learning outcomes. For pupils with SEND, this document provides an application of the DfE's Engagement Model and the use of performance statements (formerly called 'P4-P8'). These refer to skills, knowledge and understanding in RE. Teachers can also make special use of the Early Learning Goals applied to RE in the syllabus and the outcome statements for pupils aged 7, 11 and 14, as appropriate. It is practicable for RE outcomes to break age related norms for pupils with SEND.

Particular outcome statements could be broken down into a number of smaller elements and steps to work on and celebrate achievements. In good RE these could include pupils' responses to:

- experiencing an activity in RE
- sharing an awareness of the activity
- being a part of, or being an agent in classroom rituals for learning
- using the senses in different ways related to RE experiences and content
- exploring artefacts, experiences, stories, music or other stimulus materials in RE
- participation in the activities in varied ways
- praising and being praised, thanking and being thanked
- observing or participating in an enactment of an aspect of the learning.

The use of the full range of RE outcome statements may provide useful tools in enabling teachers to:

- plan future work with objectives, tasks and learning experiences appropriate to pupils' ability and development
- ensure continuity and progression to the next stage

- set appropriate RE targets for pupils' personal IEPs
- recognise pupils' levels of engagement and response.

8. Accreditation of RE

The National Qualifications framework provides for entry level qualifications such as a certificate of achievement to accredit the achievement of students at 16 whose achievement is below that of GCSE. Entry level qualifications in RE/RS are available from several awarding bodies. These accreditation routes award grades of pass, merit and distinction roughly equivalent to National Curriculum levels 1, 2 and 3. These qualifications may allow appropriate forms of assessments for pupils with special needs. Local collaboration between special schools and other schools can provide support for the use of such accreditation.

See section E8 (p. 127) for descriptions of achievements for pupils with SEND who are working below national curriculum outcomes.

See section E9 (p. 128ff) for guidance on planning RE in special school settings, including the Five Keys method for planning excellent RE for pupils with SEND.

D. How can we assess pupils' progress?

D1 Assessment, achievement and progress

In RE, by the end of each key stage, pupils are expected to know, apply and understand the content, skills and methods specified in the relevant Programme of Study, as in all subjects of the curriculum. The expectation is that pupils' achievements will be weighed up by teachers using criteria arising from the Programmes of Study.

Assessment in this agreed syllabus is related to end of key stage expectations.

- In RE, at 7, 11 and 14, pupils should show that they know, apply and understand the knowledge, understanding, skills and methods specified in the Programmes of Study.
- Page 108 presents all of the end of key stage outcomes, so that teachers can see how they represent progress in relation to knowledge, understanding and skills.
- Within each key question page plan, learning outcomes are presented that relate to the end of key stage outcomes. While the end of key stage outcomes are general, the key question page plan learning outcomes are specifically related to the content (knowledge, understanding and skills) required to address the key question.
- The learning outcomes for each key question page plan are expressed in terms of allowing pupils to meet the outcomes firstly in an *emerging* form, secondly by *meeting* the expectations, and then thirdly *exceeding* expectations. Time is needed for pupils to consolidate and embed their learning before moving to the next steps. We expect that the majority of pupils will meet the expected outcomes. The emerging and exceeding outcomes are there to allow for teaching across different ages e.g., if you are teaching a KS1 unit at the beginning of Year 1, you may mainly use emerging and expected outcomes, but if you are teaching in Year 2 you may focus on expected and exceeding outcomes. The emerging and exceeding outcomes also allow for teaching across a wide spectrum of pupil ability.
- The language of *emerging*, *expected* and *exceeding* has been used in this syllabus. We expect that schools will translate this to the language common in their school if other words are used to describe achievement in other subjects.

The learning outcomes in this syllabus support teachers in assessing whether pupils are on track to meet end of key stage expectations.

- Assessment requires that teachers know what individual pupils know and can do. The learning outcomes on each key question outline will help teachers to assess this in an ongoing way throughout a unit, and to devise appropriate learning activities to enable pupils to secure their knowledge, understanding and skills.
- Schools need to be able to track progress of pupils. Using the unit learning outcomes as stepping stones towards the end of key stage outcomes will allow teachers to track progress in each unit. Again, Ofsted is very clear that the *curriculum* is the progression model and so pupils need to be assessed against the knowledge, understanding and skills that they have been taught in a unit, building on what they have learnt before.
- This is not the same as giving pupils a level. Teachers know that pupils' understanding at the beginning of a topic may dip as they encounter new and unfamiliar material. Where the key question builds on previous learning (which is why a carefully constructed long-term plan is essential) pupils will start with and build on some prior knowledge. Building on this prior knowledge and recalling previous knowledge will help pupils to make more progress.
- Schools will need to adapt the information they gain from the learning outcomes to whichever tracking system their school uses. Schools are encouraged to avoid mechanical 'box-ticking' exercises and focus their assessment on supporting individual pupils to develop their knowledge, understanding and skills in RE.

The key question learning outcomes and end of key stage outcomes support teachers' planning for all pupils.

- Teachers of RE should plan their approach to the whole key stage with the learning intentions of the end of the key stage in clear view.
- Using the learning outcomes for each key question is also essential when planning learning activities for pupils. Classroom activities should enable pupils to build up knowledge and understanding in a variety of ways, allowing pupils plenty of opportunities to achieve the outcomes. Through the unit, teachers should be aware of how far pupils achieve the outcomes, to identify their next steps in teaching.
- Setting high expectations early in the key stage, in terms of the knowledge, understanding, skills and methods of RE is most likely to enable pupils to reach the highest possible standards for all groups of pupils.

The end of key stage statements can be used for reporting to parents.

- As with all other subjects, parents/carers are entitled to an annual report which clearly describes the progress and achievement of their child(ren) in relation to the Programme of Study in RE.
- Good RE reporting is individual, positive, criterion-referenced, accurate and diagnostic.

Progress overview:

The following page shows all the expected end of key stage outcomes for this agreed syllabus.

D2 A progression overview for 5-14s: outcomes

Aims in RE: A progression grid	At the end of key stage 1 most pupils will be able to:	At the end of key stage 2 most pupils will be able to:	At the end of key stage 3 most pupils will be able to:
Know about and Understand A1. Describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities	Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them;	Describe and make connections between different features of the religious and non-religious worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life in order to reflect thoughtfully on their ideas;	Explain and interpret ways that the history and culture of religious and non-religious worldviews influence individuals and communities, including a wide range of beliefs and practices in order to appraise reasons why some people support and others question these influences;
Know about and Understand A2. Identify, investigate and respond to questions posed by, and responses offered by some of the sources of wisdom found in religious and non-religious worldviews	Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the communities from which they come;	Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities;	Explain and interpret a range of beliefs, teachings and sources of wisdom and authority in order to understand religious and non-religious worldviews as coherent systems or ways of seeing the world;
Know about and Understand A3. Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning	Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities;	Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning;	Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them;
Express and Communicate B1. Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities	Ask and respond to questions about what communities do, and why, so that they can identify what difference belonging to a community might make;	Observe and understand varied examples of religious and non-religious worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities;	Explain the religious and non-religious worldviews which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology;
Express and Communicate B2. Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value	Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves;	Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives;	Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful evaluation and analysis of controversies about commitment to religious and non-religious worldviews, accounting for the impact of diversity within and between communities;
Express and Communicate B3. Appreciate and appraise varied dimensions of religion	Notice and respond sensitively to some similarities between different religious and non-religious worldviews;	Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences between different religions and worldviews;	Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied;
Gain and deploy skills C1. Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively	Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry;	Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own thoughtfully in different forms including (e.g.) reasoning, music, art and poetry;	Explore some of the ultimate questions that are raised by human life in ways that are well-informed, and which invite reasoned personal responses, expressing insights that draw on a wide range of examples including the arts, media and philosophy;
Gain and deploy skills C2. Enquire into what enables different communities to live together respectfully for the wellbeing of all	Find out about and respond with ideas to examples of co-operation between people who are different;	Consider and apply ideas about ways in which diverse communities can live together for the well-being of all, responding thoughtfully to ideas about community, values and respect;	Examine and evaluate issues about community cohesion and respect for all in the light of different perspectives from varied religious and non-religious worldviews;
Gain and deploy skills C3. Articulate beliefs, values and commitments clearly in order to explain reasons why they may be important in their own and other people's lives.	Find out about questions of right and wrong and begin to express their ideas and opinions in response.	Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.	Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed, and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.

D3 Formative and summative assessment using this syllabus

When introducing and supporting schools using this syllabus, the key message around assessment has been around doing what is both *meaningful* and *manageable*. In the first instance teachers need to understand what knowledge, understanding and skills the curriculum expects. Once they understand this, they can give good feedback within lessons on what the pupils know, understand and can do, what they don't know or don't understand, and what they need to do next.

Effective assessment in RE

In the last few years, there has been increasing emphasis on providing pupils with a knowledge-rich curriculum. There is much discussion around what this means in practice, but most agree that a knowledge-rich curriculum is one in which the specifics of what pupils are to learn is clearly set out, and where skills are explicitly linked to this knowledge and understanding, rather than being broad and generic.

When planning how RE will be taught and assessed at your school, be sure to consider how you will give pupils opportunities to explore and understand both the knowledge you are sharing as well as the different ways of knowing. The teaching and learning activities, and the assessment of these activities should demonstrate pupils' engagement with:

- *substantive knowledge*, that is the factual and conceptual content of the curriculum
- *disciplinary knowledge* or *ways of knowing*, that is the methods, procedures and tools that are part and parcel of RE
- *personal knowledge*, that is pupils' own worldviews and how they shape their encounters with the content of RE.

This syllabus is designed to give pupils such opportunities. For instance, in Unit 1.6, *How and why do we celebrate special and sacred times?* primary pupils are encouraged to consider Christmas and other religious festivals from different perspectives. In this unit, pupils develop substantive knowledge around major festivals in Christianity and another religion: its origins, what believers celebrate and how it developed. Then pupils are encouraged to develop skills of analysis and evaluation, acquiring disciplinary knowledge by considering festivals from different perspectives.

To take another example, in the lower Key Stage 2 unit L2.1, 'What do different people believe about God?' and the upper Key Stage 2 unit U2.1 'Why do some people believe God exists?', pupils develop core substantive knowledge which will inform their engagement with the philosophical approaches needed to study Unit 3.1, 'Do we need to prove God's existence?' The disciplinary knowledge developed in these units stems largely from philosophy of religion, and pupils also work with the disciplinary knowledge of psychology in considering religious experience and personal belief, as well as other scientific and rationalist disciplines. In units like these, there are many opportunities for pupils to consider different, often contrasting and sometimes conflicting ways of knowing. As teachers, we can ensure that these are made explicit to pupils through the design of learning activities as well as in the design of our assessments.

Formative assessment

This requires teachers to do what we always do: listen to, observe and study what pupils say and do in lessons; in other words, formative assessment (or 'assessment for learning'). This will allow us to give good verbal feedback to pupils as whole classes, groups and individuals, and occasionally give written formative feedback as well. All this formative assessment is done in lessons and it informs our ongoing practice, as we need to adapt our planning depending on what we discover.

There are many strategies that support this formative assessment, but it is important to remember that as you listen, watch, quiz, question, check for misconceptions, scribble notes, etc., you don't need to provide evidence for every bit of pupils' attainment. Many teachers use floor books, particularly in Key Stage 1, which show examples of learning as a class. In Key Stage 2 some have individual books alongside floor books that could be looked at when a subject leader needs to monitor pupil work.

Summative assessment

Once teachers are confident that they understand the learning that is expected in a unit of work, this allows them to provide information for whatever accountability or summative assessment system a school is using. It is best if RE doesn't set itself out to be different from other subjects and so uses the same system as, for example, geography or history.

The system that has proved most effective, meaningful, manageable and popular with this agreed syllabus is remarkably simple. At the end of a unit of work, i.e. approximately four to six times a year, a teacher considers each pupil's progress against the unit outcomes and notes whether they are working at the expected standard, emerging or exceeding. They can do this by flicking through samples of work, remembering progress using knowledge retrieval strategies and by using their professional judgement. If teachers understand the learning that is expected in the unit, they know how much pupils are achieving. This can be filled in on a simple electronic or written form and handed to the subject leader.

The subject leader is then able to do several things. Firstly, they can 'dip test' as a form of moderation. This involves choosing a couple of pupils and asking a few teachers to talk about the 'RE story' of the pupil, i.e. explain why they have chosen to categorise Olivia as emerging or Umar as exceeding in a particular unit. This could involve asking for an explanation as to why they are an outlier or are exceeding in this unit when they were categorised as emerging in the previous unit. They can also create statistics to enable them to compare attainment in RE with another subject. This can be explored further during pupil interviews that check on knowledge recall and understanding of what has been taught.

Assessment using this example depends upon teachers understanding clearly what is being taught, giving feedback during the day-to-day encounter in RE lessons and then recording the pupils' overall achievement across the unit. These three things, when held together, produce a system that is informative to the pupil, teacher and subject leader (it is *meaningful*) and does not take lots of time to carry out (it is *manageable*).

As far as pupil learning is concerned, summative assessment or assessment for accountability is less important than formative assessment. It has an entirely different purpose, namely, to check up on progress over time, to see if any particular classes or groups of pupils are making excellent progress or falling behind. Summative assessment is important, but it should take second place to what is going on in the classroom between pupil and teacher.

Teachers and pupils should not assume that summative assessment will always indicate upward progress, e.g., showing that a pupil has moved up a grade or step, etc. Consider the effect of pupils encountering a completely new unit, encountering knowledge about Hindu ways of living for the first time, at the age of 8 or 9. It would be inappropriate to expect the same depth of learning in this as we do in an aspect of Christianity, where learning may have been built up over several years. At the very least, unfamiliar vocabulary may mean learning is slower. Conversely, it may also be the case that a pupil studying their own religion or worldview can demonstrate learning that exceeds expectations, and which is not typical of what they know, understand or can do in relation to other elements of the syllabus.

It is clear, therefore, that when creating a summative assessment system, careful thought needs to be given as to what is being assessed and how often. One important point to consider when planning summative assessment is to have a realistic expectation of how much time is being spent on assessment. In most schools, RE will have no more than one fifth of the curriculum time of, say, English, and should only require a commensurate amount of time for summative assessment.

When planning for assessment in RE, key questions to consider are:

- How often is summative assessment really required?
- How will the resulting information be used?
- With whom is it shared? Is it meaningful to them?
- Is it worth the time?

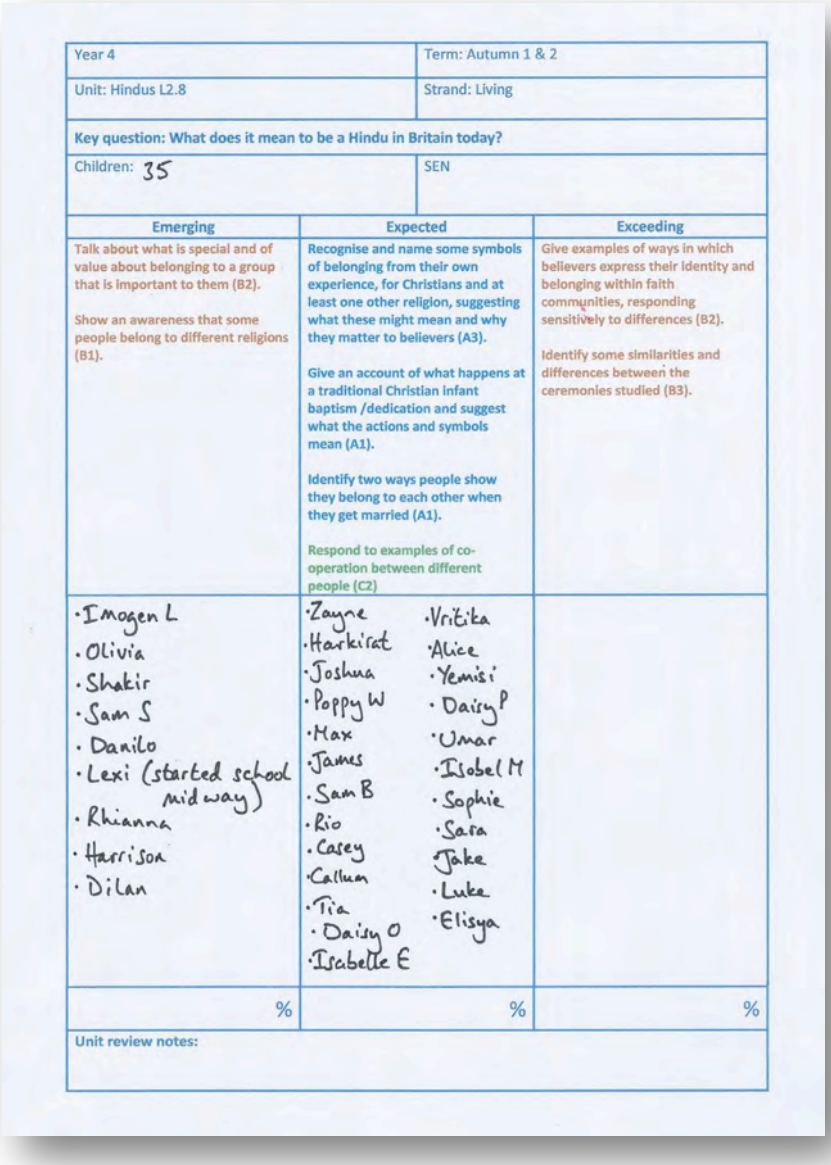
Assessment in primary RE

The purpose of assessment in primary RE is to ensure that pupils improve what they know, understand and can do regarding the different aspects of RE they are studying. There are different ways of achieving this depending on whether you are teaching 5- or 9-year-olds. Whatever strategies are being employed it is the formative strategies, those that go on in the classroom, that are of most importance.

There is a danger that when making a judgement on a pupil's progress in RE, teachers may be unsure how to judge pupils and have ended up making judgements based on a pupil's ability in, say, English or history. In order to prevent this, teachers need to be confident in what needs to be learnt in a unit. They need to be informally and continually using lots of formative assessment strategies as part of everyday teaching and learning. Putting information into a summative assessment system should not then be an issue. The teacher can use their knowledge of the pupils and their professional judgement to record how pupils are achieving, as in the example below.

An example of a summative model in primary RE

In this example, the teacher has produced a useful document that succinctly and effectively conveys summative information about how their class has responded to a unit from this syllabus. This will be a useful starting point for discussion with the subject leader, perhaps making comparisons with other groups of learners undertaking the same unit. With this overview, groups of learners within the class can be identified, e.g. by gender, pupil premium, and so on, and strategies can be put in place to deal with attainment gaps. Review notes could include reflection on what specific areas of learning need to be targeted in the next unit, and how learners who have not met the expected outcomes might be supported.



Year 4	Term: Autumn 1 & 2	
Unit: Hindus L2.8	Strand: Living	
Key question: What does it mean to be a Hindu in Britain today?		
Children: 35	SEN	
Emerging	**Expected**	**Exceeding**
Talk about what is special and of value about belonging to a group that is important to them (B2). Show an awareness that some people belong to different religions (B1).	Recognise and name some symbols of belonging from their own experience, for Christians and at least one other religion, suggesting what these might mean and why they matter to believers (A3). Give an account of what happens at a traditional Christian infant baptism /dedication and suggest what the actions and symbols mean (A1). Identify two ways people show they belong to each other when they get married (A1). Respond to examples of co-operation between different people (C2)	Give examples of ways in which believers express their identity and belonging within faith communities, responding sensitively to differences (B2). Identify some similarities and differences between the ceremonies studied (B3).
·Imogen L ·Olivia ·Shakir ·Sam S ·Danilo ·Lexi (started school mid way) ·Rhianna ·Harrison ·Dilan	·Zayne ·Harkirat ·Joshua ·Poppy W ·Max ·James ·Sam B ·Rio ·Casey ·Callum ·Tia ·Daisy O ·Isabelle E ·Vritika ·Alice ·Yemisi ·Daisy P ·Umar ·Isobel M ·Sophie ·Sara ·Jake ·Luka ·Elisya	
%	%	%
Unit review notes:		

Assessment in secondary RE

This syllabus stipulates that at Key Stage 4 pupils should study Christianity plus one other major world religion through a suitable Religious Studies/Religious Education course leading to a qualification approved under Section 96 of the Learning and Skills Act 2000. For most pupils this will mean studying for a Religious Studies GCSE full or short course qualification. Assessment at Key Stage 4 should therefore be informed by the requirements for the chosen course of study.

RE is a statutory requirement within the 16-19 curriculum. While the syllabus does not set out what pupils should study in RE at this stage, we recommend that the emerging, expected and exceeding model will still prove useful in determining what pupils know, understand and can do in relation to their learning of RE.

Assessing RE at Key Stage 3

The agreed syllabus stipulates that, as minimum requirement, pupils should develop knowledge and understanding around four world religions at Key Stage 3, namely: Christians, Muslims, Sikhs and Buddhists. The units in the syllabus are designed to help pupils to develop knowledge and skills, building on the primary key stages, and enabling them to be prepared for the demands of GCSE Religious Studies, or any other form of study of RE at Key Stage 4.

This syllabus recommends that schools should not extend GCSE studies into Key Stage 3. Pupils are entitled to a rich, broad curriculum at Key Stage 3 and should not be denied this by having to prepare for GCSE early. For one thing, it narrows the range of religions and worldviews too early.

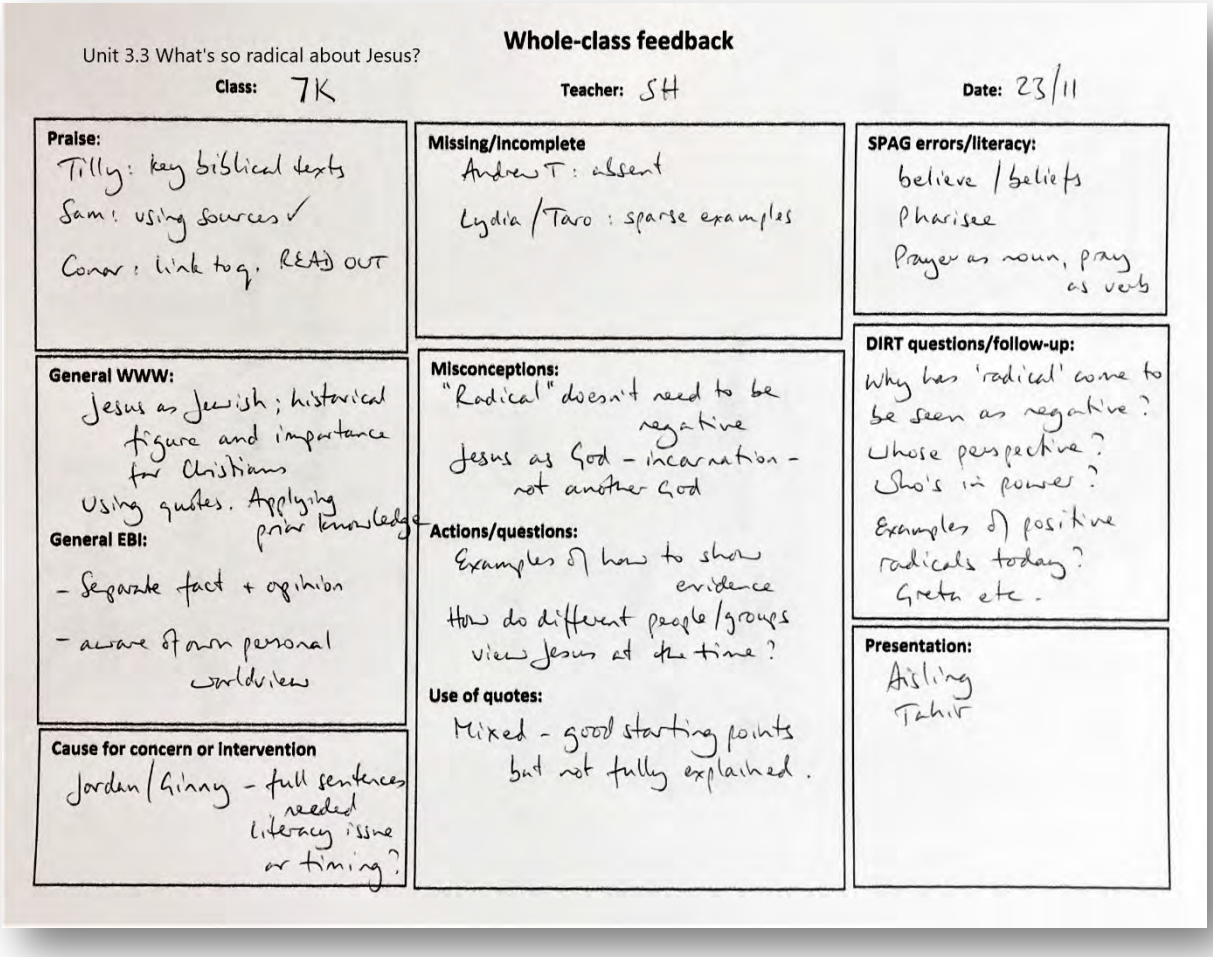
Likewise, assessment at Key Stage 3 should not be dominated by GCSE grading. Examinations can only test a sample of a pupil's knowledge and understanding, and so it should not be the aim of the Key Stage 3 curriculum to drill exam knowledge and to practise exam-style written responses (see Daisy Christodoulou's book, *Making Good Progress? The Future of Assessment for Learning,* OUP 2017). The Key Stage 3 curriculum should help to explore a wider context for religions and beliefs, so that study at GCSE level takes place within a secure foundational understanding. Planning and assessment, therefore, should enable a broader, contextual understanding.

It is essential that assessment at Key Stage 3 should be manageable and worthwhile, taking account of the large numbers of pupils that most secondary RE teachers teach. Formative assessment should enable teachers to be clear what pupils do and do not understand, so that they can plan accordingly. It should make it clear to pupils what they need to do to deepen their understanding and to develop their skills in handling what they have learnt. Summative assessment should be proportionate to the amount of curriculum time given to RE, and especially where lesson time is limited, formative assessment should not impinge disproportionately on time for learning RE.

An example of whole class marking in secondary RE

Below is an example of a whole class feedback form based on a Key Stage 3 unit in this syllabus. It is a successful model for formative assessment that enables a teacher to efficiently make clear to pupils what they need to do to deepen their understanding and to develop their skills in handling what they have learnt.

As with the primary example above, instead of marking individual books, a teacher reads a class set of responses to a task deliberately set to elicit pupils' understanding of the content or concept at hand. The teacher then records on a single sheet of paper the whole class's current understanding, by writing names and comments under key headings. This method is flexible and can be adapted to the needs of a particular cohort. It therefore guides the next lesson, correctly identifying where pupils are making good progress and where they need most support.



Unit 3.3 What's so radical about Jesus?

Whole-class feedback

Class: 7K **Teacher:** SH **Date:** 23/11

Praise:
Tilly: key biblical texts
Sam: using sources ✓
Conor: link to q. READ OUT

Missing/Incomplete
Andrew T: absent
Lydia / Taro: sparse examples

SPAG errors/literacy:
believe / beliefs
Pharisee
Prayer as noun, pray as verb

General WWW:
Jesus as Jewish; historical figure and importance for Christians
Using quotes. Applying prior knowledge

General EBI:
- Separate fact + opinion
- aware of own personal worldview

Misconceptions:
"Radical" doesn't need to be negative
Jesus as God – incarnation – not another God

Actions/questions:
Examples of how to show evidence
How do different people/groups view Jesus at the time?

Use of quotes:
Mixed – good starting points but not fully explained.

DIRT questions/follow-up:
Why has 'radical' come to be seen as negative?
Whose perspective?
Who's in power?
Examples of positive radicals today? Greta etc.

Cause for concern or intervention
Jordan / Ginny – full sentences needed literacy issue or timing?

Presentation:
Aisling
Tahir

E. Guidance

E1 How RE promotes spiritual, moral, social and cultural development

The ongoing place of SMSC in education
What we now call spiritual, moral, social and cultural development (SMSC) has always been part of education. The notion of developing not just academic and practical skills in the emerging generation but also self-knowledge, moral courage, a capacity for imaginative sympathy for others and so on has long been a desired outcome of education. Over the decades this has been incorporated in a number of policies such as Every Child Matters and Community Cohesion, terms which refer to the sort of person an education system hopes to create.

SMSC has been the way this wider development of the whole person has been expressed in education policy since the 1944 Education Act. The 2013 National Curriculum articulates the purpose of education like this:
Every state-funded school must offer a curriculum which is balanced and broadly based[15] *and which:*

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

Ofsted 2019 Inspection Handbook
The 2019 Ofsted Inspection Handbook that guides inspectors in applying the Education Inspection Framework has this to say about how spiritual, moral, social and cultural development play a part in inspection judgements:
'Before making a final judgement on overall effectiveness, inspectors will always consider the spiritual, moral, social and cultural development of pupils at the school, ...' (Paragraph 166)

Attention to spiritual, moral, social and cultural development in the current framework for inspection has often led to mention of good practice in relation to RE in inspection reports. The new framework specifically mentions religious education in this section, which should clarify expectations. (See paragraphs 216 and 219)
https://www.gov.uk/government/publications/school-inspection-handbook-eif

RE: a key contributor but not the only vehicle for SMSC
In terms of RE, there are two specific points to note. Firstly, although RE does make an enormous contribution to SMSC development, it is a *whole school* responsibility. RE lessons should support the school's overall ethos; they may offer more in the way of spiritual or moral education than other subjects and RE teachers may enjoy working on SMSC-related projects with other colleagues, but every subject and every teacher has a duty to promote pupils' SMSC development.

Secondly, RE lesson content, skills and resources are already rich in SMSC. You may conduct a quick audit to gain an overview of your SMSC provision, or, when creating a new display you may decide to give it an SMSC focus, but you should not have to produce more than the high-quality RE you already produce.

The next two pages contain tips and ideas for each category of SMSC. Use them as a checklist for an audit, to start a discussion in a staff meeting, or when selling a new RE project to your senior leaders. Many activities in your classroom will meet more than one of these criteria. You should not be reinventing the wheel, but realising how much SMSC you already provide.

[15]See Section 78 of the 2002 Education Act, which applies to all maintained schools. Academies are also required to offer a broad and balanced curriculum in accordance with Section 1 of the 2010 Academies Act.

Activities for spiritual development in RE

The 'spiritual' should not be confused with 'religious'. Spiritual development refers to the aspects of the child's spirit which are enhanced by school life and learning, and may describe the 'spirit' of determination, sharing or open-mindedness. Spiritual development describes the ideal spirit of the school. RE can support this by promoting:

- **Self-awareness:** offering opportunities for pupils to reflect on their own views and how they have been formed, as well as the views of others
- **Curiosity:** encouraging pupils' capacity for critical questioning, such as by keeping big questions in a 'question box' or as part of a wall display, and allowing time and space where these questions can be addressed to show that they are important
- **Collaboration:** utilising lesson techniques which engender group collaboration and communication such as Community of Enquiry/ P4C, circle time, debates, Socratic Circles or group investigations
- **Reflection:** providing a space to reflect on pupils' own values and views, as well as those of others, and to consider the impact of these values
- **Resilience:** promoting a spirit of open enquiry into emotive or complicated questions, in order to learn how to cope with difficult ideas when they arise in the future
- **Response:** exploring ways in which pupils can express their responses to demanding or controversial issues
- **Values:** promoting an ethos of fairness and mutual respect in the classroom and compassion and generosity in pupils through exploring inspiring examples of these qualities in others
- **Appreciation:** encouraging pupils' ability to respond with wonder and excitement by exploring some of the marvels and mysteries of the natural world, of human ingenuity, and examples of the capacity of humans to love, create, organise and overcome adversity.

Activities for moral development in RE

Moral development is about exploring and developing pupils' own moral outlook and understanding of right and wrong. It is also about learning to navigate the fact of moral diversity in the world. RE is extremely well-suited to exploring social and personal morality in the following significant ways:

1. **Valuing others:** in exploring the views of others, young people are well-prepared in RE to appreciate the uniqueness of all humans and their moral value, and to act in the world and towards others accordingly.
   In the classroom: offer activities which enable teamwork and trust and require empathy. Welcome speakers or visit places of worship to learn from people of different backgrounds; explore case studies centring on forgiveness, generosity and other beneficial social moral values; use puppets, toys or persona dolls with younger children to develop their sense of moral connection with others.
2. **Moral character development:** RE offers a safe space where pupils can learn from their mistakes, appreciate ideas of right and wrong, continue to strive after setbacks, take the initiative, act responsibly and demonstrate resilience. RE should present pupils with the challenge of responding in real and concrete ways to some of the moral questions they face.
   In the classroom: encourage your pupils to take part in whole-school endeavours to enlarge their characters. Involve them in establishing appropriate moral codes for classroom, school and the wider community. Suggest participation on the school council or the school play, in sport, music and debates, to contribute to charity events or take part in mentoring or 'buddy' schemes.
3. **Moral diversity:** activities in RE lessons should help pupils feel confident when taking part in debates about moral issues. Debates and discussions should prepare pupils for the fact that there will always be disagreement on matters of morality and their right of expression is balanced by a responsibility to listen to the views of others.
   In the classroom: choose age-appropriate topics which allow exploration of different moral outlooks such as religious texts about right and wrong, codes for living, treatment of animals and the environment, gender roles in religion, religious views of homosexuality, and so on.

Activities for social development in RE

Social development refers to the ways young people are shaped in schools with an eye on the sort of society we wish to create in the future. Developing children and young people socially means giving them the opportunities to explore and understand social situations and contexts they may encounter in school or outside. In the RE classroom, such social situations may include exploring:

- **Shared values:** opportunities to consider values which are or should be part of society, such as those associated with right and wrong, treatment of others or diversity
- **Idealised concepts:** topics which require reflection on the abstract concepts our society is built on, such as justice, fairness, honesty and truth, and specific examples of how they affect our common life, such as in relation to how people treat each other in the classroom and school, issues of poverty and wealth, crime and punishment
- **Moral sources:** a chance to reflect on *where* ideas about how we should behave come from, whether religious or non-religious texts, teachings or traditions, in order to more fully understand social and behavioural norms
- **Influences:** opportunities to explore and reflect on the great influence on individuals of family, friends, the media and wider society, in order to understand how our behaviour is affected for good or ill
- **Social insight:** a chance to acquire insight into significant social and political issues which affect individuals, groups and the nation, such as how churches and gurdwaras may contribute practically to needs in their local communities, or how some religious and non-religious charities fight to change government policies where they are unjust
- **Role models:** teachers should model the sort of behaviour we expect of our children and young people, and RE should explore role models from the famous, like Desmond Tutu, to the many local examples in the school and its community
- **Experiential learning:** pupils should have opportunities to embody for themselves expected behavioural and social norms, whether through class discussions, group work and ongoing behaviour expectations, or through special events such as school visits or drama workshops.

Activities for cultural development in RE

There are two meanings associated with 'cultural' development, and RE embodies both of them. Firstly the term refers to the pupils' own home culture and background, whether religious or not, and secondly the term describes our national culture. Schooling should prepare all young people to participate in Britain's wider cultural life, whatever their own background. Cultural development could be evident in RE in two major ways:

1. **Own culture:** RE is the perfect subject in which to explore Britain's rich diversity of religious, ethnic and geographical cultures. Although all children share Britain's common life, cultural diversity is part of that life and no child should feel their cultural background is a barrier to participation. Some common RE activities which promote children's understanding of communities and cultural groups, including their own, could include:
   In the classroom: explore food, festivals, music, art, architecture and other forms of religious and cultural expression. Where possible, visit areas with a strong cultural flavour to observe shops, cafes, people and houses. Some parents may be willing to come and talk about their home culture, or send personal artefacts to school with their children such as books, photos or clothes. Students who belong to a particular cultural group should be encouraged to share their experiences in class discussion, give a talk or even an assembly.
2. **Wider culture:** schooling is a preparation for adult life in terms of behaviour and expectations as well as in achieving qualifications. This wider cultural education prepares children for adulthood.
   In the classroom: cultural education is found whenever children make sense of the world around them and explore why we act the way we do. Provide opportunities for participation in classroom and whole-school events, including art, music, drama, sport, activism and serving others; explore what it is like to encounter difficulties in learning and relationships, and be open about the sorts of behaviours that are expected.

E2 RE and British values

Since September 2014, school inspection in England has explored and judged the contribution schools make to actively promoting British values. RE can make a key educational contribution to pupils' explorations of British values, and excellent teaching of RE can enable pupils to learn to think for themselves about them.

Questions about whether social and moral values are best described as 'British values' or seen as more universal human values will continue to be debated (not least in the RE classroom!), but for the purposes of teachers of RE, the subject offers opportunities to build an accurate knowledge-base about religions and beliefs in relation to values. This in turn supports children and young people so that they are able to move beyond attitudes of tolerance towards increasing respect, so that they can celebrate diversity.

Values education and moral development are a part of a school's holistic mission to contribute to the wellbeing of each pupil and of all people within our communities. The RE curriculum focuses learning in some of these areas, but pupils' moral development is a whole-school issue.

Mutual tolerance

Schools do not accept intolerant attitudes to members of the community: attitudes which reject other people on the basis of race, faith, gender, sexual orientation or age are rightly challenged. A baseline for a fair community is that each person's right to 'be themselves' is to be accepted by all. Tolerance may not be enough: RE can challenge children and young people to be increasingly respectful and to celebrate diversity, but tolerance is a starting point. It is much better than intolerance.

Respectful attitudes

In the RE curriculum attention focuses on developing mutual respect between those of different faiths and beliefs, promoting an understanding of what a society gains from diversity. Pupils will learn about diversity in religious and non-religious worldviews, and will be challenged to respect other persons who see the world differently from themselves. Recognition and celebration of human diversity in many forms can flourish where pupils understand different faiths and beliefs, and are challenged to be broad-minded and open-hearted.

Democracy

In RE pupils learn the significance of each person's ideas and experiences through methods of discussion. In debating the fundamental questions of life, pupils learn to respect a range of perspectives. This contributes to learning about democracy, examining the idea that we all share a responsibility to use our voice and influence for the wellbeing of others.

The rule of law

In RE pupils examine different examples of codes for human life, including commandments, rules or precepts offered by different religious communities. They learn to appreciate how individuals choose between good and evil, right and wrong, and they learn to apply these ideas to their own communities. They learn that fairness requires that the law applies equally to all, irrespective – for example – of a person's status or wealth. They have the opportunity to examine the idea that the 'rule of law' focuses specifically on the relationship between citizens (or subjects) and the state, and to how far this reflects or runs counter to wider moral codes and precepts.

Individual liberty

In RE, pupils consider questions about identity, belonging and diversity, learning what it means to live a life free from constraints. They study examples of pioneers of human freedom, including those from within different religions, so that they can examine tensions between the value of a stable society and the value of change for human development.

E3 How does RE build cultural capital for learners?

The 2019 Ofsted Education Inspection Framework talks about cultural capital. It is a sociological concept which describes a person's social assets, usable in seeking and securing status within the social groups to which the individual belongs, from the local and familial to the national or global.

Cultural and social assets include, for example, education, family status, style of speech – whatever gives access to a society's benefits. Religions make key contributions to cultural capital in many areas. This might relate to culture in its widest sense, including film, food, sport, fashion, the arts, language, history, science – and indeed faiths, beliefs and religions, in relation to the multicultural society. The distribution and accumulation of cultural capital – as with financial capital – seems to be unequal, and this can lead to some groups being disadvantaged.

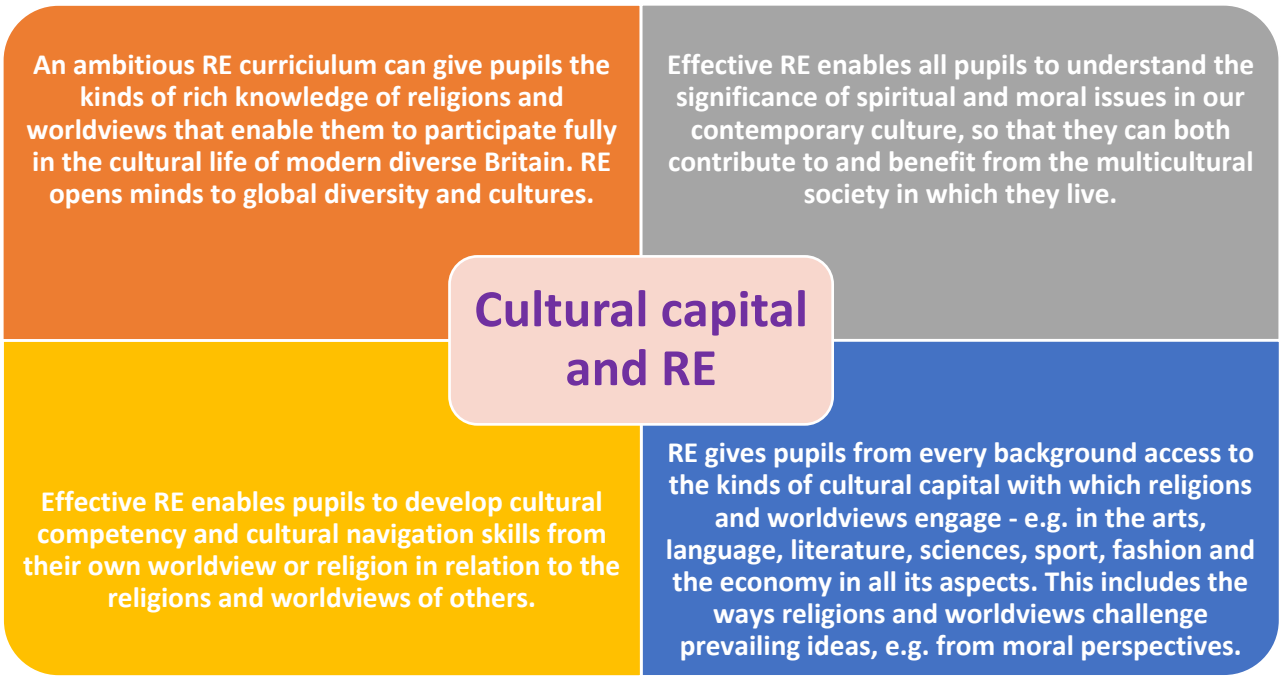
Cultural capital comprises both the material and symbolic goods which a person can access and use within the economy. Think of it as the accumulated cultural knowledge that confers social status and power, including all the cultural offers religions make for their followers.

In the Ofsted Framework, the concept is applied to all inspections, and used in this key requirement:

> *Intent: leaders take on or construct a curriculum that is ambitious and designed to give all learners, particularly the most disadvantaged and those with special educational needs and/or disabilities (SEND) or high needs, the knowledge and cultural capital they need to succeed in life. (p9)*
> https://www.gov.uk/government/publications/school-inspection-handbook-eif

How does this connect to RE?

In relation to religious education, this concept has clear relevance and currency. Teachers of RE over many years have argued that a rich knowledge of the cultural and religious milieu in which children and young people are growing up has high value in the world of work and in social life more generally, and pupils surveyed about the value of RE often agree. Whilst it is obvious that the responsibilities of a school regarding cultural capital for all its pupils are by no means the sole responsibility of RE, it is also useful to describe how RE can make the contribution. The diagram offers a simple description of RE's potential in relation to cultural capital.



Examples of RE's contribution to cultural capital

Experiences in RE which enhance cultural capital: ▪ Being able to explore the culture and values of different religions and worldviews ▪ Receiving visitors from different faith communities ▪ Visiting places of worship of different faith communities ▪ Engaging with music, dance, drama and the arts inspired by religions and worldviews.	*Opportunities to demonstrate cultural capital:* ▪ Collaborative teamwork activities that enable learners to express their own culture and beliefs in creative ways ▪ Engaging in activities which enable learners to see, experience and use for themselves 'the best that has been thought and said' in religions and worldviews ▪ Chances to participate in making cultural experiences that have lasting positive impact on the learners.
A religiously educated young person's skills and competencies include: • The skills needed to navigate a society in which different cultures and religions are present • The skills of listening and dialogue which enable mutual understanding and respect • The skills needed to contribute to enabling inclusive communities, e.g. in class or school, to flourish for the wellbeing of all.	*Skills and competencies in cultural capital which RE offers:* ▪ The ability to speak confidently about their engagement with and appraisal of religious and spiritual aspects of culture ▪ The ability to engage with and respond for themselves to dilemmas of belief and value in their society ▪ The ability to make and enjoy cultural 'products' such as art, music, dance, drama in the context of RE.

E4 Creating a coherent curriculum: long-term planning

The syllabus presents the required RE outcomes for pupils throughout the school, to meet the aim(s), using the key questions as a means of opening up the core content. Although the constituent parts of the curriculum are provided for teachers, it is still necessary to take these parts and fashion a curriculum that works for their pupils in the context of their school. Here are a few things to bear in mind.

A pupils' eye view

The temptation is to take some units/key questions, and slot them into a long-term plan to ensure 'coverage'. This is not going to lead to a coherent curriculum in the experience of pupils. It is important to think about how pupils encounter the questions, content and experiences of the subject. While RE is not the same as maths or English, in that there is not a set of basic skills needed before being able to move to more advanced skills, it is still important to think through the overall narrative of the curriculum.

Planning to build on prior learning

It is important that any curriculum is set up so that pupils can make connections between the learning. A long-term plan needs to take account of how learning builds across a year group and key stage. Teaching needs to build from one unit to the next.

> *For example, in one year in Lower KS2, pupils might learn about God in two traditions (L2.1 What do different people believe about God?), before moving on to look at the importance of Jesus for Christians (L2.3). In term two they may revisit Hindus (L2.8 What does it mean to be Hindu in Britain today?), referring back to ideas about God in Hindu tradition as they learn about worship in the home and the temple. Then, in term 3, pupils look at a thematic study that allows them to revisit Christians and Hindus (e.g. L2.4 Why do people pray?), building on prior learning, but also now able to introduce ideas from Muslims.*

Extending pupils' learning

Building on prior learning is not just a matter of referring back to previous years in RE – although that is vital for a coherent curriculum and pupil progress. Teachers should also be aware of what pupils will have encountered across the school curriculum. For example, they can build on learning from English around analysis of texts, to do with structure, purpose, inference and meaning; and from history around chronology, continuity and change.

Building on pupils' own contexts

Of course, children do not only exist in school – they will have prior knowledge from their own experiences outside school too. The planned curriculum should take account of this, for example by recognising and responding to the fact that pupils living in Derby and those growing up in Derby will have different experiences of diversity, religious identity, practice and belief.

Embedding learning

Schools are increasingly aware of the need for pupils to encounter subject content and practise skills multiple times for them to be able to embed information into their long-term memory. Short, medium and long-term planning needs to build in deliberate opportunities to revisit and recall past learning (from previous years, terms and lessons). Units of work are not separate units – they are part of a longer journey where pupils can revisit and apply past learning to new contexts, helping them to know more and remember more.

Meeting the principal aim of the syllabus – your curriculum intent

The principal aim of RE is *to engage pupils in systematic enquiry into significant human questions which religion and worldviews address, so that they can develop the understanding and skills needed to appreciate and appraise varied responses to these questions, as well as develop responses of their own* (see page 8). Clearly, to meet this requires different levels of knowledge and understanding for each age group. The school RE curriculum needs to build this depth of knowledge and understanding, developing and applying skills with increasing sophistication, as pupils move through the school. Their understanding of religion, and religious and non-religious worldviews will move from simplicity to complexity as they grow, beginning with simplified accounts of belief and practice with younger children and exploring more complex, diverse accounts for the end of KS3 and beyond.

E5 Types of knowledge

The discourse around RE changes and develops as research and policy change. Part of the new language in RE is around the kinds of knowledge that pupils encounter. These are sometimes broken down into the following headings:

- **Substantive knowledge:** this is the subject content being studied, in terms of the core concepts, truth claims, teachings and practices of traditions (mainly religious, but it applies to non-religious worldviews too), and the behaviour and responses of people within traditions.

- **Ways of knowing:** this includes the methods used to establish the substantive knowledge. Sometimes this is called 'disciplinary knowledge', to illustrate the use of academic disciplines to examine content, for example, theology, philosophy or sociology. (Unit L2.5a offers an example of this approach.) 'Ways of knowing' also includes being explicit about the implications of using different ways to explore knowledge, such as through looking at statistics, or using historical sources, or reading sacred texts, or listening to voices from within traditions. Each way of knowing offers different kinds of knowledge, and leads to different ways of evaluating the knowledge gained.

- **Personal knowledge**: this includes the personal perspective or worldview of the pupil. It involves recognising that all of us see the world from our own perspective, and building up opportunities for pupils to become more self-aware about their own assumptions. Some people talk about us all having 'lenses' through which we see and experience the world – personal knowledge includes reflecting on the substantive content and the pupils' own 'lenses'.

There is more guidance on this online www.retoday.org.uk/syllabus-resources/ Password: ASyllabusRET!

Substantive knowledge around religious and non-religious worldviews

The substantive content in RE is complex, not least because of the diversity of streams of thought within organised religious traditions (see p. 19). There is not a single account of any religion that can be presented as the 'essential truth' of a tradition. All religious traditions develop over time, and adapt and change to different contexts, for example, the difference between Catholic and Protestant traditions in Christianity. This means that we can never say 'All Christians believe…' or 'All Muslims say…' or 'All Hindus practise…'

This is partly addressed by differentiating between 'organised' and 'individual worldviews (see p. 19). Added complexity occurs when looking at non-religious worldviews, where there are few examples of 'organised' non-religious worldviews.

RE often selects some core concepts as representing important and influential ideas within traditions. Online information offers a guide to religious and non-religious worldviews, outlining some of these influential ideas and providing advice on examining them in the classroom www.retoday.org.uk/syllabus-resources/ Password: ASyllabusRET!

E6 An introduction to knowledge organisers

What are knowledge organisers?

A knowledge organiser (KO) is a one-page document that sets out the most important, useful and 'powerful' knowledge. The use of KOs began with the move to a more knowledge-rich curriculum after 2010. Initially they were used mainly in secondary schools where their use grew as a way of supporting pupils with content-heavy examination courses. They are now used in both primary and secondary schools in a variety of subjects.

A knowledge organiser needs to be carefully constructed so that it can be used by pupils to remember and understand the key concepts in any unit being studied. Knowledge organisers can also be useful to teachers, enabling them to keep focused on the most important knowledge and understanding in a topic. A knowledge organiser will not contain all that is taught in a unit; much more will be taught to support pupil understanding and to place the learning in a wider context.

A knowledge organiser should be one of the tools to help pupils move knowledge and understanding from their short to their long-term memory.

What makes a good knowledge organiser?

A good knowledge organiser is well curated. It does not include everything that is to be taught in a unit. Ideally it should be one page of A4. Think carefully about how you organise the information on your knowledge organiser. A successful and useful knowledge organiser will not just be a list of acts or a list of key words and definitions, although both of those have a place on a knowledge organiser. Diagrams and pictorial ways of highlighting how concepts, information and key ideas link together are more memorable and should support pupil understanding. A good knowledge organiser will:

- be on an A4 piece of paper, balancing the need to use concise, space-saving definitions while still including enough meaning for it to be useful
- focus on 'powerful' knowledge, that is, specialised rather than general knowledge
- show links between ideas.

How might they be used well in RE?

The most important thing to remember is that these are documents for pupils. While they may be useful for other audiences (e.g. teachers to support planning; parents to support their children and understand what is taught), they should be written with pupils in mind. The knowledge organiser should be a tool that is used regularly in the classroom. For instance, pupils could be given the definition of a key word from the KO and expected to write their own definition and then use the KO to check if they are correct. Key words or information from the KO could be used at the beginning or end of a lesson for activities such as lingo bingo, labelling a diagram or creating dual coding images to match information.

Some teachers have experimented with co-constructing KOs with their pupils during a unit, and creating a class KO can work well for pupil agency and ownership. Pupils also contributed diagrams showing relationships between concepts and the class agreed which ones to add to the class KO.

What are the potential problems with knowledge organisers?

Knowledge organisers are not simple documents that can just be downloaded from someone else's planning. There are several issues to bear in mind.

- To work well they need to be produced by the person planning the unit of work as no-one teaches exactly the same every time, depending on pupil prior knowledge etc.
- They take time to create.
- They can become documents for adults and not pupils.
- They end up not being used regularly in lessons as part of teaching and learning.

Gillian Georgiou's key principles for knowledge organisers

Gillian has done some of the best work in the area of knowledge organisers in RE. See the link to her work at the bottom of the page. She has identified 4 key principles

- *Principle 1: KOs should be written to be pupil-friendly documents.*
- *Principle 2: KOs must focus on the 'powerful knowledge' for that topic of study.*
- *Principle 3: KOs should show relationships between ideas not just a list of facts.*
- *Principle 4: KOs should be documents that can be used in the classroom as part of teaching and learning.*

Useful information and links

Gillian Georgiou, Lincoln Diocese: *Using Knowledge Organisers in RE: Guidance and Exemplars*
4D1CE8C496F3BAF3306403EE0ADC1BF0.pdf (lincolndiocesaneducation.com)

Cornwall guidance on knowledge organisers, with exemplars
Knowledge Organisers | Learn, Teach, Lead RE (ltlre.org)

Mark Miller: *Organising knowledge: the purpose and pedagogy of knowledge organisers* (Paywall)
https://impact.chartered.college/article/organising-knowledge-purpose-pedagogy-knowledge-organisers/

Some sample knowledge organisers for units in this syllabus are available online.
www.retoday.org.uk/syllabus-resources/ Password: ASyllabusRET!

E7 Progression in language: select shortlist of key words and core concepts

This table shows how learning across the age groups develops and uses the language of religious study and of particular worldviews in increasing depth and complexity. The selected terminology is a brief minimum that features in the plans and can contribute to coherent progression.

	FS2 (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/interpreting)
The general language of religious study	Religion Special books Special places Special stories Prayer	Religion, celebration, festival, symbol, thankful, faith, belief, wise sayings, rules for living, co-operation, belonging, worship, holiness, sacred, creation story	Religion, spiritual, commitment, values, prayer, pilgrim, pilgrimage, ritual, symbol, community, worship, devotion, belief, life after death, destiny, soul, inspiration, role-model.	Religion, harmony, respect, justice, faith, inter-faith, tolerance, moral values, religious plurality, moral codes, holiness, spiritual, inspiration, vision, symbol, community, commitment, values, sources of wisdom, spiritual, Golden Rule, charity, place of worship, sacred text, devotion, prayer, worship, compassion, prejudice, persecution	Beliefs, teachings, sources of authority, religious expression, ways of living, religious identity, diversity and controversy, psychology, sociology and philosophy of religion, ethics, community cohesion, religious conservatism, liberalism and radicalism
Christianity	Christmas Bible Church Jesus	Christian, God, Creator, Christmas, Easter, Jesus, church, altar, font, Bible, gospel	Christian, Christmas, Easter, Pentecost, Harvest Festival, Messiah, liturgy, church, Gospel, Jesus, Holy Spirit, God the Creator, Trinity, Heaven	Christian, Jesus, Bible, Gospel, Letters of Saint Paul, Trinity, Incarnation, Holy Spirit, resurrection, Christmas, Easter, Pentecost, Eucharist, agape	Biblical authority and inspiration, intelligent design, theology, Christian ethics, 'Just war', sanctity of life, 'green Christianity'
Judaism	Moses Passover Torah Synagogue	Jewish, synagogue, Torah, bimah, Chanukah/Hanukkah, Ark, Judaism, Shabbat, mezuzah, Tenakh	Jewish, Judaism, Moses, Exodus, Lawgiver, Ten Commandments, Star of David, Passover/Pesach, Shabbat, Shema, Torah	Judaism, Jewish, synagogue, schul, Jerusalem, Western Wall, Orthodox, Reform, Tu B'Shevat, tzedakah, tikkun olam	
Islam	Allah, Prophet Muhammad, Qur'an, Mosque	Muslim, Islam, Allah, Prophet, mosque, Eid, Qur'an, moon and star, Ramadan, tawhid.	Muslim, Islam, Allah, Prophet, mosque, Qur'an, surah, moon and star, paradise	Muslim, Allah, Prophethood, Ummah, 5 Pillars, Prophet Muhammad, Iman (faith), akhlaq (character or moral conduct) Qur'an, Hadith, Mosque, Hajj.	Last Prophet, Revelation, Shahadah, Sawm, Zakat, Ramadan, Hajj, submission to Allah, Sunni, Shi'a, Sufi, 99 Beautiful Names, Tawhid, Shirk
Hindy Dharma		Hindu, Brahman, Brahma, Vishnu, Shiva, Ganesha, Diwali, Holi, Shrine	Hindu, mandir, murtis, gods, goddesses, Diwali, Aum, Trimurti, dharma, Ramayana	Hindu, ahimsa, karma, dharma, murtis, Brahman, mandir, gods, goddesses, shrines, Mahatma	
Sikhi		Sikh, Guru Granth Sahib, Granthi, Karah Prashad, Guru Nanak, Khalsa, Mool Mantar		Sikh, Mool Mantar, Guru Nanak, Sewa, Vaisakhi, Guru Granth Sahib	Sikhi, Guru, Gurdwara, Langar, Guru Granth Sahib, Waheguru, The 5 Ks, Vaisakhi, Harimandir Sahib, Nam Japna, Vand Chakna, Sewa
Buddhism					Buddha, Dharma, Sangha, Karma, Arhat, Enlightenment, 4 Noble Truths, Noble Eightfold Path, Nirvana, meditation

Non-religious worldviews	Non-religious	Humanist, Golden Rule, non-religious	Humanist, Golden Rule, non-religious, spiritual but not religious, atheist	Atheist, agnostic, Humanist, rationalist, Golden Rule, 'spiritual but not religious'	Varieties of atheism, 'new atheists', skepticism, ethical autonomy, situation ethics, secular

E8 Descriptions of achievements for pupils with SEND who are working below national curriculum outcomes

Progress for pupils with SEND engaging in a subject specific RE curriculum has been described using 'Performance Levels' for some years. P Levels 1-3 have been superseded by the Engagement Model described above, but these statements (formerly referred to as P4-8) continue to provide flexible and useful descriptions of the ways in which pupils with SEND show some of their achievements in RE. Teachers are advised to use these statements for planning and teaching and learning.

Pupils' learning in RE may be characterised by increasing progress described below. These descriptions are open to interpretation by teachers and provide flexible tools for recognising some steps towards learning and progress in RE.	
Involvement is mostly responsive and prompted **P4**	Pupils can: • use single elements of communication e.g. words, gestures, signs or symbols, to express their feelings • show they understand 'yes' and 'no' • begin to respond to the feelings of others e.g. matching their emotions and laughing when another pupil is laughing • join in with activities by initiating ritual actions and sounds • demonstrate an appreciation of stillness and quiet.
Involvement is increasingly active and intentional **P5**	Pupils can: • respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings • respond to a variety of new religious experiences e.g. involving music, shared emotion, drama, colour, lights, food or tactile objects • take part in activities involving two or three other learners • may also engage in moments of individual reflection.
Learners are beginning to gain skills and understanding **P6**	Pupils can: • express and communicate their feelings in different ways • respond to others in group situations and co-operate when working in small groups • listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals • carry out ritualised actions in familiar circumstances • show concern and sympathy for others in distress e.g. through gestures, facial expressions or by offering comfort • start to be aware of their own influence on events and other people.
Learners are beginning to be able to use their skills and understanding **P7**	Pupils can: • listen to and follow religious stories • communicate their ideas about religion, life events and experiences in simple phrases • evaluate their own work and behaviour in simple ways, beginning to identify some actions as right and wrong on the basis of consequences • find out about aspects of religion through stories, music, or drama, answer questions and communicate their responses • may communicate their feelings about what is special to them e.g. through role play • begin to understand that other people have needs and to respect these • make purposeful relationships with others in group activity.
Learners are more secure in using the skills and understanding they have gained **P8**	Pupils can: • listen attentively to religious stories or to people talking about religion • begin to understand that religious and other stories carry moral and religious meaning • are increasingly able to communicate ideas, feelings or responses to experiences or retell religious stories • communicate simple facts about religion and important people in religions • begin to realise the significance of religious artefacts, symbols and places • reflect on what makes them happy, sad, excited or lonely • are able to demonstrate a basic understanding of what is right and wrong in familiar situations • are often sensitive to the needs and feelings of others and show respect for themselves and others • treat living things and their environment with care and concern.

E9 Planning RE in special school settings

Rather than being driven by key stage, implementation of good quality teaching in RE will tailor the planning of the syllabus carefully in response to the cognitive ability and individual needs of the pupils. Although there is no specific format for planning RE, teachers may use the '5 Keys' Planning Model outlined on pp. 136 – 137.

Pupils with Complex/Profound and Multiple Learning Difficulties (C/PMLD)

- RE should be discretely planned but does not need to be discretely delivered on a weekly basis. Pupils should have opportunity to frequently access a range of multi-faith experiences such as visiting a church or participating in festival celebrations.
- Pupils should also be given frequent opportunity to experience calm, spirituality, awe and wonder, which may be in the form of 'Reflection Time'.
- Planning should clearly indicate how the RE experiences being provided integrate into pupil learning.
- Progress over time from an RE perspective is likely to be a range of experiences that pupils are able to contextualise their learning within.
- Impact of learning is likely to be assessed against overarching outcomes that pupils are working towards in a wider range of contexts.

Pupils with Severe Learning Difficulties (SLD)

- RE should be discretely planned but does not need to be discretely delivered on a weekly basis. Pupils should have opportunity to develop in their understanding through helping to prepare for and being involved in a religious event or activity. Events and activities should be contextualised so that they are relevant to the pupil, their world and/or the people they share it with, as opposed to abstract. The sections 'RE in EYFS' and 'EYFS Units of Study' may be referred to in order to aid planning.
- Pupils should also have regular opportunity to experience feelings of spirituality – time to be calm, to reflect and to develop a sense of wellbeing.
- Planning should clearly indicate how the RE experiences being provided integrate into pupil learning/ cross reference with other areas of the curriculum such as PSHE, as well as identify discrete RE outcomes for specific series of lessons where appropriate (see Assessment section for guidance).
- Progression within RE should be breadth as well as range of experience. This may include looking at a festival such as Harvest from the perspective of many different faiths, or looking at a festival from different perspectives within the same faith. It is anticipated that planned repetition may be used as an approach to consolidate understanding.
- Impact of learning should be assessed against individualised outcome(s) linked to the RE context for learning, but is also likely to be assessed against overarching outcomes that pupils are working towards in a wider range of contexts such as PSHE.

Pupils with Moderate Learning Difficulties (MLD)

- RE should be discretely planned and discretely delivered on a weekly basis, although outcomes may be delivered via another timetabled subject such as PSHE.
- The syllabus questions looked at should be chosen by appropriateness rather than by indicated key stage. For example, a question from the KS1 or KS2 programme of study may be selected for a group of KS4 pupils to explore. A question may also be adapted to suit needs, and teachers may plan to extend them by looking at the resources suggested within the related higher-level questions. Concepts explored may need to be tangible rather than abstract, however this should be judged by pupil ability.
- Pupils should also have regular opportunity to experience feelings of spirituality – time to be calm, to reflect and to develop a sense of wellbeing.
- Planning should clearly indicate how the RE experiences being provided integrate into pupil learning/cross reference with other areas of the curriculum such as PSHE, as well as identify discrete RE outcomes for the question being explored (see Assessment section for guidance).

- As well as deepening pupil understanding, progression within RE should be provided through a range of experiences. It is anticipated that planned repetition may be used as an approach to consolidate understanding.
- Impact of learning should usually be assessed against individualised outcome(s) linked to the RE context for learning, but if appropriate could be assessed against overarching outcomes that pupils are working towards in a wider range of contexts such as PSHE.

Pupils with Emotional and Behavioural Difficulties (EBD)

- Please refer to Pupils with Severe Learning Difficulties (SLD) and Pupils with Moderate Learning Difficulties (MLD) as appropriate.

Time for religious education

In special schools RE should be timetabled for a duration and on a regularity that is appropriate to pupil needs. An SLD class may not have RE timetabled every week, but may have three afternoons planned to prepare for Harvest Festival, whereas an MLD class may timetable RE regularly for 45 minutes each week. All pupils are entitled to have access to RE, however parents have the right to withdraw their children from RE lessons or any part of the RE curriculum (see pp. 13, 14 and 16).

Curriculum time for RE is different from assembly/collective worship, although making links between collective worship and the purposes and themes of RE would be good practice.

What religions are to be taught?

Special schools should consider the outline of religions identified on page 15, and select which are appropriate for pupils to focus on, based on individual needs of pupils, demographic of the school and social context, as well as the awe and wonder that the diverse range of religious and non-religious worldviews have to offer.

Planning in special school settings: the 'Five Keys' planning model

This syllabus recommends a model devised by Anne Krisman[16], formerly teacher at Little Heath School, London Borough of Redbridge. She advocates five keys for planning in RE for SEND.

1. Connection – what links can we make with our pupils' lives?
Creating a bridge between pupils' experiences and the religious theme.
2. Knowledge – What is the burning core of the faith?
Selecting what really matters in a religious theme, cutting out peripheral information.
3. Senses – What sensory elements are in the religion?
Looking for a range of authentic sensory experiences that link with the theme.
4. Symbols – What are the symbols that are most accessible?
Choosing symbols that will encapsulate the theme.
5. Values – What are the values in the religion that speak to us?
Making links between the values of the religious theme and the children's lives.

This simple but profound approach enables teachers to use this agreed syllabus as a source of information for religious themes and concepts, but then to plan RE so that pupils can explore and respond, promoting their personal development by making connections with core religious concepts and their own experiences.

The planning model looks like this:

Key	Focus	Activities
Connection *What links can we make with our pupils' lives?*	*In the Focus column, each question is answered with pointers to activities.*	*In this column, teaching and learning activities are given.*
Knowledge *What is at the burning core of the religion?*		
Senses *What sensory elements are in the religion?*		
Symbols *What are the symbols that are the most accessible?*		
Values *What are the values in the religion that speak to us?*		

A more detailed explanation of Anne Krisman's approach, with supporting examples, can be found here: www.reonline.org.uk/2013/02/01/keys-into-re-anne-krisman/

On the next page is an example of the Five Keys planning model in action.

[16] Little Heath School's RE features in Ofsted's good practice resources, which give more details of the Five Keys approach, and some examples of pupil responses. http://tinyurl.com/ao4ey4q It remains good practice, despite being archived.

Example of the Five Keys planning model

Based on key question U2.6 (What does it mean to be a Muslim in Britain today?), linked with key question L2.5 (Why are festivals important to religious communities?), choosing to focus on Eid ul-Fitr and Ramadan.

Key	Focus	Activities
Connection *What links can we make with our pupils' lives?*	What times are special to us? What food do we like to eat? What does the moon look like?	• Create pictures of pupils with speech bubbles saying what times are special to them, e.g. birthdays, Christmas, holidays. • Ask each other what food they like to eat and tell the class what they have found out. • Look at different pictures of the moon, e.g. surface, crescent, full.
Knowledge *What is at the burning core of the religion?*	Muslims give up food (fast) during daylight hours during Ramadan. It makes them think of poor people and they give charity (zakat). When the new moon comes, it is Eid-ul-Fitr and they celebrate.	• Act out getting up early in the morning to an alarm, eating, saying no to food, feeling hungry but happy, going home, looking for stars in sky, eating a date. • Look at pictures of poor people and say how you know they are poor. Make a charity box with moon and stars on. • Read *Ramadan Moon*[17] and talk about what the family does for Ramadan and Eid.
Senses *What sensory elements are in the religion?*	Eating of dates to end fast (iftaar). The prayer mat. Listening to Arabic prayers. Washing (*wudu*).	• Experience eating dates and Indian sweets. • Feel different prayer mats while listening to Islamic prayers. Watch film of children praying. • Show how you wash hands. Watch film of children doing *wudu* before they pray.
Symbols *What are the symbols that are the most accessible?*	The moon and the stars. Word 'Allah'. Word 'Muhammad'.	• Create moon pictures out of silver paper, add onto Arabic prayers (see *Ramadan Moon*). • Recognise the word Allah and Muhammad and say how special they are to Muslims. • Create pictures using stencils of the words 'Allah' and 'Muhammad' in Arabic, adding gold and making them look beautiful, while listening to *nasheeds* (devotional songs)
Values *What are the values in the religion that speak to us?*	Doing things that are hard. Thinking of people living in poverty. Giving to charity (zakat). Being with family.	• Try to complete something that is hard e.g. a jigsaw puzzle and everyone says 'well done'. • Make a collection around the school or make something to sell for charity, e.g. ice cream or cakes. • Make 3D dolls of happy Muslim families in traditional clothes.

Additional resources on teaching about the Prophet Muhammad with SEN pupils can be found here: www.reonline.org.uk/why-is-the-prophet-muhammad-pbuh-inspirational-to-muslims/

[17] Robert, N.B. (2009) *Ramadan Moon* (Frances Lincoln)