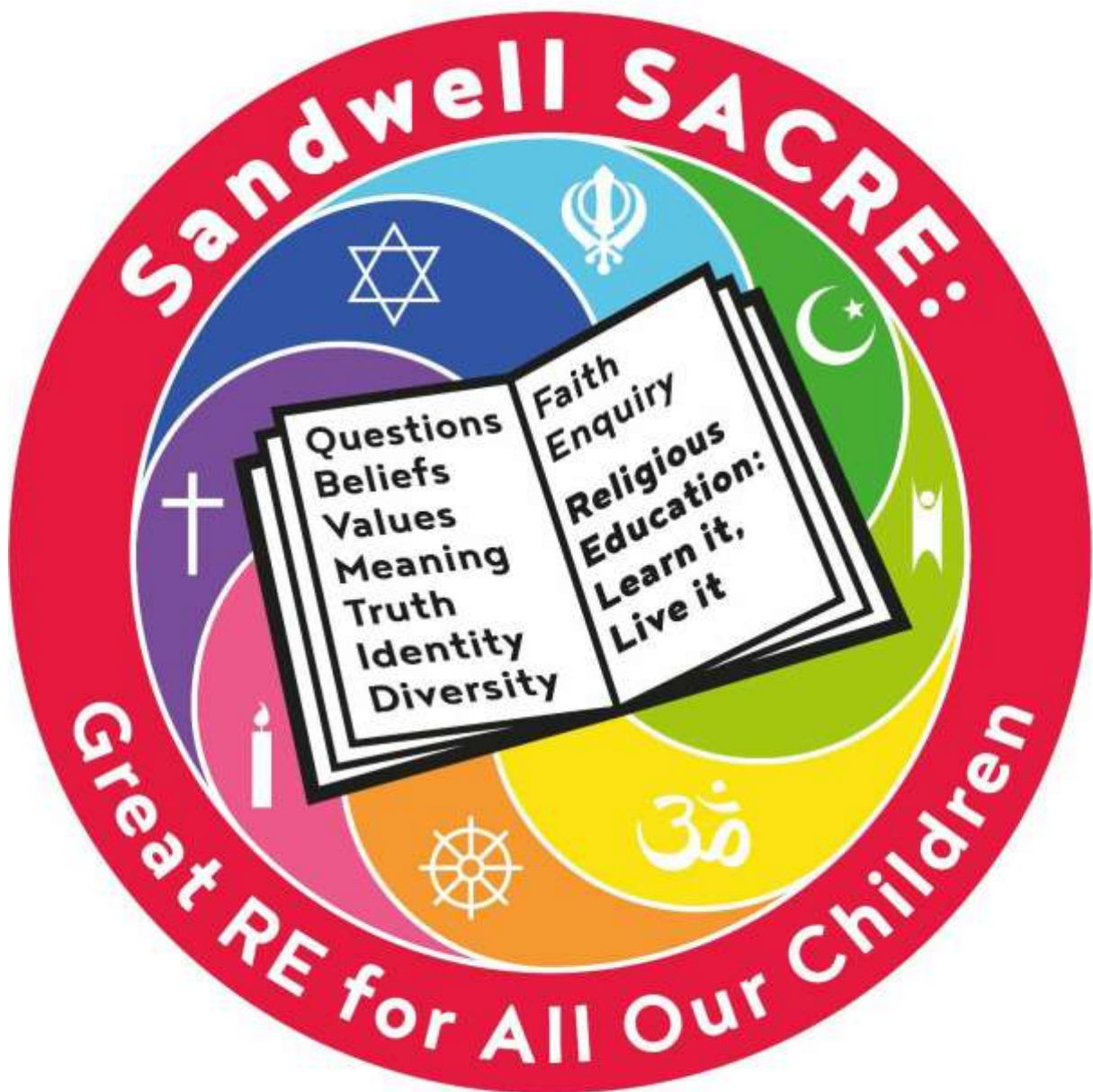


RE: Learning & Living

The Sandwell Agreed Syllabus for RE
2024-2029



The RE Agreed Syllabus: Contents

Foreword	2
Executive Summary	3
Introduction: The Purpose and Aims of RE	4
The Legal Requirements for RE	7
Religion and Belief in Sandwell and the West Midlands	10
Time for RE. Which religions? Links to the former syllabus.	11
Respect for all, global learning, British values and community cohesion	14
Religion and worldviews: a refreshed and inclusive vision for the subject	21
What are we aiming for pupils to achieve? Overview of outcomes and plans	25
3-5s: Early Years Programmes of Study	31
5-7s: Key Stage 1 Programme of Study	41
7-11s: Key Stage 2 Programme of Study	57
11-14s: Key Stage 3 Programme of Study	87
14-19s: Key Stage 4 + 5 Programme of Study	102
The Sandwell RE Assessment Approach: 8 steps up to the outcomes	105
RE's contributions to Cultural Capital	110
RE and SEND+: Using Performance Descriptions for Special Pupils	112
Acknowledgements	124

Your Sandwell RE Syllabus offers extensive digital support, including:

The RE Syllabus in PDF format, in colour

Additional materials:

- A. Guidance on Inclusion in RE, SEND+ pupils and greater depth in RE
- B. The Sandwell RE Exemplary Scheme of Work: Planned units of work for the primary school
- C. Additional support materials for assessing RE
- D. Links to 'Understanding Christianity', for training and resources for schools
- E. Teachers' mini guides to the six principal religions and to non-religious worldviews: simple starting points for learning, dos and don'ts for teaching each religion.
- F. A Glossary of terms for 6 religions and for non-religious beliefs

Use the weblink to access your RE SACRE resources. This is a SACRE-provided password secured area of the Sandwell MBC Website. <https://www.sandwell.gov.uk/schools-education/religious-education>

RE Syllabus Foreword

Sandwell is a rich tapestry of religious and cultural diversity; six towns of interweaving faith communities that reflect the wider world and Christian traditions of the United Kingdom. As world events in the 21st century continue to draw attention to the power and significance of religious belief, other beliefs and philosophies in shaping minds and communities, an understanding of different faiths and beliefs is as relevant today than ever before.

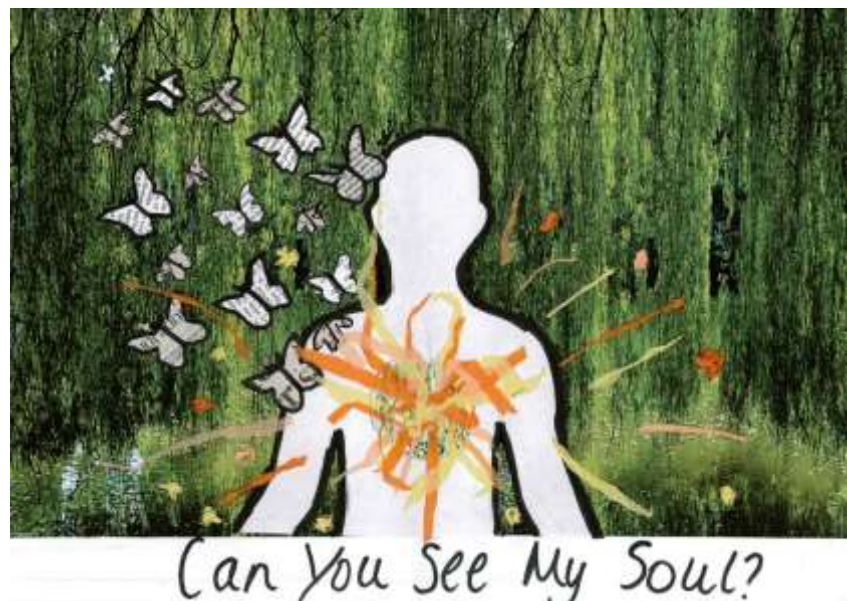
This new syllabus will enable pupils to learn to think for themselves about British values in relation to their own values, the values of different religions and world views. Prepared through wide consultation and with extensive research, the syllabus reflects the legal and statutory frameworks which underpin the provision and assessment of robust Religious Education, in addition to the major streams of developing thinking and pedagogy in the subject's wider national life. It also takes account of the directions set by the OFSTED 2021 Religious Education Research Review which details the three types of knowledge in which students must make progress: substantive, disciplinary/ways of knowing and personal knowledge. The curriculum is carefully sequenced from the Early Years Foundation Stage to the end of Key Stage 3, with reference also to progression in language, vocabulary and key ideas to support teachers to implement the syllabus with confidence.

Our children and young people are deserving of Religious Education of the highest quality, and we are delighted to introduce the new agreed syllabus for Sandwell to build upon the excellent existing work of our schools in fostering strong, cohesive, tolerant and united communities.

Sally Giles
Director (Interim),
Children & Education Services,
Sandwell MBC.

Christopher Bending
Chair of SACRE.

Image: Sam, 14. 'Can you see my soul?' RE has helped me to understand my own beliefs and other people's beliefs.



Executive Summary

Agreed Syllabus Requirements for RE in Sandwell Schools from 2018

(Please refer to the detailed sections of the syllabus for complete guidance and requirements)

- All pupils on the school roll are entitled to receive Religious Education. This includes pupils in the reception year of the Early Years Foundation Stage and 16-19 year old students in school Sixth Forms.
- This syllabus is the legal basis for RE in Sandwell schools where it applies (see Legal Guidance). Inspection will be based upon the implementation of this syllabus.
- Time for RE is strongly recommended to be 5% of curriculum time in Key Stages 1-4, ages 5-16.
- The minimum requirements for religions and worldviews to be studied are specified. There is flexibility for schools to teach more than the minimum. The minimum requirements are:

Foundation Stage	Beginning to learn about religion and worldviews found among the children in the class
Key Stage 1	Beginning to learn about Christianity + Sikhi + Islam
Key Stage 2	Learning more about Christianity + Sikhi + Islam Beginning to learn about Hinduism + Judaism
Key Stage 3	Learning in depth about Christianity + Sikhi + Islam Learning more about Hinduism + Judaism Beginning to learn about Buddhism
RE for all 14-19:	
Key Stage 4	Learning to the standards of national qualifications about Christianity and, normally, one other religion. EG: GCSE Religious Studies. Schools must provide RE for all students in each of Years 10 and 11.
16-19 / Key Stage 5	Students may learn from a range of religions selected by the school.

- Assessment in RE: outcome statements for different age groups describe progression in RE and guide expectations for each year group.
- Planned Investigations. The Agreed Syllabus specifies succinct programmes of study for each key stage, recommending investigation titles and supporting planning in detail for each year group.
- Implementation. The Agreed Syllabus, launched in 2024, is to be fully implemented by schools in the following year, with implementation complete by July 2025.
- Additional Guidance. The syllabus provides guidance papers on issues for school RE, to support the statutory Agreed Syllabus, recognizing the need for schools to improve the confidence of teachers with regard to teaching RE.

How to obtain an additional copy of the Sandwell Agreed Syllabus

The Syllabus is available online from this link:

www.sandwell.gov.uk/info/200086/schools_and_colleges/965/religious_education/3

Additional hard copies can be purchased for £30 each, including access to the RE Exemplary Scheme of Work

Introduction: The Purposes of RE

This Agreed Syllabus for Religious Education (RE) has been created by the Sandwell Agreed Syllabus Conference. It is the legal basis for RE in Sandwell 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). Therefore, along with English, Mathematics, Science, Information Technology and Secondary Citizenship, Religious Education is part of the Basic Curriculum.

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. As such, the Agreed Syllabus is parallel to the government's subject orders for the subjects of the National Curriculum.

Religious Education is an essential component of a broad and balanced education (a key OFSTED priority from 2017), and is a focal point in the curriculum for work on SMSCD and British Values. It enables the growth of religious literacy, essential for life in modern Britain and the wider world.

Religious Education is concerned with the deep meaning that individuals and groups make of their experiences and how this helps them give purpose to their lives. It provides opportunities to explore, make and respond to the meanings of those experiences in relation to the beliefs and experiences of others as well as to one's own experiences.

RE's place in the curriculum is underpinned by values and purposes. Along with the other subjects of the curriculum, RE aims:

- To provide opportunities for all pupils to learn and to achieve.
- To promote pupils' spiritual, moral, social and cultural development and to prepare all pupils for the opportunities, responsibilities and experiences of the present and the future.

The following purpose statements underpin the syllabus¹, which is constructed to support pupils and teachers in fulfilling them:

- Religious Education contributes dynamically to children 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 religions and beliefs in local, national and global contexts, to discover, explore and consider different answers to these questions.
- They learn to weigh up the value of wisdom from different sources, to develop and express their insights in response, and to agree or disagree respectfully.
- RE teaching therefore should equip pupils with systematic knowledge and understanding of a range of religions and beliefs, enabling them to develop their ideas, values and identities.
- It should develop in pupils an aptitude for dialogue so that they can develop religious literacy and participate positively in our society, with its diverse religions and beliefs.
- Pupils should gain and deploy the skills needed to understand, interpret and evaluate texts, sources of wisdom and authority and other evidence. They should learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ.



Rupert, 12, shares his vision of open-minded study of religions and beliefs.

¹ These purpose statements originate from *A Curriculum Framework for Religious Education in England* (RE Council 2013)

The Principal Aim of RE

The purpose of RE is captured in the principal aim, which is intended to be a short-hand version for day-to-day use. It should be considered as a doorway into the wider purposes articulated above.

Principal aim

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Schools should make use of this principal aim throughout their planning to ensure that all teaching and learning contributes to enabling pupils to achieve this aim. Schools, teachers of RE and RE departments will find that discussing how the principal aim relates to the purpose of RE, and talking about how classroom RE can contribute to the aim, will be helpful for teachers in clarifying what RE is for in their school and classroom.

3 current RE priorities: worldviews, multidisciplinary RE, 'lived religion'.

- Worldviews in RE: This syllabus reflects the recent developments in the subject, using the term 'worldviews' to describe both religious and non-religious perspectives on human life.
- Multi-disciplinary RE: The syllabus also clarifies and highlights the use of different disciplines in the -subject, including religious studies, textual study, theology, philosophy and ethics and a range of social scientific disciplines such as sociology of religion and psychology of religion.
- Lived religion and worldviews: The syllabus also focuses on the 'here and now' of religious and non-religious worldviews, exploring with pupils many ways in which varied contexts in the modern world, interpretations of sacred writings and tradition, and the influences of worldviews on lived experience for us all.

The threefold aim of RE

The threefold aim of RE elaborates the principal aim. The curriculum for RE aims to ensure that all pupils can:

1. **Beliefs:** Make sense of a range of religious and non-religious beliefs, so that they can:
 - identify, describe, explain and analyse beliefs and concepts in the context of living religions and worldviews, using appropriate vocabulary
 - explain how and why these beliefs are understood in different ways, by individuals and within communities
 - recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation
2. **Impacts of beliefs:** Understand the impact and significance of religious and non-religious beliefs, so that they can:
 - examine and explain how and why people express their beliefs in diverse ways
 - recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world
 - appreciate and appraise the significance of different worldviews, ways of life and ways of expressing meaning.
3. **Connections:** Make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:
 - evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses
 - challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response
 - discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding

Notes

- These aims include what OFSTED calls ‘substantive, disciplinary and personal knowledge’, a range of ways of knowing about religions and worldviews from, for example, philosophy, theology, textual study, social sciences.
- Throughout schooling, teachers should consider how their teaching contributes towards the principal aim of RE, and how they help pupils to achieve the threefold aims above.
- These aims have evolved from the former attainment targets of ‘learning about religion’ and ‘learning from religion’ from the 2013 RE syllabus, and take account of the 2018 Commission on RE’s statement of entitlement in RE.
- This agreed syllabus builds on the good practice from the previous agreed syllabus, with strong continuity but also many hundreds of detailed updates, refinements and improvements.
- When planning to implement the threefold aim, teachers will find that a single lesson sometimes focuses on one element of the aim, but also that some lessons incorporate two or even all three elements smoothly.
- When planning to implement the threefold aim, teachers may usually begin with making sense of beliefs and ideas, but there is nothing prescriptive about this: a good investigation might sometimes start with a connection, or an example of the impact of belief instead.

RE legal requirements: what does the legislation in England say?

RE is for all pupils

- Every pupil on the roll of a school or academy has a legal entitlement to RE, normally provided to every year group in weekly lessons.
- RE is a necessary part of a 'broad and balanced curriculum', a 'curriculum of ambition' and 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).
- 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'.
- The 'basic' school curriculum for all learners includes the National Curriculum, RE, and relationships and sex education.

The content and delivery of RE is locally determined, not nationally prescribed

- A locally agreed syllabus is a statutory syllabus for RE recommended by an Agreed Syllabus Conference for adoption by a local authority.
- Local Authority maintained schools without a religious character must follow the locally agreed syllabus.
- RE is also compulsory for all pupils in academies and free schools, as set out in their funding agreements. Academies *may* use the locally agreed syllabus, or a different locally agreed syllabus (with the permission of the SACRE concerned) or devise their own curriculum (which should, according to OFSTED, be of similar ambition to the subjects of the National Curriculum). This Agreed Syllabus has been written to support academies in our local area to meet the requirements of their funding agreement and is warmly commended to them. SACRE has a responsibility for the RE of all the pupils in our borough, including those in academies.

RE is plural and recognises the place of Christianity and the other principal religions in the UK. Non-religious worldviews are included

- The RE curriculum drawn up by a SACRE or used 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'. Contemporary guidance from the government in 2023 makes clear that the breadth of RE will include the six principal religions in the UK and non-religious worldviews.

Requirements for different types of schools vary

- Academies must provide RE for all pupils in each year group. They must provide a 'curriculum of similar ambition to the subjects of the national curriculum'.
- 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.
- Church of England schools (including church academies and church free schools) should provide a wide range of opportunities for learners to understand and to make links between the beliefs, practices and value systems of the range of faiths and worldviews studied. This can be achieved by using the agreed syllabus. The Anglican Dioceses of Birmingham and Lichfield have been involved in developing this syllabus via SACRE. It is a good fit with the work of both VA and VC schools, especially as it includes Units which are complimentary to those from 'Understanding Christianity' ('UC') which Anglican schools are already using

- In Church of England schools, the pupils and their families can expect an RE curriculum that is rich and varied, enabling learners to acquire a thorough knowledge and understanding of the Christian faith, for example through the *Understanding Christianity* resource. Church of England schools should use some form of enquiry approach that engages with, for example, biblical texts, and helps develop religious and theological literacy. Links with the Christian values of the school and spiritual, moral, social and cultural development are intrinsic to the RE curriculum and should have a significant impact on learners (more is set out in *Religious Education in Church of England Schools: A Statement of Entitlement*)
- The effectiveness of denominational education in schools with a religious character such as Roman Catholic, Church of England and Methodist schools is evaluated during the Statutory Section 48 Inspection.

As education policy changes, the legal requirement for RE for all registered pupils remains unchanged. No legislative change is expected from the present government. RE is an entitlement for all pupils on the roll of every school, unless they have been withdrawn by their parents from RE (or, for 18YOs, self-withdrawn).

Parental right of withdrawal from RE

This was first granted in 1944 when curricular RE was called 'religious *instruction*' and carried with it connotations of induction into the Christian faith. RE is very different now and in recent decades – open, broad, 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 RE (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. Schools should include a short statement about RE being inclusive in their prospectus and ask parents considering withdrawal to contact the head teacher to arrange a discussion. Some schools also say that they will not support selective withdrawal from some parts of RE. Students aged 18 or over have the right to withdraw themselves from RE. Schools may find the detailed guidance published by the NAHT and NATRE helpful in this context:

<https://www.natre.org.uk/uploads/Free%20Resources/NATRE%20Guidance%20dealing%20with%20withdrawal%20from%20RE%20sample%20pages.pdf>



Danielle, 11, created this model to show her understanding of the Christian belief about God in Trinity.

What is statutory material and what is guidance material in this RE syllabus?

The statutory requirements of this syllabus are as follows:

- Schools must obey the law by providing RE for every pupil in each year group (except those withdrawn by their parents - see above). The RE provided should be plural, recognising the place of Christianity in the UK and the other principal religions – and worldviews - in the UK.
- The purposes of RE, the principal aim and its three-fold elaboration are the aims of RE in this syllabus. Schools must enable pupils to achieve in RE in relation to the aims.
- The minimum requirements for which religions and worldviews are to be taught are statutory. Schools must teach about these religions and worldviews, so that pupils receive a broad and balanced curriculum in RE across the ages of 5–14.
- The end-of-phase and age-related outcomes specified in the syllabus are statutory. Schools must use these to plan teaching and learning so that all pupils have opportunities to meet these standards, which are similar to the age-related outcomes for foundation subjects of the National Curriculum such as geography or history.

Guidance and support in meeting these requirements

- The investigation plans provided for pupils in each age group are the main means by which schools are advised to implement the statutory programme of RE, but they are flexible. Schools can develop additional units of work of their own, from the principle aim of RE, as long as they meet the outcomes and reflect the range of religions that the syllabus requires.
- The skills and knowledge which the syllabus offers to pupils, as described in the assessment guidance of the syllabus, offer good methods for assessing achievement which are compatible with the assessment of other subjects, and a range of school-based assessment policies and programmes. Teachers can use this guidance, or something which is superior to it, in their own schools.
- The syllabus is supported by web based materials which add further guidance in many key areas and which SACREs can keep updated during the lifetime of the syllabus. Use this link:
<https://www.sandwell.gov.uk/schools-education/religious-education>

Religion in Sandwell, the West Midlands Region and the Nation: the 2021 Census

Census 2021 Area name	No/%	Population	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Pagan ¹	Other religion ²	Humanist	No religion ³	Religion not stated
Birmingham	Num	1,144,912	389,406	4,340	21,997	1,687	341,811	33,126	1,278	5,084	100	276,227	69,856
Birmingham	%	100	34.00	0.40	1.90	0.10	29.90	2.90	0.11	0.44	0.01	24.10	6.10
Coventry	Num	345,326	151,577	1,257	13,724	259	35,800	17,297	506	1,404	48	102,288	21,166
Coventry	%	100	43.90	0.40	4.00	0.10	10.40	5.00	0.15	0.41	0.01	29.60	6.10
Dudley	Num	323,489	159,461	798	2,193	83	19,978	5,316	604	860	33	116,371	17,792
Dudley	%	100	49.30	0.20	0.70	0.00	6.20	1.60	0.19	0.27	0.01	36.00	5.50
Sandwell	Num	341,831	136,354	943	9,447	79	45,763	39,252	404	2,025	14	89,085	18,465
Sandwell	%	100	39.90	0.30	2.80	0.00	13.40	11.50	0.12	0.59	0.00	26.10	5.40
Solihull	Num	216,236	109,707	594	6,037	283	11,532	5,029	247	570	30	71,034	11,173
Solihull	%	100	50.70	0.30	2.80	0.10	5.30	2.30	0.11	0.26	0.01	32.90	5.20
Walsall	Num	284,124	126,921	533	5,096	74	32,107	17,148	361	1,296	12	85,808	14,768
Walsall	%	100	44.70	0.20	1.80	0.00	11.30	6.00	0.13	0.46	0.00	30.20	5.20
Wolverhampton	Num	263,729	115,640	915	9,882	94	14,489	31,769	393	2,765	20	73,297	14,465
Wolverhampton	%	100	43.80	0.30	3.70	0.00	5.50	12.00	0.15	1.05	0.01	27.80	5.50
ENGLAND	Num	56,490,038	26,167,904	262,437	1,020,539	269,295	3,801,182	524,140	74 000	348,334	10 000	22,162,062	3,595,589

NB: For the 'England' figures, I've used the ONS Rounded figures for Pagan and Humanist. The detailed figures available are for England and Wales.

All pupils should build an accurate understanding of these figures, so that they can see clearly the place of different religions and worldviews in contemporary Britain. Note that while some populations may be numbered in hundreds or the low thousands in our immediate area, we are educating pupils to live in a region, a nation and a world – not merely in a village, or a single town or city.

Time for RE

Schools have a statutory responsibility to deliver Religious Education to all pupils, except those withdrawn by parents (see Legal Requirements section above). 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 (e.g. 50 minutes a week or some short sessions implemented through and alongside 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 less than an hour a week plus 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, 4 hours wa week of one term in a Humanities ‘carousel’)
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. RE is a core subject of the curriculum for all pupils. RE is an entitlement for all pupils through their schooling, from Reception year up to and including Key Stage 5. For schools offering GCSE short or full course RE in Y9 and Y10, there is still a requirement that there is identifiable RE in Y11. These legal requirements were confirmed by DfE in 2023, and no change in the law is planned by DfE presently.
- RE is different from assembly / collective worship. 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 can be good practice. The times given above are for religious education lessons.
- Flexible delivery of RE: an RE themed day, or week of study can complement (but not usually replace) the regular programme of timetabled weekly 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. OFSTED are critical of ‘weakly framed’ RE in which the subject can be lost in PSHE: this has not been shown to enable good standards.
- Sequencing, coherence and progression. Any schools in which head teachers and governors do not plan to allocate sufficient curriculum time for RE is unlikely to be able to enable pupils to achieve the standards set out in this syllabus. While 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 this Agreed Syllabus to provide coherence and progression in RE learning.

What religions are to be taught?

This Agreed Syllabus requires plural teaching of religion and worldviews. All pupils will develop understanding of Christianity in each key stage. In addition, across the ages range, pupils will develop understanding of the principal religions represented in the UK, in line with the law. These are Islam, Hinduism, Sikhi, Buddhism and Judaism. Furthermore, children from families where non-religious worldviews are held are represented in almost all of our classrooms. These worldviews, including for example Humanism, will also be the focus for study in thematic units. In Sandwell, we teach pupils about Sikhs and Muslims at each key stage, reflecting local and regional demographics.

Pupils are to study in depth the religious traditions of the following groups:

4–5s Reception	Children will encounter Christianity and other faiths, as part of their growing sense of self, their own community and their place within it. Schools with lots of pupils who are Sikh, Muslim or Hindu will include learning from these religions	Consideration of other religions and non-religious worldviews can occur at any key stage, as appropriate to the school context.
5–7s Key Stage 1	Christians, Sikhs and Muslims (an additional study of Hinduism where there are many Hindu pupils in a class)	
7–11s Key Stage 2	Christians, Muslims, Hindus, Sikhs, Jewish people	
11–14s Key Stage 3	Christians, Muslims, Sikhs and Buddhists Additional studies (e.g. of Hindus) are suitable where many pupils from other religions are in the school	
14–16s Key Stage 4	Two religions are required, including Christianity. This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96 ²	
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 Quakers, the Baha'i faith, Jehovah's Witnesses, The Church of Jesus Christ of Latter-day Saints, 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.
- Notice the language: Christians rather than Christianity; Hindus rather than Hinduism. This is to reflect the fact that RE starts with encounters with living faiths rather than the history and belief structures of traditions. This also recognises the diversity within and between religions and other traditions and worldviews.
- Non-religious worldviews: Good practice in RE, as well as European and domestic legislation, has established the principle that RE should be inclusive of both religious and non-religious worldviews. Schools should ensure that the content and delivery of the RE curriculum are inclusive in this respect. Humanism is probably the most visible example of a non-religious worldview in the UK.
- Depth rather than breadth. However, 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'. The syllabus provides for a genuine and well planned engagement with 6 different religions and non-religious worldviews across the 5-14 age range.
- Systematic learning, then thematic learning. The thematic units offered in this syllabus allow for 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.

² Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State. www.dfes.gov.uk/section96/uploads/download_records_full.xls

Building on best practice: links to the 2018 Sandwell Syllabus

The 2024 Locally Agreed Syllabus builds on the good practice established in the previous Locally Agreed Syllabus.

Continuity RE and personal development: The 2024 syllabus retains its emphasis on RE contributing to the personal development of pupils. RE is not simply about gaining knowledge and understanding about religions and worldviews. It also helps pupils to develop their own understanding of the world, and of their own religious, spiritual or philosophical convictions and ideas. RE enables pupils to reflect profoundly on how to live in the light of their learning, developing understanding, skills and attitudes, understanding their own position and perspective on religion and worldviews more deeply. It makes a significant contribution to pupils' spiritual, moral, social and cultural development, as well as providing important opportunities for exploring British Values. Religions and beliefs: The 2024 syllabus maintains the required minimum study of religions and beliefs in each key stage, as in the previous syllabus. Teachers are still free to teach RE flexibly, through, for example, weekly timetabled lessons, RE days or weeks or a combination of different models. This reflects the OFSTED research report of 2021, with its stress on a 'curriculum of ambition' for RE. Open, enquiring RE: The 2024 syllabus continues to offer open, enquiring, exploratory RE, suitable for pupils who have religious faith of their own as well as for those who have no religious faith – the latter of whom form a substantial proportion of pupils in many of our classrooms. Planning process: The planning process that was integral to the previous syllabus has been retained. It encourages and empowers teachers to develop their own excellent RE lessons, taking them through a process of using the syllabus to underpin their planning (long, medium and short term) and creative classroom practice. Assessment: The syllabus still offers flexible assessment opportunities based on age-related end-of-phase outcomes. Each unit has specific outcomes that help pupils to achieve the end-of-phase outcomes in relation to the knowledge taught in that unit. Understanding Christianity: This 2016 resource, commissioned by the Church of England Education Office, secular partners and other stakeholders, and created by RE Today, is being used in many of our schools in the three local authority areas, and is open to all. Our 2024 review has continued to use the Understanding Christianity approaches, enabling schools that are using that resource to be confident in meeting the requirements of the agreed syllabus. Understanding Humanism: The online resource will help teachers less familiar with non-religious worldviews and practically supports teachers with learning resources: https://understandinghumanism.org.uk/ British Values and RE: The Ofsted Framework's focus on British Values is not uniquely the concern of RE, but the subject does play a useful part in exploring these values. The syllabus takes account of this, and connects religious values and the values of pupils, the school and the wider community.	New emphases Religion and worldviews: Following the recommendations of the RE Council's 2018 Commission on RE, the syllabus uses the inclusive terminology of worldviews to describe our field of enquiry. Pupils will learn about the nature of religion, and about numerous examples of worldviews. Both religious and non-religious worldviews will be studied. Multi-disciplinary RE: different lenses to look at religion and worldviews. This syllabus balances different methods of studying religion and worldviews, for example using a theological lens, a sociological lens, a psychology of religion lens or a philosophical lens. Religious studies is a multidisciplinary field and the syllabus review has sought to give teachers clearer help in using different disciplines to study religion and worldviews. Forms of Knowledge in RE: OFSTED identify the importance of substantive knowledge (content), disciplinary knowledge (methods of study) and personal knowledge (the pupil's awareness of their own perspectives and viewpoints). The syllabus review has sought to clarify these areas. RE for respect – tackling prejudice through knowledge. RE continues to seek to contribute to whole school and societal values around respect for all and new work on, for example, challenging racism and all forms of prejudice has influenced our review. Sequencing and coherent understanding: There is a refreshed emphasis on helping pupils to develop a coherent understanding of a range of religious and non-religious worldviews through systematic study. We also provide investigations which compare different worldviews (thematic study). The thematic study allows pupils to draw together their learning and connect their studies of different worldviews. Core concepts and rich knowledge: Clarity about identifiable central concepts in different religions and worldviews helps teachers and pupils to build their knowledge base through RE, and to understand how beliefs and practices connect, so that pupils build effectively on prior learning as they progress through the school in a clear sequence of learning. A curriculum of ambition: Ofsted currently prioritise the teaching of subjects and have been challenging schools where RE is weakly framed or poorly resourced or lacking ambition. This syllabus intends to enable the subject to deliver high standards of learning in OFSTED's terms. Teaching and learning approach: We have clarified the teaching and learning approach at the heart of the 2024 syllabus, whereby all units enable pupils to 'make sense' of the religions, beliefs and ideas studied, 'understand the impact' of these in people's lives, and to 'make connections' in their learning and their wider experience of the world.
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Respect for All, Global Learning, British Values, Community Cohesion:

What does RE offer to pupils in a broad and balanced curriculum?

This Agreed Syllabus provides many opportunities for RE teaching and learning to challenge stereotypical views and to appreciate difference positively.

Learning for diversity. Government guidance advises that “every school is responsible for educating children and young people who will live and work in a country which is diverse in terms of cultures, religions or beliefs”. A recurring theme of government and HMI guidance on Religious Education is to “develop a positive attitude towards other people, respecting their right to hold different beliefs from their own, and towards living in a world of diverse religions.” RE guidance also requires schools to enable pupils to examine the consequences of anti-social behaviour such as racism and to develop strategies for dealing with it. Equally, Ofsted (2014) also points to the major contribution that RE makes in promoting British values and enabling learners to develop positive attitudes through “valuing diversity, promoting multicultural understanding and respect.”	Examples • F6: Which stories are special and why? • KS1: 1.11 Questions that Puzzle Us • KS2: L2.6 Values: What matters most to Christians and Humanists • KS3: 3.10 Where can we find wisdom to live by?
Reducing intolerance. Promoting community cohesion aims to contribute to reducing the corrosive effects of intolerance. It is too simplistic to assume that merely by teaching about the major world religions, RE will automatically contribute to community cohesion. It is even possible for weaker teaching to reinforce stereotypes: e.g. ‘Muslims are from Pakistan’ or ‘Christians are white’. It is valuable to note that, for example, Christians, Baha’is and Muslims all give great significance to Jesus (who was himself Jewish) within their religious tradition, holding some aspects in common and diverging on other fundamental points. There is also, of course, great diversity within religions, where different interpretations can clash sharply. As well as learning about the historical and current relationship between cultures, pupils should study the ways in which one religion has influenced the development of another.	Examples: • F1 Being Special – where do we belong? • 1.10: How and why are some books holy? Sacred words for Sikhs, Muslims and Christians • U2.9 What will make Sandwell a more respectful community? • 3.6 Does religion make peace or cause wars?
Visits and visitors: RE is the ideal vehicle for building links with faith communities in the local area of the school. Pupils need opportunities to meet people of different faiths and cultures to develop a respect for those who believe, think and practice differently, without feeling that their own identity or views are threatened. In fact, pupils can deepen and clarify their sense of identity through their encounter with the ‘other’. It is important to set ground rules for discussion when religious differences are explored, in order to create a safe and positive environment. This is particularly relevant where there may be media misrepresentations and commonly held negative stereotypes e.g. Islamophobic ideas, unfair negativity to any religion, any preaching of extremist or violent views. RE has a place in reducing extremism.	Examples: • F5 Which places are special and why? • 1.9: Holy places – where and how do Christians, Sikhs and Muslims worship? • U2.2 An enquiry into visiting places of worship • 3.2 How do we express our spiritual ideas? Christian, Muslim, Sikh

Breadth – cohesion for all. In terms of community cohesion and respect for all it is more meaningful to pupils if the religions taught include those of their own families and communities, including smaller faith groups in order to accord equal value and respect. Similarly, children should learn that non-religious perspectives on life, including examples such as Humanism, are also valid and widespread. Large numbers of our pupils come from families where no religion is practiced and they must not be made to feel that their lives or families are less worthy as a result. Sandwell includes very substantial communities of Sikhs, Christians, Muslims and Hindus.

Examples

- F1 Being Special – where do we belong?
- 1.3 Who celebrates what? How and where? Celebrations that matter in Sandwell (Christian, Muslim, Sikh)
- U2.3 Can religions help people when times get hard? (Hindu, Christian, Non-religious)
- 3.5 What makes some scientists believe in religion and others reject religion? (Agnostic, atheist, Christian)

Planned support for teaching. At key stages 2 and 3 there are planned units for investigating these important issues of diversity, identity, integrity and cohesion. For Key Stage 2, see the unit on 'Enquiring into places of worship through visits' and for Years 7-9 'How can our town become a more respectful place?'

SACRE recognises that good RE lessons often include the exploration of tolerance and respect and teachers are advised to plan to challenge negative stereotypes and misunderstandings at every point in their planning and teaching.



Dee's vision of the interconnections between many religions and with peace are powerfully shown in her art. She is 13.

Schools' work in promoting community cohesion and preventing extremism: the key role of RE in the curriculum

Our vision in Sandwell is of a community where people of different faiths and no faith live harmoniously side by side, displaying mutual respect, understanding and friendship. It is essential that our children and young people are supported in developing these qualities and whilst growing in confidence achieve a level of critical awareness that helps them to become builders and shapers of a better society. Under the Race Relations (Amendment) Act 2000, schools have a duty to eliminate unlawful racial discrimination and to promote equality of opportunity and good relations between people of different groups. Local authorities, religious or non-religious organisations have an important role in supporting schools to discharge the duty to promote community cohesion.

The government's guidance advises that "every school is responsible for educating children and young people who will live and work in a country which is diverse in terms of cultures, religions or beliefs. RE aims to "develop a positive attitude towards other people, respecting their right to hold different beliefs from their own, and towards living in a world of diverse religions." RE requires pupils to think about the positive benefits of equality and inclusion and the negative impacts of prejudice and intolerance. OFSTED consistently finds that a major contribution to "valuing diversity, promoting multicultural understanding and respect" Comes from the RE curriculum. We want all our schools to have best practice in this area. The community cohesion agenda "is about how to avoid the corrosive effects of intolerance and harassment ... as race and faith are often seen as the most frequent friction points between communities, and the most visible sources of tension."

It is too simplistic to assume that merely by teaching about the six major world religions, RE as a curriculum area will automatically contribute to community cohesion; there is a risk of reinforcing stereotypes in this subject area e.g. 'all Muslims are from Pakistan' or 'all Christians are white'. It is important to emphasise that these are 'world' religions and to seek opportunities and resources that will break down inaccurate, even racist assumptions about people of other faiths. Each religion in fact contains diverse traditions and beliefs. Each religion is multicultural in itself; its forms and followers vary in ethnicity, language, customs and practices.

It is important to identify links and similarities between the different religions and their practices, encouraging mutual respect, understanding and tolerance. For example, Christians, Jews and Muslims may all recognise the significance of Jesus of Nazareth within their religious traditions, holding some aspects of belief in common and diverging on other fundamental points. As well as learning about the historical and current relationship between cultures, pupils should study the way in which one religion has influenced the development of another.

RE is an ideal vehicle for building links with local faith communities in the local area of the school. Pupils need opportunities to meet people of different faiths and cultures to develop a respect for those who believe, think and practice differently, without feeling that their own identity or views are threatened. In fact, pupils can deepen and clarify their sense of identity through their encounter with the 'other'. The community cohesion guidance states that "through their ethos and curriculum schools can promote discussion of a common sense of identity and support diversity, showing pupils how different communities can be united by shared values and common experiences." It is important to set ground rules for discussion when religious differences are explored, in order to create a safe and positive environment.

This is particularly relevant where there may be media misrepresentations and commonly held negative stereotypes e.g. Islamophobia.

In terms of Community Cohesion it is more meaningful to pupils if the religions taught include those of their own families and communities, including smaller faith groups in order to accord equal value and respect. Similarly, children should learn that non-religious perspectives on life are also valid and widespread. Large numbers of our pupils come from families where no religion is practised and they must not be made to feel that their lives or families are less worthy as a result.



This 14-year -old reflection on the nature of spirituality reflects the deeper learning the RE syllabus seeks from every pupil through its work on cohesion and respect for all.

British values and RE in the context of Spiritual, Moral, Social and Cultural development

School inspection in the 2019 Inspection framework, explores and judges the contribution schools make to actively promoting British values.

RE makes a key educational contribution to pupils' explorations of British values

Teaching the Agreed Syllabus for Religious Education will enable pupils to learn to think for themselves about British values in relation to the values of different religions and world views and their own values. 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, 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 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 or belief, gender, sexual orientation or age are rightly challenged. The 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 of other people. Put simply for young children, this is about accepting that we are all different.	For example in KS1 pupils will learn about Sikhs, Muslims and Christians, the three largest religious communities in Sandwell. They will learn about Hindu, Jewish and Buddhist religion in KS2 and 3 as well.
• Respectful attitudes. In the RE curriculum attention focusses 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 religions and world views, and will be challenged to respect other persons who see the world differently to 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. Put simply for young children, this is about taking a positive attitude to learning from each other.	For example pupils will learn to think through the meaning of respect when they encounter sacred objects, buildings and texts from different religions in units of work across the 4-14 age range.
• 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. Put simply for young children, this is about the idea that everybody counts.	For example pupils will learn to discuss and debate increasingly rationally as their knowledge of the views and beliefs of different religions and worldviews deepens across the 4-11/14 age range

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 apply equally to all, irrespective of a person's status or wealth. Put simply for young children, this is about the idea that rules apply fairly to everyone.	For example pupils will find out about the rules for living or guidance for life offered by the different religions and worldviews they study, and consider the values of equality, fairness and the importance of each individual.
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. Put simply for young children, this is about the idea that we all get to make our own choices in a fair way.	For example pupils will discover why diversity matters in Sandwell, and which religions are popular among the people of the borough. They will find out how religion and beliefs shape identity, community and our outlooks on life.



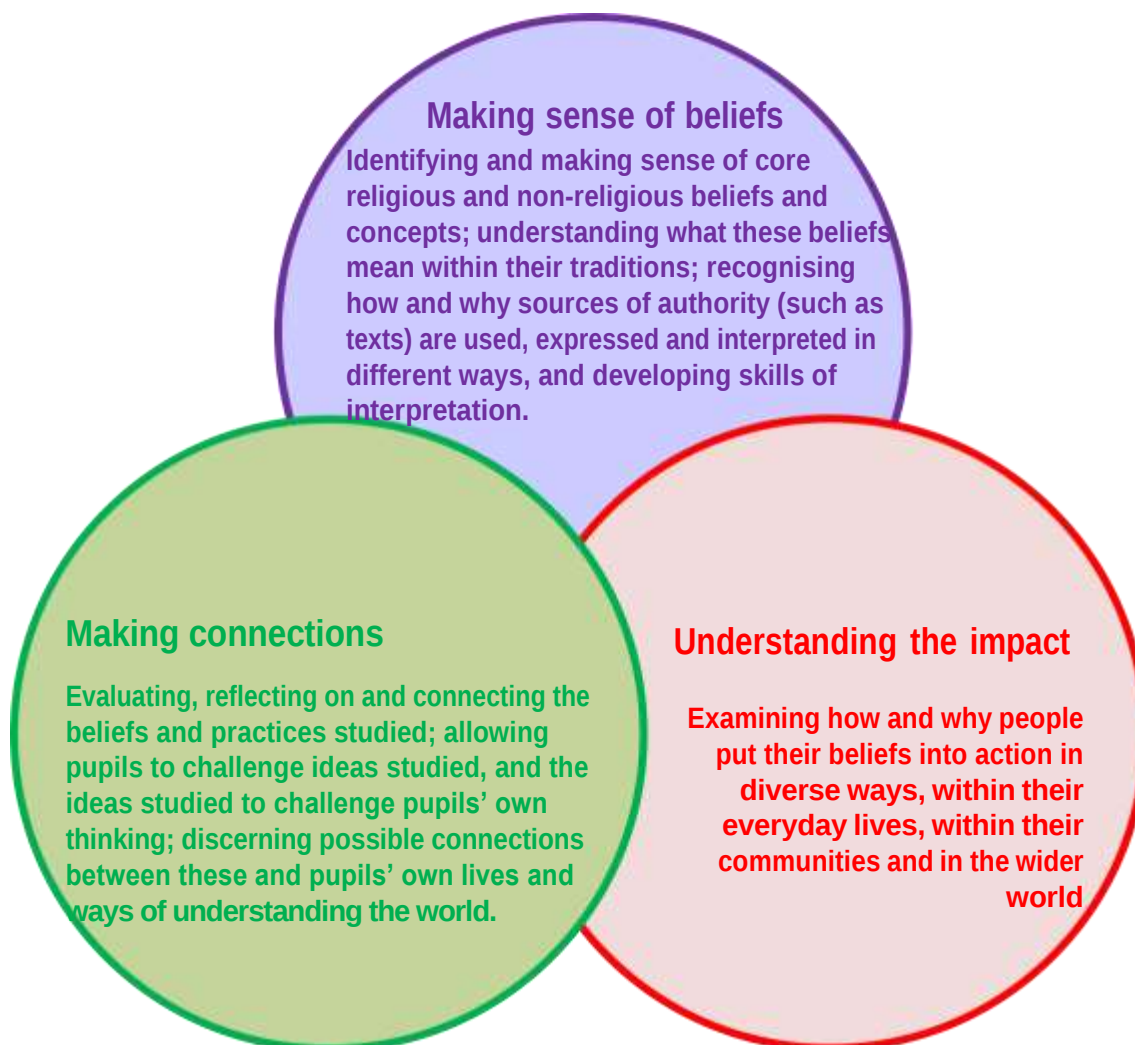
A reflection the share values of different religions and worldviews from 12 YO Sian

The teaching and learning approach for RE

The 2018-23 RE Syllabus for Sandwell is designed to support schools in developing and delivering excellence in RE. It responds to national calls for deepening pupils' knowledge about religions and for developing their 'religious literacy'³. It does this by studying one religion at a time ('systematic' units), and then including 'thematic' units, which build on learning by comparing the religions, beliefs and practices studied. This approach is developed from, and in strong continuity with the 2012-2017 syllabus.

In order to support teachers in exploring the selected religions, the Agreed Syllabus sets out an underlying teaching and learning approach, whereby pupils encounter core concepts in religions and beliefs in a coherent way, developing their understanding and their ability to handle questions of religion and belief.

The teaching and learning approach has three core elements, which are woven together to provide breadth and balance within teaching and learning about religions and beliefs, underpinning the aims of RE. Teaching and learning in the classroom will encompass all three elements, allowing for overlap between elements as suits the religion, concept and question being explored.



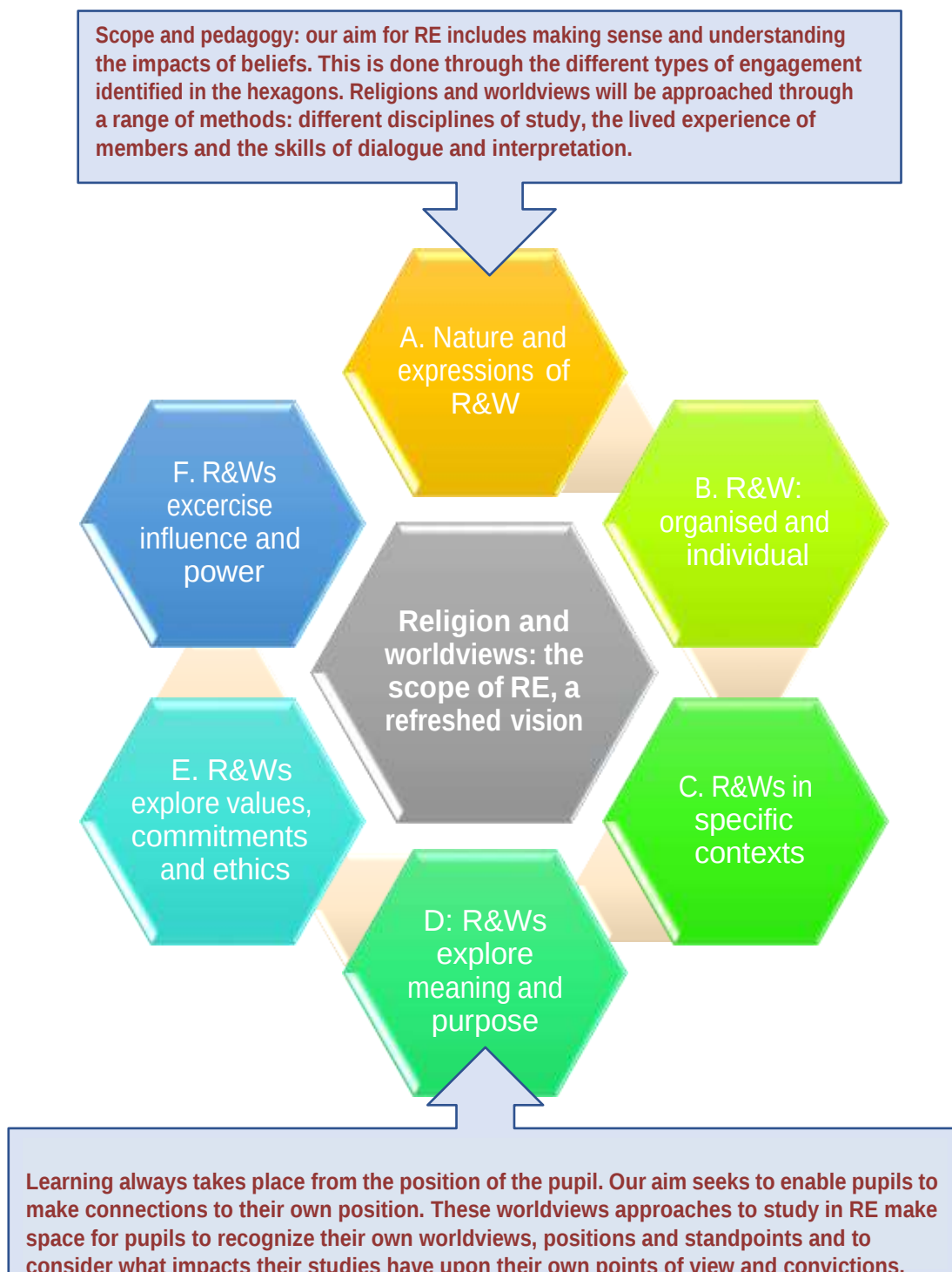
These elements set the context for open exploration of religion and worldviews. They offer a structure through which pupils can encounter some of the diverse religious traditions, alongside non-religious worldviews, which reflect the backgrounds of many of the pupils in our schools. The three elements present a broad and flexible pedagogic strategy that allows for different traditions to be treated with integrity. These elements offer a route through each unit while also allowing for a range of questions reflecting approaches from religious studies, philosophy, sociology, ethics and theology.

³ Ofsted reports; RE for Real, Commission on RE from the REC.

Religion and Worldviews in the context of RE: A refreshed vision for the future of the scope of RE

This section of our syllabus provides RE subject leaders with a clear connection between the ways RE is to be taught in Sandwell and some major streams of developing thinking and pedagogy in the subject's wider national life. The Commission on RE's 2018 report from the RE Council is reflected here.

The diagram shows how approaching the subject matter of RE from a 'worldviews' perspective raises the kinds of questions and explore the kind of field of enquiry that enables pupils to understand the plurality, both religious and secular, that our country and world manifest. This refreshed vision of the scope of RE [drawn from the RE Council's work to apply the findings of the Commission on RE (2018)] is designed to carry the subject into the future, recognising the plural, diverse and historic factors that influence the places of different religions and worldviews in the UK and globally in our times.



Studying religion and worldviews: scholarly approaches

The revised Agreed Syllabus builds in the understanding of worldviews presented in the CoRE report (2018) and subsequent work by the RE Council. It takes account of the directions set by the OFSTED 2021 *Religious Education Research Review* which outlines three types of knowledge that pupils should make progress in:

- substantive knowledge: this includes knowledge about religious and non-religious traditions, e.g. core concepts, truth claims, teachings and practices, behaviour and responses of adherents, wider concepts such as spirituality and secularity, and how worldviews work in human life. In our syllabus, making sense of the different beliefs, ideas and practices encountered and of their impacts is central to our aims.
- ways of knowing / disciplinary knowledge: this is where pupils learn 'how to know' about religion and non-religion, incorporating methods from academic disciplines including for example theology, philosophy, textual study and social science disciplines. In our syllabus, units of work use different methods to study religion in age appropriate ways.
- personal knowledge: pupils build an awareness of their own presuppositions and values about the religious and non-religious traditions they study, and of the lived experience of adherents, so that they can consider the impacts their studies may have on their own ideas and standpoints. In our syllabus, pupils are given many opportunities to 'make connections' between their own worldviews and the materials they study.

The substantive content of RE includes organized / institutional / community / individual worldviews. These range from precise credal expressions and central teachings to the complex fluidity of individual worldviews within wider traditions. The methods used to explore, examine and engage with religion and worldviews form part of RE's interest in different 'ways of knowing', as OFSTED calls these varied disciplines.

Pupils' personal worldviews

- Demographic data (including the 2021 Census) suggests that, across Britain, large numbers of pupils are not part of organised religious traditions, although many may be influenced by echoes of religious influences upon their worldviews.
- The worldviews approach to RE brings pupils' personal worldviews into play within the study of religion. From the early days in primary school, developing pupils' personal worldviews includes a growing self-awareness of how your autobiography affects your worldview, and how it shapes your encounters in life.
- In RE, a religion and worldviews approach involves helping pupils to develop their personal worldview in conversation with the content and methods of study in the subject. As they move through their education, it helps them to make reasoned and reflective judgements about the content studied, the methods used, and their own perspectives, in the light of evidence and argument. This draws pupils' attention to ideas of critical scholarly 'positionality', as practised in academic study at undergraduate level and beyond.

Intellectual virtues: ways in which RE develops good learning and the pursuit of truth

The development of pupils' personal worldviews thus involves developing some intellectual virtues, such as

- intellectual curiosity;
- some humility about the tentativeness or certainty of their own conclusions;
- a willingness to learn from others;
- developing the habits of careful and attentive listening before responding or making judgements, as they recognise the interplay between their own worldview and the worldviews of others in interpreting content;
- being prepared to change their mind and adjust their worldview in the light of new encounters, knowledge and experiences.

The development of these intellectual virtues arises (in part) from the modelling of these virtues in the way pupils are taught. The ways that questions are raised and addressed in the classroom, and how the content is handled, will exemplify the kind of scholarly learning, openness, humility, curiosity, even-handedness, accuracy, fairness, willingness to be challenged and self-awareness, that the subject wants to promote.

Personal transformation: many pupils find their studies in RE have an impact on their own ideas

Our aims for RE include 'making connections' between the content studies, the ways pupils learn and their own ideas, beliefs, values and perspectives. The subject, as with all school subjects, includes the possibility of personal transformation. The pupil engages with learning about ways of thinking, living and being that are outside of their own experience. The inclusion of pupils' personal worldviews within the educational process draws attention to the possibility that the learning experience might change them and offers opportunities to reflect on how their worldviews are changing.

The centrality of pupils' personal worldview development is driven by the entitlement of all children and young people to understand human experience and the way things operate in their own and others' worlds. It is, therefore, part of the identity formation of pupils. They are given opportunities to examine the sources of their own worldviews, and the impact of their contexts on these.

Through the classroom encounters, pupils will develop awareness of how their own worldviews relate with the varied worldviews of others. They will have opportunities to grasp how their worldviews have a bearing on their understanding of, and engagement with, curriculum content. Recognising that this also applies to others is a valuable preparation for life in a world of diverse viewpoints.

While personal worldviews extend beyond matters of religious belief, study of religion (and non-religion) offers opportunities to examine important existential and ethical questions. These include questions around meaning, purpose and truth, identity, diversity, morality, values and commitments, and the accumulated knowledge and understanding arising from centuries of religions and philosophies addressing such questions.

Making good progress: a careful sequence of learning about religion and worldviews that takes learners towards our age related outcomes.

The RE Syllabus, through its statutory outcomes, sets clear directions and gives a benchmark for an education in religion and worldviews.

There are a number of aspects to pupil progress in RE.

- Pupils will make progress in terms of knowing more and remembering more. The precise knowledge pupils understand, handle and recall is described in our medium term page plans and in more detailed planning guidance.
- Progress might be shown in terms of how pupils' knowledge, understanding and skills extend, for example, from simple to more complex understanding of religion and worldviews, or from local to global contexts, or by encountering increasing contestation and controversy, or by making richer links between elements of belief, practice, ethics and ideas
- There is current interest from Inspectors in the idea that the curriculum itself is the progression model and the assessment model. In this syllabus, this means that pupils make progress insofar as they can understand and do what the curriculum sets out.
- In this Agreed Syllabus, our model of progress is defined by the age-related outcomes, which describe the impact learning in RE is intended to have on most pupils at 7, 9, 11 and 14. The curriculum has been written in such a way as to embody the pupil progress intended, based on the principal aim of the curriculum and on the age-related outcomes. Progression will be achieved when the building blocks of the curriculum as taught are known, recalled, understood and applied.

Applying disciplinary methods

The Agreed Syllabus requires that content should be approached in a variety of ways, including applying different ‘ways of knowing’ (cf. OFSTED). This allows for the application of methods, for example those from theology, philosophy, textual study, social science and from within the academic study of religion. Such disciplinary areas are valuable for teachers to use in planning, and for older pupils in helping them to understand how the study of religion and worldviews can be undertaken in different ways.

For younger age groups, drawing on a variety of methods is sufficient, noting with pupils that different methods handle content in different ways and should be evaluated appropriately. The use of methods and disciplines helps pupils to learn how, for example:

- you can ask different questions about the same content
- answering these questions will require different kinds of methods
- the findings might be interpreted appropriately in different ways (this doesn’t mean that there are not correct answers – but it does mean there are different perspectives to consider in RE)
- evaluation of the findings will require a set of tools appropriate to the methods and disciplines
- all the above are affected by the context of the learner/researcher and their personal worldview.

As pupils make progress through the school, they should be taught how disciplines construct different types of knowledge. This means that there are particular assumptions behind the various disciplines, and different types of question being addressed within them. To apply a worldviews approach is not a matter simply of selecting a method; good curriculum planning entails being clear about the type of knowledge that is being constructed within any given module or unit. For example, the theistic assumptions of theology and the sometimes naturalistic assumptions of sociology or anthropology affect how scholars practise the discipline, as well as the relationship of the knowledge created in these disciplines to the worldviews of the adherents within traditions.

Within a worldviews approach, pupils should, for example:

- be helped to recognise the different authoritative weight of ‘sacred’ texts for adherents in that tradition, and for those outside the tradition for whom it is not ‘sacred’, and some implications from this
- explore how and why such texts are interpreted and applied differently within a community, looking at a range of perspectives and contexts
- examine how a worldviews approach questions some categories within ‘religion’, such as, for example, how far a focus on texts – including obedience to texts - is appropriate in different traditions
- learn to recognise that a single voice from a tradition will not be representative, and consider whether and how a tradition could be represented authentically, with fairness and inclusivity
- learn that any adherent’s perspective will indicate a relationship between ‘orthodox’ or mainstream teachings and individual practice; for example, a theologian’s perspective may differ from a sociologist’s and from an ‘ordinary’ devotee or worshipper
- consider whose voices are chosen within lessons, why, and what implications there may be
- have opportunities to test whether, for example, survey data is reliable, such as by investigating the questions asked, the sample size and range, who was asking whom and why, and how the data was presented.

Our SACRE would like to acknowledge the basis of this part of our syllabus in the RE Council’s Draft Handbook for Syllabus Writers (2022).

Additional note on the concept of the ‘secular’

Please be aware of the possible ambiguity in the use of the term ‘secular’. Used of governments and institutions, it denotes a refusal to accord privilege to, or exercise exclusion or prejudice against, any particular religion, worldview, belief system or its adherents. Used of individual people or groups, it indicates a worldview rooted in and confined to the material world, which denies any form of supernatural direction of earthly affairs – effectively synonymous with ‘non-religious’. It tends to be the term preferred by holders of such views, because it conveys what they are, rather than what they are not.

What are we aiming for pupils to achieve? End-of-phase outcomes

Each of the three elements of the teaching and learning approach is important and pupils should make progress in all of them. Below are the end-of-phase outcomes for each element. Each unit provides learning outcomes specific to each question, leading to these end-of-phase outcomes. Teachers will recognise that this approach balances skills with core knowledge. The outcomes on this page are woven into every aspect of the planning, teaching, learning and assessment of this syllabus.

Teaching and learning approach	End of KS1, aged 7 <i>Pupils can ...</i>	End of lower KS2, aged 9 <i>Pupils can ...</i>	End of KS2, aged 11 <i>Pupils can ...</i>	End of KS3, aged 14 <i>Pupils can ...</i>
Element 1: Making sense of beliefs and ideas Identifying and making sense of core religious and non-religious beliefs and concepts; understanding what these beliefs mean within their traditions; recognising how and why sources of authority (such as texts) are used, expressed and interpreted in different ways; and developing skills of interpretation.	identify some core beliefs and concepts studied and give a simple description of what they mean	identify and describe the core beliefs and concepts studied	identify and explain the core beliefs and concepts studied, using examples from texts/sources of authority in religions	give reasoned explanations of how and why the selected core beliefs and concepts are important within the religions studied
	give examples of how stories show what people believe (e.g. the meaning behind a festival)	make clear links between texts/sources of wisdom and authority and the core concepts studied	describe examples of ways in which people use texts/sources of wisdom and authority to make sense of core beliefs and concepts	taking account of context(s), explain how and why people use and make sense of texts / sources of wisdom and authority differently
	give clear, simple accounts of what stories and other texts mean to believers	offer informed suggestions about what texts/sources of wisdom and authority can mean, and give examples of what these sources mean to believers	give meanings for texts/sources of wisdom and authority studied, comparing these ideas with some ways in which believers interpret texts/sources of authority	in the light of their learning, explain how appropriate different interpretations of texts / sources of wisdom and authority are, including their own ideas

Teaching and learning approach	End of KS1 <i>Pupils can ...</i>	End of lower KS2 <i>Pupils can ...</i>	End of KS2 <i>Pupils can ...</i>	End of KS3 <i>Pupils can ...</i>
Element 2: Understanding the impact of beliefs and ideas Examining how and why people put their beliefs into practice in diverse ways, within their everyday lives, within their communities and in the wider world, appreciating and appraising different ways of life and ways of expressing meaning.	give examples of how people use stories, texts and teachings to guide their beliefs and actions	- make simple links between stories, teachings and concepts studied and how people live, individually and in communities - describe how people show their beliefs in how they worship and in the ways they live	make clear connections between what people believe and how they live, individually and in communities	give reasons and examples to account for how and why people put their beliefs into practice in different ways, individually and in various communities (e.g. denominations, times or cultures; faith or other communities)
	give examples of ways in which believers put their beliefs into practice	identify some differences in how people put their beliefs into practice	using evidence and examples, show how and why people put their beliefs into practice in different ways, e.g. in different communities, denominations or cultures	show how beliefs guide people in making moral and religious decisions, applying these ideas to situations in the world today

Teaching and learning approach	End of KS1 <i>Pupils can ...</i>	End of lower KS2 <i>Pupils can ...</i>	End of KS2 <i>Pupils can ...</i>	End of KS3 <i>Pupils can ...</i>
Element 3: Making connections Evaluating, reflecting on and connecting the key concepts and questions studied, so that pupils can challenge the ideas studied, and consider how these ideas might challenge their own thinking; and discerning possible connections between the ideas and pupils' own lives and ways of understanding the world, expressing critical responses and personal reflections.	think, talk and ask questions about whether the ideas they have been studying have something to say to them	- raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live - make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly	- make connections between the beliefs and practices studied, evaluating and explaining their importance to different people (e.g. believers and atheists) - reflect on and articulate lessons people might gain from the beliefs/practices studied, including their own responses, recognising that others may think differently	- give coherent accounts of the significance and implications of the beliefs and practices studied in the world today - evaluate how far the beliefs and practices studied help pupils themselves, and others, to make sense of the world
	give a good reason for the views they have and the connections they make	give good reasons for the views they have and the connections they make	consider and weigh up how ideas studied in this unit relate to their own experiences and experiences of the world today, developing insights of their own and giving good reasons for the views they have and the connections they make	respond to the challenges raised by questions of belief and practice, both in the world today and in their own lives, offering reasons and justifications for their responses

Assessment guidance: using the statutory outcomes: The outcomes for each age group are the statutory heart of this RE syllabus.

Schools must use the outcomes to plan their RE work, and to set standards of achievement for all learners. The RE curriculum will be legal if these are used, but not if they are ignored. The assessment guidance of the syllabus is carefully constructed for progression and will be the object of further training opportunities. The detailed lesson-by-lesson investigation plans that the SACREs provide give exemplary assessment tasks for the units, knitted together with these outcomes. Sample assessment recording sheets are also provided.

Progression in language, vocabulary and key ideas: a summary of a select shortlist of keywords and core concepts. This table shows how learning across the age groups develops and uses the language of religious study and of particular religions in increasing depth. The selected terms are not a prescriptive list: some pupils will master only a small proportion of these, others will go beyond these lists. The syllabus uses these key words in our long term plans for 5-14s, contributing to well sequenced, coherent progression. This is informed by OFSTED's interest in ambitious curriculum, rich knowledge and progression in thinking and substantive knowledge.

	Reception: Curiosity + experience	5-7s: Exploring and discovering	7-9s: Knowing + understanding (adding to 4-7 lists)	9-11s Understanding and connecting (adding to 7-9 lists)	11-14s: Applying, interpreting, appreciating and appraising (adding to KS2 lists)
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. Abrahamic traditions, dharmic traditions.	Religion, 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 Easter Bible Church Jesus	Christian, God, Creator, Christmas, Easter, Jesus, church, altar, font, Bible, gospel, Holy Spirit, baptism, Christening	Christian, Christmas, Easter, Pentecost, Harvest Festival, Messiah, liturgy, church, Gospel, Jesus, Holy Spirit God the Creator, Trinity, Heaven	Christian, Jesus, Bible, Creation and Fall, Gospel, Letters of Saint Paul, Trinity, Incarnation, Holy Spirit, resurrection, Christmas, Holy Week, Easter, Pentecost, Eucharist, agape, advent, disciple,	Biblical authority / inspiration, intelligent design, theology, Christian ethics, 'Just war', sanctity of life, 'green Christianity', Catholic, Protestant, Anglican, Free Church, ecumenism, creed, liturgy, reconciliation, Virgin Birth, prophecy.
Judaism	Moses, Passover Torah, Synagogue Star of David	Jewish, synagogue, Torah, bimah, Hanukkah, Ark, Judaism, shabbat, Joseph.	Jewish, Judaism, Abraham and Sarah, Moses, Exodus, Ten Commandments, Passover / Pesach, Day of Atonement.	Judaism, Jewish, Torah, Shabbat, Pesach, Hanukkah, Ten Commandments, persecution, prejudice, Beth Shalom, patriarch, Jacob, Ruth, King David, King Solomon, Esther, Purim, Prophet, Isaiah, Daniel.	Tenakh, Mishnah, midrash, Havdalah, Chuppah, Kabbalah, Messiah, Noahide Laws, Yom Hashoah, Yom Kippur, Zionism, liberal, reform, Orthodox, Shema, shofar, shul.
Islam	Allah, Prophet Muhammad, Qur'an, Mosque, Adam and Eve	Muslim, Islam, Allah, Prophet, mosque, Eid, Qur'an. Ibrahim.	Muslim, Islam, Allah, Prophets, mosque, Qur'an, paradise, Prophet Muhammad (peace be upon him)	Muslim, Allah, Prophethood, Ummah, 5 Pillars, Prophet Muhammad, Iman (faith), akhlaq (character or moral conduct) Qur'an, Hadith, Sunnah, Mosque, Hajj, al- fatihah, adhan,	Last Prophet, Revelation, Shahadah, Sawm, Zakat, Ramadan, Hajj, Hijrah, submission to Allah, Sunni, Shi'a, Sufi, 99 Beautiful Names, Kalima, Bismillah, Hafiz, Ihram, Shirk, Sunnah, surah, tawhid
Hindu / Sanatan Dharma	Hindu, mandir, divali, Aum	Murtis, gods and goddesses, puja, home shrine, devotion. Ganesha	Hindu, Hinduism, Sanatan Dharma, Rama, Sita, Hanuman, holi, Raksha bandhan	Ahimsa, karma, dharma, Brahman, mandir, trimurti, gods such as Brahma, Shiva, Vishnu, goddesses such as Durga, Ambaji, Shakti reincarnation, aarti, devotee,	Bhagavad Gita, atman, karma, dharma, moksha, ashram, ahimsa, yoga, Mahabharata, mandala, maya, varna, jati.
Sikhi	Sikh, Guru Nanak, Guru Granth Sahib. Gurdwara	Sikhi, Langar, 10 Gurus, Vaisakhi,	The 5 Ks, the Khalsa, Kaur and Singh, Guru Govind Singh, Panj Piara	Waheguru, Harimandir Sahib, Amrit, Panj Kakke, Kirpan, Kacchera, Kanga, Kara, Kesh Khanda, Sangat, Karah Prasad.	Nam Simran, Vand Chakna, Sewa, Gurmukh, Hukam, Haumai, Ik Onkar, Rehat Maryada, Mul Mantar, Amritdhari.
Buddhism / the way of the Buddha	Buddha, shrine, temple (vihara), compassion	Buddha, Dharma, Sangha, Wesak, Siddhartha Gautama, seeing the truth	Meditation, Buddha, Dharma, Sangha, the Four Sights, Enlightenment, detachment	Meditation, Kathina, The Four Noble Truths, Bodhisatva, the Three Refuges, tranquility	Enlightenment, Dukkha, Karuna, Noble Eightfold Path, Nirvana, Mahayana, Theravada, Vajrayana, Zen, Triratna.
Non- religious worldviews	Non-religious Humanist	Humanist, Golden Rule, non- religious, worldview.	Humanist, Golden Rule, non- religious, secular, spiritual but not religious, atheist, ethics.	Atheist, agnostic, Humanist, rationalist, Golden Rule, 'spiritual but not religious', secular, sceptic , personal views.	Varieties of atheism, 'new atheists', skepticism, ethical autonomy, situation ethics, secular, secularist, pluralist atheists, anti-theists, freethinkers, 'nones'.

This suggested concept development plan for RE is a very basic tool; using the key words specified here might follow a plan where 3 religions are studied 5-7 and 4 each in KS2 and 3. Teachers do not have to teach all these words for all these religions. The lists are cumulative – begin on the left and move right. The key question here is not 'do the pupils know the words?' but 'Can the pupils use the language and ideas of religions and religious study to explain their understanding?' Each medium term plan includes a suitable small number of key words, concepts or big ideas to teach and for learners to use.

Overview of the Sandwell RE Plan:

Schools choose 12 of the 13 units offered here for each age group, or may plan units of their own to meet the outcomes.

EYFS: 6 RE Plans are provided to be used flexibly in continuous provision of the EYFS for RE	KS1 13 plans are listed below. The teaching order is a matter for schools. Pupils learn about Christians, Muslims and Sikhs.	LKS2 12 plans are listed below. The teaching order is a matter for schools. Pupils learn about Christians, Muslims, Hindus, Sikhs and Jews.	UKS2 12 plans are listed below. The teaching order is a matter for schools. Pupils learn about Christians, Muslims, Hindus, Sikhs, Jewish people and non-religious life.	KS3: This programme of study is very flexible and schools may plan further units of their own as long as the aims and outcomes are central. Pupils learn about Christians, Muslims, Buddhists, Sikhs
F1: Being special: where do we belong?	1. What do Christians believe God is like? UC	1. What are the deeper meanings of the festivals?	1. What does it mean if Christians believe God is holy and loving? UC	1. Why do Christians believe Jesus is God on earth? UC
F2: Why do Christians perform nativity plays at Christmas?	2. Why does Christmas matter to Christians? How + why do we celebrate special times? UC	2. What is it like to be a Hindu? Community, Worship, Celebration (Hindus)	2. An Enquiry into visiting places of worship	2. How do we express our spiritual ideas? (Christian, Muslim, Sikh)?
F3: Why is the word 'God' special to Christians?	3. Who celebrates what? How and Where? Celebrations that matter in Sandwell (Christian, Muslim, Sikh)	3. What do Christians learn from the Creation story? UC	3. Can religions help people when times get hard? (Christian, Hindu, non-religious)	3. What difference does it make to be atheist or agnostic in Britain today?
F4: Why do Christians put a cross in an Easter garden?	4. Beginning to Learn Sikhi: Part A. Stories of the Sikh Gurus.	4. How is faith expressed in Sikh communities and traditions? What is it like to be a Sikh in Sandwell? (Sikhi)	4. What do Christians believe Jesus did to save human beings? UC	4. What makes a person inspiring to others? (Christian, Muslim)
F5: Which places are special and why?	5. Beginning to Learn Sikhi: Part B. The Gurdwara, a place to belong. The Langar.	5. What is the 'Trinity' and why is it important for Christians? UC	5. Hindu, Jewish and Islamic Prayer: What? When? How? Where? Why? (Muslims, Jews)	5. What makes some scientists believe in religion, and others reject religion? (Christian, Atheist, Agnostic)
F6: Which stories are special and why?	6. Why does Easter matter to Christians? UC	6. Values: What matters most? Christians and Humanists (Humanists, Christians)	6. What can we learn from religion about temptation? (Christians, Muslims)	6. Does religion make peace or cause wars? Christianity, Islam, Atheism

	7. Beginning to learn Islam: What can we learn from stories of the Prophet?	7. What kind of world did Jesus want? UC	7. What kind of world did Jesus want? Gospel. UC	7. Why is there suffering? Are there any good solutions? Christians, Hindus, Buddhists, Non-religious views
	8. Beginning to learn Islam: What can we learn from Muslims in Sandwell?	8. Why do Christians call the day Jesus died 'Good Friday'? UC	8. Christians and how to live: 'What would Jesus do? UC	8. If God is Trinity, what does that mean for Christians? UC
	9. Holy places: where and how do Christians, Sikhs and Muslims worship?	9. Festivals and family life: What is it like to be Jewish? (Judaism)	9. What will make Sandwell a more respectful community? (Many religions)	9. What is so radical about Jesus? UC
	10. How and why are some books holy? Sacred words for Sikhs, Muslims and Christians.	10. For Christians, when Jesus left, what was the impact of Pentecost? UC	10. Christian Aid and Islamic Relief: can they change the world? (Christians, Muslims)	10. Where can we find wisdom to live by? Christians, Sikhs, Buddhists
	11. Who is an inspiring person?	11. Keeping the 5 Pillars of Islam (Islam)	11. Why do Hindus want to be good? Hinduism	11. Death: Is it the end? Christians, Buddhists, Sikhs.
	12. What is the 'good news' Christians believe Jesus brings? UC	12. Why does the Prophet matter to Muslims? (Islam)	12. What impact do people's beliefs have in their lives? (transition unit)	12. Why believe in God? Christianity, atheism, one further selected by the school
	13. Who are the Humanists and what is their way of life?	13. How can we express creative answers to big questions? (Sikhs, non-religious worldviews, one other)	13 Atheists and believers in God: what are the arguments?	13 Green issues and religions: what can different communities do to respond to the climate crisis?

RE in the Early Years Foundation Stage: 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 5. RE is statutory for all pupils registered on the school roll, including all in reception classes. The statutory requirement for RE 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.

Early Years Foundation Stage (EYFS)		Key Stage 1
Nursery	Reception	Year 1 and upwards
RE is non-statutory, but teachers may choose to incorporate RE material into children's activities.	RE is a compulsory part of the basic curriculum for all Reception-age pupils and should be taught according to this syllabus.	RE is a compulsory part of the basic curriculum for all Key Stage 1 pupils and should be taught according to this syllabus.
ELGs outline what pupils should achieve by the end of the Reception year. The National Curriculum is not taught.		The National Curriculum is taught alongside RE.
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.		

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

Planned teaching experiences will support children's learning and development needs, as identified through holistic assessment. Good Early Years teaching stems from children's own experiences. Many practitioners will find ways to draw on the wealth of religious or spiritual experiences that some families may bring with them. The EYFS statutory framework also outlines an expectation that practitioners reflect on the different ways in which children learn and the characteristics of effective learning as they plan continuous provision.

- 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 get out of RE in this age group?

RE sits very firmly within the areas of personal, social and emotional development and understanding the world. 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 the opportunity to develop their emerging moral and cultural awareness.

RE in the Early Years Foundation Stage 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, poems and songs. Children can be introduced to subject-specific words and use all their senses to explore beliefs, practices and forms of expression in religions and worldviews. 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.

Following DfE Guidance ('Development Matters', 2021) RE can be taught through all areas of the curriculum, developing children's knowledge and abilities through the following possible opportunities.

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, story-telling 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 faith stories, non-fiction, rhymes, songs, 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, using a widening vocabulary of emotions and feelings
- Manage emotions and develop a positive sense of self, understanding their own feelings and those of others e.g. through religious story, through talking about how experiences make us feel
- 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 of caring, sharing, generosity + kindness from RE content: 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, recognizing 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 in relation to RE content.

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 values, 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, seen 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, creativity, 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 through play, are an important part of children's learning at this stage.

Some ideas for RE 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 and talking about 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 a range of example of religious and spiritual music; singing and enjoying music
- starting to introduce and use simple religious terminology, noticing religion in everyday life, spotting differences and similarities
- being creative in their play and learning around themes from religion and worldviews
- 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 in increasing depth

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

Myself	People who help us	Our special times
My life	Friendship	Our community
My senses	Welcome	Special books
My special things	Belonging	Stories
Songs and music	We are all different and we are all special	Thinking big thoughts
People special to me	Special places	The natural world

Good teaching of RE will connect continuous provision, play and child-initiated learning to ideas and experiences from the RE field. In EYFS, RE will always build on children's interests and enthusiasm 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 4–5 year olds 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 high quality the questions, learning outcomes and content need to be taught together. It is not sufficient simply to use the questions suggested.

Religions and worldviews:

In the Reception class, children should encounter Christianity and other faiths as part of their growing sense of self, their own community and their place within it.

Three units below focus on Christianity, and the others include opportunities to encounter Christians, Hindus, Jews and Muslims, as well as non-religious responses and ways of living.

Six units are provided. Schools should teach at least four of these.

F1 Why is the word 'God' so important to Christians?
F2 Why is Christmas special for Christians?
F3 Why is Easter special for Christians?
F4 Being special: where do we belong?
F5 Which places are special and why?
F6 Which stories are special and why?

Staggered entry: Clearly, for most children, entry to school will be staggered. This means that there needs to be flexibility about when units are taught; so, for example, a unit supports around six hours of RE and can be fitted in to suit the needs of the children, rather than timetabled rigidly into each half term.

Note: Unit F4 (*Being special: where do we belong?*) is suggested as a good introductory section to use in the first term. For all schools, this is a time of integrating the children into the new school environment. The themes of myself, belonging and community are likely to be important elements of provision at this time, and practitioners should take the opportunity to include RE where appropriate. Stories, songs, play and other aspects of integrated provision all need a strong place in EYFS RE

Progression in knowledge: The value of checking pupils' knowledge, and planning for increasing knowledge and understanding, is built into every unit of the syllabus. Good teaching is not repetitive, but uses, reinforces and expands the knowledge taught to increase understanding. Learning processes such as reminding, recapping, checking facts, identifying misunderstandings and inviting learners to name what they know and what they need to know are a part of all good RE teaching.

Unit F1: Why is the word 'God' special to Christians?

The principal aim of RE is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Suggested questions you could explore	Impact: learning outcomes: Plan learning experiences that enable children to ...	Implementation. Suggested content: Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. <i>'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.</i>
- What does the word 'God' mean? - Which people believe in God? (Notice that some people do not.) - Which people believe God is the Creator of everything? - What is amazing about the world? - What do Christians say about God as Creator? - What is the story that Christians and Jews use to think about the Creator? - What do Christians and other people, including for example Jewish people, Muslims, non-religious people, think about the world and how we should treat it? 5 key words to teach: God, creator, Christian, Bible, religion.	- talk about things they find interesting, puzzling or wonderful and also about their own experiences and feelings about the world, including some things that spoil the world and some things that care for the world - re-tell stories, talking about what they say about the world, God, human beings - say how and when Christians may like to thank their Creator	One way into this unit might be to spend some time in the outside play area in various weathers, to experience the world as a way into talking about it. - Note that some units refer to particular religions, but any unit can be taught in ways that recognise plurality. Muslims, Jewish people and Sikhs all give special importance to the word 'God'. - Display a large picture of the globe and show some pictures of animals from around the world (e.g. elephant, camel, kangaroo, sheep, blue whale, tuna, parrot). Help children learn the names and talk about where they can be found in the world. Talk about beautiful things in nature. Add the Sun and the Moon to the display. Pupils draw/paint/collage some pictures of their favourite creatures. Talk about things they find interesting, puzzling and wonderful about the world. - Introduce the idea that many people around the world think that the whole world was created by God. Point out to the children that some people do not believe in God. Read the creation story from a children's version of the Bible. Get children to point out which parts of the world were made on which day, in the story, including animals and humans. Give children a chance to put some of the display pictures in the order of the story as they talk. Talk about the idea of a Creator. Talk about what is different about the creations they made (their paintings, etc.) and the idea Christians, Jews and Muslims have about God as Creator: they believe God created <i>life</i>. Talk about how special the word 'God' is for Christians (and others) – because they believe he is the Creator. - Many Christians like to praise the Creator: talk about why they might like to do this. See if children have any ideas about what Christians might say to God in their prayers – thanking God for the world and for life. Show some clips of Christians singing praising songs (e.g. www.bbc.co.uk/programmes/p044h89p) in church and outside. Talk about why they do it, and what they are saying. - Connect with idea of harvest celebrations as a way Christians thank their Creator. Find out what happens at a harvest service or take part in one, if the timing of this unit is right. Sing some harvest songs (e.g. Out of the Ark music's 'Combined Harvest' songs; Fischy Music; iSingPOP). Talk about how Christians like to bring food to the service, and then to share it with people who need it. - Make links between how Christians think God is amazing, and so are careful with how they use God's name; and how they think the world is amazing, so try to treat it well, and all creatures too. Decide as a class if children also think the world is amazing. Notice that some people believe in God, others do not. Decide some things that children could do to treat the world and other people well. To show thankfulness. Try to do those things!

These outcomes and activities are abridged from *Understanding Christianity*, published by RE Today © 2016. Used by permission.

Unit F2: Why is Christmas special for Christians?

The principal aim of RE is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Suggested questions you could explore	Impact: learning outcomes: Plan learning experiences that enable children to ...	Implementation. Suggested content: Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. <i>'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.</i>
What special stories about Jesus are in the Bible? Why do Christians perform Nativity plays at Christmas? Why do Christians celebrate Jesus' birthday? What special things do Christians do at Christmas to share God's love? What makes every single person unique and precious? How does the Christmas story tell Christians they are precious to God? 5 key words to teach: God, Christian, Bible, Christmas festival	• talk about people who are special to them, including their family and friends • recall simply what happens at a traditional Christian festival (Christmas) • begin to recognise the word 'incarnation' as describing the belief that God came to Earth as Jesus • re-tell religious stories, making connections with personal experiences	A way into this section could be to ask children to use special bits and pieces to make a lovely picture for a special person, to talk about the person they have created it for and why they are special and then take it and give it to that person. This unit is about Christianity, but all religions have some special annual festivals. Make appropriate connections. • Show baby photos of known adults to the children. Can they match the photo to the adult? • Use a story sack to introduce a crib scene, beginning with the three figures – Mary, Joseph and baby Jesus – and including shepherds, wise men, donkey, angels, etc. Discuss the children's knowledge about the role of each key figure as it appears, as the crib scene grows. Place the figures in a line of value, starting with the figure that the children think is the most important to the least important. Read the story of Christmas from a children's Bible, matching the figures as you read. Redo the value line, including what Christians might say – most would say Jesus is the most important: that God came to Earth as Jesus (the term for this is <i>incarnation</i>). Act out the story. Set up a Bethlehem stable filled with costumes and/or props for the children to re-enact the story. • A parcel arrives in the classroom. Discover the contents with the children: birthday party props such as cake, candles, banners, etc. Talk about children's own experiences of birthdays. Link to Jesus' birthday and Christmas celebrations with the next suggestion ... • Bring out a Christmas box containing traditional Christmas artefacts, such as Nativity scene, cards decorations, Father Christmas, special food, etc. Share some traditional carols with the children and discuss where and why Christians sing carols. Do note with the children that many people enjoy Christmas, but not all do so from a religious point of view. • Talk about Christmas gifts and what the children would like. Connect with the story of the wise men who gave gifts to Jesus. Reinforce the most important gift to Christians would be Jesus. Mime passing a precious gift around a circle; discuss what children think it is. Link to how precious the Bible is to Christians. Christians believe God demonstrated love for all people by sending Jesus to Earth – they say that shows how precious people are to God. • Provide follow-up activities to respond to the story as part of your continuous provision, e.g. playdough, Nativity figures, Christmas cards and songs, etc. These outcomes and activities are abridged from <i>Understanding Christianity</i> (Unit F2: Why do Christians perform nativity plays at Christmas?), published by RE Today © 2016. Used by permission.

Unit F3: Why is Easter special for Christians?

The principal aim of RE is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Suggested questions you could explore	Impact: learning outcomes: Plan learning experiences that enable children to ...	Implementation. Suggested content: Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. <i>'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.</i>
What happens at the end of winter and the beginning of spring? How do 'dead' plants and trees come alive again? What do Christians believe happened to Jesus? Why do Christians think this is such an important story? What do Christians do at Easter? Why do we have Easter eggs? 5 key words to teach: God, Christian, Jesus, Easter, Festival.	• recognise and re-tell stories connected with celebration of Easter • talk about ideas of new life in nature • recognise some symbols Christians use during Holy Week, e.g. palm leaves, cross, eggs, etc, and make connections with signs of new life in nature • talk about some ways Christians remember these stories at Easter	A way into this unit could be to bring some crocus or daffodil bulbs and tree buds into the classroom early in the term, and to observe how they grow over the weeks. This unit is about Christianity, but all religions have some special annual festivals. Make appropriate connections. • Recall any stories children have heard about Jesus in collective worship/assembly or in RE lessons. • Unpack a bag containing items related to Palm Sunday (e.g. Bible or storybook of Palm Sunday, donkey mask, white cloth or robe, cut-out palm leaves, flags, ribbons, percussion, the word 'Hosanna'). Ask children what they think they are for. • Tell the story of Palm Sunday. You could act it out, laying palm leaf cut-outs on the floor, etc., helping children to remember the story. Point out that people thought Jesus was going to come as a king and rescue them from the Romans – they wanted to be saved. Show some pictures of Palm Sunday celebrations (search 'Palm Sunday church') and find out about how Christians celebrate it today. • Look at a palm cross – compare with the palm leaves from Palm Sunday. Compare it with the cross on hot cross buns. Talk about how the cross reminds Christians that the Bible says Jesus died on a cross, and then was buried in a cave tomb. Use a story Bible or video clip (e.g. Channel 4's animated Bible stories) to tell the story. Use images and story cubes to get children to remember what happens in the story. (Note that with young children it is better not to focus too much on the death of Jesus, but to move on to Christian belief in resurrection.) • Create an Easter garden in the classroom (there are plenty of examples online) asking children what needs to be included – don't forget the cross. Help children to learn that most Christians believe Jesus did not stay dead, but came to life again. That's why Easter is a happy festival for Christians. It is also why eggs are linked to Easter – they are symbols of new life. Connect with the idea of new life by looking at the buds and bulbs growing in your classroom and outside. Why not do an Easter egg hunt and get children to tell each other why eggs are part of Easter celebrations? • Take photos of children's faces showing how Jesus' followers might feel at different stages of the story, and get them to put the faces alongside a timeline of photos from Palm Sunday to Easter Sunday. Watch the CBeebies 'Let's Celebrate Easter' clips and make a collage cross. • Talk to someone who celebrates Easter: find out what parts of the celebration are most special to them. These outcomes and activities are abridged from <i>Understanding Christianity</i> (Unit F3: Why do Christians put a cross in an Easter garden?), published by RE Today © 2016. Used by permission.

Unit F4: Being special: where do we belong? (A good first unit of RE to teach)

The principal aim of RE is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Suggested questions you could explore	Impact: learning outcomes: Plan learning experiences that enable children to-	Implementation. Suggested content: Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. <i>'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.</i>
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 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 feels special about being welcomed into a group of people? 5 key words to teach: Baby-welcoming, symbol, celebration, religion, community.	• 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 • recall simply what happens at a traditional Christian infant baptism and/or dedication • recall simply what happens when a baby is welcomed into a religion other than Christianity	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. • Talk about the idea that each person is unique and valuable. Talk about occasions when things have happened in their lives that made them feel special, from everyday events (a hug from Mum/Dad/carers/friend) and special events (a birthday). • Talk with the children about 'who we are' in terms of the things we get from our families. Boy or girl? First child or later in the family? Talk about our different skin colours, hair colours and eye colours, and our ethnicities. Talk about the different religions children have heard of. Does anyone know who celebrate Diwali? Eid? Christmas? Explain that some people have a religious identity, but others are non-religious. We can all share one school – and one world! • Introduce the idea that religions teach that each person is unique and valuable too, for example by considering religious beliefs about God loving each person. Explore the Jewish and Christian ideas that God loves people even from before they are born (Psalm 139), and their names 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. Also reflect on Christian beliefs about Jesus believing children to be very special. Tell the story of Jesus wanting to see the children even though the disciples tried stopping them (Mark 10:13–16). Who do we know who makes children feel special? • Explain how this belief that God loves children is shown in Christianity through infant baptism and dedication. People from other communities have different ways of welcoming new babies. Refer as appropriate to other religions and worldviews and the various ways of making a baby welcome. • Consider signs and symbols used in the welcoming of children into the faith community, e.g. water (pure and clean) and a baptismal candle. Look at photos; handle artefacts (robes, cards, etc.); use role play with a persona doll. • Talk about how children are welcomed into another faith or belief community, e.g. the Islamic <i>Aqiqah</i> ceremony, whispering of <i>adhan</i> and cutting of hair; compare how non-religious families welcome new babies, e.g. some atheists (people who believe there is no God) might hold a Humanist naming ceremony. • Consider ways of showing that people are special from other religions, e.g. stories about Hindus celebrating Raksha Bandhan, which celebrates the special bond between brothers and sisters. A sister ties a band (or <i>rakhi</i>) of gold and red threads around the right hand of her brother. • Celebrate the fact that we are all special. No fingerprints are the same, and neither are our identities, but we all share one classroom – and one world.

Unit F5: Which places are specially valued and why?

The principal aim of RE is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Suggested questions you could explore	Impact: learning outcomes: Plan learning experiences that enable children to ...	Implementation. Suggested content: Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. <i>'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.</i>
Where do you feel safe? Why? Where do you feel happy? Why? Where is special to me? Where is a special place for believers to go? What makes this place special? What do we want to know about both religious and non-religious 'special places'? 5 key words to teach: Holy building, God, religion beliefs.	• talk about somewhere that is special to themselves, saying why • talk about the things that are special and valued in a place of worship • begin to recognise that for Christians, Muslims or Jews, some special places and things link to beliefs about God • get to know and use appropriate words to talk about their thoughts and feelings when visiting a holy building • express a personal response to the natural world	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? Use models to help children engage in small-world play, to talk about what happens in a library, hospital, football ground, etc., and why. • Invite visitors to talk about/show pictures of places that are spiritually significant to them and to say why they are special (e.g. special holiday destinations, or a childhood home, or a place where something memorable happened such as a concert, or the local park where they take children to 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 a way that is meaningful to them. • Use some pictures (e.g. a beach, a trampoline, a bedroom) to help children talk about why some places are special, what makes them significant and to whom. Talk about when people like to go there and what they like to do there. • Consider a church building as a special place for Christians and/or a mosque as a special place for Muslims, where they worship God. Look at some pictures of the features (e.g. church: font, cross, candle, Bible; mosque: washing area, prayer hall, prayer mats, minaret). Talk about what makes this a place of worship. Imagine what it would be like to be there. Find out what people do there. Ask children to choose the most interesting picture(s) and collect children's questions about the image(s). You might get them to create a small-world model of something they find in a place of worship, such as a cross or a pulpit, a minaret or a building with a dome (not essential but common features of mosques). • Consider a place of worship for members of another faith, e.g. a synagogue or temple. Find out what happens there. Show some pictures of all these different special places and help children to sort them into the right faiths/beliefs: a simple matching exercise using symbols of each faith, and putting some photos under each. • Visit a local church or other place of worship. Prepare lots of questions to ask; think about which parts of the building make them feel safe, happy, sad and special. Find out which parts are important for Christians/believers and why. • Create a special place in the inside/outside area or wider school grounds: a space for quiet reflection. Talk about how to use this well so that everyone can enjoy it. • Go for a nature walk, handle and explore natural objects that inspire awe and wonder; talk about how special our world is, and about looking after it. Put some of their ideas into practice, e.g. planting flowers, recycling, etc. Talk with children about special places: some may be religious places, but others are natural, or remind us of some important idea or experience.

Unit F6: Which stories are specially valued and why?

The principal aim of RE is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Suggested questions you could explore	Impact: learning outcomes: Plan learning experiences that enable pupils to ...	Implementation. Suggested content: Teachers can select content from this column to help pupils achieve the Impact: learning outcomes in column 2. Teachers can use different content as appropriate. <i>'Making sense' and 'Understanding the impact' are woven through this unit: as you explore the stories with children, talk about what they teach people about how to live:</i>
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 (or 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? 5 key words to teach: God, Holy Books, religion, prayer	- recognise some religious words, e.g. about God - identify some of their own feelings in the stories they hear - identify a sacred text e.g. the Bible or the Torah - talk about some of the things these stories teach believers (for example, what Jesus teaches about being friends with the friendless in the story of Zacchaeus; what Jesus' story about the Ten Lepers teaches about saying 'thank you' and why it is good to thank and be thanked; what the Hanukkah story teaches Jews about standing up for what is right, etc.)	One way of introducing this question is to ask children to bring favourite books and stories from home, to choose a favourite story in the class, or for the teacher could share their favourite childhood story and explain why they liked it so much. - Explore stories pupils like, retelling stories to others and sharing features of the story they like. Explore stories suggested below through play, role play, freeze-framing, model-making, puppets and shadow puppets, art, dance, music, etc. - Talk about the Bible being the holy book for Christians that helps them to understand more about God and people. 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. the Butterworth and Inkpen series or Scripture Union's <i>The Big Bible Storybook</i>. Hear and explore some stories from major faith traditions and examples of non-religious moral stories. Choose from the following: - Jews and Christians share these stories (the Jewish scriptures are included in what Christians call the 'Old Testament'), e.g. David the Shepherd Boy (1 Samuel 17) or the story of Ruth (the Book of Ruth in the Bible). Muslims share Qur'anic versions of Prophets' stories about, for example, Ibrahim, Moses / Musa and Jesus / Isa. - Jews read the story of Hanukkah (found in the Books of Maccabees, not included in the Christian Old Testament). - Christians use stories Jesus told and stories from the life of Jesus, e.g. Jesus as friend to the friendless (Zacchaeus, Luke 19); saying 'thank you' (Ten Lepers, Luke 17:11–19); etc. - Muslims use stories about the Prophet Muhammad, e.g. Muhammad and the night of power, Muhammad and the cats, Muhammad and the boy who threw stones at trees, Bilal the first <i>muezzin</i>. - Three Abrahamic faiths, Jewish, Muslim and Christian, share many stories of prophets / patriarchs or key leaders including Noah, Abraham, Moses, David and Jesus (Muslims sometimes use different spellings). - Hindus enjoy the story of Rama and Sita, the story of Ganesha and stories about Krishna. - You might also use non-religious stories that provoke thought and depth alongside those that go with religions. There are hundreds to choose from. Ask: what are the hidden messages in these stories? Reinforce this learning through follow-up activities: Pupils could read and share the books in their own time, on their own or with friends. They could role-play some of the stories using costumes and props. You could use the BBC Teach series 'Religions of the World' which tells ten multi-faith stories in simple animations. https://www.bbc.co.uk/teach/class-clips-video/religions-of-the-world/zfxwpg8

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 religions and 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. They will learn about Sikhs, Muslims and Christians.

Aims and outcomes

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

RE teaching and learning increasingly enables pupils to...

A. Make sense of a range of religious and non-religious beliefs.	B. Understand the impact and significance of religious and non-religious beliefs.	C. Make connections between religious and non-religious beliefs, concepts, practices and ideas studied.
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End of key stage outcomes: This RE enables most 7 year olds at the end of year 2 to:

Identify the core beliefs and concepts studied and give a simple description of what they mean.	Give examples of how people use stories, texts and teachings to guide their beliefs and actions	Think, talk and ask questions about whether the ideas they have been studying have something to say to them
Give examples of how stories show what people believe (e.g. the meaning behind a festival).	Give examples of ways in which believers put their beliefs into action	Give a good reason for the views they have and the connections they make.
Give clear, simple accounts of what stories and other texts mean to believers		

These general outcomes are related to specific content within the key question outlines / units of study. There are many good cross curricular links through which RE can be enhanced, with for example, art, music, history, geography, English and PSHE. These are encouraged by this syllabus but never at the expense of the aims and outcomes of RE. Schools should choose twelve of these units to study.

The thirteen units of study provided for schools are:

1. What do Christians believe God is like? (Christians)
2. Why does Christmas matter to Christians? How + why do we celebrate special times? (Christians)
3. Who celebrates what? How and Where? Celebrations that matter in Sandwell (Christian, Muslim, Sikh)
4. Beginning to Learn Sikhi: Part A. Stories of the Sikh Gurus.
5. Beginning to Learn Sikhi: Part B. The Gurdwara, a place to belong.
6. Why does Easter matter to Christians? (Christians)
7. Beginning to learn Islam: What can we learn from stories of the Prophet? (Muslims)
8. Beginning to learn Islam: What can we learn from Muslims in Sandwell? (Muslims)
9. Holy places: where and how do Christians, Sikhs and Muslims worship?
10. How and why are some books holy? Sacred words for Sikhs, Muslims and Christians.
11. Who is an inspiring person? What stories inspire people from different religions?
12. What is the 'good news' Christians believe Jesus brings? (Christians)
13. Who are the Humanists and what is their way of life?

Progression in knowledge: the value of checking pupils' knowledge, and planning for increasing knowledge and understanding, is built into every unit of the syllabus. Good teaching is not repetitive, but uses, reinforces and expands the knowledge taught to increase understanding. Learning processes such as reminding, recapping, checking facts, identifying misunderstandings and inviting learners to name what they know and what they need to know are a part of all good RE teaching. Through this key stage, teach in ways that ensure pupils can learn more, remember more and use their knowledge.

Key question 1.1: What do Christians believe God is like? (Key concept: God)

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Impact: Learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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. Don't try to teach all this content: select for your class's needs.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - identify what a parable is - tell the story of the Lost Son from the Bible simply and recognise a link with the Christian idea of God as a forgiving Father Understand the impact - give at least two examples of ways in which Christians show their belief in God as loving and forgiving (e.g. by saying 'sorry', by seeing God as welcoming them back, by forgiving others) Make connections - think, talk and ask questions about whether they can learn anything from the story for themselves, exploring different ideas 5 key words to teach: God, creator, Jesus Christian, Parable	- Introduce idea that Christians believe in God; the Bible is the key way of finding out what they think God is like. Ask the children for their own ideas about God and see if they agree with Christian ideas that God is loving, powerful and creative. 'Where is God?' is a good question. - Tell the story of the Lost Son (Luke 15:1–2, 11–32) using interactive and reflective storytelling techniques. Draw out the forgiveness and love shown by the father. Explain that the story is a 'parable' – a special story Jesus told to help people understand ideas. Parables might be harder to understand than some other stories as they have can have hidden messages. - Refer back to the key question: 'What do Christians believe God is like?' Do pupils have any ideas yet, about what the story says about what Christians believe about God? Discuss: What might Christians understand about what God is like from this story? How might God be like the father? Look at the stories of the Lost Sheep and the Lost Coin, and also in Luke 15 for extra examples. - The Parable of the Lost Son teaches that God loves people, even when they go off on their own way. As a class, think of ways that Christians might show how glad they are that God loves them so much, e.g. by singing praising songs, praying saying why they love God, reading about God in the Bible, loving people, forgiving people, caring for people, going to church, praying and talking to God, praying and asking God to help, and being generous. Explore some examples of these, e.g. by talking to some Christians, or matching pictures. - Christians often understand the Parable of Lost Son as teaching them that God is loving and forgiving, and will forgive them too, and so forgiving and being forgiven is also important – they should also practise forgiveness. Talk about whether forgiving people is only important for Christians, or for other people too. What makes forgiving easy or hard? - Talk about what happens in school if they do something wrong. Share any fresh start/new day practices you might have, and the importance of forgiving pupils in school. Talk about the importance of 'turning round' like the lost son or saying 'sorry'. - Talk about other times when forgiveness is given (through role play, if appropriate): at home? At out-of-school clubs? How do parents forgive? Link this last question to God as a forgiving father in the Lost Son. Refer to the question: 'What do Christians believe God is like?' How fully can pupils answer this, focusing on understanding of the parable's meaning? - What happens when forgiveness is not given? Get pupils to practise saying 'I'm very sorry,' and 'That's ok – I forgive you,' to each other around the class. Talk together: is it good to forgive people? Why/why not? How does it feel if you don't forgive? Why is it sometimes hard to forgive? - Listen to 'You Can Hold On' by Fischy Music (there is a free extract on www.fischy.com). Discuss the messages in the song. Write an extra verse to the song or even a class poem focusing on what it is like to forgive or not forgive. - Explain Christians often talk about there being four main types of prayer: <i>praise</i>, <i>saying 'sorry'</i>, <i>saying 'thank you'</i> and <i>asking for something</i>. The Parable of the Lost Son might lead Christians to think it is very important to say <i>praise</i> and <i>saying 'sorry'</i> prayers. - Look through the Lost Son and see if pupils can see what types of prayers the characters might say at different parts of the story. Write some examples of characters' prayers. Compare with some Christian prayers from today (e.g. the Lord's Prayer and some examples from Christian websites, such as www.prayerscapes.com/prayers/prayers.html). - Refer back to the core question: 'What do Christians believe God is like?' The story teaches that, like the father in the story, God is loving and forgiving. Talk to a Christian about how this makes a difference to how they live. These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.

Key question 1.2: Why does Christmas matter to Christians? (Incarnation)

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Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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. Don't try to teach all this content: select for your class's needs.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - recognise that stories of Jesus' life come from the Gospels - give a clear, simple account of the story of Jesus' birth and say why Jesus is important for Christians Understand the impact - give examples of ways in which Christians use the story of the Nativity to guide their beliefs and actions at Christmas Make connections - think, talk and ask questions about Christmas for people who are Christians and for people who are not - consider what they personally have to be thankful for, giving a reason for their ideas 5 key words to teach: God, Jesus, incarnation, Christmas gifts, Gospels.	Introduce this unit by looking for signs that Christmas is coming – signs of winter, decorations, adverts. Ask pupils why they think Christmas is important for Christians. - Tell some familiar stories about a character who appears to be someone he/she is not (e.g. in <i>Beauty and the Beast</i>). Look at a picture of baby Jesus from the Christian tradition. What can pupils tell about him from the picture? Most Christians believe he was very special – not an ordinary baby, but God on Earth! Note that the word 'incarnation' means 'God in the flesh'. Christmas celebrates the incarnation. - Talk about getting a bedroom ready for a new baby. What would families do to prepare? Imagine the new baby is 'God come to Earth' – what kind of room do the pupils expect would be suitable for this baby? Who might come and visit? - Tell the story of the Nativity from the Gospel of Luke, chapters 1 and 2. You could use a Christmas story trail (e.g. <i>Experience Christmas</i> from Jumping Fish). Set up some stations: Gabriel visits Mary, the journey to Bethlehem, Jesus is born and placed in a manger, angels appear to shepherds, shepherds visit Mary. Pupils hear the story at each station then go back to their places and draw pictures/write sentences to retell it. Of course, many schools dramatise the Nativity story in Christmas plays. Use this practice for learning too. - Talk about Jesus' birth in the outhouse/stable – what were conditions like, and who visited? Luke's story talks about Jesus' birth being 'good news'. Talk about who it might be good news for and why, and why Christmas is important for Christians. - Look at a selection of Christmas cards: which ones have a clear link to the story in Luke? Ask pupils to explain the links. Either visit a church to find out what will be happening around Christmas, or get a local Christian leader to bring in photos. Find out about the colours the vicar/priest might wear. What other signs will there be about Jesus' birthday and that this is important to Christians? - Introduce the word 'advent', which is when Christians prepare for Jesus' arrival. Find out about some Advent traditions (e.g. Advent wreath, candle, calendar; making a crib scene; etc.). - Make connections with the kinds of decorations people put up for birthdays or for Diwali with those put up by Christians for Jesus' birthday. What decorations would connect with the story in Luke? Which ones are not connected to the Bible, but to other secular (non-religious) Christmas traditions? Are there themes, such as light, which can be found in different celebrations? - People give gifts and say 'thank you' at Christmas. Ask pupils to create the 'thank you' prayers of all the characters in the Nativity story in Luke. Think about all the people pupils would like to thank at Christmas time. Ask pupils to create some of their own 'thank you' statements and give them out. Note: This unit focuses on Luke's Gospel, so that if your school does Christmas in each year group, the other class(es) could use Matthew's account (chapters 1 and 2), including the wise men and gifts, Christmas carols linking to giving and incarnation and ways in which people help and support others at Christmas. These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.

Key Question 1.3 Who celebrates what? How and where? Celebrations that matter in Sandwell: Christian, Muslim, Sikh

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.

Impact: Learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Recognise a special time pupils celebrate and explain simply what celebration means - Identify and name at least three different religious festivals, giving two facts about each one - Identify a belief that connects to a festival, e.g. 'they do it because they believe...' Understand the impact: - Give simple examples of the ways a festival makes a difference e.g. to emotions, to families - Talk about features in festival stories that made people feel happy or sad and compare them with pupils' own experiences - Notice and suggest a meaning for some symbols used in the celebrations they learn about e.g. light, water, signs of togetherness Make connections: - Think, talk and ask good questions about big days in different religions - Talk about links between how people celebrate today and old stories - Notice and find out about simple similarities: special or sacred food, music, stories, gatherings prayers or gifts 5 key words to teach: Festival, celebration, symbol, remembering, religious	This unit explores the festivals of Christmas (Christianity), Eid-ul-Adha (Islam) and Bandi Chaur Divas (Sikhi). NB: Diwali is largely known as a Hindu festival but Sikhs, who are also from India, celebrate a Sikh version too. Find reliable and basic information on these festivals from the BBC Schools pages: - Eid ul Adha: https://www.bbc.co.uk/bitesize/topics/zpdtbkb/articles/zhjif4j - Sikh Bandi Chaur Divas (at the same time as Hindu Diwali): https://www.youtube.com/watch?v=C4-hqwDbS_4 - Christmas: https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks1-the%20christian-story-of-the-first-christmas/z7fp382 For each festival plan a range of activities including story, enactment and multi-sensory work. - Make sure pupils are clear on WHO celebrates the festival and the best or most striking things about the festival. - Tell the story of the festival's origin (festivals always re-tell an old story of faith!) - What does this festival give to your 5 senses? For example create a Christmas Christingle, share out food like Muslims do at Eid, or make the classroom a place of sparkling, colourful fairy lights as in Diwali. - Explore the meaning of the festival. Christmas represents the coming of great goodness to earth, Eid ul Adha reminds Muslims of Abraham's willing ness to give everything to God, and Diwali is a time to celebrate good's triumph over evil for Sikhs. - Find out about the symbols in the festival. The central symbol of Christmas is Jesus as a baby, and images of his nativity. For Muslims Abraham's sacrifice stands as a role model for all Muslims. Sikhi Bandi Cahur Divas is a time of lights shining in darkness, symbolising good's victory over evil. The Guru's huge cloak symbolises freedom and togetherness. - What values are celebrated at the festival, such as gratitude or freedom? Think about these values in the life of the school. Design a card expressing these values. - Consider the importance of remembrance in pupils' own lives. You might invite them all to: - Think about a toy they have had for a long time, and talk about the memories that go with this toy. If the toy could talk, what conversation would they have? What have they 'been through' with the toy? - Also ask parents or carers if there is a particular object, gift, place or song that is full of meaning or brings back good memories for the child. Could children bring in the item, or a picture of it, or a description, to share and talk about? - Use these personal remembrances form some children (some might be too personal to share) to focus the understanding of why festivals and all their fun are full of meaning. Display an image which reminds pupils of each festival. Invite the class to generate questions about the festival. Try to answer together using the information you have gathered. - Create a game where pupils have to identify the religion and festival using clues, such as the food eaten or actions taken. - Create a class display. Ask groups to draw and label 3 favourite things form the festival(s) they have learnt about - Can children draw and perhaps label 5 of their favourite things from the festivals they have learned about? Can the class identify a theme which unites all the festivals, such as happiness, gratitude or togetherness?

Key Question 1.4 Beginning to learn about Sikhs: stories of the Sikh Gurus

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Impact: Learning outcomes intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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.
Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage: Making sense of belief: - Re-tell simply some stories of Guru Nanak - Give examples of how the stories used in Sikh life and worship (e.g. does the story have a hidden message about what God is like, or about how we live? Understanding the impact: - Give examples of how and why Sikhs retell the stories of Guru Nanak and the other Gurus - Make links between Sikh ideas of God found in the stories and how people live Making connections: - Ask some questions about Sikh stories using the questioning words 'Who? How? Why? What if?' - Talk about what they think is good about the Sikh stories and the ideas they noticed inside the stories. - Give a good reason for their ideas about whether any of these things are good for them too. 5 key words to teach: Guru, Sikh, Gurudwara, values, equality	Sikhs tell many stories about their 10 Gurus. A 'Guru' is a spiritual teacher. In this unit we focus on Guru Nanak and Guru Har Gobind. Pupils will explore three stories with meanings; caring for others, sharing what you have and ideas about what God is like in Sikhi. (NB: many Sikhs refer to their religion as 'Sikhi' rather than 'Sikhism'). Here's a good start: https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks1-sikh-stories/zngv47h 1) Caring for others - Guru Har Gobind (the sixth Guru) is remembered at the Sikh festival of Diwali. Guru Har Gobind was in jail, and the king gave him release. He petitioned for the release of other prisoners, and the king promised that he could take free with him all those who held his cloak. All night long they stitched a huge cloak, so that the whole prison could hold on. The next morning the Guru led all the prisoners to freedom - Discuss why did Har Gobind created this cloak? Was it to keep himself warm? Was it to allow everyone to be freed with him? - Talk about how important it is in Sikhi to care for others. This story reminds Sikhs to care for others, just like Har Gobind. 2) Sharing what you have - The story of Dunni Chand involves Guru Nanak, a travelling teacher. He visited Lahore, where there lived a greedy banker called Dunni Chand whose palace shone with gold, marble and precious jewels. Dunni Chand rushed to invite the Guru to a special feast: it would make him look very important to have a famous guest. Guru Nanak accepted the invitation. It was a wonderful occasion. When everyone had finished, Dunni Chand turned to Guru Nanak: 'I am a wealthy man, I can help you. What do you want me to do?' Guru Nanak sat and thought. Fumbling in his pocket, he drew out a tiny sewing needle. 'Something you can do for me,' he replied, holding up the needle. 'I want you to keep this needle very safe and give it back when we meet in the next world.' Dunni Chand felt very important. The Guru had given him a very special task. He took the needle and showed it to his wife, explaining what the Guru had told him. To his surprise, she burst into laughter. 'How are you going to do that?' she asked. He thought and thought, then ran back to the Guru asking 'How can I take this needle with me when I die?' 'If you cannot take a tiny needle with you when you die, how are you going to take all your riches?' asked the Guru. For the first time in his life Dunni Chand felt ashamed. He realised he had been greedy when he could have been generous. He and his wife decided to use their wealth to help the poor. - Tell the story of Dunni Chand. What did he realise? How did he and his wife respond? - Talk about how important it is in Sikhi to share what you have. This story reminds Sikhs to share, just like Dunni Chand. 3) What is God like? - When Guru Nanak was 9 his family prepared him to wear the sacred thread of Hinduism. Nanak was born into a Hindu family but his teachings founded the new religion of Sikhi. The thread marked him out as a high-born Hindu. Only boys from such families could wear it. Nanak refused, stating that a thread would not bring him any closer to God if he was not a good person. Nanak later taught that God does not recognize whether someone is male or female, rich or poor, and all people could connect to God, not just the so-called high-born. - Tell this story. Would Nanak have been scared to disobey his parents and religion? How hard or easy is it to speak up sometimes? - What does Nanak say that God does not recognize? What do pupils think God SHOULD recognize in people? - Tell the story in an exciting way, giving the children a way of joining in. Develop a drama about the story. They might make a scene of the story, and then another scene which follows, sharing their scenes. Explore meaning using hot-seating, circle time or persona dolls. These animations are useful: https://www.bbc.co.uk/bitesize/topics/zsjpyrd - Name the values explored; caring, sharing, freedom and equality. Make cards expressing these values to give to others.

Key Question 1.5 Beginning to learn about Sikhs: the Gurdwara – why is there a kitchen?

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Impact: Learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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.
Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage: Making sense of belief: - Recognise the Sikh holy building, the Gurdwara, from local photos - Re-tell simply some of the things that happen in a Gurdwara - Give examples of other community buildings where people share their lives Understanding the impact: - Give examples of how Sikhs worship, pray, sing and share their lives at a Gurdwara - Make simple links between Sikh ideas of God and service to others and the work of the Gurdwara - Give an example of how some Sikh people might remember God in different ways (e.g. through worship at the Gurdwara, through service) Making connections: - Ask some questions about Sikh worship using the questioning words 'Who? How? Why? What if?' - Talk about what they think is good about the Sikh Gurdwara and the ideas they noticed in their learning. - Give a good reason for their ideas about whether any of these things are good for them too. 5 key words to teach: Sikh, Gurdwara, langar, generous, sharing	At the Gurdwara, why is there a kitchen? - A 'gurdwara' is the 'Guru's house.' Teach children that it is the holy building for Sikh people, where they go to worship, to learn and to enjoy the community life. Is it like a library, like a school, like a café or like a church? All four, in different ways. - Why does a Gurdwara need a kitchen? Teach children about the importance of eating together as equals in Sikh religion. - Ask pupils what is essential to a holy building. They may know about mosques, churches or mandirs. None of these buildings has to have a kitchen, but every Gurdwara needs a langar. Why? - Gurdwaras all have a langar, a kitchen where meals are cooked by the community and eaten together. It symbolizes that everyone is equal in Sikhi. Rich and poor, male and female eat together at the end of every service. Anyone else is welcome, as long as they are happy to eat with all those present. - Explore what happens in the langar: anyone can eat free meals there. What Sikh values does the langar represent? Talk about being generous and being treated generously with the pupils. What examples of generous behaviour have they seen in the films, real life or Sikh stories? Talk about being equal in the langar. Here's a clip: https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks2-the-gurdwara/z4qc8xs - Ask some pupils to make a lego or playmobil model of a langar and get all pupils to make a figure to sit down in the kitchen together. Are we good at sharing and being generous? A dilemma about sweets. Use this with some stories of generosity from Sikh and other sources. - Try this: give two pupils a bag of 'safe in school' sweets. Emphasise that the sweets are theirs to do what they want to with. Ask the rest of the class in small groups to decide what should happen to the sweets. - Take feedback – pupils should give all the reasons they can think of (can they think of 4 or 5?). Do pupils think their group should have the sweets? Do they think everyone should share the sweets equally? Do they think the two pupils who have been given the sweets should keep them? Do they think only certain pupils should get the sweets? Do they have another solution? After listening to the feedback, the two with the sweets say what they are going to do. - Ask the class what advice the Sikh faith would give about the sweets. Why might the Guru say that sharing equally is the best thing to do. Ask pupils to remind you how Sikhs show generosity and equality in the langar – they are showing important values here through their actions. Discuss with the class times when they show their values through how they lead their lives. - Guru Nanak taught: 'the mouth of a poor person is the treasure chest of God'. What did he mean? Is it something to do with the big idea that when we help poor people, or when we are generous God is pleased? Can children draw pictures of acts of generosity for a display around the words of the Guru? - Write 'worship' on the board. Ask pupils to suggest meaning, add associated words as they arise; prayer, singing, connecting to God, thanking God, etc. Ask pupils if the langar could be seen as worship. Collect answers and ideas.

Make connections

- think, talk about and ask questions about Muslim beliefs and ways of living
- talk about what they think is good for Muslims about prayer, respect, celebration and self-control, giving a good reason for their ideas
- give a good reason for their ideas about whether prayer, respect, celebration and self-control have something to say to them too

5 key words to teach: Allah, Muslim, Islam, Prophet, Qur'an

- Give examples of some stories of Muhammad, e.g. he was considered very wise (Prophet Muhammad and the black stone) and he believed in fairness and justice for all (Bilal, the first *muezzin*, was a slave to a cruel master. The Prophet's close companion, Abu Bakr, freed him and made him the first prayer caller of Islam. See www.natre.org.uk/primary/good-learning-in-re-films/). Talk about how these stories might inspire people today.
- Revisit the *Shahadah* – it says Muhammad is God's *messenger*. Now find out about the message given to Muhammad by exploring the story of the first revelation he received of the Holy Qur'an on the 'Night of Power'. Find out about how, where, when and why Muslims read the Qur'an, and work out why Muslims treat it as they do (wrapped up and put on a stand, wash your hands before you handle it, learn it, do what it says, etc.). There are many online versions children could hear.
- Tell some stories of the Prophet, and use some good literacy learning activities to make sure the pupils understand them and are thinking for themselves. You might use the BBC's programmes for 5–7s in the Religions of the World series on Islamic stories: start here - <https://www.bbc.co.uk/bitesize/topics/zj3d7ty/articles/zfwphcw> These are stories that help to show how Muslims think of God, and how following God shows them ways to behave, e.g. Muhammad and the Cat, or Muhammad and the Crying Camel. Can you arrange for the pupils to talk to Muslims about what they believe about God?

The Five Pillars of Islam: simple starting points

- Introduce the idea of the Five Pillars as examples of *ibadah*, or worship. Reciting the *Shahadah* is one Pillar. Another is prayer, *salah*. Look at how Muslims try to pray regularly (five times a day). Find out what they do and say, and why this is so important to them. What difference does it make to how they live every day? (Note that pupils will learn about all of the Five Pillars in more depth at KS2, so only introduce them at this point.) Again, the BBC's animations of the Five Pillars from the Religions of the World series will be helpful: <https://www.bbc.co.uk/teach/class-clips-video/religions-of-the-world/zfxwpg8>
- Reflect on what lessons there might be from how Muslims live: how do they set a good example to others? Consider whether prayer, respect, celebration and self-control are valuable practices and virtues for all people to develop, not just Muslims.

Prayer beads: *Subhah* and *Subhanallah*, bringing the learning together

- Show the class a string of *subhah* beads. Teach them that the word '*Subhanallah*' means 'Glory be to God'. The beads, often 99 in number, are used to praise God, remembering the Islamic 99 beautiful names of Allah. They are passed through the fingers as Muslims pray or recite 'Glory be to God' or remember God's 99 names.
- Explore what the concept of God means for the children themselves. Identify the objects that are most precious to them, or work as powerful reminders of what matters. Why are they precious? How does it show? Ask pupils to each contribute one thought, image or idea about God, drawn or written onto a cardboard 'bead' to a classroom display. We all have different thoughts, and we can learn from each other.

You might tell the pupils that the Muslim communities in the UK add up to around 4 million people, 6.3% of the population. There are an estimated 2130 mosques. It is the second biggest religion in the UK and in the world (to make sense of the numbers: there are about 27 million Christians according to the 2021 Census, and about 50,000 churches). Tell them that if of the UK was 100 people, 6 would be Muslims.

Key question 1.6: Why does Easter matter to Christians? (Salvation)

The principal aim of RE is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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. Don't try to teach all this content: select for your class's needs.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - recognise that incarnation and salvation are part of a 'big story' of the Bible - tell stories of Holy Week and Easter from the Bible and recognise a link with the idea of salvation (Jesus rescuing people) Understand the impact - give at least three examples of how Christians show their beliefs about Jesus' death and resurrection in church worship at Easter Make connections - think, talk and ask questions about whether the story of Easter only has something to say to Christians, or if it has anything to say to any person about sadness, hope or heaven, exploring different ideas and giving a good reason for their ideas 5 key words to teach: Easter, Jesus, Gospel, Cross, Empty Tomb	- New life in spring: if you are doing this unit in the Spring Term (although this is not compulsory timing), you might introduce it by looking around for examples of the new life that comes in the spring, and get pupils to observe flowers, buds, eggs, lambs and so on. The story for Christians leads to the idea of new life. - Introduce the story of Holy Week. (Note that pupils should understand that this story takes place over 30 years after the events of the Nativity, even though pupils have only celebrated Christmas three months earlier!) Here's a good clip: https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks1-the-christian-story-of-easter/zhgq47h - Set up an Easter labyrinth or outdoor trail for pupils, including: 1) The entry into Jerusalem, e.g. John 12:12–15; 2) Jesus asks his followers to remember him with bread and wine; 3) Jesus' betrayal and arrest at the Mount of Olives, e.g. Luke 22:47–53; 4) Jesus dies on the cross, e.g. Luke 23:26–56; 5) The empty tomb, e.g. Luke 24:1–12; 6) Jesus' appearance to Mary Magdalene and the disciples in John 20:11–23. At each stop on the labyrinth, pupils should hear part of the story and have a chance to discuss and reflect on it, expressing their thoughts, feelings and questions. Make the labyrinth as sensory as possible: for example, have palm leaves to feel (and wave) for the entry into Jerusalem, and vinegar to smell or taste for the crucifixion. Use a variety of active strategies to get pupils to become familiar with the story (e.g. simple role play, freeze-framing, simple diary entries for different characters, story-boarding, putting images in chronological order, retelling events to each other, making a symbol with playdough). - Talk about the emotions of Jesus' followers during the week. Match the emotions to different characters at different times (e.g. being angry, sad, excited, worried, scared, surprised, happy, puzzled, overjoyed, etc.) Note the big change from Friday (sad) to Sunday (puzzled and overjoyed). - Connect the idea of eggs, new life and the belief in Jesus' resurrection. Look at decorated Easter eggs. Children draw onto two sides of an egg-shaped piece of card a scene from Good Friday and one from Easter Sunday. Talk about the Christian belief that Jesus rises from death (resurrection) on the Sunday after his death, and how this shows Christians that Jesus has opened up a way for them to have a new life after they die – a life with God in heaven. This is part of the idea of 'salvation' – for Christians, Jesus offers to save them from death. Talk about why this is important for Christians, and about the hope Christians have that heaven is a place without pain or suffering – a place of joy. - Find out about how churches celebrate different parts of Holy Week, e.g. Palm Sunday crosses; Good Friday (church services, hot cross buns, Stations of the Cross); Easter Sunday (joyful songs, decorating a cross in church, giving and eating eggs). Connect these practices with the events in the story. Make up some simple actions that help them to remember the story – and that could be used in Christian celebrations. - Ask pupils why people find it helpful to believe that there is life in heaven after death. Make a link with the idea that, for Christians, Jesus brings good news (see Unit 1.4). Give pupils time to reflect on the way the story changes from sadness to happiness, or from darkness to light. Give them a chance to paint some dark marks on a page, perhaps listening to some quiet music, then to paint some bright colours, with joyous music accompanying. Ask them to talk about what it might feel like when something good happens after something sad. These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used with permission.

Key question 1.7 + 1.8: Beginning to Learn Islam. Who is Muslim? What do Muslims learn from stories of the Prophet? What can we learn from Muslims in Sandwell? (*God / tawhid / ibadah / iman*) (Double unit)

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Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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. Don't try to teach all this content: select for your class's needs.
Teachers will enable pupils to achieve these outcomes, appropriate to their age and stage, so that they can: Make sense of belief - recognise the words of the <i>Shahadah</i> and that it is very important for Muslims - identify some of the key Muslim beliefs about God found in the <i>Shahadah</i> and a small number of the 99 Beautiful Names of Allah, and give a simple description of what some of them mean - give examples of how stories about the Prophets show what Muslims believe. Understand the impact - give examples of how Muslims use stories about the Prophets to guide their beliefs and actions (e.g. care for creation, fast in Ramadan, pray 5 times daily) - give examples of how Muslims put their beliefs about prayer and about Allah into action (e.g. by daily prayer, by using <i>subhah</i> beads)	Muslims believe there is one God only. Muslims say 'Allah' for God (it is the Arabic word for God) - You could start by talking about prayer. What makes prayer special? Many people believe they are talking to God when they pray. God is invisible, but has the power to hear all the prayers. Ask the children to think up good questions about prayer and about God. Make some lists of questions. Talk about where we might find answers to these questions. Muslims find answers revealed to the Prophet in the Qur'an. Here are some useful introductory animations from BBC: https://www.bbc.co.uk/bitesize/topics/zj3d7ty - Introduce the idea that Muslims believe in Allah as the one true God ('Allah' is the word for 'God' in Arabic, not a name). In Islam, the central belief that there is only one God is referred to as <i>tawhid</i>. Muslims always teach the unity of the one true God, Allah (the Arabic word for God). BBC has helpful resources here. Begin from this site: https://www.bbc.co.uk/bitesize/topics/zj3d7ty <i>Iman</i> means belief, and it is expressed in the words of the <i>Shahadah</i> ('There is no god except Allah, Muhammad is the Messenger of Allah'). Find out about the <i>Shahadah</i>, and how this is the most important belief for Muslims. It is part of Muslims' daily prayers, and also called out as part of the call to prayer (<i>adhan</i>). Its words are incorporated into the <i>adhan</i>, is seen as the best first words for a baby to hear, so it is often whispered into babies' ears soon after birth. Talk about why it is used in these ways, and how it shows what is most important to Muslims. To be a Muslim is to submit willingly to God – to allow Allah to guide them through life. - Muslims believe it is impossible to capture fully what God is like, but they use 99 names for Allah to help them understand Allah better. Explore some of the names and what they mean; look at some of them written in beautiful calligraphy. Ask the pupils to choose one of the names, and to think about what the name means and how this quality might be seen in their life or the lives of others. Respond to the sentence starters: <i>One beautiful name found in the Qur'an for Allah is ... If I was ... I would ... If other people were ... they would ...</i> Ask the pupils to create some calligraphy around a 'beautiful name' of Allah; ask them to explain why this characteristic of God might be important to a Muslim. Examples might include: Merciful / Giver of Peace / Creator / Giver of Life / The Protector / The Knower of Secrets / The Majestic / The Care-Taker. - Look at calligraphy and listen to <i>nasheeds</i> (e.g. by Dawud Wharmsgby Ali) that express ideas about God and Muhammad, e.g. calligraphy showing some of the 99 names of Allah; <i>I am a Muslim</i> by Zain Bhikha; share the words of the <i>Shahadah</i>; listen to the <i>adhan</i>. 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: can they describe one of the beliefs that Muslims hold about God? Muslims follow the example of Messenger of God, called Muhammad. His example is found in the sunnah. - Remind pupils that the <i>Shahadah</i> says Muhammad is God's messenger (many Muslims say 'Peace be upon him' after his name, or write 'PBUH'). Examine the idea that stories of Muhammad are very important in Islam. They say a lot about what the Prophet said

Make connections

- think, talk about and ask questions about Muslim beliefs and ways of living
- talk about what they think is good for Muslims about prayer, respect, celebration and self-control, giving a good reason for their ideas
- give a good reason for their ideas about whether prayer, respect, celebration and self-control have something to say to them too

5 key words to teach: Allah, Muslim, Islam, Prophet, Qur'an

and did, and these stories often teach Muslims an inspiring lesson. Muslims follow Allah (God), but they learn a lot from Muhammad's example. Remind children that Islam also teaches that Allah has sent many prophets to earth: Muhammad is the last prophet.

- Give examples of some stories of Muhammad, e.g. he was considered very wise (Prophet Muhammad and the black stone) and he believed in fairness and justice for all (Bilal, the first *muezzin*, was a slave to a cruel master. The Prophet's close companion, Abu Bakr, freed him and made him the first prayer caller of Islam. See www.natre.org.uk/primary/good-learning-in-re-films/). Talk about how these stories might inspire people today.
- Revisit the *Shahadah* – it says Muhammad is God's *messenger*. Now find out about the message given to Muhammad by exploring the story of the first revelation he received of the Holy Qur'an on the 'Night of Power'. Find out about how, where, when and why Muslims read the Qur'an, and work out why Muslims treat it as they do (wrapped up and put on a stand, wash your hands before you handle it, learn it, do what it says, etc.). There are many online versions children could hear.
- **Tell some stories of the Prophet**, and use some good literacy learning activities to make sure the pupils understand them and are thinking for themselves. You might use the BBC's programmes for 5–7s in the Religions of the World series on Islamic stories: start here - <https://www.bbc.co.uk/bitesize/topics/zj3d7ty/articles/zfwphcw> These are stories that help to show how Muslims think of God, and how following God shows them ways to behave, e.g. Muhammad and the Cat, or Muhammad and the Crying Camel. Can you arrange for the pupils to talk to Muslims about what they believe about God?

The Five Pillars of Islam: simple starting points

- Introduce the idea of the Five Pillars as examples of *ibadah*, or worship. Reciting the *Shahadah* is one Pillar. Another is prayer, *salah*. Look at how Muslims try to pray regularly (five times a day). Find out what they do and say, and why this is so important to them. What difference does it make to how they live every day? (Note that pupils will learn about all of the Five Pillars in more depth at KS2, so only introduce them at this point.) Again, the BBC's animations of the Five Pillars from the Religions of the World series will be helpful: <https://www.bbc.co.uk/teach/class-clips-video/religions-of-the-world/zfxwpg8>
- Reflect on what lessons there might be from how Muslims live: how do they set a good example to others? Consider whether prayer, respect, celebration and self-control are valuable practices and virtues for all people to develop, not just Muslims.

Prayer beads: *Subhah* and *Subhanallah*, bringing the learning together

- Show the class a string of *subhah* beads. Teach them that the word '*Subhanallah*' means 'Glory be to God'. The beads, often 99 in number, are used to praise God, remembering the Islamic 99 beautiful names of Allah. They are passed through the fingers as Muslims pray or recite 'Glory be to God' or remember God's 99 names.
- Explore what the concept of God means for the children themselves. Identify the objects that are most precious to them, or work as powerful reminders of what matters. Why are they precious? How does it show? Ask pupils to each contribute one thought, image or idea about God, drawn or written onto a cardboard 'bead' to a classroom display. We all have different thoughts, and we can learn from each other.

You might tell the pupils that the Muslim communities in the UK add up to around 4 million people, 6.3% of the population. There are an estimated 2130 mosques. It is the second biggest religion in the UK and in the world (to make sense of the numbers: there are about 27 million Christians according to the 2021 Census, and about 50,000 churches). Tell them that of the UK was 100 people, 6 would be Muslims. Show examples of Muslim life in Sandwell.

Key question 1.9: Holy Places: Where and how do people worship? What makes some places sacred to believers?

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Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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. Some schools will work from two religions in this unit, others from all three.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - recognise that there are special places where people go to worship, and talk about what people do there - identify at least 3 objects used in worship in 2 religions, giving a simple account of how they are used and what they mean Understand the impact - talk about why some people like to belong to a sacred building or a community Make connections - think, talk and ask good questions about what happens in special places including a church, synagogue or mosque, saying what they think about these questions, giving good reasons for their ideas 5 key words to teach: Sacred place, holy building, Church, Mosque, Synagogue	Throughout this unit, make connections with pupils' prior learning from earlier in the year: how do places of worship connect with Christian and Muslims/Jewish beliefs and practices studied? E.g. key stories of Jesus are shown in a church, including clear links to Easter; mosques are used as a place of prayer, and often contain calligraphy; many Jewish symbols are seen in synagogues and in the home. Connect the work to children's own 'special places'. These clips will help: Synagogue: https://www.bbc.co.uk/bitesize/topics/zqbw2hv/articles/zsdhtrd Mosque: https://www.youtube.com/watch?v=GWi7plHFJl8 Christian: https://www.bbc.co.uk/bitesize/topics/zdykxs/articles/zpk6xbk RE Today's poster pack 'What Happens in...' is a super resource too. Sacred and holy places: find out! - Talk about how the words 'sacred' and 'holy' are used; 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 any things that are holy and sacred? Look at photos of different holy buildings and objects found inside them: can pupils work out which objects might go inside which building, and talk about what the objects are for? Match photos to buildings, and some keywords. - Talk about why it is important to show respect for other people's precious or sacred belongings (e.g. the importance of having clean hands; treating objects in certain ways 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. While visiting, ask questions, handle artefacts, take photos, listen to a story, sing a song, etc. Pupils should explore the unusual things they see, do some drawings of details and collect some keywords. - 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. Look carefully at objects found and used in a sacred building, drawing them carefully and adding labels, lists and captions. Talk about different objects with other learners. Notice some similarities and differences between places of worship and how they are used, talking about why people go there: to be friendly, to be thoughtful, to find peace, to feel close to God. Symbols and signs: look and learn - Explore the meanings of signs, symbols, artefacts and actions and how they help in worship. Church: altar, cross, crucifix, font, lectern, candles and the symbol of light; specific features from different denominations as appropriate: vestments and colours, icons, Stations of the Cross, baptismal pool, pulpit. Synagogue: Ark, Ner Tamid, Torah scroll, tzitzit (tassels), tefillin, Tallit (prayer shawl) and kippah (skullcap), hanukiah, 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 and Jewish people sing Psalms, hymns and prayers. These may be traditional or contemporary, with varied instruments and voices. Music can be used to praise God, thank God, say 'sorry' and prepare for prayer. Muslims do not use music so freely, but still use the human voice for the prayer call and to recite the Qur'an in beautiful ways. - Listen to some songs, prayers or recitations that are used in a holy building, and talk about whether these songs are about peace, friendliness, looking for God, thanking God or thinking about God. How do the songs make people feel? Emotions of worship include feeling excited, calm, peaceful, secure, hopeful, etc. - Use the idea of community: a group of people, who look after each other and do things together. Are holy buildings for God or for a community or both? Talk about other community buildings, and what makes religious buildings different from, say, a library, museum or school. Learn and use the word 'sacred', meaning 'a religious kind of special'.

Key question 1.10: How and why are some books holy? What can we learn from sacred books and stories?

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Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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. Don't try to teach all this content: select for your class's needs.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - identify a belief about God linked to what a holy book says - recognise that sacred texts contain stories which are special to many people and should be treated with respect Understand the impact - recognise how different religions express their respect for their scriptures, giving at least 3 examples of symbols of respect - give simple examples of 'hidden messages' in faith stories, or wise sayings that believers may follow Make connections - think, talk and ask good questions about messages within sacred texts and the values, behaviour and attitudes of people - suggest feelings and reactions of characters at key points in faith stories, and suggest meanings in the stories 5+ key words to teach: God, creator, Jesus, Christian, Bible, Torah, Qur'an, holy book, symbol	Throughout this unit, make connections with pupils' prior learning from earlier RE. Examples of holy books: the Jewish Torah, Muslim Qur'an and Christian Bible - Make a display of books for children to think about, including some favourite and famous books. Look at these together, and talk about why some books are especially important to us. Pupils explore in paired talk the books they like best and why. Are they funny? Good to read more than once? Moving? Exciting? Do they tell great stories? Tell the pupils that different religions often have a special/holy book that they love best of all, and show them either artefacts or pictures to do with the Torah, the Bible and the Qur'an. Note that many people learn from books that are not holy, but just great! - Teach the class that these holy books all have stories, wise words, messages for people from that religion from God and ideas about how to live – rules, if you like – inside them. Find out together what stories the children know that come from holy books: do they remember any stories of Moses, Jesus or the Prophet Muhammad? These people are associated with the holy books in Jewish, Christian and Muslim religions. Can the children consider some simple pieces of 'wise advice' from the different books and say what they like about it? - Symbols of respect: teach the children (with artefacts, pictures or videos) that religious people sometimes show their respect for their holy book with some symbols. Examples: a Jewish Torah is handwritten on a scroll, kept in a special place in the synagogue and never touched by hands, but with a pointer called a <i>Yad</i>. A Christian Bible may be read aloud in church. Some churches have the congregation stand as the Gospel is read. Bibles might be leather-bound and gold-leaf decorated. Many Muslims keep the Qur'an wrapped up on a high shelf and never on the floor, opened only with clean hands on a Qur'an stand. But also talk to the pupils about this idea: the best way to respect your holy book is to do what it says, e.g. love, forgive, care, share, be kind, trust in God. A story from each of the holy books to think about - Notice that the books from these three religions tell us stories about God and about the people who try to follow God. Listen to a story from each of the religions, and think and talk about these questions: What does this story mean to believers? Does this story have some hidden messages? How do the stories and messages in these books help people know how to live their lives? - Learn and use the idea of hidden messages: think together about three examples. Here are three suggestions: - Learn from a Jewish story that teaches about God looking after his people (e.g. Call of Samuel, 1 Samuel 3; David and Goliath, 1 Samuel 17; Jonah 1–3). - Learn from a story Jesus told (e.g. The Lost Sheep/Lost Coin, Luke 15) and how to treat each other (e.g. The Good Samaritan, Luke 10). - Learn from a story from Muslim tradition, e.g. Hagar and Ismail and the Well of ZamZam, where an angel provides a spring of water to save a mother and child when they are thirsty. The story expresses the idea that Allah is a caring rescuer of those in trouble, and answers prayers. The story is remembered as a part of the Hajj, the Muslim pilgrimage to Makkah. - Can the pupils retell stories, suggest feelings and reactions of characters at key points in faith stories, suggest meanings in the stories and make a link to beliefs about God from the stories?

Key Question 1.11 Who is an inspiring person? What stories inspire Christian, Muslim and/or Jewish people?

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Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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. Don't try to teach all this content: select what is best for your class.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - identify at least three people from religions who are admired by believers as good followers of God, and remember stories about them Understand the impact - identify the characteristics in inspiring people in religions, local leaders and people who influence the pupils themselves - give simple spoken examples of inspiration, for example, 'Moses / Jesus / Muhammad inspired people to ... by ...' Make connections - talk about links between the work and the question: who inspires me? 5+ key words to teach: Inspiring, leaders, holy or sacred, Prophet, Lord, Patriarch.	Throughout this unit, make connections with pupils' prior learning from earlier in the year. People who inspire others from the Jewish, Christian and Muslim religions - What makes an inspiring leader? Pupils could choose 10 words from a list of 20. Think of examples from sport, fiction, movies and local or personal examples. Ask the children to think about religious leaders: they might be people who are admired because they are good followers of God, or for other similar reasons. What might it mean to be a good follower of God? - Christianity: Share stories from the life and teachings of Jesus and how these are important to Christians today, e.g. Peter and Andrew – the first disciples (Luke 5:1–11), Zacchaeus – how following Jesus changed his life (Luke 19:1–10). - Why do people follow Jesus today? Pupils could select three good reasons from a longer list. - Islam: Share stories and teachings from the life of the Prophet Muhammad, and consider why these are important for Muslim people today. The story of the First Revelation of the Qur'an, or of Muhammad and the Black Stone, would be good examples. - Judaism: Share stories from the life of Moses, and consider why Moses was a good leader. How do some stories from his life show him as a leader sent by God? Good examples include Moses and the Burning Bush (Exodus 3), leading his people (Exodus 7–14), receiving the Ten Commandments from God (Exodus 20). There are links between these three Abrahamic faiths. Local examples - Investigate local leaders in places of worship, their role in worship, care and the wider community. What are the differences between the great ancient leaders and the local leaders? - Remind pupils of the list of heroes we made at the start of the unit. Can they describe a way a Muslim, Jew or a Christian might be inspired by a story from their faith and use religious vocabulary such as <i>Patriarch</i>, <i>Lord</i> or <i>Prophet</i> to describe who inspires Jews, Muslims and Christians? Note again links between the three Abrahamic faiths. A display idea - Can pupils each contribute to a class display about people who inspire us? Using key words, pictures, simple sayings from the leaders they study and their own ideas, the class might create a wall display about inspiration. Can they talk about how and why stories of religious leaders are important, talk about their own experiences of leaders who they admire and talk about what can be good and bad about following others? - Can some pupils make connections between what they admire in other people and what kind of person they would like to be themselves? What sort of values, qualities or talents would they like to copy?

Key question 1.12: What is the 'good news' Christians say Jesus brings? (Gospel)

The principal aim of RE is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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. Don't try to teach all this content: select for your class's needs.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief • tell stories from the Bible and recognise a link with the concept of 'Gospel' or 'good news' • give clear, simple accounts of what Bible texts (such as the story of Matthew the tax collector) mean to Christians Understand the impact • give at least two examples of how Christians put these beliefs into practice in the Church community and their own lives (for example: charity, confession) Make connections • think, talk and ask questions about whether Jesus' 'good news' is only good news for Christians, or if there are things for anyone to learn about how to live, giving a good reason for their ideas 5 key words to teach: God, Jesus, Gospel, incarnation, Christian.	People who change the world • As a part of the way the syllabus balances the study of religions in line with the law, this unit is about Christianity. • Ask pupils to come up with a class list of 12 people (or professions) to change the world: who would they choose and why? The New Testament describes the 12 people Jesus chose – they were not necessarily the kinds of people pupils might expect. Read, dramatise and illustrate the following story about one of Jesus' 'world-changers': Matthew the tax collector (Matthew 9:9–13). Tax collectors were reviled by the Jewish people because they worked for the occupying Roman forces. Explore how and why Matthew's life was changed by his encounter with Jesus, 'friend of the friendless'. (Compare with story of Zacchaeus in Luke 19:1–10; Matthew becomes one of Jesus' 12 disciples.) These accounts are part of the 'Gospel' of Jesus, meaning 'good news'. What was the 'good news' that Jesus brought? Forgiveness, peace, friendship • Forgiveness: Luke 6:37–38. Jesus teaches his followers that God forgives them, but they need to forgive others too. Talk about who needs forgiveness and how people might feel if they are forgiven. Pupils can talk about real life examples if appropriate. Talk about why forgiveness from God is good news for Christians, and why forgiveness from people is important for all of us. What happens if someone does not forgive, compared with if they do? • Peace: John 14:27 Jesus promises his followers peace. Talk about things that stop us having peace (e.g. worry, illness, conflict, fear). Talk about and try out some ways in which people get peace (music, laughter, being quiet, exercise, saying 'sorry' and being forgiven, a hug). How do Christians receive peace from Jesus? If they believe Jesus loves them and forgives them, how does that bring them peace? How is that 'good news' for Christians? • Explore some ways in which Christians try to bring Jesus' 'good news' to others. For example, just like Jesus was 'friend to the friendless', Christians try to help people in need, e.g. through local food banks and working with the homeless – look at the churches that support Bedford Foodbank https://bedford.foodbank.org.uk/locations/ or St George's Crypt, Leeds for a national example https://www.stgeorgescrypt.org.uk/how-we-help • Find out how Christians say 'sorry' to God and receive forgiveness. Sometimes they say 'sorry' in public sometimes in private (remember the 'saying sorry' prayers in Unit 1.1). Sometimes Christians say confession to a priest or vicar. Talk to a Christian to ask about why they say 'sorry', and what difference it makes to them, believing that God forgives them. Build on earlier learning about forgiveness as part of Jesus' 'good news' for Christians. Some examples here: https://www.churchofengland.org/our-faith/our-faith-videos/what-line-lords-prayer-stands-out-you-most-and-why Here's a song of the Lord's Prayer too, very child friendly: https://www.youtube.com/watch?v=e6STLRycSnE • Ask pupils to investigate a church building and find out how it helps Christians remember the ways in which Jesus' life and teaching offers them 'good news': where can Christians find friendship, peace and forgiveness in this place? For example, how is prayer encouraged? (E.g. candles.) Does it feel peaceful? Are there groups who promote friendship in this church? (Note that this leads well into Unit 1.8, which talks about what makes some places sacred to believers.) • Explore the idea that offering friendship to others (especially the friendless), finding ways of being at peace and bringing peace, such as through forgiveness – these are all good things for people, not only Christians. Note that Christians believe they receive these things especially (but not exclusively) through Jesus. These outcomes and activities are abridged from Understanding Christianity, published by RE Today © 2016. Used by permission.

Unit 1.13 Who are the Humanists and what is their way of life?

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Impact: Learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Identify some values important to Humanists: e.g. responsibility, truth, honesty, cooperation, thoughtfulness and compassion. Understand the impact: - Describe the impact of being a Humanist on some ceremonies and celebrations of Humanism Make connections: - Raise questions about and respond simply to key Humanist ideas. 5 key words to teach: Humanist, non-religious, responsible, 'good without God', Golden Rule	Humanist ideas and values: what can we learn? Introduce the symbol of the 'Happy Human' - Teach children that in RE we learn about all the different views of the world people have. Some of these are religious views, and some non-religious. Introduce the word 'Humanism': someone who believes in humans and our power to be good (but not in god or gods). - Stories with values messages: Young children in Britain are almost certain to give examples of non-religious fairy stories or fables among their special and well-loved stories. Cinderella, Red Riding Hood and Jack and the Beanstalk, along with whatever is new from Disney. Almost all are stories of the struggle for good and the defeat of evil, with values messages woven in. These stories are, or can be, the foundation of concepts of right and wrong for all of us – and teachers will always discuss the lessons of these stories for that purpose. This is Humanism: exploring with young people how to behave well, often in challenging or even dangerous situations – and the rewards for doing so. - Show two Disney clips of 5 minutes each and see if the children can spot someone who behaved well – kindness, teamwork, telling the truth, generosity, forgiving, being honest. Can they spot people who behaved badly? What if we all did this? - Expand the children's experience by adding one or two of the fables of the Greek writer Aesop, exploring with them the moral lessons that he attached. Ask the children to use the Golden Rule – treat others as you want to be treated – to explain good and bad in the movie clips. - Exploring why people are special could include ranking the reasons, or making them into a 'friendship pie' with different size portions: honest? Fun? Kind? Likes me? Shared interests? Similar families? - Humanists – like everyone – love a party. Find out about how humanists celebrate a new baby, a new year, a new love. Lots of good materials here: http://understandinghumanism.org.uk/uhtheme/celebrations-and-ceremonies/. A really important point for non-religious children is that we can all share in exploring these special times and enjoy reminders of them – Christmas, Divali and Red Nose Day work for nearly everyone. Discuss why sometimes it seems like money takes over at festivals – but fun is cheap if you are with the right people. - Questions matter to Humanists: many Humanists love science because it can answer our questions. They don't think we need gods or holy books to answer our questions: we have to try and do it ourselves. What big questions do the children have? Provide some questions to be entered on a grid according to being either easy or difficult, interesting or boring. There are activities to encourage children in groups to enjoy our special ability to ask questions. - Wonderful World: we'd better look after it! Show some short extracts from any programme on the natural world by David Attenborough (himself a Humanist) to illustrate its wonder and beauty. Ask children to identify their favourite fish, bird, flower, fruit, insect, wild animal, tree or whatever. We can all enjoy these beauties, even though we cannot make them ourselves! _Martin Palmer and Esther Bissett's Humanist creation story in 'Worlds of Difference' (Blackie Schools, 2000) introduces children to the idea of gradual, natural change and the immensity of time needed for this to take place. This is, of course, very different from the Biblical story in Genesis 1 of creation in six days. - A good question: how can we show that we care for the Earth? Groups of pupils might create a multi-page leaflet to which they all contribute a page showing a wide range of different answers to this question. Note that humanists don't think God will save the planet – or save us. We will have to do this ourselves! - A final display idea: Give children an outline of a human figure, and ask them to 'write in' all the values words that they can think of that they share with the Humanists. Choose from: care, love, sharing, kindness, thinking hard, science, being responsible, other examples.

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 religions and 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. Study of Muslims, Hindus, Sikhs Jewish people, Christians and non-religious people is the minimum

Aims:

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

RE teaching and learning should enable pupils to...

A. Make sense of a range of religious and non-religious beliefs.	B. Understand the impact and significance of religious and non-religious beliefs.	C. Make connections between religious and non-religious beliefs, concepts, practices and ideas studied.
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End of lower Key Stage 2 outcomes

RE should enable pupils to:

Identify and describe the core beliefs and concepts studied	Make simple links between stories, teachings and concepts studied and how people live, individually and in communities	Raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live.
Make clear links between texts / sources of authority and the key concepts studied	Describe how people show their beliefs in how they worship and in the way they live	Make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly
Offer suggestions about what texts / sources of authority can mean and give examples of what these sources mean to believers	Identify some differences in how people put their beliefs into action	Give good reasons for the views they have and the connections they make

These general outcomes are related to specific content within the medium term page plans that follow.

There are many good cross curricular links through which RE can be enhanced, with for example, art, music, history, geography, English and PSHE. These are encouraged by this syllabus but never at the expense of the aims and outcomes of RE.

Plan to teach twelve of the 13 units of study provided for teachers to use for Years 3 and 4 are:

1. What are the deeper meanings of the festivals? (Sikhs, Muslims, Christians)
2. What is it like to be a Hindu? Community, Worship, Celebration (Hindus)
3. What do Christians learn from the Creation story? (Christians)
4. What is it like to be a Sikh in Sandwell? Sikh beliefs and ways of living (Sikhi)
5. What is the 'Trinity' and why is it important for Christians? (Christians)
6. Values: What matters most? Christians and Humanists (Humanists, Christians)
7. What kind of world did Jesus want? (Christians)
8. Why do Christians call the day Jesus died 'Good Friday'? (Christians)
9. What is it like to be Jewish? Family, Synagogue and Torah (Jewish people)
10. For Christians, when Jesus left, what was the impact of Pentecost? (Christians)
11. Keeping the 5 Pillars of Islam (Muslims)
12. Why does the Prophet matter to Muslims? (Muslims)
13. How can we express creative answers to big questions? (Sikhs, non-religious worldviews, one other).



Daisy, 10, worked on the idea of 'windows into our souls' in this reflective tee-shirt design
Expressing her own ideas about what it means to be human.

Unit L2.1 What are the deeper meanings of religious festivals? (Choose three religious festivals)

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Impact: Learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Identify and describe how festivals from at least three religions are celebrated, using the right words - Consider questions about the belief that God is at work in human life and stories which show how this should be celebrated. Understand the impact: - Describe how people show devotion to God and commitment to key values in their festivals - Identify similarities, differences and generalities in relation to the festivals they study Make connections: - Raise questions about what is worth celebrating and why, suggesting answers of their own with reasons 5 key words to teach: Festival, celebration, ritual, symbol, values.	Pupils will have studied some religious festivals previously, so the key to this unit is a progression to thinking about the deeper meanings. Examples given here are Diwali, Eid al Fitr, Passover and Vaisakhi, but other examples could be used. Find information on these festivals using BBC Schools, from the series My Life My Religion. https://www.bbc.co.uk/programmes/b05pc1c9/clips Diwali (Hinduism) / Eid al Fitr (Islam) / Passover (Judaism) / Vaisakhi (Sikhi). Ancient stories, modern community life - For each festival studied, learn the ancient story behind the festival. Find clues in modern festivals which point to elements of the ancient story, for example, Muslims have been fasting at Ramadan since the 7th Century (Eid al Fitr occurs at the end of Ramadan), and Jews remember the story of Moses on Passover. - Explore and describe how believers express the meaning of religious festivals through symbols, sounds, actions, story and rituals – which vary, but may include shared food, expressing devotion in worship in many ways and some ‘upside down’ moments, when ‘normal’ behaviour is reversed, for fun and learning; You could show a pupil friendly ‘Comic Relief video clip. Sacred symbols, rituals and remembrance - Consider, using P4C, questions about the deep meaning of the festivals: does light conquer darkness (Diwali)? Can God free people from slavery (Passover)? Does fasting make you a better person? How? (Ramadan and Eid Al Fitr) Is it important to commit your life to your religion (Vaisakhi)? Contemporary celebrations in the UK - 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? Is Halloween a ‘religious’ festival? What about Saint Valentine’s Day or Remembrance on 11th November? Thinking about deeper meanings: set activities which get the pupils thinking about these questions: - Can we identify some differences between religious festivals and other types of celebrations? - What are the connections between stories, symbols and beliefs with what happens at Eid, Divali, Pesach or Vaisakhi? - What are the main similarities and differences in the way festivals are celebrated within and between religions? - What is worth remembering and celebrating every year? Creative engagement: create a group display of the festivals studied, showing common features - Use religious vocabulary, symbols, art, music, dance, drama, ICT to express understanding of the meaning of religious festivals for believers, reflecting on what is worth celebrating and remembering in their own life and community, expressing their own responses that show their understanding of the values and beliefs at the heart of each festival studied, using a variety of media.

Unit L2.2: What is it like to be a Hindu? How is faith expressed in Hindu community, worship and celebration?

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Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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. Don't try to teach all this content: select for your class's needs.
Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - identify the terms '<i>dharma</i>', '<i>Sanatan Dharma</i>' and '<i>Hinduism</i>' and say what they mean - make links between Hindu practices and the idea that Hinduism / <i>Sanatan Dharma</i> is a whole 'way of life' (<i>dharma</i>) Understand the impact - describe how Hindus show their faith within their families in Britain today (e.g. home <i>puja</i>) - describe how Hindus show their faith within their faith communities in Britain today in varied ways (e.g. <i>arti</i> and <i>bhajans</i> at the <i>mandir</i>; in festivals such as Diwali, in worship at a home shrine) Make connections - raise questions and suggest answers about what is good about being a Hindu in Britain today, and whether taking part in family and community rituals is a good thing for individuals and society, giving good reasons for their ideas 5 key words to teach: Hindu, Dharma, gods and goddesses, murtis, <i>mandir</i>.	- Note that the word '<i>Hinduism</i>' is a European word for describing a diverse religious tradition that developed in what is now northern India. People within the tradition itself often call Hinduism '<i>Sanatan Dharma</i>', which means 'Eternal Way' and describes a complete way of life rather than a set of beliefs. Introduce the word <i>dharma</i>. This describes a Hindu's whole way of life – there is no separation between their religious, social and moral duties. (Note: this is why the Understanding the impact element comes first in this unit.) - Find out about how Hindus show their faith within their families. Show pupils objects you might find in a Hindu's home, and why, e.g. <i>murtis</i>; family shrine; statues and pictures of deities; <i>puja</i> tray including incense, fruit, bells, flowers, candles; some sacred texts such as the Bhagavad Gita; <i>Aum</i> symbols. Find out what they mean, how they are used, when and why. - Explore the kinds of things Hindu families would do during the week, e.g. daily <i>puja</i>, blessing food, <i>arti</i> 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? - Explore what Hindus do to show their tradition within their faith communities. Find out what Hindus do together, and why, e.g. visiting the temple/<i>mandir</i>; performing rituals including prayer, praise such as singing hymns/songs (<i>bhajans</i>); offerings before the <i>murtis</i>; sharing and receiving <i>prashad</i> (an apple or sweet) representing the grace of God; looking at Hindu iconography – make links with learning from Unit L2.7 about how the different images show the different characters and attributes of the deities. - Find out how Hindus celebrate Diwali in Britain today. Show images of Diwali being celebrated in the UK (e.g. https://www.leicesterm Mercury.co.uk/whats-on/whats-on-news/diwali-2019-17-brilliant-events-3354840) and recall the story of Rama and Sita from Unit L2.7. Identify the characters; connect with ideas of Rama as the god Vishnu in human form (<i>avatar</i>); examine the role of Sita; examine the use of light in Hindu celebrations to represent good overcoming bad and Hindus overcoming temptation in their own lives; and the festival as an invitation to Lakshmi, goddess of prosperity and good fortune. Ask pupils to weigh up what matters most at Diwali. Talk about whether Hindus should be given a day off for Diwali in Britain: a social justice issue? - Find out about other Hindu celebrations, e.g. Holi, or Navaratri/Durga Puja in Britain (e.g. https://www.bbc.co.uk/programmes/p010x9wy). There is a BBC clip on Durga Puja in Kolkata here: www.bbc.co.uk/religion/religions/hinduism/holydays/navaratri.shtml). - Talk about what good things come from sharing in worship and rituals in family and community. Are there similarities and differences with people in other faith communities pupils have studied already? Are there similarities and differences with people who are not part of a faith community? If possible, invite a Hindu visitor to talk about how they live, including ideas studied above.

Unit L2.3 What do Christians learn from the Bible's creation stories?

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Impact: Learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Place the concepts of God and Creation on a timeline of the Bible's 'Big Story' - Recognise that the story of 'the Fall' in Genesis 3 gives an explanation of why things go wrong in the world Understand the impact: - Describe what Christians do because they believe God is Creator (e.g. follow God, wonder at how amazing God's creation is; care for the earth – some specific ways) - Describe how and why Christians might pray to God, say sorry and ask for forgiveness. Make connections: - Ask questions and suggest answers about what might be important in the Creation story for Christians and for non-Christians living today 5 key words to teach: Christian, Creator, God, Genesis, Stewards	As a way in, get pupils outside to experience some of the sights and sounds of nature, focusing on what they find wonderful about the world, identifying 'wow factors' in nature. Take photos for a display and add to it through the unit. - Read the Jewish/Christian creation story, Genesis 1:1-2.3 (using e.g. International Children's Bible on www.biblegateway.com or Bob Hartman <i>Lion Storyteller Bible</i>). Ask pupils to say, write or draw what the story suggests is wonderful about the world. Use creative expressions inspired by the story. - Point out that Christians and Jews believe that God created the world. From the story, collect some ideas about what kind of God is it who creates the world. Count how many times the story says the world was 'good' or 'very good'. Talk about why humans are good in the story. Add to the ideas about what God is like, according to this narrative. - Think about some 'wow' things people have created, including pupils. Talk about how they have looked after these things and make the connection with Christian beliefs about God wanting humans to look after the world too. Look at Genesis 1:28-30. Get pupils to make up some more detailed instructions from God to humans to keep the world 'very good'. - Find some examples of how Christians try to look after the world – to be 'stewards' or 'caretakers'. E.g. Operation Noah, a Christian environmental group, A Rocha and their 'Eco Church' and 'Living Lightly' campaigns. Find out what they think about God and find some evidence that they do these things because they believe in God as Creator. - Find and listen to some songs and hymns that celebrate the Christian idea of God as creator (e.g. Fischy Music <i>Wonderful World and Creator God</i>). Collect examples of things that Christians thank God for. Compare these with the 'wow' ideas in nature and from humans. - In groups, discuss what pupils think Christians could learn about God, humans, animals, nature, creation, and caring for the world from the creation story. Ask them to decide which are the most important two for Christians and why – welcome a range of views. Gather any questions pupils have about the ideas studied. Talk about whether believing in God might make a difference to how people treat the earth or not. - Remind pupils that many people are not Christians and some don't believe the world was created by God. Ask pupils to think of other reasons why nature / humans are important and why we should look after the world / each other. See if pupils can decide upon one thing everyone in the class can try to do over the next week to make the world 'very good' (whether or not they believe in a God). - See how the story continues: read Genesis 2:15-17 and chapter 3 in a dramatic and engaging way. Hot-seat the characters (get someone to be a spokesperson for God). Explore how this story teaches Christians that Adam and Eve went their own way, against God, and that this messed up everything. Introduce the term 'the Fall', which describes the way Adam and Eve 'fell' from their close relationship with God. Most Christians see this as a picture of how all people behave: everyone 'sins', they say; and that this is why people are separated from God and do bad things. - Find out a bit more about how Christians say sorry to God and how Christians say this is needed because people sin and are separated from God, and need to have that separation repaired. - Recap Ark or EcoChurch or other Christian environmental groups. Ask pupils to suggest what Christians could learn about the planet from Biblical creation stories. These outcomes and activities are abridged from Understanding Christianity, published by RE Today © 2016. Used by permission.

Unit L2.4: How is faith expressed in Sikh communities and traditions? Beliefs and Ways of Living

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Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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. Don't try to teach all this content: select for your class's needs.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - identify and describe key Sikh beliefs about God and values including Waheguru and Sewa from EGs of texts such as the Mool Mantar. Understand the impact - make simple connections between sacred texts and practice, e.g. in provision of food and care for those 'left out' - describe how people show their Sikh identity in dress, behaviour and values Make connections - give good reasons for their own views about the importance of Sikh values such as equality, community, tradition and respect 5 key words to teach: Sikh, 10 Gurus, Guru Granth Sahib, Gurdwara, Langar.	Focus on Sikh ways of living and sources of guidance in Britain today (use the BBC series <i>My Life, My Religion: Sikhism</i>). - Develop an understanding of the key Sikhi beliefs, for example, one God (use the Mool Mantar – a key text that describes God as Truth, One, 'Waheguru', the wonderful Lord). Sewa is the idea of service, human equality and dignity. Find out that Sikh people in the UK number over half a million, and there are over 120 gurdwaras, including three in Bedfordshire. Consider what beliefs, practices and values are significant in the pupils' lives, and consider their experience of community in comparison to Sikh community life. Explain the key beliefs of Sikhs and how these affect the ways Sikhs choose to behave. Choose from these 8 clips the ones your class will get most from. https://www.bbc.co.uk/programmes/b05p6t8s/clips - Explore the importance of the Ten Gurus through stories and teachings. For example, Guru Nanak's calling to preach, the story of the Milk and the Jasmine Flower, Guru Nanak and the Needle. The forming of the <i>Khalsa</i> under Guru Gobind Singh; the collecting together of the first Sikh scriptures, 'Adi Granth' by Guru Arjan; the celebration of Guru Nanak's birthday in the UK. - Discuss the importance of sacred words, especially the Guru Granth Sahib for Sikhs – understood as a living Guru. How is it used, treated and learnt from? Recognise and describe how the Guru Granth Sahib may provide inspiration or guidance to a Sikh. - Enquire into the importance of the Sikh community, for example, the <i>Khalsa</i>, wearing of the Five Ks, worship in the gurdwara, eating together in the <i>langar</i> and serving others. - Consider and investigate the gurdwaras in Bedfordshire and Luton: why are these buildings significant to Sikhs? Should everyone go and have a look? What can be learned? What are the five main things that show Sikh spiritual ideas at a gurdwara? (Might be: the Guru Granth Sahib, signs of respect, a place where everyone can eat for free, a bedroom for the Guru, a community centre.) - Evaluate the spiritual significance of Amritsar in the lives of Sikhs. The Golden Temple is a centre and embodiment of Sikh spiritual ideals and a place to visit and be inspired. Look at the work of Pingalwara – to include anyone 'left out': pingalwara.org - Give pupils opportunities to make connections with their learning about Sikh life for themselves, so that they can ask and respond to questions (stimulated by a range of source material) about how Sikhs everyday lives are affected by their beliefs. Describe the forms of guidance a Sikh uses and compare them with forms of guidance experienced by pupils. Reflect with pupils on the beliefs, values and practices that are important in their own lives, and how these have an effect on people's lives. Pupils could be invited to express their own views, commitments, beliefs and responsibilities in the light of their learning about Sikhs and Sikhi.

Unit L2.5: What is the 'Trinity' and why is it important for Christians? (God / Incarnation)

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Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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. Don't try to teach all this content: select for your class's needs.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - recognise what a 'Gospel' is and give an example of the kinds of stories it contains - offer suggestions about what texts about baptism and the Trinity mean to different Christians today Understand the impact - describe how Christians show their beliefs about God the Trinity in worship in different ways (in baptism and prayer, for example) and in the way they live Make connections - make links between some Bible texts studied and the idea of God in Christianity, expressing clearly some ideas of their own about what Christians believe God is like 5 key words to teach: God, Trinity, Father, Son, Holy Spirit.	- This unit explores Christianity as a part of the balance of the syllabus as a whole. Other units consider key ideas from other traditions and communities. - The symbol of water. A way into this unit would be to explore how and why water is used as a symbol in Christianity: use some water to prompt pupils to think about how and when it can be cleansing, refreshing, life-giving, beautiful, dangerous, still, flowing, reflective, thirst-quenching, fun, etc. Make a link with why water is used in Christian baptisms – because of its many symbolic meanings. - Introduce the idea of a 'gospel' – a life story or biography of the life and teaching of Jesus. Tell pupils the story from one of the four Gospels, Matthew 3:13–17. Ask what they think is going on. Ask for suggestions about the meaning of details: the water, the voice, the dove. At the very start of Jesus' public life, it pictures the Trinity: the voice of God announces Jesus as the Son of God, and the Holy Spirit is present in the form of a dove. Christians believe that one important thing the story teaches is that Jesus is not just a good man, but God who has come to Earth to rescue humanity. Ask pupils to list clues they can find in the story for this message. This clip might help: set a clear watching brief. https://www.bbc.co.uk/programmes/p02mwwwt - Look carefully at two paintings of the Baptism (for example, by Verrocchio and Daniel Bonnell – see www.artbible.info and search 'baptism'). Discuss similarities and differences between how the different painters show God. Christians believe God is three in one: Father, Son and Holy Spirit. They sometimes describe the Trinity according to their different roles: God the Father and Creator, God the Son and Saviour and God the Holy Spirit as the presence and power of God at work in all life today. Ask pupils to list ways in which these pictures show this belief. Ask the class to make their own pictures of the baptism of Jesus which include symbols for the voice of God and the Holy Spirit. - Ask pupils to draft a suggestion for a baptism prayer for a baby in a Christian family today: from their learning about Jesus' baptism, what kinds of words do they think will be in the prayer? Investigate what happens and what prayers are said at Christian baptisms, and compare the official prayers with their suggestions: what did they miss out? (See e.g. bit.ly/1xR5bBc). (Note that baptism has been introduced in Units F4, 1.8 and 1.10, so build on that learning.) Notice where Christian belief in the Trinity (God as three persons in one, Father, Son and Holy Spirit) is shown in the celebrations. Explore the differences between baptising babies and adults. List similarities and differences between the celebrations and make connections with the story of Jesus' baptism. Remind pupils of the symbolism of water: list as many ideas as possible for what water symbolises in baptism. - Return to the unit question: What is the 'Trinity' and why is it important for Christians? Ask pupils to express their response using symbols and art. Use a triangle, a triptych or a three-piece Venn diagram and ask pupils to design a work of art for a church called 'Holy Trinity'. (There will be one not too far from you — there are at least ten in the West Midlands and many hundreds in the UK.) Ask them to write a short piece to explain their artwork and the 'big idea'. These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.

Unit L2.6: Values: what matters most to Humanists and Christians?

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Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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. Don't try to teach all this content: select for your class's needs.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - identify and explain beliefs about why people are good and bad (e.g. Christian and Humanist) - make links with sources of wisdom that tell people how to be good (e.g. Christian ideas of 'being made in the image of God' but 'fallen'; Humanists saying people can be 'good without God', and exist without a designer, and can live the one life we have for the wellbeing of all) Understand the impact - make clear connections between Christian and Humanist ideas about being good and how people live - suggest reasons why it might be helpful to follow a moral code and why it might be difficult, offering different points of view Make connections - raise important questions and suggest answers about how and why people should be good, connecting the values studied and their own values thoughtfully 6 key words to teach: Humanist, atheist, agnostic, rationality, theist, questions of origins.	- Talk about what kinds of behaviour and actions pupils think of as bad (examples from films, books and 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 previous learning on the Christian belief about humans being made in the image of God (Genesis 1:28) and also sinful (the 'Fall' in Genesis 3). Why do some Christians think this is a good explanation of why humans are good and bad? Note that not everyone agrees with this idea. Other faith traditions have different explanations. People who are non-religious may just say that people have developed with a mix of good and bad. Humanists say 'Think for yourself. Act for everyone.' - Teach pupils that Humanists are the modern representatives of a philosophical tradition, dating back to ancient Greek thinkers, which holds that since there is no secure evidence of divine influence in our lives, humans must work out their own way of being good, without reference to any 'divine being' or ancient authority: they maintain that people can be 'good without god'. Note that many pupils may not have heard the term 'Humanist' before. Refer to Humanists UK, whose high-quality website is a key resource for this unit of work. There is lots of excellent material at: https://humanists.uk/ Present Humanism as a positive worldview, not merely about what Humanists reject, but about their ethical embrace of life. - Talk about how having a 'code for living' might help people to be good: we don't always keep the rules, but they can still help us to be clear about what we want to do and determined to follow our 'moral plan' or 'path of goodness'. - Look at a Humanist 'code for living', e.g. Be honest. Use your mind to think for yourself. 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? Can these moral ideas be out into practice without divine help? Humanists say 'yes'. - Explore the meanings of some big moral concepts, e.g. fairness, freedom, truth, honesty, kindness, peace, integrity, peace-making, forgiveness, respect. What do they look like in everyday life? Give some examples. - 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 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 upon them? Is using your own brains better than following God or a holy text? Think about the fact that values can clash, and that doing the right thing can be difficult. How do pupils decide for themselves? - Consider similarities and differences between Christian and Humanist values. They sometime / often share similar values but the beliefs behind them are different – see Unit U2.11 for more. What have pupils learned about what matters most to Humanists and Christians? - Make sure pupils have a firm grasp of the basic outline of a Humanist worldview, which this unit addresses centrally.

Unit L2.7: What kind of world did Jesus want? (Gospel)

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Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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. Don't try to teach all this content: select for your class's needs.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - identify texts that come from a Gospel, which tells the story of the life and teaching of Jesus - make clear links between the calling of the first disciples and how Christians today try to follow Jesus and be 'fishers of people' - suggest ideas and then find out about what Jesus' inclusive actions towards outcasts mean for a Christian Understand the impact - give examples of how Christians try to show love for all, including how Christian leaders try to follow Jesus' teaching in different ways Make connections - make links between the importance of love in the Bible stories studied and life in the world today, giving a good reason for their ideas 5 key words to teach: Jesus Christ (Messiah), Gospel, good news, disciple.	- Introduce this unit by getting pupils to think about their favourite possessions and what things they spend their time doing on a regular weekend. This unit explores Christianity as a part of the balance of the syllabus as a whole. Other units consider key ideas from other traditions and communities. Remind pupils that Jesus is revered in Muslim life as the Prophet Isa. - Read the account of Jesus calling his first disciples (Matthew 4:18–22). Note what Jesus asks these people to do. What would they have to give up? How much would pupils be prepared to give up of their weekend routines? Why did these men leave everything to follow Jesus? Role-play this, getting pupils to suggest what the disciples thought and why. What might a 'fisher of people' be expected to do? Note that the word 'gospel' means 'good news' – Jesus must have seemed like good news to them. This unit explores some examples of why people thought he and his message were 'good news'. - Tell pupils that this story is part of a 'gospel', which tells the story of the life and teaching of Jesus. It's a kind of biography, and the writers made choices about what to include – they don't tell everything he ever said and did (and not all Christians agree about whether they include the actual words of Jesus). Ask pupils why they think Matthew included this story in his Gospel. Why didn't Matthew just give a list of qualities Jesus was looking for in a disciple – like a set of entry qualifications? - Look at some other stories that show what kind of world Jesus wanted. E.g. the story of the healing of the leper in Mark 1:40–44. Note how lepers were viewed at the time – as unclean and rejected. Explore why Jesus touched and healed this person, and note Jesus' practice of showing love to those most vulnerable and often rejected by society). Or the Good Samaritan (Luke 10:25–37). What kind of world did Jesus want? How did he want his followers to behave? - Look for evidence that churches are making the world like the one Jesus wanted: look at local church noticeboards or websites to see what they spend their time doing. Get pupils to reflect on the impact of these actions by weighing up which is more important to Christians: toddler groups or food banks; worship services or caring for the elderly; celebrating a baptism, a wedding or a funeral; reading the Bible or giving to charity, etc. These are all important to Christians, so pupils need to give good reasons, connecting with Jesus' teaching and example of love for others. - Imagine a day/week in the life of a church leader – what do pupils think will be involved? How much time is spent 'fishing for people'? How will they show love for God and for their neighbour? Then invite a church leader in to talk about their week. - Find some examples of Christian leaders going beyond the everyday routines to show love for others (e.g. Keith Hebdon fasting for 40 days, and some local examples). - Of course, it is not only Christians who want a better world – so do people from other faiths and those with no religious faith. First, ask pupils to describe what kind of world they would like to see and why, and what they would do to bring it about. Second, ask pupils to describe what kind of world they think Jesus wanted (e.g. showing love for all, even the outcasts). Compare these two worlds – similarities and differences. What is good and what is challenging about Jesus' teaching of love? Talk about what pupils think are the most important things all people can do to make a better world. These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.

Unit L2.8 Why do Christians call the day Jesus died 'Good Friday'?

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Impact: Learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Recognise the word 'Salvation', and that Christians believe Jesus came to 'save' or 'rescue' people, e.g. by showing them how to live. - Give examples of what Christians say about the meaning and importance of the events of Holy Week. Understand the impact: - Make simple links between the Gospel stories, beliefs about Jesus and what Christians do at Easter Make connections: - Raise thoughtful questions and suggest some answers about why Christians call the day Jesus died 'Good Friday', giving good reasons for their suggestions. 5 key words to teach: Good Friday / Easter Sunday / Salvation / Resurrection / Gospel	- Remind pupils that Christians believe humans are separated from God because they all sin – that is, they prefer to go their own way rather than God's. Most Christians say that Jesus came to show people how to live a life of love and obedience – saving or rescuing them by helping them to live God's way. [Some Christians say Jesus did more – that he actually died to pay the penalty for all people's sin. This will be explored more in Unit U2.5.] Use this simple video to prompt recall: https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks1-the-christian-story-of-easter/zhqgv47h - Recap work on Holy Week from Unit 1.5 – what can pupils remember? Get pupils to prepare to write a diary entry for Mary, the mother of Jesus, for three important days in Holy Week: Palm Sunday (entry to Jerusalem: Matthew 21:7-11); Good Friday (Jesus' death: Luke 23:13-25, 32-48); and Easter Sunday (Jesus is raised to life: Luke 24:1-12). Use active strategies to tell the story of each day, discussing how Mary might be feeling – perhaps through some hot-seating, freeze-framing and role-play; explore questions pupils have about the stories, and any surprises for the characters and for pupils. Create an emotion graph for Mary for the week. Use these to help pupils write a simple diary for the three days, showing ideas about what happened, how Mary might feel, and why she thought it happened. Would Mary call the day Jesus died 'Good Friday'? Would she say something different on Sunday? - Talk about pupils' responses and reaction to the story: how did it make them feel? How do they think Christians will feel as they read this account? What would Christians learn from Jesus' example and teaching in these accounts? - Use visits, visitors, church websites, church programme cards to find photos and other information about what different churches do on Palm Sunday, Good Friday and Easter Sunday (e.g. types of service, music, readings, actions and rituals, colours, decorations). Use this BBC clip to explore these ideas more fully: www.bbc.co.uk/programmes/p02mww94. Record how Christians (e.g. Nathan and Lara in the clip) might feel on each Good Friday and Easter Sunday – perhaps compare their emotion graph with Mary's. Talk about what Christians think about Jesus and the idea of 'salvation': one ideas is that Christians see Jesus shows them how to live a life that pleases God, a life of love for all – 'saving' them from going the wrong path in life. Design a display to show the importance of each day – linking the texts, various Christian practices, and the meanings for Christians. This clip explores remembering Jesus with bread and wine: https://www.truetube.co.uk/resource/christianity-holy-communion/ - For people at the time, these three parts of the story provoke hope, sadness and joy. Why was there hope as Jesus arrived as King? (e.g. the people were expecting God to rescue them and restore their land). Why was there sadness? (e.g. their King was killed and everything seemed lost). Why was there joy? (e.g. Jesus was alive!) You could annotate Mary's emotion graph with these explanations. Explore why these stories still provoke these emotions in Christians today. Compare with what brings hope, sadness and joy to pupils. Reflect on the key question: Why do Christians call the day their King died 'Good' Friday? (e.g. They think that Jesus rose from death – so Friday was not the end; and he opened up a way to heaven too, which Christians say is good news for all.)

Unit L2.9: How do festivals and family life show what matters to Jewish people? (God / Torah / the Jewish People)

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Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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. Don't try to teach all this content: select for your class's needs.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - identify some Jewish beliefs about God, sin and forgiveness and describe what they mean - make clear links between the story of the Exodus and Jewish beliefs about God and His relationship with the Jewish people Understand the impact - describe and make simple links between Jewish beliefs about God and His people and how Jews live (e.g. through celebrating forgiveness, salvation and freedom at festivals) Make connections - make links for themselves between Jewish values and values of personal reflection, saying 'sorry', being forgiven, being grateful, seeking freedom and justice in the world today – include links to pupils' own ideas. 5 key words to teach: Almighty / Eternal, Torah, Chosen People, Jewish, ritual.	Note that this unit builds on learning from earlier in the syllabus. It explores the importance of the family and home in Judaism as you look at ways in which festivals are celebrated. You could revisit the celebration of Shabbat and deepen pupils' understanding in this context. Choose BBC clips that will work for your class from this link: https://www.bbc.co.uk/programmes/b05p6t8v - Use a variety of creative and interactive ways to explore the stories behind Jewish festivals: what they mean, their significance, and how believers express the meanings through symbols, sounds, actions, stories and rituals: - Rosh Hashanah and Yom Kippur: Explore Rosh Hashanah, the Jewish new year festival. Consider how Jews examine their deeds from the past year and look to make a fresh start for the next one; find out about the <i>shofar</i> and eating sweet foods, <i>tashlich</i>. - Yom Kippur is the 'Day of Atonement': a day of fasting and praying for forgiveness. What happens, and why? Explore 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). (Note that some Jewish people write 'G-d', because they wish to respect the name of God and do not want it to be erased or defaced.) 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 dramatic story is remembered at the festival of Pesach and celebrated in Jewish homes, including the preparation and the <i>Seder</i> 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 the ways in which slavery is still present in the world today, and how important freedom is. What role do all of us have in bringing freedom? Here's a good clip: https://www.truetube.co.uk/resource/charlie-and-blue-celebrate-passover/ - 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 some of the 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 '<i>baruch atah Adonai</i>' 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, and talk about whether there are good opportunities for reflection, remembering past times and looking forward in school life as well.

Unit L2.10: For Christians, what was the impact of Pentecost? (Kingdom of God)

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Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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. Don't try to teach all this content: select for your class's needs.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - offer informed suggestions about what the events of Pentecost in Acts 2 might mean, referring to beliefs about the Holy Spirit, including modern examples Understand the impact - make simple links between the description of Pentecost in Acts 2, the Holy Spirit, the kingdom of God and how Christians live and worship now Make connections - make links between ideas about the kingdom of God in the Bible and what people believe about following God today, giving good reasons for their ideas 5 key words to teach: Holy Spirit, Pentecost, Kingdom of God, New Testament, symbol, trinity.	- This unit is a part of how the syllabus balances its teaching in line with the law. Other units explore key concepts from other religions. - Recall learning from Unit L2.5, about belief in Jesus' death and resurrection. Many Christians say Jesus was raised to new life to bring in a new 'kingdom' where God rules in people's lives. The Bible says that Jesus went to heaven after his resurrection, leaving his disciples behind. They wanted to show everyone that God rules on Earth – but how? Ask pupils what they think happens next. The story says God sent his Holy Spirit to empower the disciples. - Read or tell the story of Pentecost (Acts 2:1–15, 22 and 37–41) using a suitable translation (e.g. International Children's Bible on www.biblegateway.com). Make it dramatic and exciting (fire, tornadoes, accusations of drunkenness, confusion and 3,000 people changing their lives!) Ask 'I wonder ...' questions as you go: Why is the Spirit like a wind? Like a flame? Why do they appear drunk? Why did the people who listened come from 15 different countries? Consider pupils' responses to the story – their questions, comments, surprises, puzzles. - Give pupils part of some artwork that shows the story (e.g. from www.artbible.info) and ask pupils to sketch the rest of the picture from the story. Compare with the original artwork to see what they included and left out. How have artists expressed the idea of the power of the Holy Spirit and the impact on the disciples and listeners? - In the final part of the chapter, Acts 2:41–47, 3,000 people accept Jesus as king of their lives, and join the 'kingdom of God'. Ask pupils to use the text to find out what these new followers of Jesus were told to do, what they did and how they felt. - Connect with their learning on God as Trinity (Unit L2.3). Who or what do Christians think the Holy Spirit is? Why do Christians think the Holy Spirit is important now? Christians might say the Spirit of God is like a battery: Christians can't do God's work and live in God's way without the Holy Spirit's power. Find out more about Christian beliefs about the Holy Spirit (e.g. bit.ly/2mfD7fG) and list the ways in which Christians believe the Holy Spirit helps them. - Since Pentecost, Christians have been trying to make the world look more like the kingdom of God. Ask pupils to describe what it might be like, if the God described by Christians really did rule in everyone's heart. Talk about why Christians would say God's rule on Earth is a good thing today. Look at the words of the Lord's Prayer: what clues does that give to what Christians might believe the kingdom of God should be like? - Pentecost is the Church's birthday. Ask pupils to suggest ways in which Christians should celebrate this birthday – the giving of the Holy Spirit. List some activities Christians might do and say, where this would be, and why. Think about ways of capturing the excitement of that first Pentecost with sound, movement, colour, and so on. Compare with examples of what churches do. - Consider why quite a few people do not want to have God as 'king' in their life. See if pupils can give some reasons, from people being atheists to preferring to make up their own minds about how to live. Consider why Christians believe allowing God to rule in their lives is a good thing, and is a thing which guides and comforts them. Ask pupils to explain what difference they think the giving of the Holy Spirit at Pentecost made to Christians, then and now. These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.

Unit L2.11 Keeping the 5 Pillars of Islam: How do Muslim beliefs make a difference to their way of living?

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Impact: Learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Identify and describe the 5 Pillars of Islam and the beliefs they express - Consider questions about what Muslims believe, e.g. is submission to Allah and generosity a good way to live? Understand the impact: - Make simple connections between beliefs about Allah and the 5 Pillars - Describe how people show devotion in Islam Make connections: - Ask questions about why the Pillars are practiced by so many millions - Express their own ideas about the meaning and value of rituals like these 7 key words to teach: Pillars, Prophet, Shahadah, Prayer, Charity, Fasting, Pilgrimage	- Is life like a journey? Do we need a guide? Ask pupils to reflect on the idea of life as a journey and to think of questions that this idea raises, such as where they will get the things they need? What happens afterwards? How do we know which way to go? Who travels with us? - Introduce the five pillars of Islam as essentials in the life of a Muslim. The five pillars of Islam provide a structure for Islamic daily spiritual life. Islam is like a house held up by five strong pillars with central themes of living a good life and sharing with others. - Belief: First Pillar of Islam. Teach children about the 'Shahadah' which is fundamental to the Islamic religion and is their declaration of faith:- "There is no God except Allah, Muhammad is the prophet of Allah" (The 1st pillar of the 5 pillars of Islam). It's a belief to shout and whisper: teach the children that this belief is whispered to newborn babies by their fathers, and is shouted from minarets to call Muslims to prayer 5 times daily. Play pupils examples of the call to the prayer from a Mosque, e.g. choose two from http://www.islamcan.com/audio/adhan/index.shtml 'Peace be upon him' is said after every mention of Muhammad (pbuh). Teach children about the Islamic greeting 'As-Salamu-Alaykum' (Peace be upon you). Muslims say this to whoever they pray next to, at the end of every prayer. Share the story of Bilal, the first Muezzin, who proclaimed his belief in God even when his slave-master threatened his life! Belief in God and His Prophet matters very much in Islam. - Prayer: Second Pillar of Islam Watch a video clip showing Muslims performing salah, with the sound down. Ask pupils to look carefully at the prayer movements. Here's a good clip: https://www.bbc.co.uk/programmes/p010x7x8 Can pupils list 6 facts they learned from it AFTER WATCHING? - Ask pupils to consider in groups: Why do people pray? How do you think it might make them feel? Does God hear and answer people's prayers? Is it good to pray alone? In a group? Use clips from BBC 'My Life My Religion: Islam' http://www.bbc.co.uk/programmes/p02mwkxn - Charity: 'Zakah' the Third Pillar of Islam. Research Muslim charity or almsgiving – Zakah, and the ways in which Muslims help and care for the worldwide Muslim community (Ummah). Discuss why and how is Zakah performed and who benefits. Consider the importance of generosity in pupils' own lives: who is generous to you, and to whom are you generous? Why, and how does this make a difference? - Find out about an Islamic charity like Islamic Relief, which has section on its website for pupils: http://www.islamic-relief.com/hilal/index.htm Tell a story of the prophet and money and use this saying from the Qur'an to explore attitudes. "They ask you (O Muhammad) what they should spend in charity. Say: 'Whatever you spend with a good heart, give it to parents, relatives, orphans, the helpless, and travellers in need. Whatever good you do, God is aware of it.'" - The Holy Quran, 2:215 Why is charity important? How can people do more to help others? - Fasting: 'Sawm' the Fourth Pillar of Islam Share information with pupils about fasting in Islam. The main period of fasting happens during the month of Ramadan. Fasting helps Muslims to appreciate how poor people suffer. It also concentrates the mind on what it means to be a Muslim and obey the command of Allah. It helps to build discipline into the life of a Muslim. How does the class think fasting helps Muslims understand other people? Share information on the festival of Eid-ul-Fitr which happens at the end of Ramadan. It is a day of celebration, happiness and forgiveness. - Pilgrimage to Makkah: 'Hajj' - Fifth Pillar of Islam. Discuss the places in the world that pupils would most like to visit. Are some for inspiration? Use websites, videos or illustrations from books to show the different parts of the pilgrimage to Makkah – get pupils to think about how, who, where, when, why and what if questions to do with the Hajj, perhaps writing them around the edges of some riveting photos.. Give information so that pupils can answer some of their own questions. - Summarise pupils learning, reviewing what each of the Pillars contributes to Muslim belief, faith and devotion. Which Pillar is most important? Hardest to keep? Valuable for children? Comforting? Challenging?

Unit L2.12 Why does the Prophet Muhammad ^[PBUH] matter to Muslims?

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Impact: Learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Identify and describe some stories and sayings of the Prophet, showing how they provide an example to live by. - Explain the meanings of examples of texts that Muslims use to understand Islam - Consider questions about leadership, and Islamic examples of answers Understand the impact: - Make simple connections between sacred texts and Muslim admiration for the Prophet - Describe how Muslim people follow the example of the Prophet today. Make connections: - Raise questions about why we often seem to like to follow a leader - Express their own ideas about the meaning and value of different kinds of leadership. - Give good reasons for their views about the leadership of the Prophet. 5 key words to teach: Allah, prophets, Qur'an, hadith, Eid Al Fitr	Stories of the Prophet Muhammad ^[PBUH] - Explore stories from the life of the Prophet that show what kind of person he was. Here's a good clip: https://www.bbc.co.uk/programmes/p01143yn . Discuss why God chose Muhammad to be prophet and what his great achievements were: uniting his people, sharing his faith, exemplifying care for animals, rights for women and children, justice. - Discuss with pupils the qualities of a good leader. Consider whether the qualities ascribed to the Prophet (including trustworthiness, fairness, spiritual insight, listening to Allah, courage and wisdom) make a good leader. - When is it hard to lead? Why is it hard to lead? Is it hard to follow? Ask children who in their own class they think might become, one day, a prime minister, a football manager, a quiz show host. Are these people leaders? What do they do? What is hard about this leadership role? Give each group the task of thinking of 5 leaders (from movies, fiction or real life), and listing their qualities. - Pupils are to explain some of the ways in which the Prophet was a good leader. They might include: he was a listener, he was easy to trust, he was thoughtful, he was wise, he treated men and women, old and young, relatives and strangers with respect, he knew when to speak and when to be silent. He heard the voice of an Angel, and shared messages from God. Which matter most? The Impact of following a leader What difference does it make to follow the Prophet? - Explain that the stories of the Prophet say a lot about what The Prophet Muhammad (PBUH) said and did, and these stories often teach Muslims a lesson. Give examples: Muhammad cared for all Allah's creatures (the tiny ants); Muhammad forbade cruelty to any animal (the camel); Muhammad believed in justice for all (Bilal the first Muezzin). Muhammad was famous for fairness, forgiveness and strength. Also give examples of some wise sayings of the Prophet, and discuss what they mean. What difference would it make to our school or our world if everyone followed this wisdom? - Ask pupils to make a list of the ways following the Prophet makes a difference, and say which ones are most important to them. The list might include: It makes a difference if you follow the Prophet to – - How you pray (5 times daily) - What you do with your money (giving £1 for every £40 you keep to those less fortunate) - Who your friends are (being part of the Muslim community) - What you celebrate (e.g. Eid Al Fitr) - What you do on Friday (e.g. Friday Community Prayer) - Your self discipline (link to fasting) - Invite a Muslim (maybe a parent?) to talk to the class about why The Prophet Muhammad (PBUH) is important to them and the difference believing in The Prophet Muhammad (PBUH) makes to their life. Ask questions to the visitor. If possible record this visit - Pupils are to write an introduction to the recording of their visitor explaining who the person is and why The Prophet Muhammad (PBUH) is so important in Islam.

Unit L2.13 How can we express creative answers to big questions? (Using the Spirited Arts competition)

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Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Explain the meanings of big ideas from religions and worldviews uses in their art works clearly - Consider questions about how big questions and big ideas can sometimes be expressed in the creative arts Understand the impact: - Describe the impact of the ideas they have learned about on their own thinking and creative processes Make connections: - Express their own ideas about a Spirited Arts theme in art of poetry, giving good reasons for their views and ideas linked to teachings from religions and worldviews studied. Key ideas / words to teach: creative expression / spirituality / big questions / personal viewpoint .	- This unusual unit of RE uses the Spirited Arts competition from NATRE and enables pupils to create imaginative RE work they are proud of in words or art. Look at the site: https://www.natre.org.uk/about-natre/projects/spirited-arts/spirited-arts-gallery/2023/ - Include in the early lessons of the unit some examples of artists from different worldviews whose expression of the spiritual is enchanting: Aboriginal art, Andy Goldsworthy, Hundertwasser and Chagall are only examples – teachers' own passions are a good guide. A lovely -free- starting point might be https://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=48307 where you can find and use African art of the life of Jesus – over 80 outstanding examples. - Introduce the theme or themes to your pupils. There are always themes about environment, God and living with respect for all. Will you give pupils a choice or get the whole class to do the same theme? Wherever possible use scriptures or other sources of wisdom to open up the theme and add depth to the work pupils do. - It definitely works best to tackle this unit as a cross-curricular Art and RE project. Work hard to provide the best possible art equipment to pupils. Expect them to draft, discuss and redraft their work and encourage them along the way to refine their ideas. Ambitious model making may not always get the best results: it is as much about the thought process as the art skills and even more about the theologies and philosophies the children discover and use. - We know it helps pupils if they can use several images made by others to guide them to look and think at what is being said. For example, it is good practice to get pupils thinking about the question 'what is spiritual?' Unpack the concept for them in terms of inner life / self, relationships to people we love and to humanity, earth-spirituality or nature spirituality and the transcendent or the 'big beyond' or God. - You will find it helps to create the right atmosphere with images and music. Can the work be tied into a visit to a local place of worship, which are nearly always 'sites for the arts.'? - Can you follow these pieces of advice from successful users of the competition? - We gave pupils total free range – to work on their own or in groups. To run with whatever they wanted. - The emphasis was more on the experience and activity than on a competition - Our aim was also to not have any attainment objectives or specific aims but to guide and help students develop their thinking. - We gave a lot of time to the creativity, and then also to the writing, using the prompts from the NATRE website - We asked a governor to come and help decide which ten pieces should be sent into the national competition - We asked our local paper to come and see the work. They did an article. - Send your ten best entries in to the competition before the end of July.

End of upper Key Stage 2 outcomes

RE should enable most pupils aged 11 to:

Identify and explain the core beliefs and concepts studied, using examples from sources of authority in religions	Make clear connections between what people believe and how they live, individually and in communities	Make connections between the beliefs and practices studied, evaluating and explaining their importance to different people (e.g. believers and atheists)
Describe examples of ways in which people use texts/sources of authority to make sense of core beliefs and concepts	Using evidence and examples, show how and why people put their beliefs into action in different ways, e.g. in different communities, denominations or cultures	Reflect on and articulate lessons people might gain from the beliefs/practices studied, including their own responses, recognising that others may think differently.
Give meanings for texts/sources of authority studied, comparing these ideas with ways in which believers interpret texts/sources of authority.		Consider and weigh up how ideas studied in this unit relate to their own experiences and experiences of the world today, developing insights of their own and giving good reasons for the views they have and the connections they make.

These general outcomes are related to specific content within the unit outlines of the syllabus.

There are many good cross curricular links through which RE can be enhanced, with for example, art, music, history, geography, English and PSHE. These are encouraged by this syllabus but never at the expense of the aims and outcomes of RE.

Choose 12 of these 13 units of study provided for Years 5 and 6, or create others of your own:

1. What does it mean if Christians believe God is holy and loving?
2. An Enquiry into visiting places of worship
3. Can religions help people when times get hard? (Christian, Hindu, non-religious)
4. What do Christians believe Jesus did to save human beings?
5. Hindu, Jewish and Islamic Prayer: What? When? How? Where? Why? (Muslims, Jews)
6. What can we learn from religion about temptation? (Christians, Muslims)
7. What kind of world did Jesus want?
8. Christians and how to live: 'What would Jesus do?'
9. What will make Sandwell a more respectful community? (Many religions)
10. Christian Aid and Islamic Relief: can they change the world? (Christians, Muslims)
11. Why do Hindus want to be good? Hinduism
12. What impact do people's beliefs have in their lives? Spiritual Expression
13. Atheists and believers in God: what are the arguments?

Unit U2.1: What does it mean for Christians to believe that God is holy and loving? (God)

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Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - identify some different types of biblical texts, using technical terms accurately, and connecting the terms to Christian beliefs Understand the impact - make clear connections between Bible texts studied and what Christians do to worship God, for example through how cathedrals are designed Make connections - weigh up how biblical ideas and teachings about God as holy and loving might make a difference in the world today, developing insights of their own. 6 key words to teach: Trinity, holiness, love of God, spiritual architecture, devotion, symbol.	- This unit is about Christianity as part of the way the syllabus meets the legal requirements for RE. Other concepts and ideas about God from different worldviews are studied in other units. 'If God ...' Ask pupils to put together some words to describe a divine being, a god. If the being they imagine existed, what would this God be like? Collect their ideas from their previous study of religions in RE, naming specific ideas from different traditions where they can. - Biblical ideas of God. Explore what Christians believe about God, using a selection of Bible texts, e.g. Psalm 103 (a prayer of King David), Isaiah 6:1–5 (where a prophet has a religious experience) and 1 John 4:7–13 (where one of the followers of Jesus writes a letter about what God is like). Gather all the words and ideas describing what Christians believe about God and compare with pupils' ideas from the first section. - Holy God, Loving God. Explore which parts of the texts talk about God being holy and which are about God being loving. Examine the difference between these ideas, coming up with good definitions of both terms. - Beliefs in music from Christians. Listen to some Christian worship songs, both traditional and contemporary. Find some that talk about God and look closely to work out how much they emphasise the idea of God's holiness and/or love. (Modern songs can be found here: https://www.praisecharts.com/song-lists/top-100-worship-songs-this-year and a list of more traditional hymns from the BBC's <i>Songs of Praise</i> here: bbc.in/1PSm10Q.) You can play extracts from some examples.. - Building to God's glory. Mediaeval Christians built cathedrals 'to the glory of God'. Talk about what kind of God cathedrals suggest the builders had in mind. Investigate how different parts of cathedrals express ideas about God as holy and loving, connecting with the ideas about God learnt earlier in the unit. Look at the wonderful St Alban's Cathedral: https://www.stalbanscathedral.org/ Or choose a local example. - Get creative. Ask pupils to express creatively the Christian ideas they have learned about God in this unit. They should use symbols, images, signs and colours to represent the qualities and attributes explored. Bear in mind the prohibition on depicting God in Judaism and Islam and teach appropriately for the pupils in your class. Writing poems might be an acceptable alternative for classes with Jewish and Muslim pupils and a good idea for anyone to choose.) - Two things that matter to Christians. Set a short writing task where pupils explain why it is important for Christians that the God they believe in and worship is not only holy, and not only loving, but holy <i>and</i> loving. - God – maybe not! Many people do not believe in God, so what kinds of guidelines for living might they draw up? Compare with Humanist ideas. Consider whether these guidelines reflect more of a 'holy' or a 'loving' response to humanity, i.e. do they balance justice and mercy? Are they more strict or relaxed, stern or forgiving? Discuss how far it is good that there are strict rules and laws in the UK; and how far it is good that people can be forgiven. Pupils could compare their own experiences: what are the advantages/disadvantages of having strict rules in a school (for example) or of being in a place where forgiveness is offered? What could the world do with more of? These areas are explored more fully in Unit 2.3 on Humanist and Christian values. These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.

Unit U2.2 An enquiry into visiting places of worship

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Impact: Learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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.
Make sense of belief: - Explain texts and beliefs about worship, holy buildings and God's presence from different religions Understand the impact: - Make clear connections between belief about God and places and practices of worship - Explain differences between what happens in different places of worship Make connections: - Express their own questions and responses to ideas about holy space, including the idea that the Earth is a 'holy place' we all share. 7 key words to teach: sacred, holy, mosque, gurdwara, church, mandir, spiritual space	Special places. What do we think? - Read an extract or watch a short clip from 'The Lion, the Witch and the Wardrobe' by C S Lewis, where some children discover a doorway through a wardrobe to the magical kingdom of Narnia. Talk about the excitement of discovering new places. What could be behind the door? Ask the children to think of a special place for them which they enjoy. Discuss places that are of special importance to different children. It's excellent to use the wonderful virtual visit videos available from https://birmingham-faith-visits.theartssociety.org/ They cover 6 religions and the films are excellent for KS2. Friendliness, peace, thoughtfulness: purposes of sacred space? Arrange one or two visits to places of worship. - Before the visits, ask pupils to think about the school building and grounds. Where in school is the friendliest place, the most thoughtful place, the most peaceful place? When the class are agreed about this, take them to these three places, and do something friendly at the friendly place, thoughtful at the thoughtful place, peaceful at the peaceful place. Take photos. Enquiry method: what, how, who, where, why? - Questions: Plan the visit, to Mosque, Gurdwara, Church or Mandir, carefully with the pupils. Consider how the five enquiry questions can be used to get the most out of it that they can. Build in to the visit many opportunities to answer the enquiry questions, discussing and recording ideas as they work. - Senses: it works well to ask pupils to record what they see, hear, touch, taste, smell, feel and think at the visit. A recording sheet can be provided. - Purposes: Remind the children of the friendly, peaceful and thoughtful places in school (above). Ask them to agree which places in the holy building are the most friendly, peaceful and thoughtful – this is about the reasons why worshippers come to the place. Ask them also to think: where would be the best place in the building for believers to feel close to God? How can you tell? Why? Each group to take 4 photos to use in classroom recounts back at school Is nature sacred space? 'The Purple headed mountain, the river running by, the sunset and the morning that brightens up the sky'? - Consider the idea that the natural world is a better environment in which to worship, or to express your spiritual side, than any holy building made by humans. Begin by showing some images of some of the most stunning and inspiring natural beauty. Ask pupils: What is your favourite: view, mountain, lake, place in the world? Fish, wild animal, insect, bird? Domestic animal (pet), part of the body, weather, flower, country? Search 'Flicker, sunset, mountains' and choose a favourite. Say why. Is it spiritual? - You could use the song 'Wonderful World' (Fischy Music). https://www.youtube.com/watch?v=vhUYTX-Oi_E Compare it with this: https://www.youtube.com/watch?v=ddLdOQRf7Vg Raise questions about the wonders of the world and the idea of creation. Ask children what they think the singer believes. How can they tell? When the house of God burned down... (IAB / IDB...) - Ask the class to imagine that a local place of worship has been destroyed by a fire, an accident. There is an insurance payment, and the community meets to consider what to do. They are going to role play the meeting and the community's ideas. At first, get pupils in pairs to write in the centre of poster papers what they think should be done. Put them on tables for the class to walk round, and add comments to, starting with 'I agree because (IAB)' or I disagree because (IDB). Pupils might move in groups from table to table. They construct reasoned pages of ideas about the question. Then present an argument: it would be better to always have worship in the open air, so don't build a new holy building. Use the money for something good instead. Give reasons for both sides of the debate, and have votes to see what the class thinks best (note that a case study on this question might refer to Notre Dame de Paris).

Unit U2.3: Can religions help people when times get hard? (Christian, Muslim, Hindu, non-religious, others)

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Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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. Don't try to teach all this content: select for your class's needs.
Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - describe 3+ examples of ways in which religions guide people in good and hard times in life - identify beliefs about life after death in at least two religions describing similarities and differences Understand the impact - make clear connections between what people believe about God and how they respond to challenges in life (e.g. suffering, bereavement) - give examples of ways in which beliefs about resurrection / judgement / heaven / karma / reincarnation make a difference to how someone lives Make connections - interpret varied artistic expressions of the afterlife, explaining different ways of understanding these - offer reasoned responses to the unit question, with evidence and examples, expressing insights of their own 8 key words to teach: Faith, resilience, religious, spiritual, secular, sources of wisdom, heaven, reincarnation.	- Show age-appropriate stimuli referencing suffering or disasters on the news currently. Ask the class to consider: can any good ever be said to come out of suffering? Does suffering make some people stronger or more loving? Discuss a range of answers. - 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. Use the story of Job in the Jewish and Christian scriptures (he is also a Prophet of Islam). Material from, for example, the Bahá'í faith could be added to the usual religions studied. https://www.bahai.org/ is a good place to begin. - Islam teaches that life is a test and humans can use hard times as an opportunity for growth. Make a list of the ways a person might grow through suffering. Make links to the initial conversation above. Can people become strong, more courageous or more merciful because of hard times? Recap the idea of God-consciousness in Islam (Unit U2.8 above). If God-consciousness can be understood as 'mindfulness', discuss how far faith offers mind-growth in the face of suffering. - 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. Does believing in heaven or paradise make it more possible to bear suffering on Earth? Learn some key concepts about life after death, comparing beliefs and sources of authority, and exploring whether these beliefs make a difference to people when facing death and bereavement. - This clip is good – but hard. Check if it is right for your calls before using: https://www.bbc.co.uk/programmes/p010xcln - Christianity: Bible teaching on resurrection of the body, judgment by God, salvation through Jesus, heaven. - Hinduism / Sanatan Dharma: the law of <i>karma</i> affects the reincarnation of the individual <i>atman</i>, pinning it to <i>samsara</i> (the cycle of life death and rebirth) until it can escape (<i>moksha</i>) and be absorbed back to Brahman. For most Hindus, <i>moksha</i> refers to merging with the Brahman, while others according to their denomination may prefer a different 'destination'. - Islam: find out about the communal nature of prayer in Islam: <i>jammah</i>. Prayer is done together. Discuss how communal prayer could strengthen community spirit, faith and solidarity and how this could be of benefit in times of hardship or struggle. - One secular/non-religious view about what happens after death, e.g. Humanism. Many Humanists believe that what happens after death is nothing: we might continue in people's memories and through our achievements, but death is final. - Compare different funeral ceremonies that mark death /passing away, noting similarities and differences, how these express different beliefs and how they might be important to the living. 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. - Look at examples of 'art of heaven' in which religious believers imagine the afterlife; explore how these artworks 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? - Respond to the question, 'How far does faith enable resilience?' Encourage pupils to think more widely than religious faith. How could faith in justice, community or love enable a person to reach out to others and grow through suffering?

Unit U2.4: What do Christians believe Jesus did to 'save' people? (Salvation)

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Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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. Don't try to teach all this content: select for your class's needs.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - outline the 'big story' of the Bible, explaining how incarnation and salvation fit within it and explain what Christians mean when they say that Jesus' death was a sacrifice Understand the impact - make clear connections between the Christian belief in Jesus' death as a sacrifice and how Christians celebrate Holy Communion / the Lord's Supper Make connections - express their own responses to the idea of sacrifice, recognising different points of view. 6 key words to teach: Holy Communion, symbolism, sacrifice, crucifixion, salvation, Mass.	- This unit is a part of how the syllabus balances its teaching in line with the law. Other units explore key concepts from other religions. - Explore what happened in Holy Week. All four Gospels describe the events, but Mark 14–15 offers the most succinct account. You could start by giving pairs of pupils some short extracts (e.g. Last Supper, Garden of Gethsemane, Judas' betrayal and arrest, trial, Peter's denial, Pilate, crucifixion, death, burial, resurrection), asking them to decide how they would portray this scene in art, or do a freeze frame. Hand out some examples of artwork of these scenes (e.g. from this amazing set in the National Gallery: https://www.nationalgallery.org.uk/paintings/short-tour-life-of-christ) and see what differences there are with their ideas. Talk about why the artists presented the scenes the way they did. How have they communicated the events? Get pupils to order the extracts. Talk about their responses: key moments, feelings, surprises, puzzles? How would they sum up the meaning of the story? - Consider who was responsible for Jesus' death: e.g. the Romans, the crowd, Pilate, the Jewish authorities, God, Jesus himself. Remind pupils of the wider context of the 'big story' (see Guidance, p. X). What difference does this make to their ideas? Many Christians say that Jesus willingly gave his life to repair the damage done between humans and God (see sin and 'the Fall', Unit L2.1). - Explore the mainstream Christian belief that Jesus's death was a sacrifice – a price he paid to save people from their sins and bring them back to God. Christians think of this in different ways, e.g. people deserve punishment for their sins, but Jesus was punished in the place of everyone – he was a substitute; Jesus took everyone's sins as he died, lifting the burden from the believer; Jesus' example guides the lost back to God. How might Christians respond to the idea that Jesus sacrificed his life for their sakes? Remember that Christians believe Jesus' death was not the end. This clip is quite grown up, but see what you think: https://www.youtube.com/watch?v=IRM0t9oM5FE - Christians remember Jesus' death and resurrection throughout the year, particularly through the celebration of Holy Communion/the Lord's Supper. Find out about how different Christian churches celebrate Communion. Talk about what symbols are, and then explore the symbolism of the bread and wine, linking with the Passover celebration (see Unit L2.10) but also connecting with sacrifice – representing Jesus' body and blood. - Ask pupils for some suitable ideas that could be included in a ceremony for Christians to remember the salvation brought by Jesus. Ask pupils to say how the actions, words, music and symbols they have included are appropriate for such an important ceremony, and how they link with Jesus' life, death and resurrection, and the idea of 'salvation'. - Some Christians follow Jesus' example even to the point of dying. Talk about what a martyr is and show images of the commemoration of twentieth-century martyrs at Westminster Abbey (bit.ly/2lrQQCP). Find out a bit about these people. - Talk about what kinds of things people are prepared to die for. How much are pupils prepared to sacrifice for something they believe in? What would they sacrifice and for what? Find a good cause that would be worth putting some effort into supporting. www.givingwhatwecan.org indicates charities that make a big impact; www.toilettwinning.org is another worthwhile cause. What would your class be prepared to do to bring health and life to others in need? Connect this with a Christian understanding of Jesus' sacrifice bringing salvation. - Ask pupils to draft a short charter for the school, local community or the world (if they can get that far) to explain how far the idea of sacrifice is good and necessary for making the world a better place. They should make links with Christian ideas and Jesus' teachings. It is perfectly fine for them to say that sacrifice is not good, but they must offer good reasons and alternatives that will make the world a better place! These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.

Unit U2.5 Hindu, Jewish and Islamic Prayer – What? Where? How? When? Why?

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Impact: Learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Explain texts and beliefs about prayer from Judaism and Islam Understand the impact: - Make clear connections between belief about God and the practice of prayer - Explain differences between the ways Jews and Muslims pray Make connections: - Raise questions and suggest answers about the varied importance of prayer to Muslims, Jewish people and those who do not pray, or pray in different ways 8 key words to teach: prayer, meditation, mantra, salah, Adon-olam, Jewish, Muslim, Hindu	This unit concentrates on three prayers from three traditions, comparing them in depth. Three prayers: what do they mean? Are they similar or different? - Enable pupils to consider carefully, thoughtfully and creatively the three prayers selected here for study. Watch some samples of prayer. Ask pupils as they watch to choose 5 emotional words. - Here is a usable example of a famous Hindu morning prayer, the Gayatri Mantra from YouTube. You could use the first three minutes.: https://www.youtube.com/watch?v=SarlTxrAbIY&t=90s - Here is a usable example from YouTube of the First Surah, the Opener, used in Islamic Prayer 5 times each day. https://www.youtube.com/watch?v=bs8fueRXh64 - Here is a usable example from YouTube of the much – loved Jewish Daily Prayer Adon Olam: https://www.youtube.com/watch?v=ls0Wf7hmElg It has the words in English subtitles. Ask pupils to listen and talk about the moods of the song. What beliefs does it show? - Use literacy based activities to explore and open up these texts: they are no harder than many poems used in English. These questions and activities may show some good ways to get pupils thinking: - Read the three prayers out loud in small groups, several times, in different ways. What works best? Why? (You can find a worksheet for this in the Sandwell RE Scheme of work). After listening to versions of the prayers being sung or recited from the internet, discuss why it matters to believers to make prayer beautiful. What is beautiful about the prayers they have looked at? - Look for similarities and differences – what do all three prayers say about God? What do they ask? How do they picture us, the people doing the praying? - Consider: what do the prayers actually ask for? Which prayer do you like the most and why? If someone prayed this every day, what sort of outlook on life might they develop? Design a series of images (no pictures of God please!) to make a PowerPoint to go with each prayer. Consider why many hundreds of millions of people, half the world's population, will use one of these prayers, worldwide, this week. What can we learn from the ways religious people use light as a symbol? - Ask pupils to label pictures of a Synagogue, Mosque and Mandir with some selected emotional words: how does the believer going to the place of worship feel? Words might be selected from a list including: sorry / joyful / happy / devoted / excited / full of praise / small / togetherness / awe / deep / content / peaceful / closer to God. In discussion then in writing pupils show they understand why these emotions and feelings may be experienced in prayer and worship. Prayer room design: applying learning to our multi-faith schools and society - Ask pupils to design prayer rooms for believers from the religions studied to use. They might imagine it is for an airport or shopping centre or hospital used by Jews, Hindus and Muslims – and by non-religious people, for reflection. What special features would the room need in order for everyone to be able to use it for their own worship?

Unit U2.6 What can we learn from religion about temptation?

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Impact: Learning outcomes
(intended to enable pupils to achieve end-of-key-stage outcomes selected from these):

Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:

Make sense of belief:

- Explain Muslim and Christian beliefs about temptation, sin and forgiveness

Understand the impact:

- Make clear connections between belief about God and moral choices
- Give examples of the impact of ritual in life

Make connections:

- Express their own response to varies Muslim and Christian ideas about temptation
- Give good reasons for their views about moral choices and forgiveness.

6 key words to teach: Muslim, Christian, temptation, conscience, Adam and Eve, 'stoning the shaytan', reconciliation.

Implementation: 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.

- What is temptation? Leave a plate of biscuits on the table with a sign saying 'do not touch'. Leave the room for a minute. Return to discuss how pupils felt. Define 'temptation' and discuss situations pupils find tempting. There is a great YouTube clip to launch a discussion - the 'Marshmallow Test' at https://www.youtube.com/watch?v=QX_oy9614HQ
 - What religious stories speak about temptation? Reading, discussing and analysing some stories about temptation. E.g: the temptation of Adam and Eve in the Garden of Eden (Genesis 3), the temptations of Jesus (Matthew 4), the Islamic custom of 'Stoning the Devil' on pilgrimage to Makkah, which symbolizes the rejection of evil during the 'once in a life time'; experience of Hajj / pilgrimage to Makkah. How do Christians and Muslims try to resist temptation? Consider how people deal with temptation: by prayer, will power, determination, threats, support and other means. What helps a child to make good choices?
- Learn from Muslim ritual: stoning the devil.
- Remind the pupils about the custom of 'stoning the devil' on pilgrimage. On the pilgrimage to Makkah, Muslims collect 21 tiny stones, and thrown them, 7 each, at three pillars to reject evil and to pursue a life of submission to God. Find out about the ritual and the story that goes with it. The Jamarats, the three pillars, are now industrialised, so that the millions of stones used by the pilgrims can be recycled – look for an image of the Jamarats on Google / flickr, and share it through a visual learning strategy with pupils. Ask pupils what bad things they would 'throw out' of the city, their school or perhaps their own lives. Talk about the idea of rejecting evil: how can people do this? What or who helps them? What do we put into our lives when we throw evil out?
- Learn from Christian ritual: the sacrament of reconciliation
- This sacrament, specially used in Roman Catholic communities, makes links between God's forgiveness and confession. Explore the ritual, and also the idea that 'saying sorry' is essential for forgiveness. A person sits with a Priest, and confesses what they have done wrong, saying that they are sorry, and will change in the future. The priest tells them about God's forgiveness. There is a prayer to say that God and the penitent person are re-united by God's generosity (grace). You might listen to a song of apology: 'Sorry seems to be the hardest word' by Elton John is easily available, but there are many suitable examples. How do people feel when they take part in the Sacrament of Reconciliation (which used to be called confession)? Is it about freedom? A good Catholic clip: <https://www.youtube.com/watch?v=pfZkq7BABJM>
- Can pupils make a drama out of a temptation?
- Begin the drama session by playing a body language game, 'sculptor and clay'. In pairs, one pupil sculpts the clay of the other pupil into different statues: one for making a hard choice, two for enjoying good times, three for regretting or being sorry, four for feeling forgiven. After doing each one, have the sculptors sit down, while the teacher walks round the gallery of sculptures and comments on what is expressed in each one.
- Developing drama improvisations in small groups.
- Give each group a saying to use as a title from Christian or Islamic scripture such as 'Be kind to one another', 'Do not steal', 'Love your enemies and do good to those who pick on you' (Christian) or 'Adam's children are the limbs of one another,' 'If two parties start to fight, then make peace between them' (Muslim). Ask them to develop two scenes, one in which the temptation is resisted, the other where someone gives way. Perform and discuss the issues raised. Relate this to forgiveness too. Ask pupils to write a structured piece after this -work: What did you do? What did you learn? What do Christians think? What does Islam teach? Are the two religions mostly similar or mostly different?

Unit L2.7: What kind of world did Jesus want? (Gospel)

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Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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. Don't try to teach all this content: select for your class's needs.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - identify texts that come from a Gospel, which tells the story of the life and teaching of Jesus - make clear links between the calling of the first disciples and how Christians today try to follow Jesus and be 'fishers of people' - suggest ideas and then find out about what Jesus' inclusive actions towards outcasts mean for a Christian Understand the impact - give examples of how Christians try to show love for all, including how Christian leaders try to follow Jesus' teaching in different ways Make connections - make links between the importance of love in the Bible stories studied and life in the world today, giving a good reason for their ideas 5 key words to teach: Jesus Christ (Messiah), Gospel, good news, disciple.	- Introduce this unit by getting pupils to think about their favourite possessions and what things they spend their time doing on a regular weekend. This unit explores Christianity as a part of the balance of the syllabus as a whole. Other units consider key ideas from other traditions and communities. Remind pupils that Jesus is revered in Muslim life as the Prophet Isa. - Read the account of Jesus calling his first disciples (Matthew 4:18–22). Note what Jesus asks these people to do. What would they have to give up? How much would pupils be prepared to give up of their weekend routines? Why did these men leave everything to follow Jesus? Role-play this, getting pupils to suggest what the disciples thought and why. What might a 'fisher of people' be expected to do? Note that the word 'gospel' means 'good news' – Jesus must have seemed like good news to them. This unit explores some examples of why people thought he and his message were 'good news'. - Tell pupils that this story is part of a 'gospel', which tells the story of the life and teaching of Jesus. It's a kind of biography, and the writers made choices about what to include – they don't tell everything he ever said and did (and not all Christians agree about whether they include the actual words of Jesus). Ask pupils why they think Matthew included this story in his Gospel. Why didn't Matthew just give a list of qualities Jesus was looking for in a disciple – like a set of entry qualifications? - Look at some other stories that show what kind of world Jesus wanted. E.g. the story of the healing of the leper in Mark 1:40–44. Note how lepers were viewed at the time – as unclean and rejected. Explore why Jesus touched and healed this person, and note Jesus' practice of showing love to those most vulnerable and often rejected by society). Or the Good Samaritan (Luke 10:25–37). What kind of world did Jesus want? How did he want his followers to behave? - Look for evidence that churches are making the world like the one Jesus wanted: look at local church noticeboards or websites to see what they spend their time doing. Get pupils to reflect on the impact of these actions by weighing up which is more important to Christians: toddler groups or food banks; worship services or caring for the elderly; celebrating a baptism, a wedding or a funeral; reading the Bible or giving to charity, etc. These are all important to Christians, so pupils need to give good reasons, connecting with Jesus' teaching and example of love for others. - Imagine a day/week in the life of a church leader – what do pupils think will be involved? How much time is spent 'fishing for people'? How will they show love for God and for their neighbour? Then invite a church leader in to talk about their week. - Find some examples of Christian leaders going beyond the everyday routines to show love for others (e.g. Keith Hebdon fasting for 40 days, and some local examples). - Of course, it is not only Christians who want a better world – so do people from other faiths and those with no religious faith. First, ask pupils to describe what kind of world they would like to see and why, and what they would do to bring it about. Second, ask pupils to describe what kind of world they think Jesus wanted (e.g. showing love for all, even the outcasts). Compare these two worlds – similarities and differences. What is good and what is challenging about Jesus' teaching of love? Talk about what pupils think are the most important things all people can do to make a better world. These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.

Unit U2.8 How do Christians decide how to live? What would Jesus do?

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Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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. Don't try to teach all this content: select for your class's needs.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - identify features of Gospel texts (for example, teachings, parable, narrative) - taking account of the context, suggest meanings of Gospel texts, comparing their own ideas with Christian interpretations of bible texts Understand the impact - make clear connections between Gospel texts, Jesus' 'good news' and values expressed in Christian communities. Make connections - make connections between Christian teachings (e.g. about peace, forgiveness, healing) and the issues, problems and opportunities in the world today, including their own ideas and lives. 6 key words to teach: Gospel, kingdom of God, forgiveness, love, community, gratitude.	Examine Jesus' teaching about the two greatest commandments – to love God and love your neighbour (Matthew 22:36–40). How do these help Christians to decide how to live? Keep these commands in mind as pupils explore the following teachings. Christians might ask 'What would Jesus do?' as they encounter issues in life. So, what <i>would</i> Jesus do? This unit is a part of how the syllabus balances its teaching in line with the law. Other units explore key concepts from other religions. - Foundations for living: the wise and foolish builders (Matthew 7:24–27). Why did Matthew record these words? Why did Jesus have to teach them? What were people doing? What did the wise and foolish builders learn? So, what is the message for Jesus' listeners? Is it the same message for Christians today? - Sermon on the Mount: Matthew 5–7. Note that these help Christians to think about 'what Jesus would do'. Are there any surprising ideas in the passage? Take extracts from the Sermon; ask pupils to suggest what they think they mean. What does Jesus think people are like if he needs to give this sermon? Is he right? Look for clues as to what people at the time thought was the right way to live. In what way was Jesus' view different? If this is 'good news', who is it good news for? Collect the vivid metaphors/similes Jesus uses. Which are the most effective for communicating Jesus' teachings about loving God and neighbour? - A healing miracle: The Centurion's Servant: Luke 7:1–10. Dramatise this story. For whom does Jesus bring 'good news' here? Remember that the Romans were the occupying forces in Israel. Jesus' 'good news' is meant to extend beyond the 'people of God'. Explore ways in which Christians try to use Jesus' words as their 'foundations for living' - Prayer: recall the common components of Christian prayer – praise, confession, asking, thanking (see Units 1.1 and 1.4). Find some examples of Christian prayers; what prayers might Christians say on the topics of justice, health, kindness or peace, linking to the Sermon on the Mount? - Justice: there are many people who are persecuted and who mourn; look at the work of Christian Aid in trying to bring justice www.christianaid.org.uk/whatwedo/ - Illness and healing: e.g. explore the work of www.leprosymission.org.uk and its connection with Jesus' life and teachings, and find out about the role of the Roman Catholic Church – it runs over 5,000 hospitals, 17,000 dispensaries, 577 leprosy clinics and over 15,000 houses for the elderly and chronically ill. How do these examples put Jesus' teachings into practice? Which examples show Jesus' teaching most clearly? - Turning enemies into friends: Jesus talks about turning the other cheek, not using violence. Find out about Christian Peacemaker Teams, who stand between warring forces to stop violence. https://cpt.org/about Look at the work of Desmond Tutu and the Truth and Reconciliation Commission, or stories from the Forgiveness Project, or Taizé. All simple searches. Can pupils work out what it is that helps people to forgive? Is there anything we can learn from these examples? 100 ways to be generous: look at ways in which people show generosity to those in need, e.g. supporting foodbanks, volunteering for charities. Non-religious people and people of other faiths are also committed to serving others – why do they do it? Which of these examples is the most inspiring to pupils? Are there any practical ways they can help people in need? Should they? These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.

U2.9 What will make our community in Sandwell a more respectful place? This local unit focuses on the need for respect between those who believe differently in modern, diverse Britain

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Impact: Learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: • Explain beliefs about the value of religious and cultural diversity in their local town ./ community • Describe examples of texts which explain why honouring all humans is important in, for example, both Christianity and Islam Understand the impact: • Make clear connections between belief in the 'Golden Rule' and the needs of a mixed community, using examples of the impact of inter faith work in our communities Make connections: • Explain the importance of tolerance, respect and liberty for all in making a community that is harmonious • Give good reasons for their views about harmony in our communities. 6 key words to teach: respect, tolerance, diversity, equal opportunity, religion, culture	Religion, demographics and co-operation Open the lesson with this little video: https://www.bbc.co.uk/bitesize/topics/zkdk382/articles/zvbp7nb • Play a simple guessing game about the statistics of religion in the West Midlands, in Britain and the world to get a sense of 'how religious the world is' today. What surprises the pupils? What do they learn from the statistics? Link to Geography. • This plan provides for pupils to learn from diversity through visiting places of worship from different faiths. Find out about local examples of different religious communities in your area, looking at changes over time, and differences between them e.g. food, buildings, community work. Why are there now 50+ mosques in the West Midlands, where 50 years ago there were none? Why are there over 500 Churches in the West Midlands, some of them over 500 years old, others new this year? Compare your community with another diverse community; identify similarity and difference; • Explore with pupils the tensions that are identified between religious and non-religious communities. Develop understanding of examples of community harmony, reflecting that this does not mean 'being all the same' but does mean 'accepting our differences'. Find out about examples of interfaith work in your area or another. Do people from different religions co-operate well in our area? How? (The RE syllabus itself is an example of interfaith shared endeavour). Have they worked on shared social justice projects or are their shared celebrations e.g. interfaith week • Consider teaching from different religions about dealing with difference e.g. responses of respect, tolerance, mutual learning and recognising each other's spirituality, rather than mere argument or even conflict – but recognise that conflict and tension are a part of the picture too. Why? What can be done? Study different examples of the 'Golden Rule' from many religions. • Weigh up examples of how people have dealt well with difference or conflict. Give pupils some scenarios to think about in which people choose conflict or acceptance, hostility or tolerance, enabling pupils to show an increasing understanding of the richness of religious diversity of Great Britain and in our own locality. Making recommendations: A charter for a more tolerant and respectful community • Help pupils to describe similarities and differences between living in a plural community and living in a community where almost everyone has similar beliefs and customs, noticing that our communities vary: Sandwell is not like Shropshire or Stafford. It is not like a village. Make links between how we treat each other and the idea of a respectful community, and introduce the task of the 'Charter for Respect'. Can pupils understand, select, develop and justify up to ten ideas that will help a community be more respectful? • Ideas might include: Equality for different religions / more RE for everyone / the chance to visit different religious buildings without joining them / celebrations and festivals that are for all religions at once / strong support for people to 'be themselves' / getting your roots down into your own religion so you are not scared of other religions. Many more... • Pupils might tackle this task. Imagine you are the speechwriter for someone who wants to be elected as the Mayor in your community, and s/he is giving a speech to members of all the main religions. Write and perform the speeches.

U2.10 Justice and poverty: can religions help to build a fairer world? Christian Aid and Islamic Relief

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Impact: Learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Explain beliefs and teachings about justice from Christian and Muslim texts - Compare their ideas about justice and fairness with those studied in Islam and Christianity Understand the impact: - Make clear connections between belief about justice from sacred texts and the actions of a modern religiously based charity - Describe clearly examples of the impact of charitable work in the world today - Explain some differences between the two charities Make connections: - Raise questions about charity, justice and the impact of religion, suggesting answers - Explain the importance of the idea that God loves justice and is just to Muslims and Christians - Express their own ideas about justice 6 key words to teach: justice, aid agencies, charities, citizenship, ethics, commitments.	- Discuss what is fair and unfair within the experience of the pupils? Draw meanings from stories and teachings from Islam and Christianity (or other religions and beliefs) which highlight justice and fairness for all people: - E.g. Christian teachings of Jesus and Paul on values and justice and their meaning for Christians today. The Widow's Mite (Mark 12:41-44) and The Rich Fool (Luke, 12:16-21) Two Great Commandments (Mark 12:28-34) All Equal in Christ (Galatians 3:28), The Fruit of the Holy Spirit (Galatians 5:22). - E.g Muslim teachings in the Qur'an and Hadith: Muhammad overcomes hatred with kindness: the woman at the gates of Makkah; the practice of the 3rd Pillar of Islam, Zakah, giving 2.5% of wealth to those in need - Qur'anic quotes: 'And be steadfast in prayer and regular in charity. And whatever good you send out before you, you shall find it with Allah: for Allah sees all that you do.' (Qur'an 2:110) 'So establish regular prayer and give regular charity; and obey the Apostle; that you may receive mercy.' (Qur'an 24:56) 'For those who give in charity, men and women, and loan to Allah a beautiful loan, it shall be increased manifold (to their credit) and they shall have (besides) a liberal reward.' (Qur'an 57:18) - Christian Aid and Islamic Relief: Enquiry. Investigate the work of two charities that seek justice. Christian Aid and Islamic Relief are ideal examples. Both raise money within their faith community, but send it on whoever is need. They do not proselytize (try to convert people to their religion), but work together in an interfaith fashion, co-operating. - Give pairs of pupils a series of questions to find answers to – the websites of these charities are very helpful. How do they interpret and follow the teaching of their faith? What is the impact of the charities' work? What money do they raise? How do they spend it? What difference do these two charities make? How are they changing the world? - Pairs of pupils might examine a particular project from the charity in an area such as medical, educational, agricultural, emergency relief, or conflict reduction. The two charities both work in all these areas. - Make sure that work focuses on the beliefs, values and convictions that motivate the charity as well as its practical projects. Extending the work: individuals who seek a fairer world - Free PPTs and resources for this are at: https://www.natre.org.uk/about-natre/projects/anti-racist-re/primary-classroom-resources/ - Pupils might investigate particular individuals who have been led by their beliefs to work for different types of justice for example, Rosa Parks (who worked in the civil rights movement in 1950s USA) or Dr Hany El Banna OBE (who started Islamic Relief in Birmingham in 1984) - Set a final task that enables pupils to make connections between the teachings of Paul and Jesus and the work of Christians today, and similarly to make links between the teachings of Islam and the work of Islamic Relief / Muslim Aid today, asking and responding to questions about fairness and justice in the world. - This challenging study will raise questions for pupils about their own ideas and beliefs about treating others with justice and love in light of their learning. Encourage them to express their responses through story, art, drama, music and other means. - Some schools would like to link this study to charitable action, positive citizenship and British values work, where pupils engage in activism for a charity that seeks justice for others.

Unit U2.11: Why do Hindus want to be good?

(Karma / dharma / samsara / moksha) 'Sanatan dharma, the Eternal Way, is a preferred name for Hinduism among many Hindus.

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Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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. Don't try to teach all this content: select for your class's needs.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - identify and explain Hindu beliefs, e.g. <i>dharma</i>, <i>karma</i>, <i>samsara</i> and <i>moksha</i>, using technical terms accurately - give meanings for the story of 'the man in the well' and explain how it relates to Hindu beliefs about <i>samsara</i>, <i>moksha</i> and <i>dharma</i> Understand the impact - make clear connections between Hindu aims in life and beliefs about <i>dharma</i>, <i>karma</i>, <i>samsara</i> and <i>moksha</i> and some ways in which Hindus live Make connections - reflect on and articulate what impact belief in <i>karma</i> and <i>dharma</i> might have on individuals and the world, recognising different points of view and giving their own ideas 6 key words to teach: Hindu, Karma, dharma, samsara, moksha, devotion.	- Recall learning about Brahman (God, Ultimate Reality) and <i>atman</i> (eternal self) from earlier work in RE. Remember that Hinduism / Sanatan Dharma is very diverse, and so there is hardly anything that we can say which starts 'all Hindus believe ...' However, the ideas of <i>dharma</i>, <i>karma</i>, <i>samsara</i> and <i>moksha</i> are commonly held, although described in a range of ways. The BBC's <i>My Life, My Religion: Hinduism</i> is an excellent source for this unit. Teachers will also find the online Heart of Hinduism resource helpful: iskconeducationservices.org/HoH/concepts/103.htm - Explore the Hindu story from the Mahabharata, the 'man in the well' (www.indianetzone.com/50/man_well.htm) in a creative way. This presents one picture of the way the world is for a Hindu worldview: the <i>atman</i> is trapped in the physical body and wants to escape the terrible dangers, but the human is distracted by the trivial pleasures instead of trying to get out. This is a warning to Hindus that they should pay attention to finding the way to escape the cycle of life, death and rebirth. Use this to set the scene for learning about <i>karma</i>, <i>samsara</i> and <i>dharma</i> below. - Explore Hindu idea of <i>karma</i> – the law of cause and effect, and how actions bring good or bad <i>karma</i>. Connect this with Hindu beliefs or ideas about <i>samsara</i> – the cycle of life death and rebirth travelled by the <i>atman</i> through various reincarnations, to achieve <i>moksha</i> (release from the cycle of <i>samsara</i>, and – for many Hindus – the goal of union with Brahman (for some)). Find out how and why the game of 'snakes and ladders' links with Hindu ideas of <i>karma</i> and <i>moksha</i>. Reflect on how these beliefs offer reasons why a Hindu might try to be good – to gain good <i>karma</i> and a better reincarnation, and ultimately release from <i>samsara</i>. Uses resources from within the Hindu community if possible, e.g. Heart of Hinduism (see link above). - Explore Hindu ideas about the four aims of life (<i>punusharthas</i>): <i>dharma</i> – religious or moral duty; <i>artha</i> – economic development, providing for family and society by honest means; <i>kama</i> – regulated enjoyment of the pleasures and beauty of life; <i>moksha</i> – liberation from the cycle of birth and rebirth/reincarnation. Compare these with pupils' goals for living. Connect with the idea of <i>karma</i> – pursuing these aims contribute to good <i>karma</i>; doing things selfishly or in ways that harm other living things brings bad <i>karma</i>. - Hindus might describe life as a journey towards <i>moksha</i>. Hindu life is also part of a journey through different stages (<i>ashramas</i>), each with different duties. Look at the different <i>dharma</i>/duties Hindus have at the four <i>ashramas</i>: student, householder, retired person, renouncer. How does the <i>dharma</i> for these stages help Hindus to be good? Compare with the duties pupils have now, and ones they think they will have at later stages of life. This is a simple clip to show the ideas: https://www.bbc.co.uk/programmes/p02n5v2q - Consider some Hindu values and how they make a difference to Hindu life, individually and in community, e.g. <i>ahimsa</i> (non-violence) and <i>satya</i> (truthfulness). Connect these with ideas of <i>atman/karma</i> (all living beings have an eternal self/<i>atman</i> and so deserve to be treated well; learning the truth and speaking truthfully are ways of worshipping God). - 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. - Consider the value of the idea of <i>karma</i> and reincarnation: what difference would it make to the way people live if everything they did carries good or bad <i>karma</i>, affecting future rebirths? If no one escapes from this law of justice, how does that change how we view injustice now? Talk about how different people respond to this idea, including non-religious responses and the ideas of pupils themselves. What difference would it make to how they live? Why?

Unit U2.12 What impact do peoples' beliefs have on their lives? Expressing the spiritual.

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Impact: Learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Explain some ways beliefs are shown in creative expression in three religions Understand the impact: - Make clear connections between beliefs and different forms of expression - Give examples of the impact of beliefs on art, architecture and music Make connections: - Raise questions about how they might express their own spiritual ideas in an art form – and do it. 6 key words to teach: spirituality, art, culture, religion, expressing meaning, creativity	What is the spirit? What is spiritual? Examples from the Sikhs, Muslims and Christians (others could be studied, of course) - Ask pupils to look at some works of art in which children have tried to show what their spirit means to them. There is a great selection on the website www.natre.org.uk/spiritedarts The words matter as much as the images. A good way to introduce this is to select 6 images, ask pupils to be competition judges and rank them 1-6 for artistic skill and 1-6 for thoughtfulness. These spiritual expressions show pupils how other children express religious ideas and show the impact of their beliefs. - Tell pupils that musicians cannot agree what music is, but they all know about it, and can make and enjoy it. 'Spiritual' is also a word that makes people argue sometimes, but a useful word. Teach pupils that being spiritual is about your own self, and how you fit the world together, about self, other people, the planet and God (if you believe in God – say 'the big beyond' if not!). The Golden Temple: spiritual expression in architecture - The Sikh Golden Temple at Amritsar in the Punjab was built originally by Gurus Ram Das and Arjan Dev, 400 years ago. It is a functioning Gurdwara to this day, and symbolises many Sikh beliefs and ideals. It is a beloved destination for Sikh journeying. Enable pupils to research online and from texts some detail about the Golden Temple and its form, function, use and beauty. - Sikh visual art: what can we learn? Look at some examples of Sikh art, for instance those done by Kanwar Singh available on the web at www.artofpunjab.com or the work of Bhagat Singh, online at www.sikhiart.com There are many more examples on open access searches. Ask pupils to study how these artists portray key stories of for example Guru Nanak and Guru Gobind Singh. Ask pupils to consider whether the Golden Temple or the art they have studied best expresses 'the Sikh Path' and why. Here's a clip of the Singh Twins work – show extracts, starting at 8.20 maybe. https://www.youtube.com/watch?v=fASDh16x8BY - Muslim Poetry and Art: Use the poetic lines of Al Ghazali to explore Muslim belief about Allah. Pupils might record them being spoken, whispered or shouted: which works best to make sense of them? Ask pupils which lines they agree with, disagree with and don't understand. Ask them to create twelve lines of poetry that state their own key beliefs. Muslim Art: Yasmin Kathrada and Ahmed Moustapha. Ask pupils to study, understand and compare two works of art about Allah. Examples from then NATRE website, are a superb way to study 'Islamic rules' art and explore the similarities and differences between different artists. Muslim Architecture: Beauty in design in mosques and calligraphy could also be studied. - How do Christians make spiritual music? Listen to some contrasting pieces of music (The Planets, Holst, Four Seasons, Vivaldi or contemporary Christian music e.g from Fischy Music or the Rend Collective) allow the children to respond in drawing / 'taking a line for a walk' as they listen. Respond in words or through dance or drama afterwards, considering what it made them think of and how it made them feel. Explain that Christians use music in worship to express a variety of feelings, especially about God and their spiritual lives. - What is a Psalm? What do Psalms express? Look at a variety of Psalms which express different feelings: Psalms 13, 23, 40 and 98 give a good variation. Write a Psalm / Reflection / Meditation in pupils' own words - Ask pupils some questions of wonder: I wonder: Can a song be a prayer? Is all music spiritual? Could human life survive without music? What if there was no music? How do other religions, and non-religious people use music for their spiritual lives? Accept all the ideas pupils offer in response to these questions. - Conclude comparing the Sikh, Muslim and Christian uses of creativity, imagination and expression. What did pupils like? Learn? Think about?

Unit U2.13 Atheists and believers in God: what are the arguments?

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Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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. Don't try to teach all this content: select for your class's needs.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - define the terms 'theist', 'atheist' and 'agnostic' and give examples of statements that reflect these beliefs - identify and explain what religious and non-religious people believe about God, giving examples of reasons why people do or do not believe in God Understand the impact - make clear connections between what people believe about life, being human and God and the impact of these beliefs on how they live Make connections - consider and weigh up different views on theism, agnosticism and atheism, expressing insights of their own about why people believe in God or not - make connections between belief and behaviour in their own lives, in the light of their learning 7 key words to teach: Humanist, atheist, agnostic, rationality, faith, argument, secular.	- During this unit, take the opportunity to find out what pupils already know from previous study, and build on that prior learning. Their understanding of what God is like as far as Christians, Jews and Muslims are concerned should be reasonably developed by now. Reinforce the use of the key words about non-religious or secular worldviews too. This clip is a good reminder of Humanist ways of living: https://www.truetube.co.uk/resource/a-humanist-naming-ceremony/ - Find out about how many people in the world and in your local area believe in God – using global statistics and the 2011 / 2021 UK Census. Globally about 4.4% of people are atheists, and about 14% are not part of a major organised religion. Ask pupils why they think so many people believe in God. Collect these reasons. Find out about how many do not believe, or who call themselves non-religious. Learn the words 'theist' (believes in God), agnostic (cannot say if God exists or not) and atheist (believes there is no god). Note that for atheists, there is no compelling evidence for the reality of God. - To explore the key question, ask pupils to raise questions about the existence and nature of God. Sikhs, Jews, Muslims and Christians all believe that there is one true God, full of love for humanity. If this God exists, what difference would 'he' make to the way people live? Investigate a range of viewpoints on the question, from believers to atheists. - Compare the sources of authority of Christians (e.g. Bible, Church teachings, religious leaders, individual conscience given by God) with some non-religious sources (e.g. individual conscience as a human attribute, some philosophers and other thinkers). - 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. Many atheists argue that religions and God are all created by humans (not the other way round!). Some argue that there is no need to use a Creator to explain the existence of the Universe and life; they argue that science provides reliable evidence and explanations, and that religion does not. Many secular people are proud to be morally autonomous, deciding for themselves what is good or evil. - Recall and build on learning from Unit U2.2 to explore how and why people still believe in God in an age of science. Many Christians would say that they want to find out more about the world and how it works – doing science is part of their response to belief in God as Creator. Find out about Christians who are also scientists (e.g. Jennifer Wiseman, John Polkinghorne, Denis Alexander, Russell Stannard and local examples). Look at this challenging clip about proof and the God debate: https://www.truetube.co.uk/resource/proving-god-exists/ - Invite some theists, agnostics and atheists in to answer questions about why they do or do not believe in God (members of varied religions could contribute to this debate). - Explore what impact belief about God might make on the way someone lives his or her everyday life. Is faith in God restricting or liberating? How do people respond to God? E.g. from personal responses in private prayer, study, worship; communal responses of worship and striving for justice. - Talk about and reflect upon the possible benefits and challenges of believing or not believing in God in Britain today. Get pupils to reflect upon their own views and how they view people with different beliefs than their own.

Key Stage 3 RE 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 religions and beliefs, recognising their local, national and global context. Building on their prior learning, they learn to appreciate religions and beliefs 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 beliefs 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:

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RE teaching and learning should enable pupils to...

A. Make sense of a range of religious and non-religious beliefs.	B. Understand the impact and significance of religious and non-religious beliefs.	C. Make connections between religious and non-religious beliefs, concepts, practices and ideas studied.
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End of key stage outcomes

More specifically students should be taught to:

Give reasoned explanations of how and why the selected core beliefs and concepts are important within the religions studied	Give reasons and examples to account for how and why people put their beliefs into practice in different ways, individually and in various communities (e.g. denominations, times or cultures; faith or other communities)	Give coherent accounts of the significance and implications of the beliefs and practices studied in the world today
Taking account of context(s), explain how and why people use and make sense of texts/sources of authority differently	Show how beliefs guide people in making moral and religious decisions, applying these ideas to situations in the world today	Evaluate how far the beliefs and practices studied help pupils themselves and others to make sense of the world
In the light of their learning, explain how appropriate different interpretations of texts/sources of authority are, including their own ideas.		Respond to the challenges raised by questions of belief and practice, both in the world today and in their own lives, offering reasons and justifications for their responses.

KS3: This programme of study is very flexible and schools may plan further units of their own as long as the aims and outcomes are central. Pupils learn about Christians, Muslims, Buddhists, Sikhs. 12 Units of study make a suitable KS3 programme.
3.1 Why do Christians believe Jesus is God on earth? UC
3.2 How can people express spiritual ideas through the arts? (Christian, Muslim, Sikh)?
3.3 What difference does it make to be atheist or agnostic in Britain today?
3.4 What makes a person inspirational to others? (Christian, Muslim)
3.5 What do people believe about God and the universe? What makes some scientists believe in religion, and others reject religion? (Christian, Atheist, Agnostic)
3.6 Religion – cause of war or power for peace? Christianity, Islam, Atheism
3.7 Why is there suffering? Are there any good solutions? Christians, Hindus, Buddhists, Non-religious views
3.8 If God is Trinity, what does that mean for Christians? UC
3.9 What is so radical about Jesus? UC
3.10 What do we do when life gets hard? Where can we find wisdom to live by? Christians, Sikhs, Buddhists
3.11 What happens when we die? Death: Is it the end? Christians, Buddhists, Sikhs.
3.12 Good and bad, right and wrong – how do we decide?
3.13 Green issues and religions: what can different communities do to respond to the climate crisis?
Further unit plans can be devised by the school Schools can add further religions to the minimum prescribed here, but must not sacrifice depth of learning about these communities in relation to our statutory outcomes.

Unit 3.1: Beliefs about Jesus: Why do Christians believe Jesus was God on Earth? (Incarnation) What do Muslims believe about Jesus / Isa? (Risalah, Prophethood)

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Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):	Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - explain, with reference to the 'I am' sayings and/or the signs, what John's Gospel says about Jesus' 'true nature', and how this connects to Christian beliefs about what God is like - explain how the Bible uses different types of text (for example, the Gospels) and language (such as metaphor) to communicate ideas about Jesus as God incarnate Understand the impact - show how Christian worship reflects Christian beliefs in Jesus as God incarnate - comment on the different ways in which Christians express worship of God Make connections - reflect and comment on the value of belief in Jesus as God incarnate and as saviour of the world for Christians in the world today, alongside other beliefs and ideas about Jesus. 7 Key Concepts / Vocabulary: Gospel / Incarnation / symbolic language / miracles / human nature / signs of divinity / worship	Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes. - The Christian religion is founded on the belief in incarnation: God became human to bring divine grace and forgiveness to anyone. This central belief is studied here in depth. Muslims also honour the place of Jesus / Prophet Isa in their tradition. He is mentioned more than 25 times in the Qur'an. - Recap students' learning and knowledge about the nature of God in Christian belief, including the Bible's use of metaphors and similes to express some of these ideas. - Look at the episode of Moses and the 'burning bush' (Exodus 3) and the name for God found here: 'I am who I am'. Use this as background for the seven 'I am' statements John's Gospel applies to Jesus. Connect this with prior learning about Jesus as God, as one member of the Trinity. Compare these ideas to Muslim ideas about God studied from the first Surah of the Qur'an, the 'Opener'. - Consider the 'I am' statements of Jesus in St John's Gospel. 'I am the bread of life' (John 6:35, 48, 51); 'I am the light of the world' (8:12, 9:5); 'I am the door of the sheep' (10:7, 9); 'I am the good shepherd' (10:11, 14); 'I am the resurrection and the life' (11:25); 'I am the way, the truth and the life' (14:6); 'I am the true vine' (15:1). Consider in what ways these metaphors relate to the particular time and context of John's readers: what significance did water, bread, shepherd, light, etc., have? Consider how Christians might interpret these metaphors today and what they find out about Jesus from them. What difference would it make for people to believe these seven things about Jesus? - Find out about the seven 'signs' in John's Gospel, which each have spiritual connections to the 'I am...' sayings: - Changing water into wine (2:1–12). - Healing the royal official's son (4:46–54). - Healing the paralytic at Bethesda (5:1–15). - Feeding the crowd in Galilee (6:1–15), which links with 'I am the bread of life'. - Walking on the Sea of Galilee (6:16–21). - Healing the blind man in Jerusalem (9:1–7), which links with 'I am the light of the world'. - Raising Lazarus to life at Bethany (11:1–3, 17–44), which links with 'I am the resurrection and the life'. What do these add to the picture of Jesus? How do these ideas relate to Christian belief in the person and role of Jesus as God? - Explore how contemporary Christian worship music uses metaphors and similes to communicate belief in Jesus as God, and God as Trinity (e.g. www.worshipcentral.org/music). Compare these styles of worship with other music (e.g. Christian heavy metal bands such as 'Stryper') and other forms of worship, e.g. Quaker, Pentecostal, and Anglican cathedral worship (there are good materials on film on GCSE RS Bitesize). What do they communicate about the nature of Jesus and God, and what effect do they have on worshippers? - Comment on the central importance of belief in Jesus as God incarnate and Saviour for most Christians today, in the light of students' learning in this unit. Note that others may revere Jesus, without believing he was the divine Son of God – including Muslims, where the concept of Risalah applies, and non-religious people who may admire Jesus' teaching and example.. - Reflect on different understandings of Jesus, including those held in the Muslim community, where he is honoured as Prophet Isa / Jesus, but belief in incarnation is rejected. Consider whether or not students think the world could do with a 'saviour' today. If so, how and why might such a 'saviour' offer guidance, direction, sustenance, wisdom, protection, life, hope and so on? Explore a Humanist alternative argument: we need to be our own 'saviours' and not think there is any external source of salvation. The thinking here is about human nature, and its 'dark side'. These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.

Unit 3.2: How can people express the spiritual through the arts?

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Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):	Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - compare and explain at least two ways to describe 'the spiritual' - explain how and why music and art are important ways of expressing the spiritual Understand the impact - show how people express spirituality in different ways (e.g. through art, music, activism) Make connections - offer a coherent account of the value of spirituality in the lives of religious and non-religious people, including themselves 7 Key Concepts / Vocabulary: spirituality / numinous / creativity / art-forms in religions / intensity of experience (aesthetic, mystical or spiritual)	- 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. Consider: is spirituality about how we relate to ourselves, others, the Earth and 'God' or the 'ultimate'? (A useful description from Dr Rebecca Nye). This clip is a very good starting point: https://www.bbc.co.uk/bitesize/topics/zkdk382/articles/zjqcf4j - Muslims: explore modern Islamic art such as Ali Omar Ermes' use of Arabic letters. Find out about the rich meanings behind each piece. Discover the use of words and phrases in Islamic art and architecture, such as those carved into stone in the Alhambra or the Taj Mahal or the French Muslim calligraphy for peace of Ali Caligraff. - Christians: learn that Christians represent Jesus in Christian art because they believe 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 person as them? What does this tell us about what or who Jesus is to Christians? How do artists convey Jesus as equally God and human? - Buddhists: find out about sand <i>mandalas</i>; representations of the Universe to aid meditation in Tibetan Buddhism. Watch a video to see how the <i>mandalas</i> are destroyed, to remind Buddhists of the all-important teaching of impermanence. Make a <i>mandala</i> (with pasta and rice?). How difficult is it for students to destroy their own <i>mandala</i>? Why is impermanence an important idea in Buddhism? How is spirituality expressed in the <i>mandalas</i>? Here's a great example: https://www.youtube.com/watch?v=WBrYUIOYK0U - Jews: listen to some <i>klezmer</i>, the music of Ashkenazi Jewish communities, played at joyful events (<i>simcha</i>) 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 <i>klezmer</i> to attain joyful connection with God. Explore whether the human experiences of love, longing and joy are central to spirituality – or to music. 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. <i>Raag Asa</i> (inspiration and courage) and <i>Raag Asavari</i> (enthusiasm). Explain why music can be seen as a spiritual form of expression. Here is one example: what moods and emotions do pupils identify? https://www.youtube.com/watch?v=JEgHB7dNX0U - Examine 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 <i>mysterium tremendum et fascinans</i> – the numinous), in a way rational thought and discussion cannot? - Pupils could express creatively their own sense of the spiritual, and use art, music, poetry, text to express personal reflections on key themes, e.g. God, incarnation, salvation, justice, impermanence, hope. Teachers helping develop this scheme of work suggest that if you do not choose this unit, you might split its methods across other units taught during KS3. This is also a unit in which a range of smaller religious communities can be studied, e.g. through Bahá'í architecture or Jain sculptures.

Unit 3.3: What difference does it make to be an atheist or agnostic in Britain today?

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Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):	Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - explain what is meant by the terms 'atheist' and 'agnostic', and give reasons for the range of views that can be covered by these terms (e.g. 'spiritual but not religious' (SBNR), 'nones', Humanists, etc.) Understand the impact - show how Humanist beliefs / principles guide some non-religious people in making moral decisions and finding commitment by which to live their lives Make connections - develop a reasoned account of the significance and impact of non-religious worldviews and beliefs in the changing religious landscape of the UK - evaluate how far the non-religious beliefs and practices studied help students to make sense of the world, offering reasons and justifications for their responses 7 Key Concepts / Vocabulary: Humanist / atheist / moral autonomy / agnostic / SBNR - spiritual (but not religious) / secularist / rationalist	- Look at the 2021 Census results (key information from the Office for National Statistics, https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity). Note how many people are recorded as 'not religious', and the diverse breakdown of these 'nones' as they are sometimes called (including atheist, agnostic, Humanist and Jedi ...). Comment on these numbers and the changes from 2011 and 2001. - You might use the 2012 Theos Report <i>Post-Religious Britain? The Faith of the Faithless</i> to find out more about the varied beliefs of atheists, the 'non-religious' and those who never participate in religious services (e.g. 11% of atheists describe themselves as Christian; 15% believe in life after death, etc.). Reflect on this information and try and give reasons for the diversity. Show the Those 'nobody stands nowhere' animation on the topic of 'worldview': https://www.youtube.com/watch?v=AFRxKF-Jdos - Explore the identity of people who are SBNR (e.g. via work of Linda Woodhead: bit.ly/2mofcqs). Describe some beliefs and practices that might characterise this group. - Consider alternative non-religious rituals, such as the Sunday Assembly. Investigate non-religious ceremonies, e.g. weddings, funerals and namings (www.humanism.org.uk/ceremonies/find-a-celebrant/). To what extent do non-religious people replicate the practices of religion, without the supernatural, and why? Look at the ideas of Alain de Botton, who looks to retrieve the personal and community benefits of religion without the supernatural elements (see <i>Religion for Atheists</i>, Pantheon Books 2012). - Find out about Humanist beliefs, as presented by the British Humanist Association/Humanists UK and their local group of Humanists. Invite a Humanist in to talk about being 'godless' 'happy Humanists'. Explore the arguments they offer for living a life without religion, and the key ideas and beliefs that are at the heart of this non-religious worldview (e.g. the Universe as a natural phenomenon best understood through science; the importance of making this life meaningful without belief in any kind of afterlife; the importance of using human reason, empathy, compassion and respect when deciding how to act). See understandinghumanism.org.uk for ideas and resources. - Consider the range of beliefs encompassed by the term 'non-religious', from the SBNRs, through some agnostics who may be indifferent to religion, to some atheists who seek to persuade people of the falsehood of religious beliefs. Find some examples of people with this range of views, perhaps including some of your students. To what extent is it fair to describe the 'non-religious' in relation to religion?

Unit 3.4: What makes a person inspirational to others? (This unit takes a 'case study' approach. Students prepare a presentation)

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Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):	Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief • use religious text, vocabulary and concepts to explain the impact of a selected inspirational leader, researching questions about the power of inspiring leaders to effect social change • give reasoned arguments which justify or question the work of a selected inspirational figure in relation to social and political issues Understand the impact • give reasons and examples to explain the concept of inspirational leadership, communicating ideas effectively Make connections • offer a coherent account and personal evaluation of the impact of the leader they chose on the modern world, using evidence and examples • evaluate how far it is the case that religions provide a good context for inspirational leaders to flourish 7 Key Concepts / Vocabulary: leadership / inspiration / spirituality / social justice / community ethics / activism / equality	This unit will examine questions such as: What makes a person inspiring to others? Who is worthy of the Nobel Peace Prize? Why are inspiring exemplars important in different religions? 'No one is perfect' – how should we respond when our sources of inspiration are disappointing? Students will choose, investigate and present a case study of one or more inspirational leaders, exploring their religion, belief and convictions and the impact they have had on today's world. Examples from Judaism, Islam, Christianity and Hindu traditions might include: Marc Chagall and Elie Wiesel (Jewish people), Malala Yousafzai and Dr Hany El Banna (Muslims), Sister Teresa Forcades and Revd Dr Martin Luther King Jr (Christians) and Mahatma Gandhi and Pandurang Shastri Athavale (Hindus). Students can be encouraged to look more widely than this too. The Nobel Peace Prize list of winners is a good place to begin research. Questions for the investigation: students might use this initial list and develop their own questions What inspired the leader you chose? Investigate the key events in their life. Relate their choices to sources of wisdom and authority in their tradition. • Evaluate the influence of faith on your chosen person's approach to changing society, promoting goodness or challenging evil. What conflict and opposition did you chosen leader meet, and how did they respond? • Reflect on the key actions, speeches, leadership roles and impact of your chosen leader. What were their greatest achievements? How did the community get inspired? What is the long-term impact? • Express your personal views about why this person's beliefs and practices made a difference. • Select some key quotations and give a commentary on them. • How has your inspirational figure been celebrated – with prizes, in song, in film, or with a movement that follows his/her example? How will this person's inspiration live on into the future, do you think? • Consider this question: if your inspiring person came to your school and joined in with everything for one week, then, on Friday, took assembly, what would s/he say to your school? What would they like? What would they challenge? Presentations: encourage pupils to write their presentation for the rest of the class, for assembly or for younger pupils in RE, as well as presenting a Prezi, PowerPoint or similar. Note: it is important to liaise with other curriculum areas (e.g. History) to ensure that RE complements, and does not repeat, work undertaken elsewhere. Note: some anti-racist examples and related resources are provided by NATRE – here's the link. https://www.natre.org.uk/about-natre/projects/anti-racist-re/secondary-classroom-resources/

Unit 3.5: What do people believe about God and the Universe? (Concept: science and religions)

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Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):	Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - use religious vocabulary and concepts to explain religious and atheist ideas about origins, evolution and creation in detail and depth - develop reasoned arguments using evidence and sources to explain why different answers to questions of origins are given by intelligent people Understand the impact - consider and evaluate arguments about whether science and religion are compatible or incompatible, giving reasons for their own views Make connections - engage critically and personally with arguments and evidence for different views about creation, evolution and the meaning of human life. 7 Key Concepts / Vocabulary: science / religion / cause / evidence / argument / theory / revelation / origins and destinies.	This unit will examine questions such as: What arguments do theists offer to support their vision of God as the Creator of life? How do atheists account for the beauty, love, order or grandeur of the Earth and humanity? Why do some people believe/not believe in God? Why are some people uncertain about God? What are my beliefs? Can science and religion both tell the truth about questions of origins? Note that pupils' science knowledge is not all uniform – they may know little of the science this unit explores, so working with science teachers is a good idea. - Identify key vocabulary: theist, atheist, agnostic, omnipotent, omnipresent, omniscient, evolution, science, evidence, origins, design, intelligent design, creationist. Pupils will be increasingly enabled to use these ideas reasonably through the unit. - Raise questions about the origins, meaning and purpose of life – why, how, who, what for? Sort and classify these questions. Are there some which religions try to answer? Are some answered by science? Make sure students understand that some people think 'science versus religion' is a fight science has won, but others think there is no fight, and the two address different questions in different ways. - Investigate diversity of beliefs and reasons for the diversity. Explore beliefs about God, the nature of the Universe, questions of origins and purpose, people's spiritual experiences, the nature of good and evil, the ideas of evolution and the Big Bang. The interview with Prof Brian Cox from RE Today and the work of Georges Lemaitre, originator of the Big Bang theory and a priest make a good case study. This clip will help: https://www.youtube.com/watch?v=FoKo4M-bbVI - Investigate ways in which people claim to experience God, e.g. in prayer, poetry, meditation, music, drama, sacred writings, art, sacred places or times, worshipping with others. Evaluate evidence of these experiences and consider how these experiences can be 'true' for the individual or group. - Draw out statements that pupils believe to be true with explanations or evidence. Notice that evidence and proof are different but connected. Differentiate between fact, opinion and belief. Consider a range of types of truth, e.g. history, science, experience, myth. Consider how and why science and religion are sometimes seen as conflicting, and sometimes as partners. The YouTube video series of 12 programs by Professor Russell Stannard is useful, complete with a teacher book of resources, free at https://www.retoday.org.uk/school-support/publications/samples/science-and-belief/ - Engage with the debate on creationism, evolution, design and the ways questions of origins can be handled. From a focus on the 'Big Bang' and evolutionary theories, learn about how some Christian or Muslim scientists hold their faith in God and also accept evolutionary theory. Enable pupils to be critical participants in debates about forms of knowledge and alert them to epistemic diversity: our claims to knowledge are contextual and often partial. Read and consider the purposes and uses of the Genesis narratives of creation. Were these written as history, myth, poetry or what? Are they still useful today for exploring religion? History? Science? - Explore questions about the Universe. Accident or plan? Act of love or random? Purposeful or purposeless? Consider philosophical questions and arguments about the origin of all things. Does the Universe have a First Cause? Is the Universe designed? Does natural selection explain human complexity (Darwin's theory of evolution)? - Discuss the importance of human beings – are we just more developed brains or are we special to God with higher consciousness and/or souls? What makes humanity different to other animals? Is it moral choice, the ability to reason, rationality, music, humour, tool-making – or having an immortal soul? Or none of these? Are we not really qualitatively different from animals at all? - Enable students to engage with and articulate personal evaluation and response to the key issue 'Can science and religion both be true?' Look at the strengths and weaknesses of all arguments, and develop their own position on these issues in depth and with evidence. Note: it is important and valuable to liaise with the science department and between middle/upper schools on this. Presume nothing about prior learning. Use different disciplines of study to make sure the pupils learn about the complexities of the issues.

Unit 3.6 Religion – cause of war or power for peace? Sharing one world: are religions part of the problem or the solution?

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Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):	Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - explain some causes of prejudice and some ideas about what reduces prejudice - use religious texts and beliefs to explain how prejudice might be reduced Understand the impact - explain some of the contributions of inspirational people and groups in overcoming barriers, prejudice and discrimination Make connections - describe examples of links between religion and prejudice, and examples of religious challenges to prejudice - engage critically and personally with moral, philosophical, social and religious questions raised by the hatred humans often express to each other 7 Key Concepts / Vocabulary: prejudice, discrimination, injustice, stereotyping. Inter-faith dialogue, global ethics, sources of wisdom.	This unit will enable learners to consider questions such as: What barriers exist in global society? Why do they exist? Do these barriers matter – to the world, to me? Does religion do more harm or more good in the world today? Is religion part of the problem to sharing one world, or part of the solution? How can we share one world more fairly? Can the human race tackle racism, sexism and poverty more effectively in the next generation? What do I think? - If religions preach peace, why do they often fight? Consider with pupils the inclusive and loving intentions of religions, in texts and in contemporary life. What examples of religious action have challenged prejudices about race, religion, gender and homophobia? But also, what examples have reinforced these prejudices? What stops people sharing one world fairly? - Evaluate the underlying causes of the prejudice that creates all these barriers. Learn to use negative terms such as ignorance, fear, scapegoating, stereotyping and prejudice. Learn to use positive terms such as tolerance, acceptance, respect, mutual understanding and celebration of diversity. Think about the directions of travel that the world is taking in relation to respect. - This work may open up some 'dangerous conversations' if genuine dialogue is promoted. Consider relevant school principles and values, legislation on discrimination and incitement to religious hatred, and the Universal Declaration of Human Rights. Set clear ground rules for discussion. - Investigate recent and current examples of racial/religious prejudice and the consequences. Refer to the Holocaust, Rwanda, Darfur, Bosnia, Afghanistan, Iraq, Syria – and, close to home, the prejudices often expressed about migrants, refugees and people who are newcomers to the UK. What does religious teaching say about attitudes to such people? - Reflect on what questions these events raise about the nature and power of God: has God made one world to work as one, or does the existence of many religions make human unity impossible? Hans Küng said that there can be 'no peace among the nations without peace among the religions'. Make personal responses to the personal, social and moral issues raised by prejudice. - Analyse common threads in religious teaching about the equality of all human beings. Explore differing religious responses to these issues, e.g. investigate the differing beliefs about women in the Church and attitudes to homosexuality in Christianity, and make comparisons with other faiths, selecting from Judaism (Orthodox and Reform), Islam, Sikhi and Hinduism / Sanatan Dharma. Evaluate these differing religious attitudes and beliefs. - Research the impact of relevant legislation on discrimination on grounds of gender and sexual orientation (e.g. the Civil Partnerships Act). Is our world taking steps forward to accept that rights apply equally to all? Is there still some way to go? - Analyse the barriers created by religion (with its close links to politics). For example: the tensions in the Middle East with reference to the Jewish/Palestinian situation and the conflict over Jerusalem; differing beliefs in Islam about the interpretation of <i>jihad</i> (the struggle for goodness); the conflicts over land and power between Roman Catholic and Protestant Christians in Northern Ireland; conflicts between Muslims and Hindus; the caste system. - Research and reflect on the attempts by religious groups or individuals to build 'bridges'. This should include local community and interfaith activities, and a selection from the following: Desmond Tutu and the Peace and Reconciliation movement in South Africa, Corrymeela in Northern Ireland, the Community of the Cross of Nails (Coventry Cathedral), the 'House of One' a shared sacred space for Muslims, Christians and Jews in Berlin and Neve Shalom (an interfaith school in Jerusalem), The Forgiveness Project. - Note the potential usefulness of classroom ready resources on anti-racist RE which are free from NATRE. Start here: https://www.natre.org.uk/about-natre/projects/anti-racist-re/secondary-classroom-resources/ * 'Exhibit on the World's Religions', Santa Clara University, March 2005.

Unit 3.7: Why is there suffering in the world? Are there any good solutions?

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Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):	Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - compare and explain what two or more religions and worldviews say about why humans suffer - explain two or more religious or philosophical solutions to the problem of suffering offered by religious traditions and worldviews Understand the impact - give reasons and examples to explain why people respond to suffering in different ways (e.g. reject God; seek to heal the world) Make connections - offer a coherent account of their own responses to the study of causes of suffering - evaluate how far it is the case that religions exist to help humans cope with suffering, offering reasons for their responses 7+ Key Concepts / Vocabulary: problem of evil / natural suffering / devil or personification of evil / theodicy / freewill defence / Dukkha / Eightfold Path / crucified God	- Explore questions raised by the experience of suffering, in relation to God, the world, human life and life after death. 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? This clip is a good intro: https://www.bbc.co.uk/bitesize/topics/zkdk382/articles/z6twrj6 - Explore Old Testament accounts of why we suffer. Link with Unit 3.3 and 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 10:1 and 22:1. If we follow these instructions (work hard, don't be greedy, be obedient, etc.) will we avoid suffering? Compare to Job, who demands to know why the righteous suffer. Explore the story of Job (build on Unit 3.5). 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 examples of Christians who seek to alleviate suffering. - 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 (the 'crucified God', says German theologian Jurgen Moltmann) as an answer to the challenge of the problem of suffering? - Explore Buddhist explanations of the suffering as <i>dukkha</i>, or discontentment (the First Noble Truth). We cause discontentment through craving (the Second Noble Truth). Look for examples of how craving brings discontentment in the lives of individuals. How far does this reflect students' own experience? - Find out about the Buddhist solution to suffering: cessation of craving (<i>tanha</i>) through following the Middle Way. How does the wheel of life offer a map to escape the jaws of <i>dukkha</i>? Consider how far humans are responsible for causing discontentment and overcoming it. - Consider different views: are suffering, cruelty and injustice easier or more difficult to understand and come to terms with if, like humanists, we have no expectations of a 'higher power'? - Link with Unit 3.15 and evaluate how far Christian, Buddhist and Humanist beliefs about life after death affect their views on suffering. All religions and worldviews take a view of these questions of course, while the focus here is specific. - 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 of the ideas and thinking frameworks they have studied and express students' own responses to the question: Are there any good solutions to suffering?

Unit 3.8: What does it mean for Christians to believe in God as Trinity? (God, Trinity, Incarnation, Holy Spirit)

The principal aim of RE is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):	Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - Using evidence from at least three Bible texts, show understanding of Christian ideas about God as 'Father, Son and Holy Spirit' - make links between the concept of Trinity and the roles and actions of God through the 'big story' of the Bible Understand the impact - give examples of how the Christian community responds to the idea of God as Trinity, for example, in expressing ideas about God through worship, ritual, celebration, art, symbols, etc., in churches Make connections - evaluate their learning and express a view, giving a coherent account and offering reasons for their responses. Why do Christians worship God as Trinity, and what difference does belief in God as Trinity make to them? 7+ Key Concepts / Vocabulary: God as one / God as Trinity / Father, Son and Holy Spirit / Apostle's Creed / Creator / Saviour / Comforter.	- Clarify what Christians mean by the term 'God'. Consider the inadequacy of the view that God is 'an old man in the sky' as far as Christians are concerned. God in Trinity, God as an active presence in the world and all that lives are important ideas here for Christianity. - Explore biblical views of God as Trinity through three key texts, noting the different kinds of texts: God the Father and Creator: Psalm 104:5–14, God the Son: Romans 5:6–8, and God the Spirit: Galatians 5:22–23. Compare with Christian statements of belief in the Trinity in the Apostles' Creed, for example. Compare this view of God with the 'old man in the sky concept' – note the differences. Reflect on what differences there might be in Christian practice without belief in God as Trinity. God in Trinity is mysterious, un-explainable, united in love, active in the world in creation, salvation and the pursuit of justice and peace. - Reflect on the 'big story' of the Bible, from creation and the fall of humanity to salvation and the kingdom of God. Note the role of God at each stage (e.g. God as Creator, Son as Saviour, Spirit as Comforter to Christians). Construct a theological 'timeline' of these stages by finding and using artworks that express these ideas. - Imagine how a church called 'Holy Trinity Church' (there are several hundred in the UK) might be appropriately decorated and used. Use art, architecture, symbol, signs, rituals and actions that reflect beliefs about God as Father, Son and Holy Spirit. How do Christians express and communicate their belief in God as Trinity, including use of symbols in art? - Explore what this belief in God as Trinity teaches Christians. If God is like this, what should Christians be like? Christians say all three persons of the Trinity love and serve each other in a mutual relationship. Ask the class to suggest at least five examples of how Christians should live and act in the light of this teaching (for example, follow Jesus' examples in love, self-sacrifice and obedience; allow the Holy Spirit to work in their lives and so on). - This clip – open to critique – is interesting: https://www.youtube.com/watch?v=AQkFlzFJ3kA Do pupils make sense of it? What does it teach them? - What difference would it make if Christians only believed in one person of the Trinity? Add to students' earlier discussion. Ask them to articulate reasons and arguments why most Christians worship God as Trinity, on the basis of their learning in this unit. Ask students to express their own responses to the idea, with reasons, evidence and argument. These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.

Unit 3.9: What is so radical about Jesus? (Gospel)

The principal aim of RE is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes): Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - suggest meanings of the texts studied, and how they challenged religious and political authorities, explaining ideas with reasons and evidence - consider which interpretations are most appropriate, and why Understand the impact - give reasons and examples to explain how Christians use Jesus' teaching to guide their actions / behaviour Make connections - express an account of the implications for the modern world of Jesus' treatment of the marginalised - respond to the challenges of Jesus' teaching about love and justice, offering reasons and justifications for their responses 7 Key Concepts / Vocabulary: Jesus as a prophet, as a radical / marginalisation / gospel in action / liberation theologies / hypocrisy / integrity.	Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes. - Explore the background contexts of Gospel accounts on Jesus' relationship with 'sinners' and with the religious authorities (e.g. Mark 2:15–18 and Matthew 23:1–12). What do these texts suggest were the attitudes of the religious authorities to 'sinners', and how was Jesus' attitude different? - Explore other texts which articulate Jesus' concerns, as far as the Gospel writers saw it (e.g. Mark 11:15–19 and Luke 4:16–12). In the context of the 'big story' or 'salvation narrative' of the Bible, what was Jesus' 'good news'? (I.e. in the context of the 'big story' of creation, Fall and God's rescue attempts leading to his offer of salvation in Jesus, what was Jesus' message and what did he offer those who seemed outside the system at the time? In what ways were Jesus' message and actions radical? - Explore a range of ways in which Christians try to put Jesus' message of 'good news' into action. Examples include putting the needs of the outcasts and vulnerable first (e.g. poor people, ill people, refugees, asylum seekers, etc.); challenging injustice and hypocrisy where they encounter it (e.g. challenging governments and corporate greed); the role of street pastors, the Salvation Army, the Society of St Vincent de Paul, the L'Arche communities, Jubilee Debt Campaign, liberation theology; World Vision, World Relief; individuals like William Tyndale, Elizabeth Fry, Olaudah Equiano, Martin Luther King (https://www.youtube.com/watch?v=ewJb8obYOKs) and John Sentamu. Consider whose actions were most radical. - Consider how Christians might respond to challenges such as: 'You can't call yourself a Christian if you are not serving the marginalised. Christianity is basically a call for radically loving action.' - Summarise five ways Christians could put Jesus' teaching into action in the world today. Add five more of students' own ideas for ways for bringing love and justice to the world, drawing on ideas from other faiths and from non-religious traditions. Reflect on the challenge of putting these ideas into practice, and how far they would be prepared to follow this guidance. Building on prior learning in Unit 3.3 about 'fallen' human nature, account for why people often know the good we should do but do not always do it. These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.
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Unit 3.10: What do we do when life gets hard? (Key concept: wisdom)

The principal aim of RE is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):	Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - suggest meanings of biblical concepts and texts to do with wisdom, suffering, evil and the meaning of life, explaining their ideas with reasons and evidence Understand the impact - give reasons and examples to explain the range of ways Christians respond to and are influenced by Bible texts about meaning in life, suffering and wisdom and the key concepts studied Make connections - respond to the challenges of biblical ideas and teachings in the world today and in their own lives, offering reasons and justifications for their responses 7 Key Concepts / Vocabulary: evil / suffering / wisdom / apologetics / sacrificial living / atonement / theodicy	Note the overlap with Unit 3.11: Why is there suffering? Teachers will probably not use both these units. - Explore examples of evils and types of suffering in the world. Consider some questions: Which evils and suffering are our own fault? Should God be blamed for evil? If there is a great, all-loving God, why is the world so terrible for so many? Does a wise life avoid evil or attack it? Can religion help to reduce evil or does it contribute to it? - Explore the ancient biblical Book of Job to see how it responds to the existence of suffering and how someone should respond to it. What is the image of God that is conveyed in the text? How does it depict the relationship between Job and God? What is its message about evil and suffering? What comforts does the book offer the Jewish or Christian reader today? - Examine the ancient context of the story and decide how it can translate to today's world. Consider what a twenty-first-century version of the Book of Job would look like. - Explore different ways Christians respond to the challenge of evil and suffering, for example: - Apologetics: what arguments do Christians use to counter the charge that evil means God does not exist, and to persuade people that their God is all-loving, despite the presence of evil and suffering? - Action: instead of philosophical arguments, many Christians argue that the response to suffering should be love and action. Find out about ways in which local Christians respond to examples of suffering in their neighbourhood and further afield. - Debate some of these issues, drawing on learning about Job and Christian responses today, e.g. use debate statements such as 'Innocent suffering means that there cannot be a God', 'God is beyond understanding, so why God allows suffering is also beyond human understanding' or 'Instead of arguing about evil and suffering, Christians should just get on with overcoming it with love and care'. - Recall the view of many Christians that evil and suffering was ultimately dealt with through Jesus' sacrifice on the cross. Ask some Christians how that helps them deal with it. - Write responses to the unit question, 'What do we do when life gets hard?' Answer from a variety of different perspectives, including a Christian and an atheist response. Weigh up how satisfying, persuasive or feeble each response is, giving reasons and evidence. Can they articulate their own response to suffering? These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.

Unit 3.11: What happens when we die? What difference does it make if you believe in life after death?

The principal aim of RE is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):	Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - explain the key beliefs about life after death in at least two traditions, using the keywords from the different religions accurately Understand the impact - show how religious and non-religious beliefs about life after death affect the ways people live, including how death is marked Make connections - offer a coherent account of the impact of beliefs about life after death, comparing two views - evaluate how far different ideas about life after death help students to make sense of the world, offering reasons and justifications for their responses 7 Key Concepts / Vocabulary: life after death / judgement / eternal life / reincarnation / rebirth / paradise / nirvana / 'the one life we have'.	- This little BBC clip introduces the module well: https://www.bbc.co.uk/bitesize/topics/zkdk382/articles/zbpg7nb - Consider a range of reasons people give for belief in life after death (e.g. religious teachings, religious and near-death experiences, desire for justice to offset an unjust world, etc). Reflect on the persistence of this belief and consider why it is so enduring. The charity Christian Aid often runs the tagline 'we believe in life before death'. Discuss which is more important, this life or a possible one to come? To what extent does one affect the other? Do you live differently if you believe 'You Only Live Once'? You might clip the documentary here, and stimulate interest in the topic from these examples of near death experiences. https://documentaryheaven.com/today-i-died/ But this is an educational plan, not just using the 'wow' factor, but engaging WITH RELIGIOUS IDEAS. - Examine and compare a range of beliefs and teachings about death. All religions and worldviews say something about this, but here it is good to focus on two or three, e.g.: - Christian ideas: explore some Christian teachings (e.g. resurrection appearances of Jesus, such as in Luke 24, John 5:24–25 and 28–29, John 14:1–7, 1 Corinthians 15:51–56 and Revelation 21:1–4. The Nicene Creed also states the Christian belief in a life after bodily death). What do these teachings say about what life after death is like? How do Christians interpret them differently? Consider how different Christian traditions offer different ideas about life after death, e.g. purgatory, heaven, hell, eternal soul or bodily resurrection. 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? - Muslim ideas about Paradise, <i>Akhirah</i> and the Day of Judgment (e.g. resurrection of the body, Qur'an 56.60–61; accounting for actions, Qur'an 23.99–100; standing before God as Judge, Qur'an 35.18; deeds recorded in the Book of Life, Qur'an 17.13–14; heaven and hell, Qur'an 32.17). You could look at Islamic practice in the treatment of bodies, burial and expectation of life after this life. - Buddhist ideas of rebirth and <i>nirvana/nibbana</i> and the role of <i>arhat/arahant/Bodhisattva</i>. Teach pupils about attachment and detachment, compassion and awareness as Buddhist 'skilful means'. The (challenging) story of Kisagotami is potentially insightful – use it carefully. - Sikh ideas of immortality of the soul, reincarnation and <i>mukti</i>. - Humanist ideas: this life is all there is, the human person is annihilated at death, and so the only kind of immortality is by remembrance, which is limited. The British Humanist association, HumanistsUK 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. Reflect on whether 'one life' is a liberating or terrifying notion. - Consider the effects of these beliefs on the lives of individuals and communities, e.g. impact of beliefs about rewards / punishments on moral choices, and implications of believing that there is no judgement after death. Does belief in the next life distract us from the important things of this life? How far does the idea of an afterlife help religious people live a good earthly life? 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? Is belief in afterlife manipulated by religious leaders and used coercively – or is it a free choice?

Unit 3.12: Good, bad; right, wrong: how do I decide?

The principal aim of RE is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):	Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief - explain the differences between absolute and relative morality and what difference they make for how people decide what is right and wrong - explain how and why people use and make sense of different sources of authority in deciding how to live Understand the impact - show how some religious and non-religious ideas guide people in making moral decisions, explaining why people come to different views on moral issues Make connections - offer their own coherent account of the impact of beliefs on how people decide what is right and wrong, comparing two views (e.g. one religious and one non-religious, or contrasting religious views within or between faith traditions) 7 Key Concepts / Vocabulary: ethics / relative morality / absolute morality / situation ethics / religious ethics / divine command, Buddhist precepts and skilful means	- Examine the key terms: ethics, morality, absolute morality, relative morality, and how beliefs, values and principles act as a guide for moral decision-making, using case studies and moral dilemmas. Enable and encourage students to reflect upon their own process of moral decision-making throughout this unit. - Consider where people get their moral values from, e.g. society, family, conscience and religion. Explore which have most authority, and why. Do my morals and ethics come from family? Friends? Films? Our own hearts? How can I tell? - Explore how Christians, Buddhists, Sikhs or Muslims decide what is right and wrong, by looking at teachings and codes for living in Christianity and at least one other religion and examining how these are applied to everyday living and social issues. Reflect on the practice of virtue as well as the application of laws. - Christianity: teachings of Jesus: Sermon on the Mount (Matthew 5–7), Two Great Commandments (Matthew 22:36–39), The Golden Rule (Matthew 7:12), The Sheep and the Goats (Matthew 25:31–46). Consider humanity from a Christian perspective of being at once ‘fallen’ and ‘in the image of God’. How do they affect Christian ideas about how to be good? Ask: what do students admire here? - Sikhi: meditation on God’s name (<i>nam japna</i>); honest work (<i>kirat karna</i>); sharing (<i>vand chhakna</i>); service to others (<i>Sewa</i>) regardless of colour, caste, class or creed; obeying God’s will. Read some extracts of the Sikhi manual <i>Rohiy Maryada</i> to explore Sikh moral guidance. Behaviour is often linked to belief about God here. Ask: what do students value here? This clip gives examples: https://www.truetube.co.uk/resource/a-day-in-the-life-of-a-sikh-granthi/ - Buddhism: the Noble Eightfold Path and the Five Moral Precepts. Find out what ‘good’ involves in Buddhist communal life. What approach to living do Buddhist principles demand? Buddhists might prefer the term ‘wise’ to ‘good’, and ‘unwise’ to ‘bad’ or ‘evil’. Discuss what difference it makes to strive for ‘wisdom’ rather than ‘goodness’. What do students appreciate here? - Islam: Muslim teachings in the Qur’an, such as that righteousness comes from <i>iman</i>, assenting to the seven key beliefs (2.177); some things are forbidden by Allah (7.33); fasting and <i>zakah</i> in the Five Pillars; <i>ihsan</i> (excellence, doing what is good; from the <i>Hadith</i> of Gabriel). Consider the importance of submission in Islam – how does it affect moral decision-making? Consider why Ibrahim’s willingness to sacrifice his son Isma’il made him the perfect Muslim. For Muslims, what is the necessity and benefit of submission to Allah? Do students agree? - Non-religious: compare religious moral visions / 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, for example by looking at statistics for charitable giving from different groups. What do students value here? - Reflect upon what students have learned about their own ways of thinking and deciding about moral issues. Ask them to create a ‘Charter for a better Luton / Bedford / Dunstable / Leighton Buzzard’, expressing their own moral vision.

Unit 3.13 What contributions can religions and worldviews make to a greener future?

The principal aim of religious education is to explore what people believe and what difference this makes to how they live, so that pupils can gain the knowledge, understanding and skills needed to handle questions raised by religion and belief, reflecting on their own ideas and ways of living.

Impact: Learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: 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.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Explain the meanings of scriptures and teachings from different religions in relation to the natural world Understand the impact: - Describe the impacts of human behaviour on global climate and animal and plant life, in both scientific and ethical terms Make connections: - Raise questions and consider varied answers to the demands of eco-activists from different faiths and worldviews - Give good reasons for their views on the issues of climate justice facing the planet, and consider the ethical implications of global warming for all humanity. 7 key terms to teach: climate crisis / climate justice / pollution / nature spirituality / ecological activism / repair of the earth / green faith.	- 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 and worldviews. Show the BBC clip to open up the main questions. - Use a case study about Greta Thunberg to introduce the issues of climate justice. This clip is a major piece of 21st century cultural capital: https://www.youtube.com/watch?v=KAJsdgTPJpU Watch, and make sure students understand it. 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? RE Today has good resources on Greta's meeting with Pope Francis for your classroom: https://retodaylibrary.org.uk/article/when-greta-thunberg-met-pope-francis/ - 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 and water projects, 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? This video is a good record of inter-faith collaboration in 2023 around issues in environmental justice. Watch with pupils and ask them to take notes about the different religions and their views. https://www.truetube.co.uk/resource/climate-change-multi-faith-views/ - 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? The Spirited arts competition from NATRE showcases amazing student art on the theme of 'God's Good Earth?' Ask pupils to review the gallery and select their three favourites – and make on of their own. https://www.natre.org.uk/about-natre/projects/spirited-arts/spirited-arts-gallery/2023/?ThemeID=106 - Find out about connections between ancient wisdom in holy texts and some ways religious people have become 'climate justice activists'. The Assisi Declarations of 1986 are a prescient document in this area. Study the texts! http://www.arcworld.org/faiths2776.html?pageID=179 - Discuss what must happen for people and planet to survive and re-balance the ways humans have exploited the earth. Bill McKibbin, green activist extraordinaire, says we must all play our 'perfect game' from now on. What does the 'perfect game' look like for different religions? What more can they do? - What kinds of behaviour, belief and expression does the world need now? Weigh up different responses as we face the crisis of climate justice. What message would God, or an angel, or a prophet have for the world today about our treatment of nature? - Note: a fine video project, maybe a bit hard for some KS3 students: lots of good, free lesson resources and ideas: https://ridinglights.org/baked-alaska/baked-alaska-for-schools/

14-19 RE: Key Stage Four and the Sixth Form

The legal requirements and curriculum time required for RE

Provision of RE is a legal requirement for all students on the school roll, obviously including every student in Year 10 and Year 11. 70 hours of tuition or 5% of curriculum time across key stage 4 is the normal requirement by which learners can achieve the standards of the GCSE short course in Religious Studies. This is the minimum benchmark for RE provision in Sandwell. 140 hours of tuition is needed for GCSE RS Full Courses, in line with other GCSE subjects.

RE in Key Stage 4 in Sandwell Schools

The requirements of the syllabus are met where pupils take a GCSE course in religious studies (or equivalent) from a national awarding body. Any pupil following one of the nationally accredited courses below meets the requirements of the Sandwell RE Agreed Syllabus:

- a) A GCSE Religious Studies course which is based on the study of Christianity and at least one other principal religion (the full course);
- b) A GCSE (Short Course) in Religious Studies which is based on the study of Christianity and at least one other principal religion (the shortcourse);
- c) An Entry Level Certificate Course in Religious Education which is based on the study of Christianity and at least one other principal religion.

Currently, such courses are available from all the national awarding bodies. There is a wide range of options and combinations of religions and topics to be studied.

Schools must teach RE to all students using the specifications of a GCSE Religious Studies course. The Agreed Syllabus does not require that every individual student be entered for this examination: that is a matter for schools.

Schools must select options which enable pupils to study Christianity and at least one other religion. It is good practice for students to learn about the religions and beliefs of their own community and from their own perspectives and worldviews. Teaching must include making space for non-religious worldviews such as Humanism.

Teaching 14-16s from a course in RE / RS from an awarding body for all students is a requirement of the Agreed Syllabus. Considering which students are entered for the examinations is a matter for schools.

The value of RE to students 14-19

Through these RE courses, students gain access to many valuable learning opportunities include enabling students to:

- flourish individually, within their communities and as citizens in a diverse society and in the global community, engaging with philosophical and ethical ideas;
- develop many personalised learning skills and apply them to questions of religion, belief and society, engaging with thinking and self expression;
- develop attitudes of respect for all in a plural society, engaging with questions of belief and value in contemporary Britain and the wider world..

Academic examinations and qualifications in RE are valuable for further studies, academic and graduate learning and all careers where working with people from different communities is involved.

Curriculum opportunities for RE

During the 14-19 phase students should be offered the following opportunities that are integral to their learning in RE and enhance their engagement with the concepts, processes and content of the subject.

The curriculum should provide opportunities for students to:

- discuss, explore and question concepts, images and practices;
- visit places of worship, inter-faith centres or other spiritual places, learning from worship or rituals, as appropriate;
- discuss, reflect on and develop arguments about philosophical and ethical issues;
- reflect on the importance of engagement in community projects, dialogue or social action, reflecting on its importance for themselves and others;
- encounter and engage with people from different religious, cultural and philosophical groups, to explore a range of convictions on religious and moral issues;
- evaluate concepts, practices and issues, paying attention to beliefs and experience, and using reasoned, balanced arguments;
- use a range of forms of expression to communicate their ideas and responses, including exploring and recording how their thoughts, feelings and experiences have changed;
- access the sources, images and sounds that are key to their study, using texts and ICT as appropriate;
- explore the connections between RE and other subject areas.

16 –19 RE for All

All schools with students aged 16-19 on roll are required to provide an RE entitlement for these students, irrespective of which examination courses they may choose. This core entitlement for all students is seen in this Agreed Syllabus as an enrichment of curriculum studies: it takes its place alongside key skills, critical thinking, sex education and citizenship studies, all of which the school will also provide for students in this age range. The allocation of curriculum time for RE should be clearly identifiable and should avoid tokenism.

At this stage, learning opportunities should be focused upon a range of religions and views of life appropriate to the students and the selected curriculum content, having regard to prior learning and the value of both depth and breadth in studying religions. Schools may plan their provision for the key stage including topics selected from those listed below, or designed by the school in line with all the general requirements of the syllabus.

There is considerable flexibility for schools in devising programmes of study for 16-19s, and the units of study can be delivered in various ways, including through core and enrichment programmes of study, general studies, examined courses, as day conferences or through integrated work in a number of subjects.

The Agreed Syllabus Conference wishes to draw attention to the SCAA / QCA publication 'Religious Education 16-19' (reference: RE/95/299, ISBN: 1 85838 074 X) as a source of guidance for schools. A copy of this booklet is included on the Agreed Syllabus disc

Suggested potential unit titles for RE 16-19

- **Religion in film and media:** what stereotypes and prejudices are apparent? What is the best kind of religious broadcasting? How does, and how should, the media represent religious and spiritual ideas and communities? Study of films which express powerful religious or spiritual ideas is encouraged.
- **The ethics of birth and death:** Is 'playing god' ever justifiable? Or maybe there is no alternative? What makes a decision about the sanctity of life right or wrong, and who should do the deciding? Abortion, genetic technology, euthanasia are all part of the field in this topic.
- **Good and evil:** spiritual questions about a world of suffering, psychological, philosophical, sociological and theological responses. Why do we suffer, what reduces suffering? Case studies of evil and religions and worldviews' responses are envisaged here.
- **Science and faith: complementary or contradictory?** Exploring the forms of knowledge in faith and in scientific enquiry and competing accounts of the value of each. Evolutionary biology and the astrophysics of the origins of our universe are home territory for theological and philosophical debate here.
- **God, ethics and sexuality:** where do our principles for love and partnership come from? How are they changing? Why is it that sexuality is the source of many of both life's best and worst experiences? How do religious communities express their sex ethics? Why are religious communities often seen as negative towards sexuality?
- **Inter faith issues:** how can we build communities of respect for the well being of all in a religiously plural world? When religions conflict, how can anyone be an arbiter for peace between them? Where different religions agree, what is the power of their collaborations?
- **Adult spirituality:** exploring some spiritual ways of life for grown up humans. Rejecting the simplicities of 'childish' spirituality, work here might consider connections between spiritual practice and wellbeing or positive psychology.
- **Who needs God in the 21st Century?** Examining arguments and experience of atheists, agnostics and theists. Learning about the philosophical history of these debates, e.g. From Feuerbach, Marx, Freud, Darwin and into the modern and postmodern scholarship of the issues.
- **Rage or despair?** How can our reactions to what is wrong in the world be used to change the world? Exploring Job, Psalms, Ecclesiastes and other Jewish scripture to find insight into contemporary issues.

Schools and colleges seeking guidance on how to make this provision are welcome to contact the Sandwell SACRE RE Consultant for further advice, guidance, resources and examples.

Attainment and assessment: An approach for RE

Descriptions of progress, expectations and outcomes in RE in eight steps

The three fold aim: skills and understanding:

- Pupils should be taught an increasing knowledge and understanding of religions and world views, making sense of beliefs.
- They should learn to express and communicate ideas and insights about the nature, significance and impact of religions and world views, understanding the impacts of religion.
- They should gain and deploy the skills needed to engage seriously with religions and world views, making connections of their own.

The next page expresses the aim of RE in graphic form, suitable for enlarging as a poster for the classroom or the staffroom.

Expectations, Progression and Achievement in Religious Education

Good assessment practice

In RE, by the end of each key stage, pupils are expected to know, apply and understand the matters, skills and processes specified in the relevant program of study, as in all other subjects of the curriculum. The expectation is that pupils' achievements will be weighed up by teachers using criteria arising from the programs of study. This statement is also included in the programs of study for each subject of the National Curriculum.

Schools have, in this Agreed Syllabus, a curriculum and assessment framework that meets the set of core principles offered by the DfE. Subject leaders for RE should also plan particular ways of describing achievement and progress for all pupils, using the outcomes specified for RE in this syllabus.

The core principles are that assessment should:

- set out steps so that pupils reach or exceed the end of key stage expectations in the new RE curriculum;
- enable teachers to measure whether pupils are on track to meet end of key stage expectations;
- enable teachers to pinpoint the aspects of the curriculum in which pupils are falling behind, and recognise exceptional performance;
- support teachers' planning for all pupils; and
- enable the teacher to report regularly to parents and, where pupils move to other schools, providing clear information about each pupils strengths, weaknesses and progress towards the end of key stage expectations.

In the light of these DfE principles as they relate to RE, the Agreed Syllabus offers answers to 5 key questions, addressed in the coming pages. The 'Eight Steps Up' approach to assessment here has continuities with the previous Level Scales, but is simpler, briefer and less prescriptive.



Making sense of beliefs, so that pupils can...

- ~ identify, describe, explain and analyse beliefs and concepts in the context of living religions, using appropriate vocabulary
- ~ explain how and why these beliefs are understood in different ways, by individuals and within communities
- ~ recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, and developing skills of interpretation.



Understand the impacts of religion, so that they can...

- ~ examine and explain how and why people express their beliefs in diverse way
- ~ recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world
- ~ appreciate and appraise the significance of different ways of life and ways of expressing meaning.



Make connections to religions, so that they can...

- ~ evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses
- ~ challenge the ideas studied, and allow the ideas studied to challenge their own thinking, articulating beliefs, values and commitments clearly in response
- ~ discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding.

RE assessment must contribute to pupils' progress: it is assessment for learning.

What steps within an assessment framework enable pupils to reach or exceed the end of key stage expectations in the RE curriculum?

- In RE, at 7, 11 and 14, pupils should show that they know, apply and understand the matters, skills and processes specified in the program of study

Concepts to be understood

- The program of study enables pupils to increase and deepen their knowledge and understanding of key concepts in RE. These concepts relate to the religions and world views studied. The areas of enquiry or key concepts in RE can be described likethis:
 - beliefs, teachings, sources of wisdom and authority;
 - experiences and ways of living;
 - ways of expressing meaning;
 - questions of identity, diversity and belonging;
 - questions of meaning, purpose and truth;
 - questions of values and commitments.

While this list of concepts bears a close relation to previous versions of RE curriculum guidance (e.g. the QCA National Non Statutory RE Framework of 2004, the Sandwell RE Syllabus of 2012), the concepts are listed above to provide a checklist of areas in which pupils will make progress in RE and to guide syllabus makers in developing appropriate statements of attainment for different groups of pupils. This task will require further work and consultation in the RE community.

Gaining and deploying skills

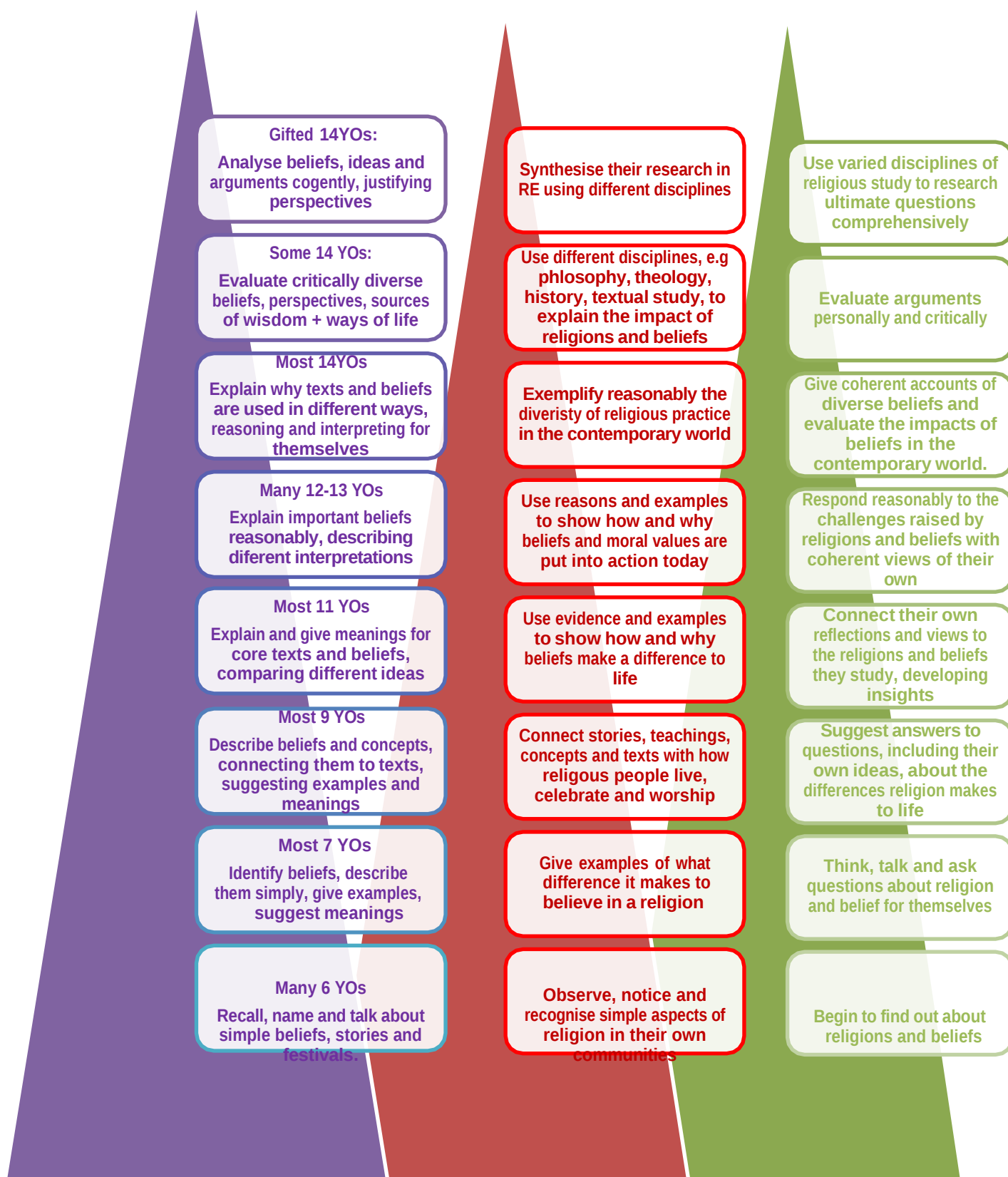
The program of study also identifies progression in skills across the 5-14 age range. In relation to the religions and world views they study, pupils are increasingly enabled to develop both their knowledge and understanding and their expression and communication through the skills which they gain and deploy.

While the program of study makes clear the skills which are expected of learners at the end of each key stage, progress towards these outcomes will need careful planning in programs of study.

The progression in understanding and skills that the programs of study envisage are made explicit in the three summary pyramid diagrams on the next page¹. These are presented for syllabus users to consider as they approach for themselves the tasks of describing progression in RE and designing instruments that will enable fair, valid and manageable assessment for learning in RE. The pyramids relate closely to the three areas of aims for RE which this curriculum framework provides.

It is often good practice to look for pupils' work to demonstrate the outcomes first in an emerging form, second by meeting the expectations, and then third by exceeding expectations. Teachers may find it helpful to express this as 'emerging understanding, secure understanding, developed understanding' as pupils move towards the outcomes. Time is needed for pupils to consolidate and embed their learning before moving to the next steps.

Progress steps in RE for 5-14s: Summary pyramids of skills and learning



Making sense of beliefs

Understanding the impacts

Making connections

RE assessment must enable teachers to plan learning so that all pupils make good progress.

How can teachers and schools measure whether pupils are on track to meet end of key stage expectations?

- Some schools will want to develop current practice arising from our earlier Sandwell syllabus's use of the 8 level scales in use in RE, showing smaller steps towards the achievements expected of pupils at the end of a key stage;
- Other schools will find the pyramids illustrating progression above are a useful guide to thinking and planning comprehensively and developing pupils' knowledge and skills across the range of RE's aims;
- It is important that RE assessment addresses all that pupils gain from the subject appropriately. The key page of this syllabus in describing progression is page XX, where the outcomes for pupils aged 7, 11 and 14 are set out in a progressed way.
- As the new curriculum structures are put into practice, it is expected that further work on this area will be needed, to support teachers of RE in many settings. One thing that will make such work valuable will be a close connection to emerging structures for assessing other subjects, such as Science, History or Geography.

RE assessment must enable teachers to identify who needs help and who is excelling.

How can teachers of RE pinpoint aspects of the curriculum where pupils may be falling behind, and also recognise exceptional performance?

- Assessment for learning: schools and teachers should establish good practice in assessment for learning for each age group, in ways that enable pupils with SEND and gifted and talented pupils to show their achievements clearly, so that next steps in learning can be planned appropriately;
- Differentiation: schools and teachers should plan RE in the light of the fact that some pupils need to work below or above their age group in order to make the best progress possible in the subject.

RE assessment must serve the teacher in planning next steps

How can the descriptions of expectations for the end of each key stage in RE support teachers' planning for all pupils?

- Schools and teachers in RE should plan their approach to the whole key stage with the learning intentions of the end of the key stage in clear view;
- Setting high expectations early in the key stage, in terms of the matters, skills and processes of RE is most likely to enable pupils to reach the highest possible standards for all groups of pupils;
- Clear planning by syllabus makers and teachers needs to deepen knowledge and understanding, to enable expression and communication and to recognise the skills pupils gain and deploy in studying religions and world views. Good programs of assessment will describe clear steps that lead to the end of key stage achievements.

RE assessment must be shared with parents through annual reports

How can expectations for RE be used to report strengths and weaknesses of pupils progress to parents, and to other schools and teachers upon transfer?

- As with all subjects of the curriculum, parents are entitled to expect an annual report which clearly describes the progress and achievement of each child in relation to the program of study. RE is included in this general reporting requirement: the syllabus requires schools to report pupils' achievements and progress in RE annually to parents;
- Good RE reporting is individual, positive, criterion referenced, accurate and diagnostic.

Cultural Capital and RE

What is cultural capital? A concept from the OFSTED Framework relevant to RE.

How does RE contribute to building cultural capital for learners?

Cultural capital 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.

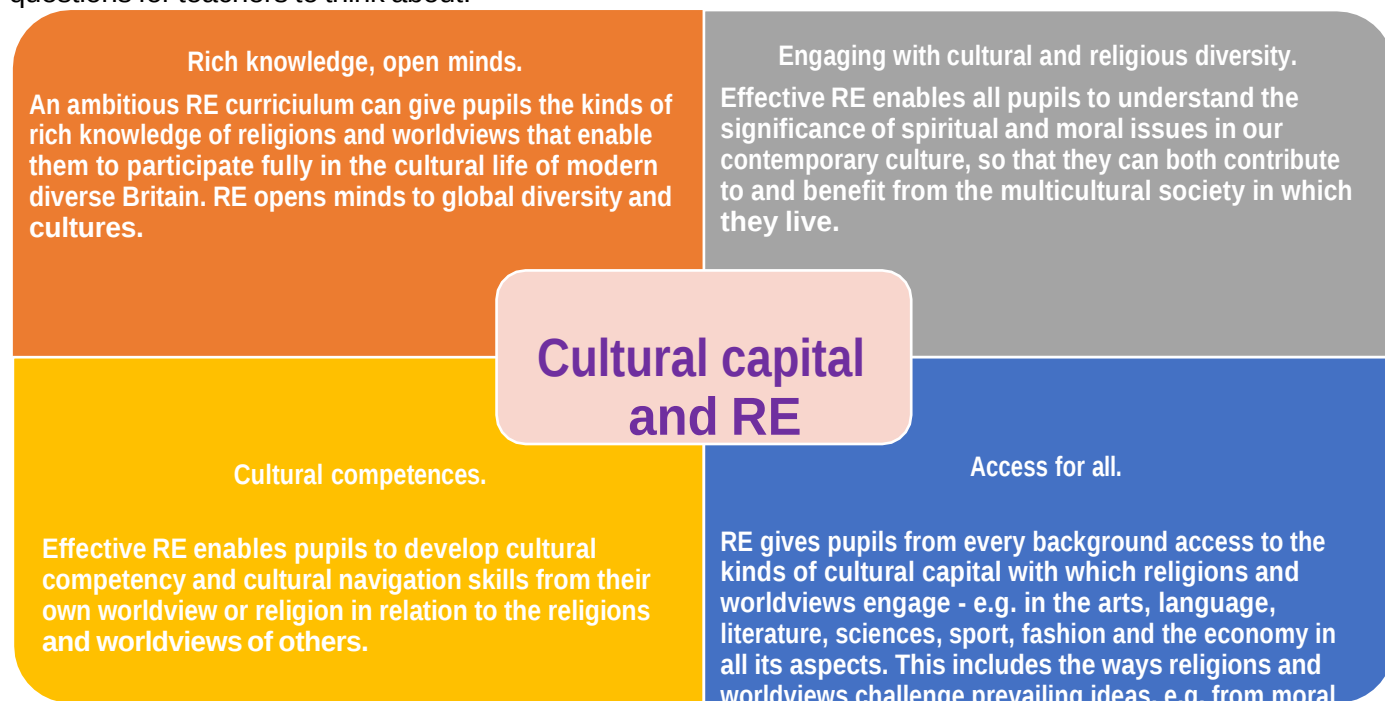
In OFSTED Education Inspection Framework, the concept is applied to all inspections, and used in this key requirement:

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://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/801429/Education_inspection_framework.pdf

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 with regard to 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, framed as four questions for teachers to think about.



Examples of RE's contribution to cultural capital include these, among many others:

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 from different faith communities. ▪ Engaging with music, dance, drama and the arts inspired by religions and worldviews. ▪ Recognising expressions of religion in culture: food, symbols, dress.	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, e.g. in performance of music, dance, drama or worship.
A religiously educated young person: 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. • Simple examples include meeting and greeting others, engaging in conversation, sharing food with respect to differences of culture and recognizing examples of religious expression.	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 relate without embarrassment or fear to people who are different, being polite, showing interest and always avoiding negativity such as ridicule. ▪ The ability to make and enjoy cultural 'products' such as art, music, dance, drama in the context of RE.

Religious Education and Statutory Relationships and Sex Education

There are SOME clear links between Religious Education and themes in the 2020 statutory Relationships and Sex Education (RSE) framework that we recommend schools explore when planning their curricula. Discussion around diverse families, commitment, marriage, parenting, and values, for example, will benefit from a cross-curricular approach that enables pupils to explore different perspectives from a range of religions and worldviews as well as relevant legislation. In consultation with your parent body you may like to include references within your RSE and RE policies and planning documents to these cross-curricular learning opportunities. More information about Relationships, Sex and Health Education (RSHE), locally and nationally can be found on the links below:

[Government RSHE guidance 2020](#)

Special Needs and RE

RE in special schools and for pupils with SEND: engagement and learning for all

All pupils in Bedford Borough and Central Bedfordshire are entitled to a programme of RE which meets their learning needs and enables them to make progress in learning. Such a program will include a variety for all children with special educational needs and disabilities (SEND): multisensory RE, exploring relationships, experiencing learning from aspects of religious life and worship, joining through teamwork in songs, drama, storytelling, play and other learning strategies are to be part of the program. The agreed syllabus applies in law to SEND pupils 'as far as it is practicable'. It is always practicable for these pupils to learn in RE.

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 religion and belief 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. It replaces the Performance Scale's steps 1 to 4 (often called 'P' scales) and will be statutory from 2022.

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 5 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 5 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 plan (EHCP).

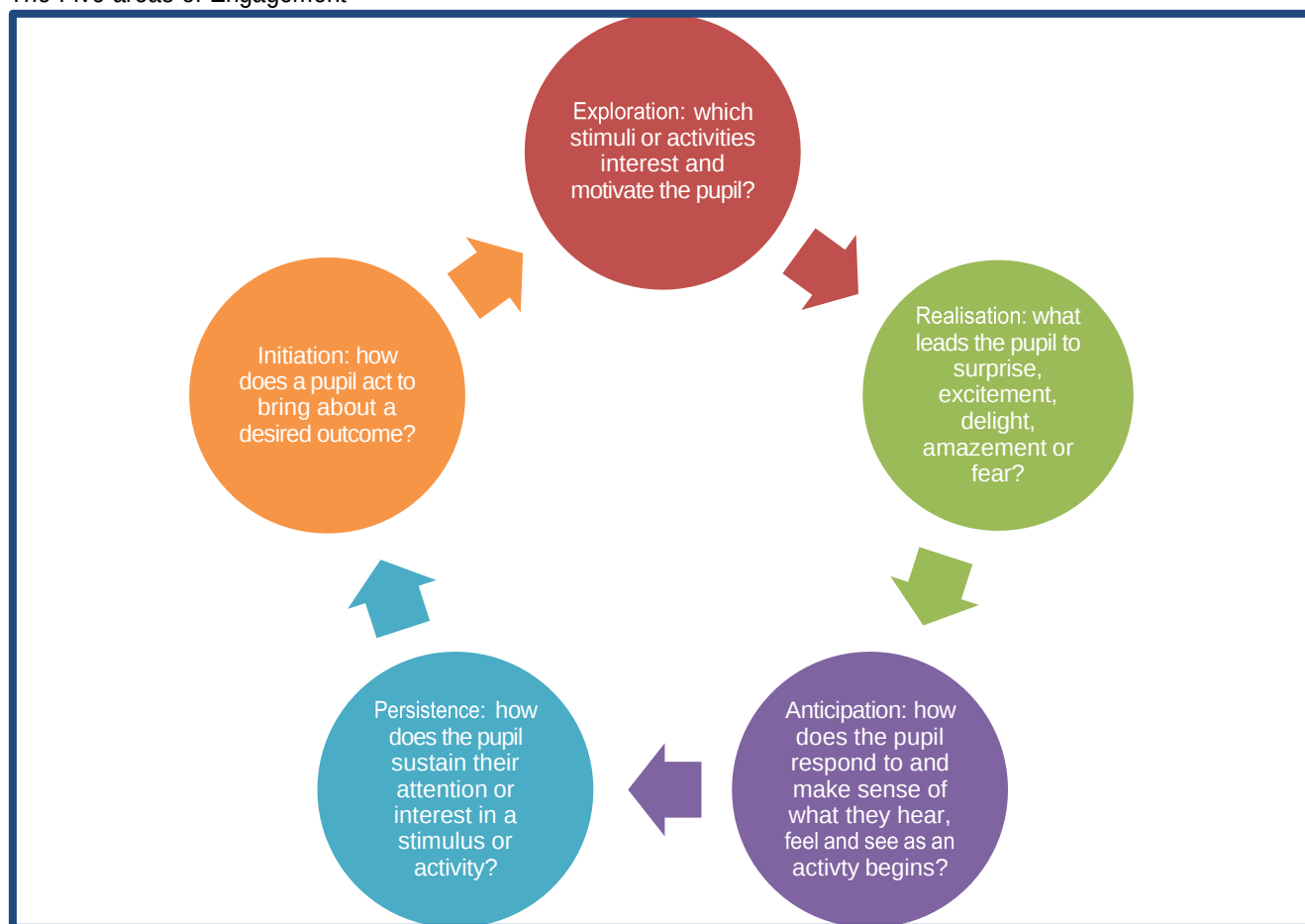
The model recognises that engagement is multi-dimensional and breaks it down into 5 areas that allow teachers, in relation to RE, to assess:

- 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 EHCPs and how effectively pupils are engaging with and making progress against these plans in particular relation to RE
- pupils' achievements and progress across the 4 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 of these areas. Using outcome statements from the early years foundation stage profile can provide helpful and relevant clarification of learners' progress.

<https://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.

In what ways can RE for pupils with SEND:

- 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 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 EHCP 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. The positive effect may be that in RE pupils with difficulties, problems or tragedies in their young lives find the most space to explore and seek to resolve their own conflicts.

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.

2. Valuing pupils' achievement through creative forms of assessment and recording.

These forms need to be developed in order to reflect moments of intuition, insight and response. A 'Wall of Wisdom', where pupils' deep comments and questions about religion and human experience are written can be displayed in class, or a photographic or video record of significant events can be kept, or a running record in the teachers' notes.

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. Adaptive learning 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 match the challenge of RE work to individual learners' needs. Adaptive teaching within RE involves meeting the individual needs of pupils in ways that are relevant to their life experiences. Successfully planned adaptive learning 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;

Adaptive learning 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 their special educational needs and their 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 key boards and overlays. New technologies are often created to help pupils with SEN: Good RE teaching must always seek to make the most of them.

7. Recording pupils' engagement and 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.

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 (formerly P4)	Pupil 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 (formerly 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 (formerly 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 (formerly P7)	Pupils can: • listen to and follow religious stories. • can communicate their ideas about religion, life events and experiences in simple phrases. • can evaluate their own work and behaviour in simple ways, beginning to identify some actions as right and wrong on the basis of consequences. • can 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. • can begin to understand that other people have needs and to respect these. • can make purposeful relationships with others in group activity.
Learners are more secure in using the skills and understanding they have gained (formerly P8)	Pupils can: • can listen attentively to religious stories or to people talking about religion. • can 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. • can communicate simple facts about religion and important people in religions. • can begin to realise the significance of religious artefacts, symbols and places. • can 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.

Additional practical materials:

'Growing in RE', a booklet by Anne Krismann, is available free on the NATRE website at www.natre.org.uk

NATRE member link:

<https://www.natre.org.uk/uploads/Member%20Resources/NATRE%20Resources/Primary%201000/SEND%20RE.pdf>

It provides practical illustrations of SEND RE work.

For pupils working in the light of their special needs, RE experiences can be offered in many areas in relation to the learning goals of their educational plans:

RE is a statutory part of the core curriculum for *all* pupils, including those with additional learning needs. 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.



Physical

Reaching, holding or turning towards objects or experiences offered in RE; responding with facial expressions to the experiences offered in RE; using the senses, enjoying being with another person, matching the emotions of another person, using and reacting to physical contact.



Social

Using and understanding social contact in RE activities; using vocalisations to respond to RE stimuli; communicating intentionally with sound or gestures, taking part in RE activities including simple teamwork with adults or other learners.



Emotional

Enjoying the stimuli offered by another person; being able to respond and react with emotions to sensory experiences in RE; responding to activities and experiences in RE; expressing a range of emotions in response to RE activities and stimuli.



Intellectual

Showing signs of empathy, having awareness of the feelings and experiences of others, beginning to respond to religious stories, poems and music; contributing to celebrations and festivals; communicating an idea of their own.

For pupils with complex learning difficulties and disabilities (CLDD)

- Good RE begins from the unique individuality of the pupils, and provides rich experiences of religion and spirituality.
- Calm and peaceful space in RE can enable learners to enjoy their RE time individually.
- RE can enable pupils with the most complex of needs to develop awareness of themselves, their feelings, their emotions and their senses.

For pupils with severe learning difficulties (SLD)

- Multi-sensory approaches bring the possibility of introducing spiritual experiences.
- RE makes a contribution to pupils' social development through story, music, shared experience and ritual.
- RE can enable pupils to develop their relationships with other people and their understanding of other people's needs.

For pupils with moderate learning difficulties (MLD)

- RE can provide insight into the world of religion and human experiences, especially when tough questions are opened up.
- RE can provide opportunities for pupils to participate in spiritual or reflective activity.
- RE can enable pupils to make links with their own lives.

For pupils with emotional and behavioural difficulties (EBD)

- RE can enable pupils to address deep issues of concern in helpful ways through exploring spiritual material and seeing how others have tackled difficult experiences.
- RE lessons can explore, in the safe space schools should provide, complex emotions or thoughts, and challenging questions.
- RE can assist in the development of pupils' maturity and self-awareness.

Planning for RE in special schools

The law says that the agreed syllabus is to be taught to pupils with SEND as far as it is practicable. Given the complex and individual needs of pupils in special schools, it is important that teachers avoid a 'deficit model' of planning, where the syllabus is watered down, adapting a few units of work or teaching units for 4–6 year olds to 7–11s or 11–14s. Instead, we should draw on the key ideas of discovering, exploring, connecting and responding from this agreed syllabus. Special school RE should explore authentic and central concepts from religions, on the basis of what will connect with pupils' experiences and enable them to respond.

The 'five keys' planning model

This syllabus recommends a model devised by Anne Krisman⁹, teacher at Little Heath School in the 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 <i>What links can we make with our pupils' lives?</i>						
		<i>In this column, each question is answered with pointers to activities.</i>			<i>In this column, teaching and learning activities are given.</i>	
Knowledge <i>What is at the burning core of the religion?</i>						
Senses <i>What sensory elements are in the religion?</i>						
Symbols <i>What are the symbols that are the most accessible?</i>						
Values <i>What are the values in the religion that speak to us?</i>						

A more detailed explanation of Anne Krisman's approach, with supporting examples, can be found here:
www.reonline.org.uk/supporting/re-matters/news-inner/?id=15291

On the next page is an example of the five keys planning model in action. Schools do not need to follow this particular format, but should reflect on each of these five areas in their planning.

An example of a 'five keys' planning model

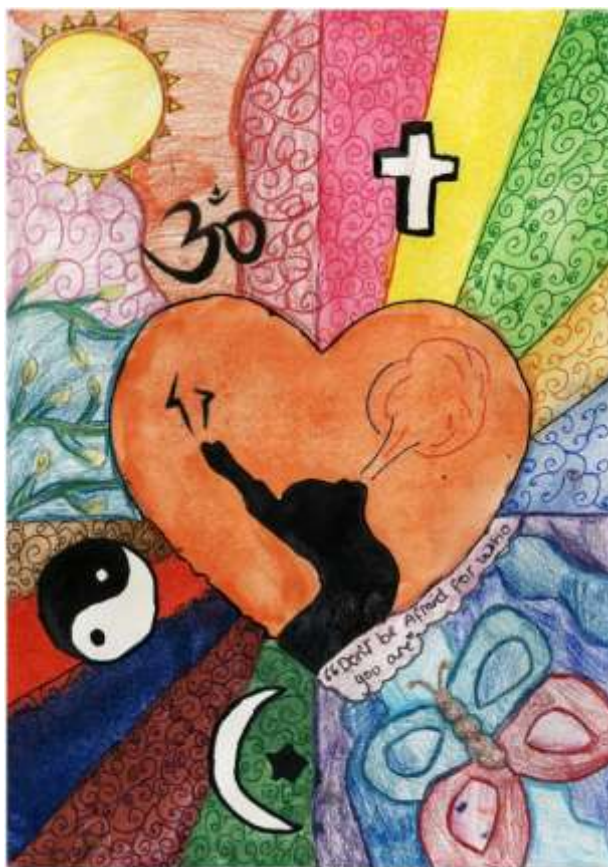
Based on Unit U2.8 'What does it mean to be a Muslim in Britain today?', linked with Unit L2.9 'How do festivals and worship show what matters to a Muslim?', choosing to focus on Eid-ul-Fitr and Ramadan.

Key	Focus	Activities
Connection <i>What links can we make with our pupils' lives?</i>	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 <i>What is at the burning core of the religion?</i>	Muslims give up food (fast) during daylight hours during Ramadan. It makes them think of poor people and they give charity (zakah). When the new moon comes, it is Eid-ul-Fitr and they celebrate.	- Act out getting up early in the morning with an alarm clock ringing, 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 a moon and stars on. - Read <i>Ramadan Moon</i> and talk about what the family does for Ramadan and Eid.
Senses <i>What sensory elements are in the religion?</i>	Eating dates to end the fast (iftaar). The prayer mat. Listening to Arabic prayers. Washing (wudu).	- Experience eating dates and Indian sweets, talking about special tastes and special times. - Feel different prayer mats while listening to Islamic prayers. Watch a film of children praying. Hear some Muslim Arabic words. - Show how you wash hands. Watch a film of children doing <i>wudu</i> before they pray.
Symbols <i>What are the symbols that are the most accessible?</i>	The Moon and the stars. The word 'Allah'. The word 'Muhammad'.	- Create moon pictures out of silver paper, add onto Arabic prayers (see <i>Ramadan Moon</i>). - Recognise the words '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 <i>nasheeds</i> (devotional songs)
Values <i>What are the values in the religion that speak to us?</i>	Doing things that are hard. Thinking of poor people. Giving to charity (zakah). Being with family.	- Try to complete something that is hard, e.g. a jigsaw puzzle. 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.

References

- 1 These purpose statements are adapted from *A Curriculum Framework for Religious Education in England* (Religious Education Council 2013). See resubjectreview.reconcil.org.uk/media/file/RE_Review.pdf
- 2 QCA 2004: www.mmiweb.org.uk/publications/re/NSNF.pdf; REC 2013: resubjectreview.reconcil.org.uk/media/file/RE_Review.pdf
- 3 School Standards and Framework Act 1998, Schedule 19, www.legislation.gov.uk/ukpga/1998/31/schedule/19; Education Act 2002, section 80, www.legislation.gov.uk/ukpga/2002/32/section/80
- 4 The Education (Special Educational Needs) (England) (Consolidation) (Amendment) Regulations 2006, Regulation 5A, www.legislation.gov.uk/uksi/2006/3346/regulation/5/made
- 5 Education Act 1996, Schedule 31, www.legislation.gov.uk/ukpga/1996/56/schedule/31
- 6 Education Act 1996, section 375, www.legislation.gov.uk/ukpga/1996/56/section/375
- 7 Section 96 of the Learning and Skills Act 2000 requires maintained schools to provide only qualifications approved by the Secretary of State. See www.dfes.gov.uk/section96/uploads/download_records_full.xls
- 8 Ofsted reports; RE for Real etc reports
- 9 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>

Note: Extracts from The Education (Special Educational Needs) (England) (Consolidation) (Amendment) Regulations 2006, Education Act 1996, School Standards and Framework Act 1998 and Learning and Skills Act 2000 contain public sector information licensed under the Open Government License v3.0. See www.nationalarchives.gov.uk/doc/open-government-licence/version/3/



RE enables a broad minded and open hearted engagement with many different religions and worldviews by all our pupils from 4-18, as Sammie (14) illustrates in this vibrant subject logo.

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RE: Learning & Living

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LINK: <https://www.sandwell.gov.uk/schools-education/religious-education>

