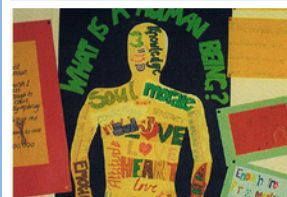
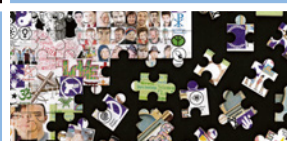
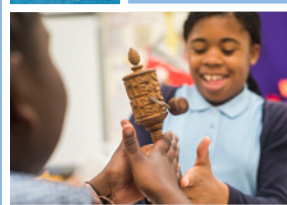
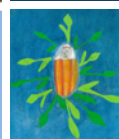
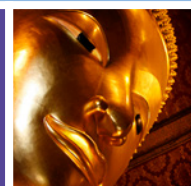
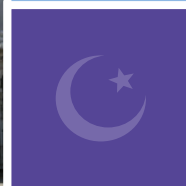
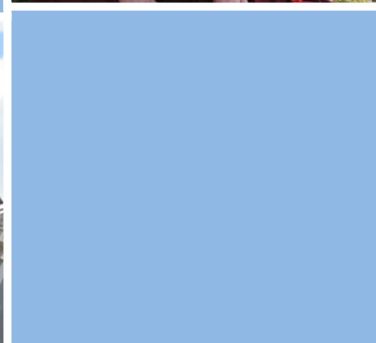
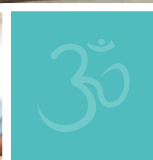
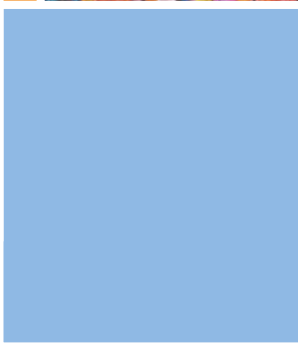
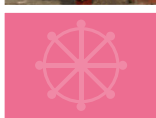
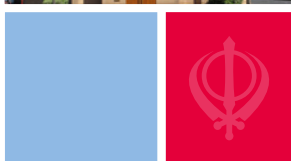
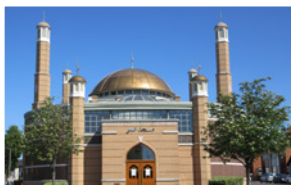




RE



Leicestershire Agreed Syllabus 2026–2031



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Forewords

The Leicestershire SACRE is delighted to present the updated Leicestershire Locally Agreed Syllabus for Religious Education. This revised syllabus represents a significant collaborative achievement, shaped through the expertise, commitment, and thoughtful contributions of SACRE members, local practitioners, and national specialists. We are especially grateful to RE Today for working alongside us once again to ensure that our syllabus reflects both the character of our county and the needs of our schools.

Building on the strong foundations of our previous syllabus, this updated version offers a rich body of knowledge and a clear progression of learning from Key Stage 1 through to Key Stage 5. It provides coherent building blocks that enable children and young people to deepen their understanding year by year, supporting them in developing both substantive knowledge and the disciplinary skills essential to high quality Religious Education.

At the heart of this syllabus is our shared belief that every child is entitled to a broad and balanced curriculum. Religious Education plays a vital role in this entitlement. It enables pupils to learn about religious and non religious worldviews in meaningful, real life contexts, helping them make sense of the diverse society in which they live and preparing them with the knowledge, understanding, and critical thinking skills they need to navigate life in a modern world.

Whether taught by experienced RE specialists or by those newer to the subject, this syllabus offers a comprehensive, accessible and engaging resource for all teachers. We hope it empowers every school in Leicestershire to deliver high quality RE that informs, inspires, and equips our young people for the future.

We are extremely proud of this syllabus and commend it to all our schools.

Mrs Amanda McKenzie, Chair of Leicestershire SACRE

As I reflect on the role that Religious Education has played throughout my own life and career, I am reminded just how powerful it can be in shaping the way we understand ourselves, each other, and the communities we belong to. In schools across Leicestershire, RE gives children and young people the space to ask big questions, to explore different ways of seeing the world, and to recognise the humanity we all share-no matter our beliefs or backgrounds.

In recent years, I have seen first-hand how important that understanding has become. Our classrooms are richer and more diverse than ever. Pupils bring with them a wide range of experiences, traditions and worldviews, and RE offers an invaluable opportunity to celebrate that richness while also helping young people make sense of the world beyond their immediate horizon. When pupils learn about the beliefs and practices of others-with curiosity rather than judgment – it opens the door to empathy, respect and cohesion. That is something every community needs, especially in a time when misunderstanding can so easily take root.

This revised Agreed Syllabus reflects that commitment. It offers not only clarity and structure for schools, but also a deep respect for the lived experiences and traditions that shape the fabric of our county. It supports teachers in guiding pupils through meaningful, challenging and enriching learning – learning that builds confidence, widens perspectives, and, I believe, shapes better citizens.

I am genuinely proud to commend this syllabus to our schools. It represents the thoughtful work of SACRE, our partners, and colleagues who care deeply about the future of Religious Education in Leicestershire. My hope is that it will continue to inspire teachers and pupils alike, and that it will help nurture the understanding, kindness and open mindedness that our young people will carry into the future.

Tim Browne, Director, Education, Inclusion and Additional Needs, Leicestershire County Council

Religious Education (RE) has an integral place in the curriculum of all schools. In our Church schools we believe it makes a vital contribution to a school's Christian character, enabling all to flourish in line with each school's unique vision.

In all schools RE should provide a safe space for children and young people to develop their understanding of people, cultures, faiths and relationships. To be curious; to ask big questions and to wonder.

This agreed syllabus sets out detailed and extensive programmes that will enable pupils to gain a coherent understanding of religious and non-religious worldviews, preparing them for life in Britain – and indeed, the world - today. It gives teachers clear guidance on how to approach the teaching of RE in an objective, critical and pluralistic manner across all key stages. The syllabus aims to promote high standards of RE in our schools.

No matter how brilliant a syllabus might be, ultimately the quality of education depends upon the people who deliver it: the teachers. In Leicestershire we are blessed with many skilled and professional educators dedicated to supporting all of our children to achieve highly in RE.

Canon Carolyn Shoyer, Diocesan Director of Education, Diocese of Leicester

Introduction

The 2026 Leicestershire Agreed Syllabus has been created for Leicestershire SACRE and approved by Leicestershire County Council. It provides a syllabus for RE for all our schools. Since 1944, all schools have been required to teach RE to all pupils on roll (except those withdrawn by their parents, see p. 10). RE remains part of the basic curriculum for all pupils.

This 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. It builds on the good practice established in the previous Leicestershire syllabuses over many years.

These elements will be familiar to teachers:

Continuity:

Teaching and learning approach: The clear teaching and learning approach remains at the heart of the 2026 syllabus, whereby all units enable pupils to ‘make sense’ of the religious and non-religious worldviews studied, ‘understand the impact’ of these beliefs and practices in people’s lives, and to ‘make connections’ in their learning and their wider experience of the world (see pp. 13–14).

Coherent understanding: The syllabus continues to advocate helping pupils to develop a coherent understanding of several religions, by studying one religion at a time (systematic study) before bringing together and comparing different traditions (thematic study). The thematic study allows pupils to draw together their learning each year (see the sample long-term plans on pp. 151–152).

Core concepts: Clarity about identifiable core concepts of religions and beliefs helps teachers and pupils to understand how beliefs and practices connect, so that pupils are able to build effectively on prior learning as they progress through the school (see the key question overview on pp. 16–17 and concept outlines on pp. 138–149).

RE and personal development: The 2026 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 beliefs. It also helps pupils to develop their personal worldviews and reflect on how to live, in the light of their learning, developing understanding,

skills and attitudes. It makes a significant contribution to pupils’ spiritual, moral, social and cultural development, as well as important opportunities for exploring British values.

Open, enquiring RE: The 2026 syllabus continues to offer open, enquiring, exploratory RE, suitable for all pupils, whether their worldviews are religious or non-religious, or somewhere in between. Research suggests that the majority of young people are growing up without any religious component in their upbringing, and many of them are non-religious (note the local Census statistics on p. 150).

New emphasis:

A religion and worldviews approach: The syllabus points towards a significantly new way of planning and teaching, drawing on the Handbook from the RE Council of England and Wales.¹

Language: The language of the 2026 syllabus has been adjusted to accommodate this new religion and worldviews approach (see p. 20–24). The syllabus is not presenting a fully realised ‘religion and worldviews (RW) approach’, but applying some of the principles and features.

Religion and worldviews: The 2026 syllabus maintains the required study of religious and non-religious worldviews in each key stage, in reviewing the syllabus we recognised that non-religious worldviews, and Humanism in particular, were not explained with sufficient clarity. Note that scholars are distinguishing between Humanism (linked with explicit discourses and organisations such as Humanists UK) and humanism (which may influence or feature in worldviews without any explicit association or identification with such organisations).

‘Ways of knowing’: The 2026 syllabus draws attention to the different methods that were implicit in the 2020 syllabus. Again, it is not a fully realised multidisciplinary syllabus, but it enables teachers to draw on different tools or methods from a range of disciplines, within the units they currently teach (see p. 25).

Diversity: The 2026 syllabus takes opportunities to identify local examples from religious and non-religious worldviews, as well as to examples from global religion and non-religion.

¹ *Developing a Religion and Worldviews approach in Religious Education in England: a Handbook for curriculum writers*, Stephen Pett, RE Council, 2024

Teaching and learning requirements

Leicestershire Agreed Syllabus for RE 2026–2031

The purpose of religious education

The Leicestershire Agreed Syllabus 2026 asserts the importance and value of religious education (RE) for all pupils, with on-going benefits for an open, articulate and understanding society. The following purpose statements underpin the syllabus,² 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 religious and non-religious worldviews in local, national and global contexts, to discover, explore and consider different answers to these questions.
- Pupils 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.
- Teaching therefore should equip pupils with systematic knowledge and understanding of a range of religious and non-religious worldviews, enabling them to develop their ideas, values and identities.
- RE should develop in pupils an aptitude for dialogue so that they can 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 worldviews – the way in which they encounter, interpret, understand and engage with the world – while respecting the right of others to be different.

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

² These purpose statements are taken from *A Curriculum Framework for Religious Education in England* (REC 2013).

The aims of RE

The threefold aim of RE elaborates the principal aim.

The curriculum for RE aims to ensure that all pupils:

1. make sense of a range of religious and non-religious **worldviews**, so that they can:

- identify, describe, explain and analyse beliefs and concepts in the context of living religious and non-religious 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. understand the impact and significance of religious and non-religious **worldviews**, 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 ways of life and ways of expressing meaning

3. make connections between religious and non-religious **worldviews**, 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

Throughout schooling, teachers should consider how their teaching contributes towards the principal aim of RE in Leicestershire, and how they help pupils to achieve the threefold aims above.

Notes:

These aims incorporate the former attainment targets of ‘learning about religion’ and ‘learning from religion’.

This agreed syllabus builds on the good practice from the 2004 *Non-statutory Framework for RE*, produced by the then Qualifications and Curriculum Authority, and also the core ideas in the RE Council’s non-statutory framework from 2013.³ It draws on the developments in RE in the last decade, and responds to national reports including Martha Shaw and Adam Dinham (2015) *RE for REal: The Future of Teaching and Learning about Religion and Belief. Project report*. (University of London: Goldsmiths); Commission on RE (2018) *Religion and Worldviews: The way forward* (London: RE Council); Céline Benoit, Timothy Hutchings and Rachael Shillitoe (2020) *Worldview: a multidisciplinary report*. (London: Religious Education Council); Ofsted Education Inspection Framework (2025); the Ofsted Research Review in Religious Education (2021); Stephen Pett (2024) *Developing a Religion and Worldviews approach in Religious Education in England: a Handbook for curriculum writers* (London: RE Council).

3 A Curriculum Framework for Religious Education in England (REC 2013).

Legal requirements: what does the legislation in England say?

RE is for all pupils:

- Every pupil has an entitlement to religious education (RE).
- RE is a necessary part of a ‘broad and balanced curriculum’ 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).⁴
- This requirement does not apply for children below compulsory school age (although there are many examples of good practice of RE in nursery classes).
- Special schools should ensure that every pupil receives RE ‘as far as is practicable’.⁵
- The ‘basic’ school curriculum includes the national curriculum, RE and relationships and sex education.

RE is determined locally, not nationally:

- A locally agreed syllabus is a statutory syllabus for RE recommended by an Agreed Syllabus Conference for adoption by a local authority.⁶
- Local authority maintained schools without a religious character must follow the locally agreed syllabus.
- Voluntary aided schools with a religious character should provide RE in accordance with the trust deed or religious designation of the school, unless parents request the locally agreed syllabus.

- Foundation schools and voluntary controlled schools with a religious character should follow the locally agreed syllabus, unless parents request RE in accordance with the trust deed or religious designation of the school.
- Religious education is also compulsory in academies and free schools, as set out in their funding agreements. Academies may use the local agreed syllabus, or a different locally agreed syllabus (with permission of the SACRE concerned) or devise their own curriculum. This agreed syllabus has been written to support academies in Leicestershire to meet the requirements of their funding agreement.

RE is plural:

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

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

⁴ School Standards and Framework Act 1998, Schedule 19; Education Act 2002, section 80.

⁵ The Education (Special Educational Needs) (England) (Consolidation) (Amendment) Regulations 2006 Regulation 5A.

⁶ Education Act 1996 Schedule 31.

⁷ Education Act 1996 section 375.

⁸ www.judiciary.uk/wp-content/uploads/2015/11/r-fox-v-ssfe.pdf. ‘Equal respect’ does not entail equal time.

⁹ In accordance with Human Rights Act 1988.

Right of withdrawal

This was first granted when RE was actually religious *instruction* and carried with it connotations of induction into the Christian faith. RE is very different now – open, broad, exploring a range of religious and non-religious worldviews. However, parents have the right to withdraw their children from RE lessons or any part of the RE curriculum¹⁰ and the school has a duty to supervise them, though not to provide additional teaching or to incur extra cost. Where the pupil has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parents want the pupil to receive. These arrangements will be made by the parents; the school is not expected to make these arrangements. This RE could be provided at the school in question, or by another school in the locality. If neither approach is practicable, the pupil may receive external RE teaching as long as the withdrawal does not have a significant impact on the pupil's attendance. Schools should have a policy setting out their approach to provision and withdrawal. However, it is good practice to talk to parents to ensure that they understand the aims and value of RE before honouring this right. Students aged 18 or over have the right to withdraw themselves from RE. More guidance on withdrawal can be found in *Religious education in English schools: non-statutory guidance 2010*, available online at www.gov.uk/government/publications/religious-education-guidance-in-english-schools-non-statutory-guidance-2010

RE, academies and free schools

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

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

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

RE is not subject to nationally prescribed purposes of study, aims, attainment targets and assessment arrangements, but it is subject to inspection. Where schools are not using an agreed syllabus, standards will be judged in relation to the expectations set out in the [draft National Content Standard from the RE Council \(2023\)](#).¹¹

The Leicestershire Agreed Syllabus 2026–2031 fulfils the legal requirements set out above, and builds upon the REC's curriculum framework (2013) [and the Handbook for Curriculum Writers \(2024\)](#)¹². It is written to support academies in meeting the requirements of their funding agreements. Academies are encouraged to adopt the syllabus, taking advantage of the resources and support that it offers.

¹⁰ School Standards and Framework Act 1998 S71 (3).

¹¹ <https://religiouseducationcouncil.org.uk/resource/national-content-standard-1st-edition-2023/>

¹² <https://religiouseducationcouncil.org.uk/rec/wp-content/uploads/2024/04/24-25698-REC-Handbook-A4-DIGITAL-PAGES.pdf>

Time for religious education

Schools have a statutory responsibility to deliver religious education to all pupils, except those withdrawn by parents (see p. 10).

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

Important notes:

- **RE is legally required for all pupils.** Plural RE that conveys and accords equal respect to different religions and non-religious worldviews (e.g. Humanism) is a core subject and an entitlement for all pupils throughout their schooling, from Reception year up to and including Key Stage 5. For schools offering GCSE short course RE in Y9 and Y10, there is still a requirement that there is identifiable RE in Y11. (Note that teachers **must** ensure that KS4 accords equal respect to religious and non-religious worldviews. Following a GCSE course does not automatically fulfil this requirement.)
- **RE is different from assembly/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 would be good practice. The times given above are for RE.
- **Flexible delivery of RE.** Current guidance (e.g. from Ofsted) emphasises the importance of regular RE lessons, to support pupils in remembering more. An RE themed day, or week of study can complement (but not usually replace) the regular programme of timetabled lessons.
- **RE should be taught in clearly identifiable time.** There is a common frontier between RE and such subjects as literacy, citizenship or PSHE. However, the times given above are explicitly for the clearly identifiable teaching of religious education. Where creative curriculum planning is used, schools must ensure that RE objectives are clear. In EYFS, teachers should be able to indicate the opportunities they are providing to integrate RE into children's learning.
- **Coherence and progression.** Any school in which head teachers and governors do not plan to allocate sufficient curriculum time for RE is unlikely 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 that all pupils develop understanding of Christianity in each key stage. In addition, across the age range, pupils will develop understanding of the principal religions represented in the UK, in line with the law. These are Islam, [the Hindu Traditions](#), [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.

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

4–5s Reception	Children will encounter Christianity and other religious and non-religious worldviews, as part of their growing sense of self, their own community and their place within it.	Consideration of other religions and non-religious worldviews can occur at any key stage, as appropriate to the school context. Humanism is a recognised example of a non-religious worldview to be studied within this syllabus.
5–7s Key Stage 1	Christians, Jews, Muslims.	
7–11s Key Stage 2	Christians, Muslims, Hindus, Jews and non-religious worldviews (e.g. Humanists).	
11–14s Key Stage 3	Christians, Muslims, Sikhs, Buddhists and non-religious worldviews (e.g. Humanists).	
14–16s Key Stage 4	Two religions are required, usually including Christianity. This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96. ¹⁰	
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 Bahá'í 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.
- **Non-religious worldviews.** Good practice in RE, as well as European and domestic legislation, has established the principle that RE **must** 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.
- This syllabus requires that, in addition to the religions required for study at each key stage, non-religious worldviews, including Humanism as an example, should also be explored in such a way as to ensure that pupils develop mutual respect and tolerance of those with different worldviews. This is enabled through the following units: F4, 1.9, 1.10, L2.11, L2.12, L2.13, U2.10, U2.11, U2.12, [U2.13](#), 3.13, 3.14, 3.15, 3.16 and 3.17.
- [Humanism is an important example of a non-religious worldview and should be studied within this syllabus. Non-religious worldviews are very diverse, and some of this diversity should also be encountered, not least because most pupils will have non-religious worldviews of their own.](#)
- **Depth rather than breadth.** 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.
- **Flexible thematic units.** 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.

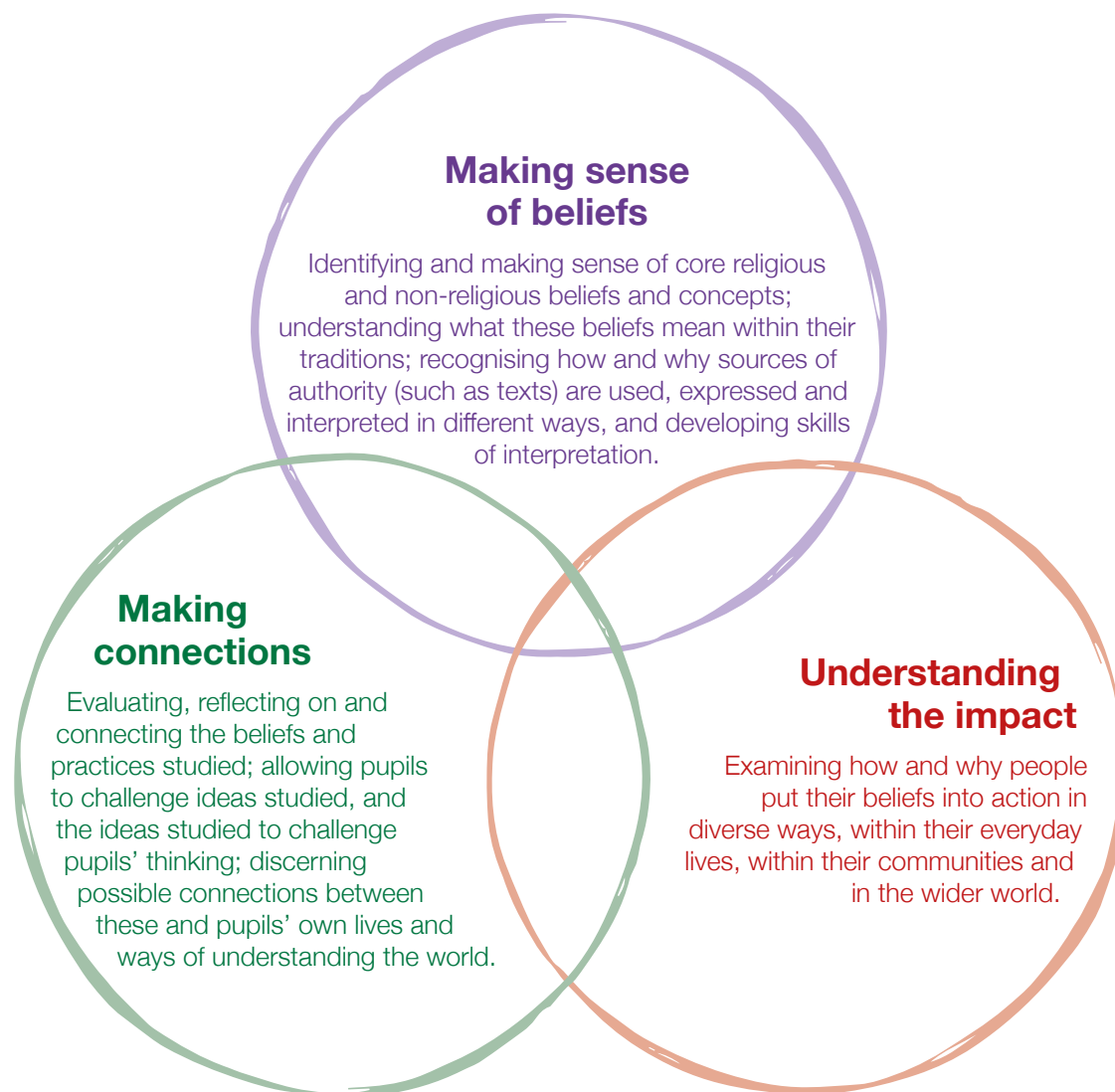
The RE teaching and learning approach in Leicestershire

This syllabus 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'.¹⁴ 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.

In order to support teachers in exploring the selected worldviews, this 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 religion and worldviews, underpinning the aims of RE outlined on p. 8. 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.

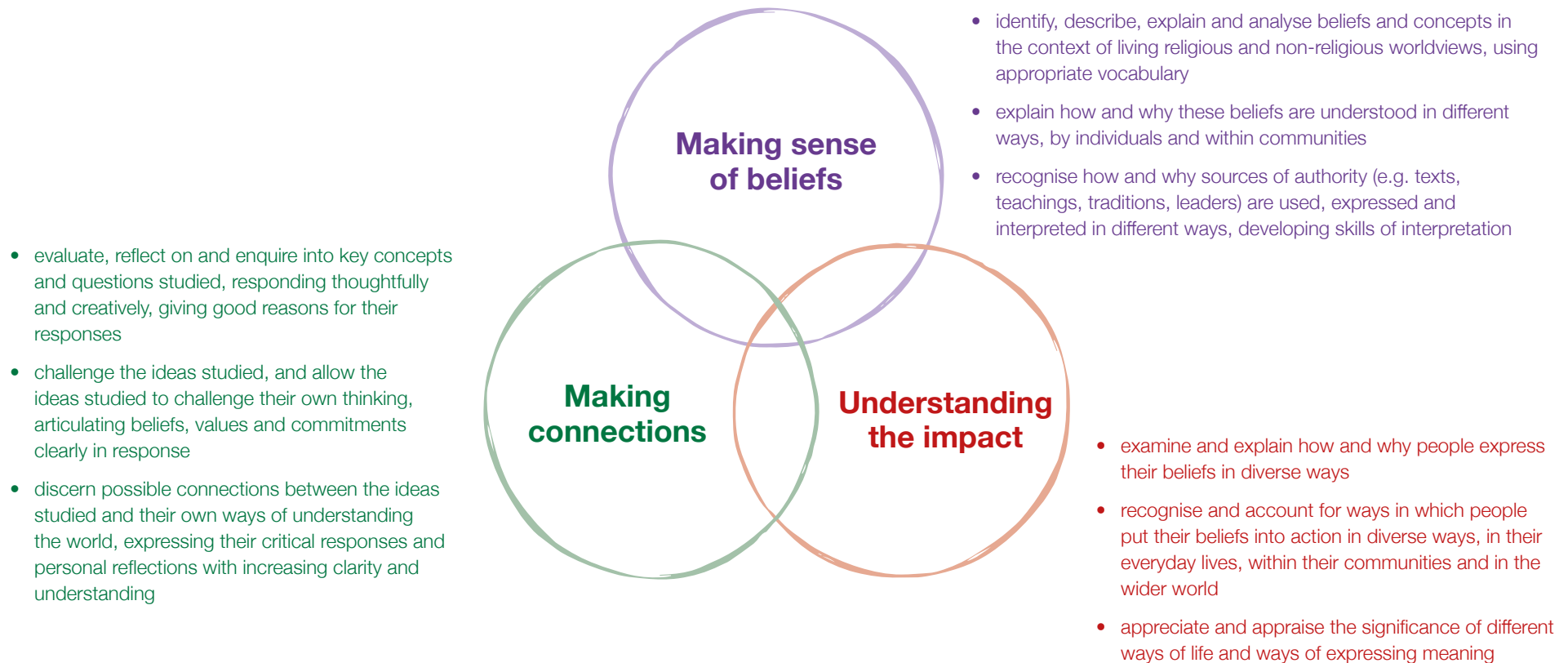
These elements set the context for open exploration of religion and worldviews. They offer a structure through which pupils can encounter diverse religious traditions alongside non-religious worldviews – which reflect the backgrounds of many pupils in our schools. The elements present a broad and flexible 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 different approaches, for example, from religious studies, philosophy, sociology, ethics and theology.



¹⁴ e.g. OFSTED (2013) *Religious Education: Realising the Potential*; Clarke, C. and Woodhead, L. (2015) *A New Settlement: Religion and Belief in Schools*, London, Westminster Faith Debates; Dinham, A. and Shaw, M. (2015) *RE for REal: The future of teaching and learning about religion and belief*, London, Goldsmiths University of London/Culham St. Gabriel's; Commission of Religion and Belief (2015) *Living with Difference: Community, Diversity and the Common Good*, The Woolf Institute.

Teaching and learning approach and the aims for RE in Leicestershire

This diagram shows how the three elements of the teaching and learning approach in this syllabus reflect the aims for RE set out on p. 8. Units of study offer content and ideas for enabling pupils to achieve these aims.



Note: The three elements of this teaching and learning approach also incorporate the elements of the teaching resource, *Understanding Christianity: Text Impact Connections* (RE Today 2016) which is being used in a significant number of local schools. Schools that are using *Understanding Christianity* will find that they are delivering the Christianity sections of this agreed syllabus.

How to use this agreed syllabus: 12 steps

1. Key to implementing this revised syllabus is getting to **know the purpose and principal aim**, p. 6. Is this the understanding of what RE is in your school? How well embedded is the principal aim? If teachers are to teach RE effectively, it is vital that they understand what they are doing RE *for*. Reflect on how fulfilling the principal aim will contribute to SMSC and wider school priorities.
2. For each key stage, go carefully through the **Programme of Study** pages (EYFS p. 30; KS1 p. 44; KS2 p. 60; KS3 p. 94.). These give the statutory requirements of the syllabus. Note that the syllabus is structured around the three aims (see p. 8) and the three elements: *Making sense of beliefs*, *Understanding the impact* and *Making connections* (see p. 13). The three aims/elements form the basis of the end of key stage outcomes, and the progressive 'learning outcomes' in each unit of study. The overview of questions (pp. 16–17) shows how questions are based on core concepts in a spiral curriculum.
3. Review the **legal requirements** (see p. 9–10) and **curriculum time** for RE (see p. 11). Are you fulfilling the legal requirements for RE for all pupils? Are you giving sufficient time to allow pupils to make good progress in understanding and skills?
4. Review the **religions and worldviews** studied at each key stage (see p. 12 for overview). Are you following the syllabus requirements? Are you meeting the needs of your children and young people?
5. The syllabus is based around a **key question approach**, where the questions open up the content to be studied. The syllabus gives **key questions** to help you to deliver the statutory Programmes of Study. All of the questions are found on pp. 16–17, with EYFS p. 30; KS1 p. 44; KS2 p. 60; KS3 p. 94. These are followed by detailed unit outlines for each question. These are designed to support you in delivering high-quality RE that enables coherence and progression. The unit outlines give structured support in terms of learning outcomes and suggested content, to enable good planning and progression.
6. **Review** in your existing long-term plan. Ensure that this **meets the principal aim, reflects the key question approach** and **secures progression in relation to the end of phase outcomes**. To this end, use the planning steps.
7. The **planning process** is at the heart of the syllabus (p. 46, 63, 96). The five steps are designed to help teachers to make best use of the units and plan excellent RE. As a staff/department, go through the planning process, following the steps and one example of a unit key question. Note that there is flexibility in terms of choosing content, but that all steps need to be followed.
8. Take the opportunity of the new syllabus to audit your schemes of work to **consider the new religion and worldviews approach** (see p. 20–24) with its exploration of the relationship between organised and individual worldviews. **Also draw attention to the ways of knowing** in each unit (see p. 25). These can be highlighted for teachers and made explicit to pupils: 'we are using *this* method, because it helps us in *this* way, and it generates *this* knowledge, which can be checked/tested in *this* way'. **Links to disciplines** can be made where appropriate. (See p. 25 for more on this.)
9. Work to create a coherent **long-term plan** to begin in September 2026. Ensure RE is true to the principal aim and the Programmes of Study. Ensure that units are **sequenced** in ways that help your pupils to (read pp. 122ff) make good sense of their learning, building on what has been learnt before and preparing for what is to come.
10. If you are a special school or have significant numbers of SEND pupils, read pp. 122ff and the additional guidance on pp. 173ff. There is freedom in the syllabus to adapt your RE to meet the needs of SEND pupils.
11. Share the positive adaptations and changes in RE with the governing body and other interested parties. This is an ideal chance to raise the profile of RE.
12. Use September 2026 – July 2026 to implement the syllabus. Adapt what works well and create a scheme of work that fits with your methods of curriculum delivery and delivers the principal aim of the syllabus. Use the year to train staff who teach RE, improve and review.

Religious education key questions: an overview

	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/Interpreting)
Religion/belief	Christianity plus others	Christians, Jews and Muslims	Christians, Muslims, Hindus and Jews		Christians, Muslims, Buddhists, Sikhs
Christianity God Creation Fall People of God Incarnation Gospel Salvation Kingdom of God	F1 Why is the word 'God' so important to Christians? [God] F2 Why is Christmas special for Christians? [Incarnation] F3 Why is Easter special for Christians? [Salvation]	1.1 What do Christians believe God is like? [God] 1.2 Who do Christians say made the world? [Creation] 1.3 Why does Christmas matter to Christians? [Incarnation] 1.4 What is the 'good news' Christians believe Jesus brings? [Gospel] 1.5 Why does Easter matter to Christians? [Salvation]	L2.1 What do Christians learn from the creation story? [Creation/Fall] L2.2 What is it like for someone to follow God? [People of God] L2.3 What is the 'Trinity' and why is it important for Christians? [God/Incarnation] L2.4 What kind of world did Jesus want? [Gospel] L2.5 Why do Christians call the day Jesus died 'Good Friday'? [Salvation] L2.6 For Christians, what was the impact of Pentecost? [Kingdom of God]	U2.1 What does it mean if Christians believe God is holy and loving? [God] U2.2 Creation and science: conflicting or complementary? [Creation] U2.3 Why do Christians believe Jesus was the Messiah? [Incarnation] U2.4 How do Christians decide how to live? 'What would Jesus do?' [Gospel] U2.5 What do Christians believe Jesus did to 'save' people? [Salvation] U2.6 For Christians, what kind of king is Jesus? [Kingdom of God]	3.1 What does it mean for Christians to believe in God as Trinity? [God] 3.2 Should Christians be greener than everyone else? [Creation] 3.3 Why are people good and bad? [Fall] 3.4 Does the world need prophets today? [People of God] 3.5 What do people do when life gets hard? [Wisdom] 3.6 Why do Christians believe Jesus was God on Earth? [Incarnation] 3.7 What is so radical about Jesus? [Gospel]
Buddhism Buddha Dhamma Sangha					3.8 The Buddha: how and why do his experiences and teachings have meaning for people today? [Buddha/dhamma/sangha]
The Hindu Traditions Samsara and moksha Brahman (God) and atman Karma and dharma			L2.7 What do Hindus believe God is like? [Brahman/atman] L2.8 What does it mean to be Hindu in Britain today? [Dharma]	U2.7 Why do Hindus want to be good? [Karma/dharma/samsara/moksha]	3.9 Why don't Hindus want to be reincarnated and what do they do about it? [Samsara/moksha/atman/karma/dharma]
Islam God/Tawhid Iman (faith) Ibadah (worship) Akhirah (life after death) Akhlaq (virtue/morality)		1.6 Who is a Muslim and how do they live? [God/Tawhid/ibadah/iman]	L2.9 How do festivals and worship show what matters to a Muslim? [Ibadah]	U2.8 What does it mean to be a Muslim in Britain today? [Tawhid/iman/ibadah]	3.10 What is good and what is challenging about being a Muslim teenager in Britain today? [Iman/ibadah/akhlaq]

Religion/belief	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/Interpreting)
Judaism God Torah The People and the Land		1.7 Who is Jewish and how do they live? [God/Torah/People]	L2.10 How do festivals and family life show what matters to Jewish people? [God/Torah/People/the Land]	U2.9 Why is the Torah so important to Jewish people? [God/Torah]	3.11 What is good and what is challenging about being a Jewish teenager in Britain today? [People and the Land]
Sikhi God Values (Nam Simran, kirat karna, vand chhakna, seva) The Gurus Panth (community)					3.12 How are Sikh teachings on equality and service put into practice today? [God/the Gurus/values/Panth]
Non-religious worldviews				U2.11 ^b What does it mean to be a Humanist in Britain today?	3.13 What difference does it make to be non-religious in Britain today?
Thematic	F4 Being special: where do we belong?	1.8 What makes some places sacred to believers?	L2.11 How and why do people mark the significant events of life?	U2.10 What matters most to Humanists and Christians?	3.14 Good, bad; right, wrong: how do I decide?
	F5 Which places are special and why?	1.9 How should we care for others and the world, and why does it matter?	L2.12 How and why do people try to make the world a better place?	U2.12 How does faith help when life gets hard?	3.15 How far does it make a difference if you believe in life after death?
	F6 Which stories are special and why?	1.10 What does it mean to belong to a faith or belief community?	L2.13 ^a How do people from religious and non-religious communities celebrate key festivals?	U2.13 ^c What can be done to reduce racism? Can religion help?	3.16 Why is there suffering? Are there any good solutions?
				U2.14 ^c What do religious and non-religious worldviews teach about caring for the Earth?	3.17 Should happiness be the purpose of life?
					3.18 How can people express the spiritual through the arts?

a This is an additional unit that models a multidisciplinary approach.

b This is an adjusted question and unit to explore Humanism more directly.

c Two additional, optional units addressing contemporary moral issues.

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.

Teaching and learning approach	End KS1 Pupils can ...	End lower KS2 Pupils can ...	End upper KS2 Pupils can ...	End KS3 Pupils can ...
Element 1: Making sense of beliefs Identifying and making sense of 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 core beliefs and concepts studied and give a simple description of what they mean - give examples of how stories show what people believe (e.g. the meaning behind a festival) - give clear, simple accounts of what stories and other texts mean to believers	- identify and describe the core beliefs and concepts studied - make clear links between texts/sources of authority and the core concepts studied - offer informed suggestions about what texts/sources of authority can mean and give examples of what these sources mean to believers	- identify and explain the core beliefs and concepts studied, using examples from texts/sources of authority in religions - describe examples of ways in which people use texts/sources of authority to make sense of core beliefs and concepts - give meanings for texts/sources of authority studied, comparing these ideas with some ways in which believers interpret texts/sources of authority	- give reasoned explanations of how and why the selected core beliefs and concepts are important within the religions studied - taking account of context(s), explain how and why people use and make sense of texts/sources of authority differently - in the light of their learning, explain how appropriate different interpretations of texts/sources of authority are, including their own ideas
Element 2: Understanding the impact 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.	- give examples of how people use stories, texts and teachings to guide their beliefs and actions - give examples of ways in which believers put their beliefs into practice	- 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 way they live - identify some differences in how people put their beliefs into practice	- make clear connections between what people believe and how they live, individually and in communities - 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	- 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) - 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 KS1 Pupils can ...	End lower KS2 Pupils can ...	End upper KS2 Pupils can ...	End KS3 Pupils can ...
Element 3: Making connections Evaluating, reflecting on and connecting the beliefs and practices studied; allowing pupils to challenge ideas studied, and the ideas studied to challenge pupils' thinking; discerning possible connections between these and pupils' own lives and ways of understanding the world.	- think, talk and ask questions about whether the ideas they have been studying, have something to say to them - give a good reason for the views they have and the connections they make	- make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly - raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live - give good reasons for the views they have and the connections they make	- 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 - 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	- 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 - 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

The outcomes for EYFS are the Early Learning Goals (see p. 31).

Developments in Religious Education: implications for practice

In the last few years there have been a number of significant developments in RE.

Religion and Worldviews: The Way Forward (Commission Report 2018)¹⁵

In autumn 2018, the RE Council of England and Wales published the final report of the Commission on RE (CoRE). Among other things, this advocates a shift towards a ‘religion and worldviews’ approach. Among a wide-ranging debate, several reports have been published that explore what this means in more detail, for example:

- *Worldview: a multidisciplinary report* (2020, RE Council) by Céline Benoit, Tim Hutchings and Rachael Shillitoe, explores the history of the term ‘worldview’ in academic disciplines and in RE.
- *The Worldview Project: Discussion papers* (2022, RE Council) by Amira Tharani, records the deliberations of a diverse group of academics from a variety of disciplines on the value and viability of the CoRE recommendation of a religion and worldviews approach.

2024 saw the publication of another document, this time taking the CoRE’s proposals and showing how it might work in practice:

Developing a Religion and Worldviews approach in Religious Education in England: a Handbook for curriculum writers (2024)¹⁶

A three-year project led to the development of this Handbook for a religion and worldviews (RW) approach, accompanied by three Frameworks which exemplify how the RW approach might be put into practice in three specific contexts. At the heart of the Handbook is the National Statement of Entitlement (see below), which balances three elements – content, engagement and position. The Handbook gives details about what we mean by religious and non-religious worldviews, as well as how an RW approach differs from a traditional, world religion approach. It offers guidance on how to construct an RW curriculum.

The RW approach envisioned by CoRE (and put into practice in the Handbook and Frameworks) starts with the idea that everyone has a personal worldview, and explores the

relationship between organised or institutional worldviews and the individual worldviews of adherents or affiliates.

Personal worldviews

Everybody has a personal worldview – it is a way of describing how we understand, experience and respond to the world, including our own place in it. Our personal worldview is shaped by our experience and environment, but it also shapes *how* we experience life, and how we encounter our environment. It is the story that we tell ourselves in response to life, shaping how we make sense of the world, ourselves, and others. We are inescapably placed within our context, within our story, within our worldview.

A person may have a coherent and considered framework for answering questions about the nature of ultimate reality, knowledge, truth and ethics, or they may have never given such questions much thought – but they still have a worldview, including the beliefs, convictions, values and assumptions that influence and shape their thinking and living. (In the REC Handbook, personal worldview is the term used to describe the worldviews of pupils and teachers.)

Organised and institutional worldviews

The CoRE report identified ‘organised’ worldviews as ‘shared among particular groups and sometimes embedded in institutions’, adopting the term ‘institutional’ worldviews for the latter.

There are many definitions offered of organised worldviews. For example:

An organised worldview is ‘a view on life that has developed over time as a more or less coherent and established system with certain (written and unwritten) sources, traditions, values, rituals, ideals, or dogmas ... [it] has a group of believers who adhere to this view on life’. (Jacomijn van der Kooij, Doret J. de Ruyter and Siebren Miedema (2013) ‘“Worldview”: the meaning of the concept and the impact on religious education’, *Religious Education*, 108 (2): 210–228)

Organised worldviews thus include the traditional religions studied in RE (Buddhism, Christianity, Hindu Traditions, Islam, Judaism and Sikhism). They usually provide a way of understanding the

¹⁵ See all reports on the RE Council’s website religiouseducationcouncil.org.uk/our-work/worldviews

¹⁶ <https://religiouseducationcouncil.org.uk/rwapproach/>

world, answers on the big questions, and instructions on how to live. Organised worldviews may include formal structures, agreed teachings and official practices.

‘The way a worldview might be seen as ‘organised’ or ‘institutional’ will differ. There are global institutions such as the Roman Catholic Church, whose teachings and practices might present a Roman Catholic ‘institutional worldview’. The teachings of the Ismailis might be another example of an ‘institutional worldview’, with the central authority of the Imamate manifested in institutional structures across different nations. Other Muslim groups, while still ‘organised’, might have less tight structures, with variation in practice across cultures or even within a single local community.’ (REC Handbook, p. 37)

All six of the major global religions are explored as examples of organised worldviews in this syllabus, but pupils should have opportunities to see how there is not a single model of ‘organised’ worldviews that applies to all.

Individual worldviews

Many people around the world are part of ‘organised worldviews’, and of course that influences their worldview. However, an individual’s personal worldview may not necessarily reflect the official or traditional beliefs and teachings of the organised worldview. Use of the term ‘individual’ is not intended to imply that anyone’s worldview is entirely unique or someone is completely isolated – we are communal beings, and we grow and develop in relation to others. However, ‘individual’ in the REC Handbook functions as a scholarly tool focusing attention on the exploration of the relationship between an individual person’s personal worldview and the communities to which they belong, including those of organised or institutional worldviews.

Non-religious worldviews

‘Non-religious worldviews are diverse and complex, with fluid boundaries. People may draw upon a wide range of influences, and there are no rules about what should or should not be incorporated into a non-religious worldview. Some influences are part of a person’s cultural or social background; consumerism may not be a conscious choice for a person’s non-religious (or religious) worldview, but it is difficult to escape in the contemporary UK. Other influences may be more deliberately chosen, such as ethical veganism, environmentalism or Sentientism. These may equally align with some religious worldviews, but adopting them does not require any assent to religious beliefs or teachings. The term non-religion itself does not entail any particular attitude towards religion.’ (REC Handbook, p. 40, used with permission)

Implications for this syllabus

This syllabus uses the idea of worldviews as a way of allowing for some flexibility in the presentation of traditional religions – acknowledging the diversity within traditions, geographically and across time. It also enables pupils to recognise that members of religious traditions may have individual worldviews that differ. Note how the language of ‘Buddhists’, ‘Christians’ and ‘Muslims’ etc., rather than Buddhism, Christianity and Islam, allows for this diversity of worldviews within organised traditions. The idea of personal worldviews also includes the pupils’ own perspectives within the RE classroom.

The National Statement of Entitlement

At the heart of the REC Handbook 2024 is the National Statement of Entitlement (NSE). It sets out a benchmark for standards in an RW curriculum about how worldviews work in human life. It is a pedagogical tool for the selection of content and of appropriate teaching and learning approaches to enrich and deepen pupils’ understanding of, and scholarly engagement with, religion and worldviews.

The three elements of the NSE are Content, Engagement and Position.

Content	Engagement	Position
Core statements	Core statements	Core statements
a. Nature/formation/expression What is meant by worldview and how people's worldviews are formed and expressed through a complex mix of influences and experiences	g. Ways of knowing The field of study of worldviews is to be explored using diverse ways of knowing.	j. Personal worldviews: reflexivity Pupils will reflect on and potentially develop their personal worldviews in the light of their study.
b. Organised/individual How people's individual worldviews relate to wider, organised or institutional worldviews	h. Lived experience The field of study of worldviews is to include a focus on the lived experience of people.	k. Personal worldviews: impact Pupils will reflect on how their worldviews affect their learning
c. Contexts How worldviews have contexts, reflecting time and place, are highly diverse, and feature continuity and change.	i. Dialogue/interpretation The field of study of worldviews is to be shown as a dynamic area of debate.	
d. Meaning and purpose How worldviews may offer responses to fundamental questions raised by human experience.		
e. Values, commitments and morality How worldviews may provide guidance on how to live a good life.		
f. Influence and power How worldviews influence, and are influenced by, people and societies		

National Content Standard

In 2023 the RE Council launched its National Content Standard (NCS) for RE in England. This is set up to establish a standard for what is meant by high-quality RE. The NCS does not specify the content to be taught in RE but includes principles for the selection of content. This is based on the National Statement of Entitlement (above).

Implications for this syllabus

This syllabus review is taking note of the developments of a religion and worldviews approach and is introducing some elements, drawing on different ways of engaging and exploring a range of diverse voices within units. However, it is not a full religion and worldviews approach syllabus.

Elements of the National Statement of Entitlement are met. For example,

- The 'make sense of beliefs' and 'understand the impact' strands of the syllabus ensure that pupils encounter some of the kinds of content set out in the Content element of the NSE.
- The 'make connections' strand in the syllabus overlaps with the NSE's Position element.
- The 'Engagement' element of the NSE is partly addressed by additions to this syllabus review in relation to highlighting 'ways of knowing' and the focus on 'Christians, Muslims, Sikhs' rather than 'Christianity, Islam, Sikhi'.

What is a religion and worldviews approach?

Components of an RW approach

A religion and worldviews (RW) approach looks at worldviews as objects of study, as part of how we study them, and as part of the experience of those doing the studying.

As **objects of study**, an RW approach examines organised religious and non-religious worldviews, including (for example) their doctrines, rituals, creative expression, ethics and spirituality, expressed through institutions and in the responses offered to existential and philosophical questions. These organised worldviews are also studied through the experience of individuals, whose relation to the organised traditions will vary. Not all adherents are equally orthodox, for example.

As **part of how we study them**, pupils engage with this content in scholarly ways. They reflect on how the kinds of questions we ask require different ways of finding out the answers, and different measures to check the reliability or truth of the findings. There is a balance between engagement with the theology of traditions and the lived experience of adherents.

As **part of the experience of those doing the studying**, an RW approach brings into focus the personal worldviews of pupils (and teachers) and examines how they affect and are affected by the encounter and engagement with subject content.

Some differences the RW approach brings

- An RW approach moves on from the emphasis on the ‘world religions paradigm’, ‘textbook’ presentations of major world religions as having neatly comparable beliefs and practices. It emphasises instead the fluid lived reality of adherents alongside formal or doctrinal aspects of religions, and the interplay between orthodoxy and lived experience.
- An RW approach addresses the changing demographics of the world, our nation and our region, in particular by exploring the diversity of non-religious worldviews that shape the lives of many of our pupils, teachers and communities.
- An RW approach supports pupils in recognising, reflecting on and developing their own personal worldview, as part of inducting them into scholarly processes, virtues and methods with which we can study religious and non-religious worldviews.

What might the changes look like in practice?

The REC Handbook suggests some differences between ‘world religions’ questions and those asked in an RW approach.

Some key features of ‘world religions’ questions:

- the focus tends to be on the communication of information, transmitting a form of settled knowledge (‘textbook’ information)
- they tend to be abstract and context-free, as if there are answers that might apply universally
- the answers may contain diversity, but the implication is that there is a form of correct answer.

An RW approach is looking more for questions that:

- include an interpretive element (e.g. how do these people understand and apply this?)
- offer a clear context (e.g. how do these two people/groups respond at an identified time and place, and why?)
- recognise that there are different answers that are valid (e.g. different individuals, groups, or traditions may have different responses, and that these may change across time and place)
- include an evaluative element, recognising that different answers may be acceptable in different contexts. (REC Handbook p. 63)

In relation to the Leicestershire syllabus, the questions are already RW approach-friendly. The changes from Ofsted on ‘ways of knowing’ (see p. 25), and the examples for making progress in ‘ways of knowing’ (see p. 26), help set out how the syllabus supports the ‘engagement’ element of the NSE.

Ofsted

Education Inspection Framework (2025)

The 2025 Ofsted inspection framework continues to place strong emphasis on the quality of the curriculum, building on the earlier language of intent, implementation and impact. Inspectors now evaluate curriculum and teaching through a more detailed set of criteria, but the core expectation remains the same: pupils should experience a coherent, well-sequenced curriculum that enables them to learn more and remember more. This reinforces the need to think carefully about how units of work are structured and how learning builds over time.

Implications for this syllabus:

Teachers will need to reflect on the order in which units are done. Examples of long-term plans for primary schools are given in the syllabus, on p. 151–152. The syllabus recommends doing two systematic units in the first two terms (e.g. questions that explore different religions on their own, say, Christianity in the autumn and Islam in the spring. Then the summer term explores a thematic unit question, which gives pupils an opportunity to revisit some of their studies about Christians and Muslims in relation to the new question. (See p. 27 for guidance on curriculum design.)

Religious Education Research Review (2021)

In May 2021, OFSTED published its Research Review. This document summarises and synthesises research, describing good practice in RE without prescribing a single approach. As the discourse around RE changes and develops as research and policy change, there is much in this research review that is important to note in terms of effective RE. One of its most significant contributions is around the language of knowledge. It describes three kinds of knowledge in RE:

Substantive knowledge

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

Ways of knowing

This includes **the methods used** to establish the substantive knowledge. Sometimes this is called ‘disciplinary knowledge’, to illustrate the use of academic disciplines to examine content, such as theology, philosophy or sociology. ‘Ways of knowing’ also includes being explicit about the implications of using different ways to explore knowledge, such as through looking at statistics, or using historical sources, or reading sacred texts, or listening to voices from within traditions. Each way of knowing offers different kinds of knowledge and leads to different ways of evaluating the knowledge gained.

Personal knowledge

This includes **the personal perspective or worldview of the pupil**. It enables pupils to better understand and examine their own position, assumptions and values. It involves recognising that all of us see the world from our own position, and building up opportunities for pupils to become more self-aware about their own assumptions. Some people talk about us all having ‘lenses’ through which we see and experience the world – personal knowledge includes reflecting on the substantive content, the pupils’ own ‘lenses’, and how they affect their responses in RE.

Implications for this syllabus

The teaching and learning approach in this syllabus sets out the substantive content (beliefs and impact, see p. 13 and 14), and well as preparing the way for personal knowledge (making connections, see. p. 13 and 14). It focuses less on the ‘ways of knowing’ or disciplinary knowledge. The Christianity units have a theological approach, but the use of other discipline and other approaches has not been a focus. See below for guidance on how to identify different ‘ways of knowing’ and disciplinary methods in the syllabus.

‘Ways of knowing’: disciplines in this syllabus

Applying disciplines

The idea of exploring the content of RE through the lens of academic disciplines is increasingly influential. This syllabus does not explicitly adopt a disciplinary model, but some disciplines sit behind some questions.

- Most of the Christianity questions are **theological**: they explore what it means for Christians to be Christian – how believing in God and Jesus affects how they understand the world, although the impact strands apply some sociological approaches.
- **Philosophical** questions include clarifying what words mean, to see if arguments stand up, and also explore **ethical** questions – deciding what is right and wrong.
- **Human and social sciences, such as:**
 - **Sociological** questions explore how and why society is the way it is.
 - **Psychology** looks at how people think and feel.

For example:

Theology	Philosophy	Sociology	Psychology
L2.3 What is the Trinity?	3.14 Good, bad, right, wrong: how do I decide?	L2.11 How and why do people mark the significant events of life?	U2.14 How does faith help when life gets hard?
3.6 Why do Christians believe Jesus is God on Earth?	3.16 Why is there suffering? Are there any good solutions?	3.12 How are Sikh teachings on equality and service put into practice today?	

It is legitimate to think about using more than one discipline in a unit. For example, Unit L2.13, How do people from religious and non-religious communities celebrate key festivals? includes some human and social sciences (sociological census and survey data, and observations of practice) and connects with some theology (examination of the Christmas story for Christians).

Ofsted: ‘ways of knowing’

The Ofsted Research Review (see above) has focused attention on different kinds of knowledge in RE – substantive, ways of knowing (including disciplinary knowledge) and personal knowledge.

‘Ways of knowing’ is a broad category – broader than the application of specific disciplines, as outlined above. It indicates that we can use different methods to create knowledge. For example:

- we might observe someone’s behaviour (we’ve never seen a Muslim praying before)
- we might ask someone questions (we ask the Muslim what she is doing and why)
- we might look at texts or teachings from within a tradition (Qur’an 2.238 tells Muslims they should ‘guard strictly the five obligatory prayers’)
- we might see that traditions from outside a ‘sacred’ text are still important (the story of Bilal indicates that prayer was an early tradition in Islam)
- we might use some survey data (perhaps finding out that not all Muslims do pray five times a day)
- we might look for diversity within a religious tradition (e.g. we find that some Muslims (i.e. Shi’a) combine some of the set prayer times so that they carry out prayer three times a day).

It is helpful for pupils to recognise the methods being used, and to be able to weigh up how reliable and important they are. For example, a sacred text such as the Qur’an can carry huge weight within a tradition, because of the belief that it is the revealed message from God. A survey asking a thousand people for their views can be very informative, but it is not the same kind of source as a sacred text. The same applies to an interview with an individual; the sample size is too small to allow us to make generalisations across a tradition.

These ‘ways of knowing’ can encompass the disciplines. However, applying the idea of ‘ways of knowing’ may be particularly helpful with younger children, only introducing the disciplinary as they move up through the primary school.

Identifying ways of knowing in this syllabus

In order to clarify where different ways of knowing feature within this syllabus, we have identified some of the methods or tools that pupils will be using in the units of work. This inducts pupils into thinking about the tools they can use to find out information and create knowledge. Sometimes these tools replicate the methods used in different academic discipline (e.g. theology, sociology, anthropology, etc – see p. 25 and below). It helps pupils to develop the skills to be able to research for themselves.

A range of ways of knowing (or methods or tools) is used in RE, depending on the question pupils are examining. The units now identify some of these, and the repertoire of tools is set out in the icons on the right. These were developed by RE Today¹⁷. We have suggested in the units which of these tools is being used in the different suggested activities. The full set of icons can be seen here, but this is not to limit the range of methods used in RE lessons.

Ways of knowing and disciplines

Some of these tools or methods apply across disciplines. For example, theologians, philosophers, sociologists and anthropologists will all ask questions, read texts, construct arguments, evaluate arguments, and come to conclusions.

Some tools or methods are used in different ways by different disciplines, however. For example, theologians, philosophers and sociologists might all look at texts, but they are likely to have different assumptions and approaches.

- Theologians tend to read texts from the perspective of ‘insiders’ who already accept the truth of some of the assumptions made in the texts. So, Muslims reading the Qur’an already accept that there is a God and that the text is a revelation. This is not to say that Muslims cannot read critically, but that the critical questions are not likely to be whether there is a God or not, but what it means for this God to speak, and the implications for those who seek to apply what is revealed.
- Philosophers will also look at texts, but they may read religious texts without necessarily accepting the assumptions. They may say, ‘let’s forget the idea of whether there is a God or not, and let us analyse the argument put forward in this text, to see if it makes sense, and if the ideas presented are logical and coherent’. They may then go on and say, ‘This text does not present any logical incoherence or contradictions, and therefore belief in the God described in this text is not illogical’ – or they could conclude, ‘There are logical

contradictions about the divine being described in this text, so to accept this being requires faith that steps beyond logic.’

- Sociologists will also look at texts to find out more about what people think and believe, and how this affects the ways they interact with others or build communities. Sociologists are not trying to decide whether the religious or non-religious worldviews are true or not. They are looking to understand the human experience and how and why things happen.

These are some of the tools or methods or ‘ways of knowing’ pupils use in this syllabus:



Curriculum design in RE

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

Your RE curriculum needs to be structured so that it...

...makes sense to pupils

- Offer a clear structure for learning: in this syllabus, units are based around the three elements of 'beliefs, impact, connections' (see pp. 13–14). Each religion has a selection of core concepts that are encountered multiple times across the age range. Help pupils to see the narrative of your curriculum, to build on their prior learning as they move through the school.
- Use a good grounding of systematic study of individual religions to prepare pupils for thematic study, where they compare religions. For example, you will find that studying two religions separately in the first two terms and then comparing them in the summer term will help pupils to make sense of and build on their learning through the year.

...focuses on core concepts

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

...allows pupils to encounter diverse examples of religion and worldviews

- Offer pupils contemporary, contextual accounts, rather than implying that there is a generic Christianity, Islam or non-religion that always applies to all adherents.
- Show something of the diversity of religion/worldviews (across time and place; within and between traditions) by using examples and case studies.
- Get pupils into texts, not just short quotes, developing skills of reading and interpretation.

- Show connections and differences across religions and beliefs.
- Explore religious and non-religious worldviews.
- Note that 'worldviews' can be individual and organised, with overlaps and fuzzy edges. (The religions traditionally studied in RE may be seen as 'organised' worldviews, but individual believers within those traditions will have their own personal worldviews that have common features but are not identical.)

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

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

...makes space for pupils' personal worldviews

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

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

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

Creating a coherent curriculum: long-term planning

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

A pupil's-eye view

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

Planning to build on prior learning

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

- For example, in Y2, pupils may study Muslims (1.6 Who is Muslim and what do they believe?) – their first in-depth focus on Muslims, only encountered before in a thematic unit about belonging; Unit 1.6 builds on this prior learning, and could take a full term, or be split into two half-term units. The next unit (1.3 Why does Christmas matter to Christians?) builds on prior learning about Christianity, deepened with another unit (e.g. 1.4 What is the 'good news' that Christians say Jesus brings?). In the summer term, a thematic unit (e.g. 1.8 What makes some places sacred to believers?) allows pupils to encounter Muslims and Christians again, recalling and reinforcing earlier learning, and allowing for the inclusion of other traditions, as well as exploring how non-religious people may also have significant places (but not sacred ones).
- Across the year groups, pupils in Y2 may study Muslims (1.6 Who is Muslim and what do they believe?); they revisit some of this learning in Lower KS2 with the systematic unit on Muslims (L2.9 How do festivals and worship show what matters to a Muslim?) and the thematic unit on making the world a better place, where they explore zakat (L2.12 How and why do people try to make the world a better place?) They thus have secure foundations for exploring U2.9 What does it mean for Muslims to follow God? in Upper KS2.

Extending pupils' learning

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

Building on pupils' own contexts

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

Embedding learning

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

RE in EYFS

Programme of Study

The Early Years Foundation Stage (EYFS) describes the phase of a child's education from birth to the end of the Reception year at the age of 5. Religious education is statutory for all pupils registered on the school roll. The statutory requirement for religious education does not extend to nursery classes in maintained schools. RE forms 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 agreed syllabus for RE.	RE is a compulsory part of the basic curriculum for all Key Stage 1 pupils, and should be taught according to this agreed syllabus for RE.
Early Learning Goals outline what pupils should achieve by the end of Reception year. The national curriculum is not taught.		The national curriculum is taught alongside religious education.
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.		

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

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

What do children gain from 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. Children can be introduced to subject-specific words and use all their senses to explore beliefs, practices and forms of expression. They ask questions and reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation of, and wonder at, the world in which they live.

In line with the DfE's 2024 EYFS Profile schools are to plan RE which, through purposeful play and a mix of adult-led and child-initiated activity, provides these opportunities for pupils.

Prime area: Communication and Language.

RE enables children to:

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

Prime area: Personal, Social and Emotional Development. *RE enables children to:*

- Observe and join in warm and supportive relationships with adults and learn how to understand their own feelings and those of others
- Manage emotions and develop a positive sense of self, understanding their own feelings and those of others e.g. through religious story
- Talk and think about simple values as they learn how to make good friendships, co-operate and resolve conflicts peaceably

- Notice and respond to ideas about caring, sharing and kindness from RE content including stories, sayings and songs.

Prime area: Physical Development. *RE enables children to:*

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

Specific area: Literacy. *RE enables children to:*

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

Specific area: Mathematics. *RE enables children to:*

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

Specific area: Understanding the World.

RE enables children to:

- Make sense of their physical world and their community, e.g. on visits to places of worship, or by meeting members of religious communities
- Listen to a broad selection of stories, non-fiction, rhymes and poems to foster understanding of our culturally, socially and ecologically diverse world.

- Extend their knowledge and familiarity with words that support understanding of religion and belief
- Talk about the lives of people around them, understanding characters and events from stories.
- Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read and experienced in class.
- Explore the natural world around them making observations of animals and plants, environments and seasons, making space for responses of joy, wonder, awe and questioning.

Specific area: Expressive Arts and Design.

RE enables children to:

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

RE in the nursery

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

Some ideas for religious education in the nursery can include:

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

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

Myself	People who help us	Special times
My life	Friendship	Our community
My senses	Welcome	Special books
My special things	Belonging	Stories
People special to me	Special places	The natural world

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

RE in the Reception year

Non-statutory guidance for RE for all 4–5s in the Reception year

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 Reception class, children **must** encounter Christianity and other religious and non-religious worldviews 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 done; 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 or two. For all schools, this is a time of integrating the children into the new school environment. The themes of 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. (See Guidance p. 147 for a sample long-term plan to see where these units might fit during a school year.)

EYFS units of study

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

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 worldviews, reflecting on their own ideas and ways of living.

Suggested questions you could explore:	Learning outcomes: Plan learning experiences that enable children to ...	Ways of knowing e.g.	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? 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 non-religious) think about the world and how we should treat it?	- Talk about things they find interesting, puzzling or wonderful and also about their own experiences and feelings about the world - Retell stories, talking about what they say about the world, God, human beings - Think about the wonders of the natural world, expressing ideas and feelings - Say how and when Christians like to thank their Creator - Talk about what people do to mess up the world and what they do to look after it. Colour key: Making sense Understanding impact Making connections	      	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. - 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, albatross). 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 moon to the display. 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 quite a few people around the world think that the whole world was created by 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 life. Talk about how special the word ‘God’ is for Christians (and others) – because they believe he is the Creator. - 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 his 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, whether or not they believe in God. Decide some things that children could do to treat the world and other people well. Try and 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 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 worldviews, reflecting on their own ideas and ways of living.

Suggested questions you could explore:	Learning outcomes: Plan learning experiences that enable children to ...	Ways of knowing e.g.	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?	• Talk about people who are special to them • Say what makes their family and friends special to them • 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 • Retell religious stories, making connections with personal experiences. Colour key: Making sense Understanding impact Making connections	      	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, talk about the person they have created it for and why they are special; then take it and give it to them. • Show baby photos of known adults to the children. Can they match them to the adult photo? • 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 incarnation). 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, a banner, 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. • 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 his 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. • Talk about how it is not only Christians who celebrate Christmas! Many people from non-religious homes also celebrate. Talk about how many children in your class put up decorations, have a Christmas tree, give presents. The Christian celebration is much wider now, and thinking of other people, being kind, giving gifts – clearly these are values that are not limited to Christian homes and families.

These outcomes and activities are abridged from *Understanding Christianity (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 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 worldviews, reflecting on their own ideas and ways of living.

Suggested questions you could explore:	Learning outcomes: Plan learning experiences that enable children to ...	Ways of knowing e.g.	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?	- Recognise and retell stories connected with celebration of Easter - Say why Easter is a special time for Christians - 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. Colour key: Making sense Understanding impact Making connections	      	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 keep an eye on how they grow over the weeks. - 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 with 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 – 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 to find out what parts of the celebration are most special to them. - Talk about how Easter is not only celebrated by Christians. Schools have Easter holidays, of course. Find out how many children will have Easter eggs, or play Easter egg hunts, or eat hot cross buns, or have a special meal with their family, getting together with relatives; or how many have seen images like eggs, rabbits, flowers etc to indicate ideas of spring and new life. You might see if children think Christmas is more important for non-religious people than Easter is.

These outcomes and activities are abridged from *Understanding Christianity (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?

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 worldviews, reflecting on their own ideas and ways of living.

Suggested questions you could explore:	Learning outcomes: Plan learning experiences that enable children to ...	Ways of knowing e.g.	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 makes us feel special about being welcomed into a group of people?	- Retell 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 dedication - Recall simply what happens when a baby is welcomed into a religion other than Christianity. Colour key: Making sense Understanding impact Making connections	     	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/carer/friend) and special events (birthdays). - 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). - Explain how this belief that God loves children is shown in Christianity through infant baptism and dedication. - Consider signs and symbols used in the welcoming of children into the faith community e.g. water (pure and clean), baptismal candle. Look at photos, handle artefacts (robes, cards, etc.); use role play. - 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; some non-religious people might hold a Humanist naming ceremony. - Consider ways of showing that people are special from other religions e.g. Hinduism: 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.

Unit F5: Which places are special and why?

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 worldviews, reflecting on their own ideas and ways of living.

Suggested questions you could explore:	Learning outcomes: Plan learning experiences that enable children to ...	Ways of knowing e.g.	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?	• Talk about somewhere that is special to themselves, saying why • Recognise that some religious people have places which have special meaning for them • Talk about the things that are special and valued in a place of worship • Begin to recognise that for Christians, Muslims or Jews, these special things link to beliefs about God • Get to know and use appropriate words to talk about their thoughts and feelings when visiting a church • Express a personal response to the natural world. Colour key: Making sense Understanding impact Making connections	        	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 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. • Consider a place of worship for members of another faith e.g. 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 two or three 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, 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. Note how appreciating the world is important in the lives of people with religious and non-religious worldviews, for example, Bradgate Park or the beautiful places to appreciate nature in Leicestershire.

Unit F6: Which stories are special and why?

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 worldviews, reflecting on their own ideas and ways of living.

Suggested questions you could explore:	Learning outcomes: Plan learning experiences that enable pupils to ...	Ways of knowing e.g.	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 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 (is) like? Do you know any Bible stories? What stories do you know that are special to Christians (or other faiths)? Who are the stories about? What happens in the story? Does the story tell you about God? What do you learn? What stories do you know that tell you how you should behave towards other people? What are the similarities and differences between different people's special stories?	• Talk about some religious stories • 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. Bible, 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 <i>Chanukah</i> story teaches Jews about standing up for what is right), etc. Colour key: Making sense Understanding impact Making connections	    	One way of introducing this question is to ask children to bring favourite books and stories from home, choose the favourite story in the class, or the teacher could share her favourite childhood story and explain why she 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. Butterworth and Inkpen series; <i>SPCK's The Big Bible Storybook</i>; <i>Archbishop Desmond Tutu's Children of God Storybook Bible</i>. Hear and explore some stories from different religious and non-religious worldviews: 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) and the story of Ruth (book of Ruth in the Bible). • Jews read the story of <i>Chanukah</i> (found in the books of Maccabees, not included in the Christian Old Testament) not included in the Protestant Bible but Roman Catholic and Orthodox Christians include these in their scriptures) • 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. Prophet Muhammad and the night of power, Muhammad and the cats, Muhammad and the boy who threw stones at trees, Bilal the first muezzin. • Hindus enjoy the story of Rama and Sita; the story of Ganesha; stories about Krishna; • Non-religious people might use lots of different stories that have a moral or a lesson, or that help them appreciate the world and other people, e.g. Loren Eiseley's <i>The Starfish</i>; the story of the hummingbird in Wangari Maathai's re-telling; the fables of Pablo Pedro Sacristan. Reinforce this learning through follow-up activities: • Read and share the books in own time, on own or with friends. • Role-play some of the stories using costumes and props.

*Note: Many Muslims say the words 'peace be upon him' after saying the name of the Prophet Muhammad. This is sometimes abbreviated to 'pbuh' when written down.

RE in KS1

Programme of Study

What do pupils gain from RE at this key stage?

Pupils should develop their knowledge and understanding of religion 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.

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 worldviews, 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 worldviews	B. understand the impact and significance of religious and non-religious worldviews	C. make connections between religious and non-religious worldviews, concepts, practices and ideas studied
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End of key stage outcomes

RE should enable pupils 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 unit outlines on pp. 48ff.

Religions and worldviews

During the key stage, pupils should be taught knowledge, skills and understanding through learning about **Christians, Muslims, Jews and Humanists**. Pupils may also encounter other religions and worldviews in thematic units, where appropriate.

Unit key questions

1.1 What do Christians believe God is like?

1.2 Who do Christians say made the world?

1.3 Why does Christmas matter to Christians?

1.4 What is the ‘good news’ Christians believe Jesus brings?

1.5 Why does Easter matter to Christians?

1.6 Who is a Muslim and how do they live? [Double unit]

1.7 Who is Jewish and how do they live? [Double unit]

1.8 What makes some places sacred to believers?

Christians, Muslims and Jews

1.9 How should we care for others and for the world, and why does it matter?

Christians, Jews and non-religious worldviews, including Humanists

1.10 What does it mean to belong to a faith or belief community?

Christians, Jews, Muslims and non-religious worldviews, including Humanists

Units 1.3 and 1.5 could be split across the two years as schools encounter and explore major celebrations each year.

Ways of knowing

These icons indicate where tools or methods are being used in the following unit page plans. They connect to the ideas and content. The icons suggest suitable tools but are not exhaustive. See p. 26 for more information.



ASK QUESTIONS



CONSTRUCTING ARGUMENTS



CREATING SURVEYS



ETHICAL THINKING



EVALUATING ARGUMENTS



EXAMINING TEXT



EXPLORING CASE STUDIES



INTERPRETING ART AND IMAGES



LOOKING AT DATA



LOOKING AT INTERVIEWS



LOOKING AT STORIES



OBSERVATION



EXPRESSING IDEAS



REFLECTING ON YOUR OWN POSITION



COMING TO CONCLUSIONS

Planning steps

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

The principal aim of 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 worldviews, reflecting on their own ideas and ways of living.

Step 1: Unit/key question

- Select a unit/key question from p. 45.
- Make sure that you can explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE; what other subject areas it links to, if appropriate.

Step 2: Use learning outcomes

- Use the learning outcomes from column 1 of the unit outlines on pp. 48-57, as appropriate to the age and ability of your pupils.
- Being clear about these outcomes will help you to decide what and how to teach.

Step 3: Select specific content

- Look at the suggested content for your unit, from column 2 in the unit outlines.
- Select the best content (from here, or additional information from elsewhere) to help you to teach in an engaging way so that pupils achieve the learning outcomes.

Step 4: Assessment: write specific pupil outcomes

- Turn the learning outcomes into pupil-friendly 'I can', 'You can' or 'Can you ...?' statements.
- Make the learning outcomes specific to the content you are teaching, to help you know just what it is that you want pupils to know, be able to understand and do as a result of their learning.
- These 'I can'/'You can'/'Can you ...?' statements will help you to integrate assessment for learning within your teaching, so that there is no need to do a separate end of unit assessment.

Step 5: Develop teaching and learning activities

- Develop active learning opportunities, using some engaging stimuli, to enable pupils to achieve the outcomes.
- Be clear about the knowledge you want them to gain, integrating it into their wider understanding in RE and life. Be clear about the skills you want pupils to develop.
- Make sure that the teaching and learning activities allow pupils to process the knowledge and understanding, thinking hard and practising these skills as well as showing their understanding.
- Consider ways of recording how pupils show their understanding e.g. photographs, learning journey wall or class book, group work, annotated planning, scrapbook, etc.



KS1 units of study

Unit 1.1 What do Christians believe God is like? [God]

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 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 - Give clear, simple accounts of what the story means to Christians Understand the impact: - Give at least two examples of a way 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) - Give an example of how Christians put their beliefs into practice in worship (e.g. by saying sorry to God) Make connections: - Think, talk and ask questions about whether they can learn anything from the story for themselves, exploring different ideas - Give a reason for the ideas they have and the connections they make.	       	- Introduce idea that Christians believe in God; the Bible is the key way of finding out what they think God is like. - Tell the story of the Lost Son (Luke 15:1–2, 11–32) using interactive and reflective story-telling 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 meanings. - 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 Lost Coin in Luke 15 as more 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. sing praising songs, pray saying why they love God, read about God in the Bible, love people, forgive people, care for people, go to church, pray and talk to God, pray and ask God to help, be generous. Explore some examples of these, e.g. by talking to some Christians, 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. - 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 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 that Christians often talk about there being four main types of prayer: praise, saying ‘sorry’, saying ‘thank you’ and asking for something. The story of the Lost Son might lead Christians to think it is very important to say ‘praise’ and ‘saying “sorry”’ prayers. - Look through the Lost Son and see if they can see what types of prayers the characters might say at different parts of the story and write some examples of characters’ prayers. Compare with some Christian prayers from today (e.g. The Lord’s Prayer, some examples online from Christian websites, e.g. 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.

Unit 1.2 Who do Christians say made the world? [Creation]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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: - Retell the story of creation from Genesis 1:1–2:3 simply - Recognise that 'Creation' is the beginning of the 'big story' of the Bible - Say what the story tells Christians about God, Creation and the world Understand the impact: - Give at least one example of what Christians do to say 'thank you' to God for Creation Make connections: - Think, talk and ask questions about living in an amazing world - Give a reason for the ideas they have and the connections they make between the Jewish/Christian Creation story and the world they live in.	     	Introduce this unit by spending some time with pupils experiencing nature. Ask pupils how they describe what they see and how they feel. - Explore the idea that created things have creators: look at some objects and see what pupils think their creators would be like (kind, clever, friendly, etc.). Look at objects in the natural world: suppose these objects have a creator, what do pupils think that this creator would be like? - Introduce idea that many people (e.g. Jews, Christians and Muslims) believe that there is a Creator of the world, God. Set the scene for the story in Genesis 1: a story that tells Christians and Jews about God. Keep coming back to the idea that it tells believers about what the Creator is like as you tell the story in creative and exploratory ways (e.g. choose suitable music and dance moves for each day; use some poems, such as Steve Turner's <i>In the beginning</i>; do drawings and paintings for each day, then sequence and retell the story to each other, etc.). Answer the key question: Who do Christians say made the world? - Talk about: if Christians believe God made the world, what should they do? Perhaps thank God. Look at some 'thank you' prayers Christians might say about the world; or some praise prayers about the Creator. - Make links with grace before meals: many Christians thank God every time they eat. Find out some examples of these prayers and talk about why people say them. What difference does it make to how they live? - Make links with Harvest, where Christians traditionally thank God for Creation: connect school harvest celebrations, church festivals and the idea of giving and sharing to those in need. It is not only Christians who are thankful for food, shelter, sunlight, water, crops, life. Talk about what things pupils are grateful for and who they could thank, e.g. parents, friends, shop keepers, dinner supervisors, delivery drivers, farmers, etc. Ask pupils to write some 'thank you' comments and to give them to the appropriate people. - Ask pupils what questions they would ask about living in an amazing world. Recall the story from Genesis 1. If there was a Creator and world-maker they could ask, what questions would they ask the Creator? Many people do not believe that there is a creator, so talk about whether there are similar or different questions about our amazing Universe if there is no creator.

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Unit 1.3 Why does Christmas matter to Christians? [Incarnation]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 that stories of Jesus' life come from the Gospels - Give a clear, simple account of the story of Jesus' birth and 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 - Decide what they personally have to be thankful for, giving a reason for their ideas.	    	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. <i>Beauty and the Beast</i>). Look at a picture of baby Jesus from 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. Experience Christmas from Jumping Fish). Set up some stations: Gabriel visits Mary; journey to Bethlehem; Jesus born and placed in 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 the story. - 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 got 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 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', 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 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? - People give gifts and they also 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. [NB: 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, ways in which people help and support others at Christmas.]

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Unit 1.4 What is the ‘good news’ Christians say Jesus brings? [Gospel]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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: - 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 - Recognise that Jesus gives instructions to people about how to behave Understand the impact: - Give at least two examples of ways in which Christians follow the teachings studied about forgiveness and peace, and bringing good news to the friendless - 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.	         	- Ask pupils to come up with a 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, 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: 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: In 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. local food bank; working with homeless people – look at Trinity Church, Cheltenham (trinitycheltenham.com) or St George’s Crypt, Leeds (www.stgeorgescrypt.org.uk/charity). <i>Schools may wish to use an online search (e.g., ‘Leicestershire churches with foodbanks’) to identify nearby services relevant to their locality. E.G. St John’s the Baptist Church (Clarendon Park); Vennture is a Christian charity in Leicestershire that supports people who are in difficult situations www.vennture.org.uk.</i> - Find out how Christians say sorry to God, and receive forgiveness. Sometimes they say sorry in public (see some examples here: bit.ly/2ISR2Vo), 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. - 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? E.g. 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.

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Unit 1.5 Why does Easter matter to Christians? [Salvation]

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 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) - Recognise that Jesus gives instructions about how to behave 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 pupils about sadness, hope or heaven, exploring different ideas and giving a good reason for their ideas.	      	- 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. 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 about 33 years after the events of the Nativity, even though pupils have only celebrated Christmas a few weeks ago.) - Set up an Easter labyrinth or outdoor trail for pupils, including 1) The entry into Jerusalem e.g. John 12:12–15; 2) Jesus' betrayal and arrest at the Mount of Olives e.g. Luke 22:47–53; 3) Jesus dies on the cross e.g. Luke 23:26–56; 4) The empty tomb e.g. Luke 24:1–12; 5) Jesus' appearance to Mary Magdalene and the disciples: 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 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). - 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 – make some model eggs and decorate with scenes 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 – talk 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 crosses 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.

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Unit 1.6 Who is Muslim and how do they live? [God/Tawhid/ibadah/iman] [double unit]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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, 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 the 99 names of Allah, and give a simple description of what some of them mean - Give examples of how stories about the Prophet show what Muslims believe about Muhammad Understand the impact: - Give examples of how Muslims use the <i>Shahadah</i> to show what matters to them - Give examples of how Muslims use stories about the Prophet to guide their beliefs and actions (e.g. care for creation, fast in Ramadan) - Give examples of how Muslims put their beliefs about prayer into action 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.	      	- 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 'Tawhid'). Iman means belief, and it is expressed in the words of the <i>Shahadah</i> ('There is no God but God; Muhammad is the messenger of God'). 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 part of the Call to Prayer; its words are incorporated into the <i>adhan</i>, seen as the best first words for a baby to hear, whispered into their ear soon after birth. Talk about why it is used 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, 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. - 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 the Prophet are very important in Islam. They say a lot about what the Prophet Muhammad said and did, and these stories often teach Muslims an inspiring lesson. Muslims follow Allah (God), but they learn a lot from the Prophet's example. Give examples of some stories of the Prophet Muhammad e.g. The Prophet cared for all Allah's creation (the story of the tiny ants); Muhammad forbade cruelty to any animal, and cared for animals himself to show others how to do it (the camel); he was considered very wise (Prophet Muhammad and the black stone); Muhammad 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 <i>Shahadah</i> – 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, put on a stand, etc.). Note that there is diversity of practice here (e.g. Muslims will not always place the Qur'an on a stand to read it). - Introduce the idea of the Five Pillars as examples of 'ibadah', or 'worship'. Reciting the <i>Shahadah</i> is one Pillar. Another is prayer, '<i>salah</i>'. 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 Muslims. What difference does it make to how they live every day? (Note that Units L2.9 and U2.8 will go into other Pillars in more depth, so only introduce the others at this point.) - 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 only Muslims.

Unit 1.7 Who is Jewish and how do they live? [God/Torah/the People] [double unit]

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes)	Ways of knowing e.g.	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 words of the Shema as a Jewish prayer - Retell simply some stories used in Jewish celebrations (e.g. Chanukah) - Give examples of how the stories used in celebrations (e.g. Shabbat, Chanukah) remind Jews about what God is like Understand the impact: - Give examples of how Jewish people celebrate special times (e.g. Shabbat, Sukkot, Chanukah) - Make links between Jewish ideas of God found in the stories and how people live - Give an example of how some Jewish people might remember God in different ways (e.g. <i>mezuzah</i>, on Shabbat) Make connections: - Talk about what they think is good about reflecting, thanking, praising and remembering for Jewish people, giving a good reason for their ideas - Give a good reason for their ideas about whether reflecting, thanking, praising and remembering have something to say to them too.	       	- As a way in, discuss what precious items pupils have in their home – not in terms of money but in terms of being meaningful. Why are they important? Talk about remembering what really matters, what ideas they have for making sure they do not forget things or people, and how people make a special time to remember important events. - Find out what special objects Jewish people might have in their home (e.g. ‘Through the keyhole’ activity, looking at pictures of a <i>mezuzah</i>, candlesticks, <i>challah</i> bread, <i>challah</i> board, <i>challah</i> cover, wine goblet, other kosher food, Star of David on a chain, prayer books, <i>chanukiah</i>, <i>kippah</i>). Gather pupils’ questions about the objects. As they go through the unit, pupils will come across most of these objects. Whenever they encounter an object in the unit, ensure that pupils have adequate time to focus on it closely and refer back to pupils’ questions and help the class to answer them where possible. - Introduce Jewish beliefs about God as expressed in the Shema (Deuteronomy 6:4–9) i.e. God is one, that it is important to love God. (Note that some Jewish people write G-d, because they want to treat the name of God with the greatest respect.) Explore the meaning of the words, what they teach Jews about God, and how they should respond to God. Use this as the background to exploring <i>mezuzah</i>, Shabbat and Jewish festivals – how these all remind Jews about what God is like, as described in the Shema, and how festivals help Jewish people to remember him. Talk about the People of Israel as God’s <i>Chosen</i> or <i>Favoured</i> People. - Look at a <i>mezuzah</i>, how it is used and how it has the words of the Shema on a scroll inside. Find out why many Jews have this in their home. Ask pupils what words they would like to have displayed in their home and why. - Find out what many Jewish people do in the home on Shabbat, including preparation for Shabbat, candles, blessing the children, wine, <i>challah</i> bread, family meal, rest. Explore how some Jewish people call it the ‘day of delight’, and celebrate God’s creation (God rested on the seventh day). Put together a 3D mind-map by collecting, connecting and labelling pictures of all of the parts of the Shabbat celebrations. Talk about what would be good about times of rest if the rest of life is very busy, and share examples of times of rest and for family in pupils’ homes. - Look at some stories from the Jewish Bible (Tenakh) which teach about God looking after his people (e.g. the call of Samuel (1 Samuel 3); David and Goliath (1 Samuel 17)). - Use a variety of interactive ways of learning about the stories, meanings and what happens at festivals: e.g. Sukkot: read the story, linking the Favoured People’s time in the wilderness and the gathering of harvest; find out why this is a joyous festival; build a <i>sukkah</i> and spend some time in it; think about connections pupils can make with people who have to live in temporary shelter today; Chanukah: look at some art (e.g. www.artlevin.com); read the story and identify keywords; find out about the <i>menorah</i> (seven-branched candlestick) and how the nine-branched <i>chanukiah</i> links to the story of Chanukah. Explore how these experiences encourage times of reflection, thanksgiving, praise and remembrance for Jewish people. - Consider the importance and value of celebration and remembrance in pupils’ own lives. Experience celebrating in the classroom, with music, food or fun, and talk about how special times can make people happy and thoughtful. Make connections with the ways in which Jews celebrate, talk and remember, and talk about why this is so important to Jewish people, and to others.

Unit 1.8 What makes some places sacred to believers?

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing	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 that there are special places where people go to worship, and talk about what people do there - Identify at least three objects used in worship in two religions and give a simple account of how they are used and something about what they mean - Identify a belief about worship and a belief about God, connecting these beliefs simply to a place of worship Understand the impact: - Give examples of stories, objects, symbols and actions used in churches, mosques and/or synagogues which show what people believe - Give simple examples of how people worship at a church, mosque or synagogue - 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 a church, synagogue or mosque, saying what they think about these questions, giving good reasons for their ideas - Talk about what makes some places special to people, and what the difference is between religious and non-religious special places.	      	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; the mosque is used as a place of prayer, and often contains calligraphy; many Jewish symbols are seen in synagogues and in the home. - 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? <i>You might also like to think about places in nature, for example, Bradgate Park.</i> - 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; 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. - Explore the meanings of signs, symbols, artefacts and actions and how they help in worship e.g. church: altar, cross, crucifix, font, lectern, candles and the symbol of light; plus specific features from different denominations as appropriate: vestments and colours, icons, Stations of the Cross, baptismal pool, pulpit; synagogue: ark, <i>Ner Tamid</i>, Torah scroll, <i>tzitzit</i> (tassels), <i>tefillin</i>, <i>tallit</i> (prayer shawl) and <i>kippah</i> (skullcap), <i>chanukiah</i>, <i>bimah</i>; mosque/masjid: <i>wudu</i>, calligraphy, prayer mat, prayer beads, <i>minbar</i>, <i>mihrab</i>, <i>muezzin</i>. - 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 to 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. - 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 or school.

Unit 1.9 How should we care for others and the world and why does it matter?

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 a story or text that says something about each person being unique and valuable - Give an example of a key belief some people find in one of these stories (e.g. that God loves all people) - Give a clear, simple account of what Genesis 1 tells Christians and Jews about the natural world Understand the impact: - Give an example of how people show that they care for others (e.g. by giving to charity), making a link to one of the stories - Give examples of how Christians and Jews can show care for the natural earth - Say why Christians and Jews might look after the natural world Make connections: - Think, talk and ask questions about what difference believing in God makes to how people treat each other and the natural world - Give good reasons why everyone (religious and non-religious) should care for others and look after the natural world.	       	Throughout this unit, make connections with pupils' prior learning from earlier in the year: what have they learnt about God and creation already, and how does this affect how people behave? - Introduce the idea that each person is unique and important; use teachings to explain why Christians and Jews believe that God values everyone, such as for Christians: Matthew 6:26; Jesus blesses the children (Matthew 19, Mark 10, Luke 18); for Jews and Christians: teachings such as Psalm 8 (David praises God's creation and how each person is special in it). Use the Golden Rule to illustrate a non-religious view of the value of all people. - Talk about the benefits and responsibilities of friendship and the ways in which people care for others. Talk about characters in books exploring friendship, such as Winnie the Pooh and Piglet or the Rainbow Fish. Explore stories from the Christian Bible about friendship and care for others and how these show ideas of good and bad, right and wrong, e.g. Jesus' special friends (Luke 5:1–11), four friends take the paralysed man to Jesus (Luke 5:17–26), 'The Good Samaritan' (Luke 10: 25–37); Jewish story of Ruth and Naomi (Ruth 1–4). - Ask pupils to describe their friend's special skills, leading to the idea that we all have special skills we can use to benefit others. - Learn that some religions believe that serving others and supporting people experiencing poverty are important parts of being a religious believer e.g. <i>zakah</i> (almsgiving) in Islam; <i>tzedaka</i> (charity) in Jewish tradition, and the celebration of Mitzvah Day in contemporary Jewish practice. - Read stories about how some people or groups have been inspired to care for people because of their religious or ethical beliefs e.g. Mother Teresa, Doctor Barnardo, the <i>St Vincent de Paul Society</i>, the Catholic aid agency CAFOD, the Jewish charity <i>World Jewish Relief</i>; non-religious charities e.g. WaterAid and Oxfam. Also find out about religious and non-religious people known in the local area. - Having studied the teachings of one religion on caring, work together as a group to create an event e.g. a 'Thank you' tea party for some school helpers – make cakes and thank-you cards, write invitations and provide cake and drink, or organise a small fundraising event and donate the money to a local charity. Explore action to encourage pupils to be agents of change (e.g. 'courageous advocacy' in CE schools). What issues of injustice do they want to tackle? What environmental actions could they take? Who could they write to? - Look carefully at some examples of the 'Golden Rule' (e.g. "None of you is a good Muslim until you love for your brother or sister what you love for yourself." Muslim, adapted from Hadith from Al-Bukhari and Muslim; 'Love your neighbour as you love yourself.' Christian, Luke 10:28; "What is hateful to you, do not do to your fellow human" Jewish, Talmud: Shabbat 31a; "Do not treat others in a way you would not like to be treated yourself.' Humanist) and see if the pupils can suggest times when it has been followed and times when it has not been followed. Talk about how the Golden Rule can make life better for everyone. Express their ideas and responses creatively. - Recall earlier teaching about the biblical Creation story in Genesis 1: retell the story, remind each other what it tells Jewish and Christian believers about God and creation (e.g. that God is great, creative, and concerned with creation; that creation is important, that humans are important within it). Talk about ways in which Jews and Christians might treat the world, making connections with the Genesis account (e.g. humans are important but have a role as God's representatives on God's creation; Genesis 2:15 says they are to care for it, as a gardener tends a garden). Investigate ways that people can look after the world and think of good reasons they this is important for everyone, not just religious believers. Make links with the Jewish idea of <i>tikkun olam</i> (repairing the world) and Tu B'shevat (new year for trees). - Read the non-religious story of the Starfish Thrower (original by Loren Eiseley) and reflect on what it says about everyone doing something, however small, to contribute to looking after the world.

Unit: 1.10 What does it mean to belong to a faith or belief community?

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 beliefs: - Recognise that loving others is important in lots of communities - Say simply what Jesus and one other religious leader taught about loving other people Understand the impact: - Give an account of what happens at a traditional Christian and Jewish or Muslim welcome ceremony, and suggest what the actions and symbols mean - Identify at least two ways people show they love each other and belong to each other when they get married (Christian and/or Jewish and non-religious) Make connections: - Give examples of ways in which people express their identity and belonging within faith communities and other communities, responding sensitively to differences - Talk about what they think is good about being in a community, for people in faith communities and for themselves, giving a good reason for their ideas.	     	- Talk about stories of people who belong to groups. Find out about groups to which pupils belong, including their families and school, what they enjoy about them and why they are important to them. - Find out about some symbols of 'belonging' used in Christianity and at least one other religion, and what they mean (Christians: e.g. baptismal candles, christening clothes, crosses as badges or necklaces, fish/<i>ichthus</i> badges, 'What Would Jesus Do' ('WWJD') bracelets, a rosary, a Bible; Muslims: e.g. an example of calligraphy, a picture of the Ka'aba, a <i>taqiyah</i> (prayer cap); Jews: e.g. a <i>mezuzah</i>, a <i>menorah</i>, a Kiddush cup, <i>challah</i> bread, a <i>kippah</i>), symbols of belonging in pupils' own lives and experience. Some non-religious people identify themselves as Humanist, and might wear the 'Happy Humanist' symbol. Explore this symbol with pupils. - Explore the idea that everyone is valuable. Tell the story of the Lost Sheep and/or the Lost Coin (Luke 15) to show how, for Christians, all people are important to God. Connect to teachings about how people should love each other too: e.g. Jesus told his friends that they should love one another (John 13:34–35), and love everybody (Mark 12:30–31); Jewish teaching: note that Jesus is quoting the older Jewish command to love neighbours (Leviticus 19:18); Muslim teaching: 'None of you is a good Muslim until you love for your brother and sister what you love for yourself.' (Al-Bukhari and Muslim) - Introduce Christian infant baptism and dedication, finding out what the actions and symbols mean. - Compare this with a welcoming ceremony from another religion e.g. Judaism: naming ceremony for girls – <i>brit bat</i> or <i>zeved habat</i>; Islam: <i>Aqiqah</i>; some non-religious people might have a Humanist naming ceremony. <i>Note: Ensure that F4 content is not simply repeated but is built upon.</i> - Find out how people can show they love someone and that they belong with another person, for example, through the promises made in a wedding ceremony, through symbols (e.g. rings, gifts; standing under the <i>chuppah</i> in Jewish weddings). Listen to some music used at Christian weddings. Find out about what the words mean in promises, hymns and prayers at a wedding. - Compare the promises made in a Christian wedding with the Jewish <i>ketubah</i> (wedding contract). - Compare some of these promises with those made in non-religious wedding ceremonies, whether Humanist or more broadly non-religious. Identify some similarities and differences between ceremonies. - Talk to some Christians, and members of another religion, about what is good about being in a community, and what kinds of things they do when they meet in groups for worship and community activities. - Explore the idea that different people have different worldviews, and that many people are not part of religious communities, but that most people are in communities of one sort or another. - Find out about times when people from different religions and none work together, e.g. in charity work or to remember special events. Examples might include Christian Aid and Islamic Relief, or the Royal British Legion Poppy Appeal and Remembrance Day on 11 November.

RE in KS2

Programme of Study

What do pupils gain from RE at this key stage?

Pupils should extend their knowledge and understanding of religion 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.

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 worldviews, 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 worldviews

B. understand the impact and significance of religious and non-religious worldviews

C. make connections between religious and non-religious worldviews, concepts, practices and ideas studied

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	make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly
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	raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live
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 unit outlines on pp. 61–72.

End of upper Key Stage 2 outcomes

RE should enable pupils 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 on pp. 75–86.

Religions and worldviews

During the key stage, pupils should be taught knowledge, skills and understanding through learning about **Christians, Muslims, Hindus, Jews and Non Religious Worldviews**. Pupils may also encounter other religious and non-religious worldviews in thematic units.

Unit key questions

Lower Key Stage 2	Upper Key Stage 2
L2.1 What do Christians learn from the Creation story?	U2.1 What does it mean if Christians believe God is holy and loving?
L2.2 What is it like for someone to follow God?	U2.2 Creation and science: conflicting or complementary?
L2.3 What is the 'Trinity' and why is it important for Christians?	U2.3 Why do Christians believe Jesus was the Messiah?
L2.4 What kind of world did Jesus want?	U2.4 How do Christians decide how to live? 'What would Jesus do?'
L2.5 Why do Christians call the day Jesus died 'Good Friday'?	U2.5 What do Christians believe Jesus did to 'save' people?
L2.6 For Christians, what was the impact of Pentecost?	U2.6 For Christians, what kind of king is Jesus?
L2.7 What do Hindus believe God is like?	U2.7 Why do Hindus want to be good?
L2.8 What does it mean to be Hindu in Britain today?	U2.8 What does it mean to be a Muslim in Britain today?
L2.9 How do festivals and worship show what matters to Muslims?	U2.9 Why is the Torah so important to Jewish people?
L2.10 How do festivals and family life show what matters to Jewish people?	U2.10 What matters most to Humanists, Christians? <i>Christians and non-religious, with opportunities to include other worldviews studied</i>
L2.11 How and why do people mark the significant events of life? <i>Christians, Hindus, Muslims, non-religious</i>	U2.11 What does it mean to be humanist in Britain today? <i>Non-religious, Humanist</i>
L2.12 How and why do people try to make the world a better place? <i>Christians, Muslims, non-religious</i>	U2.12 How does faith help people when life gets hard? <i>Christians, Muslims and/or Jews and/or Hindus, non-religious</i>

Note: There are sufficient questions here for one per half-term, assuming 6–8 hours of teaching time per unit. Teachers should plan a balanced programme that enables pupils to build on prior learning and gain a coherent understanding of the religions and beliefs studied, achieving the unit outcomes. This will be demanding, especially in the early days of implementation. Teachers should remember that not all of the suggested content needs to be covered: they should select content sufficient to enable pupils to achieve the outcomes.

See p. 151–152 for sample long-term plans. Additional guidance will be provided for small schools with mixed-age classes.

Additional units: Additional optional units are available in Appendix 1. Schools will need to consider carefully how and why they include any of these into their long-term plan, so that they build on prior learning and prepare for later learning.

- L2.13 How do people from religious and non-religious communities celebrate key festivals?
- U2.13 What can be done to reduce racism? Can religion help?
- U2.14 Green religion? What do religious and non-religious worldviews teach about caring for the Earth?

Planning steps

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

The principal aim of 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 worldviews, reflecting on their own ideas and ways of living.

Step 1: Unit/key question

- Select a unit/key question from p. 62.
- Make sure that you can explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE; what other subject areas it links to, if appropriate.

Step 2: Use learning outcomes

- Use the learning outcomes from column 1 of the unit outlines on pp. 66–91, as appropriate to the age and ability of your pupils.
- Being clear about these outcomes will help you to decide what and how to teach.

Step 3: Select specific content

- Look at the suggested content for your key question, from column 2 in the unit outlines.
- Select the best content (from here, or additional information from elsewhere) to help you to teach in an engaging way so that pupils achieve the learning outcomes.

Step 4: Assessment: write specific pupil outcomes

- Turn the learning outcomes into pupil-friendly ‘I can’, ‘You can’ or ‘Can you ...?’ statements.
- Make the learning outcomes specific to the content you are teaching, to help you know just what it is that you want pupils to know, be able to understand and do as a result of their learning.
- These ‘I can’/‘You can’/‘Can you ...?’ statements will help you to integrate assessment for learning within your teaching, so that there is no need to do a separate end of unit assessment.

Step 5: Develop teaching and learning activities

- Develop active learning opportunities, using some engaging stimuli, to enable pupils to achieve the outcomes.
- Be clear about the knowledge you want them to gain, integrating it into their wider understanding in RE and life. Be clear about the skills you want pupils to develop.
- Make sure that the teaching and learning activities allow pupils to process the knowledge and understanding, thinking hard and practising these skills as well as showing their understanding.
- Consider ways of recording how pupils show their understanding e.g. photographs, learning journey wall or class book, group work, annotated planning, scrapbook, etc.



Ways of knowing

These icons indicate where tools or methods are being used in the following unit page plans. They connect to the ideas and content. The icons suggest suitable tools but are not exhaustive. See p. 26 for more information.



ASK QUESTIONS



CONSTRUCTING
ARGUMENTS



CREATING
SURVEYS



ETHICAL
THINKING



EVALUATING
ARGUMENTS



EXAMINING
TEXT



EXPLORING
CASE STUDIES



INTERPRETING
ART AND IMAGES



LOOKING
AT DATA



LOOKING AT
INTERVIEWS



LOOKING AT
STORIES



OBSERVATION



EXPRESSING
IDEAS



REFLECTING ON
YOUR OWN
POSITION



COMING TO
CONCLUSIONS

Lower KS2 units of study

Unit L2.1 What do Christians learn from the creation story? [Creation]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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' - Make clear links between Genesis 1 and what Christians believe about God and Creation - 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.	      	- 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. the International Children's Bible on www.biblegateway.com or Bob Hartman's <i>Lion Storyteller Bible</i>). Ask pupils to say, write or draw what the story suggests is wonderful about the world. - Point out that Christians and Jews believe that God created the world. From the story, collect some ideas about what kind of God it is 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. Mucknall Abbey, Leicestershire; A Rocha and their 'Eco Church' and 'Living lightly' campaigns; Christian Climate Action https://christianclimateaction.org/who-we-are/cca-principals-and-values/ (Note DfE guidance on political impartiality www.tinyurl.com/2tmt2fuf). - 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's 'Wonderful World' and 'Creator God'). 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 – allow 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 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 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 (see Units 1.1 and 1.4) and how Christians say this is needed because people sin and are separated from God, and need to have that separation repaired (see units on Salvation).

Unit L2.2 What is it like for someone to follow God? [People of God]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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: - Make clear links between the story of Noah and the idea of covenant Understand the impact: - Make simple links between promises in the story of Noah and promises that Christians make at a wedding ceremony Make connections: - Make links between the story of Noah and how we live in school and the wider world.	     	- Introduce pupils to the Bible – Old Testament and New Testament, books, chapters and verses. Teach them how to find their way around using book-chapter-verse. Explain that the stories of the Old Testament happened many years before Jesus, and that they focus on the friendship between the main characters (such as Noah, Abraham, Joseph) and God. - Read the story of Noah from Genesis 6:5–9:17 (use a child-friendly version such as the <i>Lion Storyteller Bible</i>; compare with a full online version such as International Children's Bible on www.biblegateway.com). Act it out in dramatic fashion! Ask pupils to think about the story: puzzling questions, favourite/least favourite parts, turning points, surprises, how they felt about the characters and events. List the qualities Noah had that made God choose him, and what Noah does in obedience to God. - Collect together the rules God gives Noah and his family after the flood (Genesis 9:1–7). Compare this with the commands in Genesis 1:28 and 2:15–17 (link with Unit L2.1). Note that both stories show God giving humans some responsibilities – part of being the 'People of God' is trying to live by God's commands. - Ask pupils to define a 'pact' and talk about if they have ever made one. Explain that when God gives rules in the Noah story, he makes a covenant – a pact (Genesis 9:8–17). God is not just giving humans rules to obey, but he also has a promise to keep. Collect the promises he makes in the story. Talk about how the rainbow is used as a sign of hope for the future for God's people and all creation. Get pupils to answer the questions: what was God's covenant with Noah and what was it like for them to follow God? - Think about the agreements/pacts/covenants people make (e.g. keeping to the rules in sport, shops giving customers goods they have paid for, friends playing when they have promised to do so). Remind pupils that God in the Noah story was trying to do away with evil in the world and make it a better place. In groups, list what they think we could do without from today's world in order to make it a better place. Ask pupils to split their list into two categories: 'Things we could stop' and 'Things we can't stop'. Discuss how pupils in the class think they could help to stop items on the first list, and pick two or three that everyone in the class will work hard to stop. - Come up with a list of people who make promises, and the promises they make (e.g. Brownies, police officers, parents at christenings). Look at photos or watch a video of a Christian wedding. Building on learning from Unit 1.10, look at the promises people make to each other, and how this wedding is the beginning of a pact between the couple and – for Christians – with God too. Make connections with the promises in the story of Noah. Give pupils a list of promises, including ones that are not found in a wedding, and get them to work out which ones are real. - Remind pupils how many Jews and Christians use the rainbow as a reminder of God's promise, so they trust God to keep his promise; ask pupils to identify some symbols that show promises, commitment and hope at a wedding. Talk about what people can do to keep to their promises – starting with weddings but looking at all kinds of pacts/covenants we make. Talk about what is good about being able to trust each other when we make promises. Recall the unit question: what is it like to follow God? Christians say it includes trusting God, obeying God, believing that God promises to stay with them and to forgive, and believing that God will do this.

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Unit L2.3 What is the 'Trinity' and why is it important for Christians? [God/Incarnation]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 what a 'Gospel' is and give an example of the kinds of stories it contains - Offer suggestions about what texts about baptism and Trinity mean - Give examples of what these texts mean to some 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.	     	- A way in to 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. Make a link with why water is used in Christian baptism – 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. - 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 may be one not too far from you - there are many hundreds in the UK.) Ask them to write a short piece to explain their artwork and the 'big idea'.

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Unit L2.4 What kind of world did Jesus want? [Gospel]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 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’ 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.	     	- Introduce this unit by getting pupils to think about their favourite possessions and what things they spend their time doing on a regular weekend. - 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 was ‘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 (Mark 1:40–44; note how lepers were viewed at the time – as unclean and rejected; explore why Jesus touched and healed this person; note Jesus’ practice of showing love to those most vulnerable and often rejected by society); 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 Hebden fasting for 40 days; local examples such as Vennture, www.vennture.org.uk). - Of course, it is not only Christians who want a better world – so do people from other faiths and those who are non-religious. 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.

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Unit L2.5 Why do Christians call the day Jesus died ‘Good Friday’? [Salvation]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 - Offer informed suggestions about what the events of Holy Week mean to Christians - Give examples of what Christians say about the importance of the events of Holy Week Understand the impact: - Make simple links between the Gospel accounts and how Christians mark the Easter events in their communities - Describe how Christians show their beliefs about Jesus in worship in different ways 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.	      	- 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.) - 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 and 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 idea 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. - 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.)

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Unit L2.6 For Christians, what was the impact of Pentecost? [Kingdom of God]

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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: - Make clear links between the story of Pentecost and Christian beliefs about the 'kingdom of God' on Earth - Offer informed suggestions about what the events of Pentecost in Acts 2 might mean - Give examples of what Pentecost means to some Christians now 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 now - Describe how Christians show their beliefs about the Holy Spirit in worship 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.	     	- 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. the 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 would this 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 life is a good 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.

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Unit L2.7 What do Hindus believe that God is like? [*Brahman/atman*]

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 some of these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Identify some Hindu deities and say how they help Hindus describe God - Make clear links between some stories (e.g. Svetaketu, Ganesh, Diwali) and what Hindus believe about God - Offer informed suggestions about what Hindu <i>murtis</i> express about God Understand the impact: - Make simple links between beliefs about God and how Hindus live (e.g. choosing a deity and worshipping at a home shrine; celebrating Diwali) - Identify some different ways in which Hindus worship Make connections: - Raise questions and suggest answers about whether it is good to think about the cycle of create/preserve/destroy in the world today - Make links between the Hindu idea of everyone having a ‘spark’ of God in them and ideas about the value of people in the world today, giving good reasons for their ideas.	      	Note that the word ‘Hinduism’ is a European word for describing a diverse religious tradition that developed in what is now northern India. People within the tradition often call Hinduism ‘Hindu Dharma’ or ‘Sanatan Dharma’, which means ‘Eternal Way’ and describes a complete way of life rather than a set of beliefs. We are using the term ‘Hindu traditions’ to encompass this breadth. - Show pupils a range of ‘Aum’ symbols in both 2D and 3D form. Ask if, where and when pupils have seen the sign before and what they think it means. Explain that it is a symbol used in Hinduism. It is called ‘Aum’ and made up of 3 sounds: ‘A’, ‘U’ and ‘M’. Many Hindus believe that it was the very first sound out of which the universe was created. It is a symbol and sound that is used by many Hindus to represent Brahman (God), the ultimate being, whose spirit is in everything. - Using water and salt, tell the story of Svetaketu to illustrate the idea of Brahman being invisible but in everything. - Illustrate how people (including pupils) can be described in different aspects (e.g. teacher, parent, netball player, friend, helpful, computer whizz, etc.); gather some photos to show these different ways of describing themselves – one photo would not be enough to show the ‘real you’. Show some images of Hindu deities, Brahma, Vishnu and Shiva (the <i>Trimurti</i>) and their consorts, Saraswati, Lakshmi and Parvati. Ask pupils to raise questions about each image – what do they suggest God is like? Explore the idea that these deities are three ways of understanding God – three pictures to help Hindus relate to the impossible-to-understand Ultimate Reality, Brahman. Look at different pictures of Hindu deities and see if pupils can identify common or distinctive features for each. What aspect of Brahman do they express? - Think about cycles of life, death and rebirth that we see in nature (e.g. seasons, seeds/bulbs, forest fires, etc.). Note how necessary they are for life. Talk about what pupils think death has to do with life; this Hindu idea suggests that death/destruction/transformation is often a necessary part of life. Connect with <i>Trimurti</i> – Brahma (Creator), Vishnu (Preserver) and Shiva (Destroyer/<i>Transformer</i>). Explore the qualities of each of these deities in the context of the idea of the cycle of life. - Investigate a number of different statues and pictures of gods and goddesses to find out what ideas these show about the nature of God, for example, Ganesh (the remover of obstacles, and son of Shiva); Krishna (who comes to Earth to protect it, avatar of Vishnu); Parvati and Durga. - Look at how Hindus often choose a deity to worship at a shrine in their own home. Find out about what happens at an act of puja at home, exploring it using the senses. - Explore the story of Rama and Sita, from the Ramayana, celebrated at Diwali. Link to the idea of the <i>Trimurti</i> (Rama is another avatar of Vishnu). Introduce Diwali (more details on celebrating Diwali are explored in Unit L2.8). - Talk about the idea for some Hindus that all living beings possess a ‘spark’ of Brahman, the Ultimate Reality. This ‘spark’ is known as ‘<i>atman</i>’ and means that all living beings are sacred and special. Talk about what difference this would make to how people treat each other and the natural world if everyone believed that all living beings contained the ‘spark’ of God. What is good about this idea? Is there anything helpful about it for people who are not Hindus, or who do not believe there is a god? Make a set of school rules for a world where everyone has an ‘<i>atman</i>’. Compare with the actual school rules: how far do we try to treat everyone as if they are special?

Unit L2.8 What does it mean to be a Hindu in Britain today? [Dharma]

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 some of these outcomes, as appropriate to their age and stage, so that they can: 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 (e.g. <i>arti</i> and <i>bhajans</i> at the <i>mandir</i>; in festivals such as Diwali) - Identify some different ways in which Hindus show their faith (e.g. between different communities in Britain, or between Britain and parts of India) Make sense of belief: - Identify the terms dharma, Sanatan Dharma and Hinduism and say what they mean - Make links between Hindu practices and the idea that Hinduism is a whole ‘way of life’ (<i>dharma</i>) 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.	     	Note that the word ‘Hinduism’ 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 ‘Sanatan Dharma’, which means ‘Eternal Way’ and describes a complete way of life rather than a set of beliefs. Introduce the word dharma – this describes a Hindu’s whole way of life, there is no separation between their religious, social and moral duties. <i>Note that this explains why the ‘Understanding the impact’ element comes first in this unit.</i> - 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>; a family shrine; statues and pictures of deities; a <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, visiting 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. Consider a visit to a Hindu temple, there are excellent Hindu temples in Leicester that welcome educational visits. - Find out how Hindus celebrate Diwali in Britain today. Show images of Diwali being celebrated (search online for local Diwali celebrations) 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 (avatar); 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 at Diwali in Britain. - Find out about other Hindu celebrations, e.g. Holi, or Navaratri/Durga Puja in Britain (e.g. 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 L2.9 How do festivals and worship show what matters to a Muslim? [*Ibadah*]

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 beliefs about God in Islam, expressed in Surah 1 - Make clear links between beliefs about God and <i>ibadah</i> (e.g. how God is worth worshipping; how Muslims submit to God) Understand the impact: - Give examples of <i>ibadah</i> (worship) in Islam (e.g. prayer, fasting, celebrating) and describe what they involve. - Make links between Muslim beliefs about God and a range of ways in which Muslims worship (e.g. in prayer and fasting, as a family and as a community, at home and in the mosque) Make connections: - Raise questions and suggest answers about the value of submission and self-control to Muslims, and whether there are benefits for people who are not Muslims - Make links between the Muslim idea of living in harmony with the Creator and the need for all people to live in harmony with each other in the world today, giving good reasons for their ideas.	     	Recall learning from Unit 1.7 about <i>ibadah</i> (worship and belief in action). Remind pupils about the Five Pillars – they have explored <i>Shahadah</i> and <i>salah</i> already. This unit builds on that learning by digging a little deeper into prayer, then looking at fasting in Ramadan and the festival of Eid-ul-Fitr. Introduce the meaning of the words ‘Islam’ and ‘Muslim’: based on the Arabic root ‘slm’, which means peace; Islam means the peace that comes from being in harmony with God; and Muslim means one who willingly submits to God. - Read Surah 1 (chapter 1) of the Qur’an. What does it tell Muslims about what God is like? Explore how this chapter shows the nature of God in Islam (<i>Tawhid</i> – the oneness of God). - Re-visit salah – prayer five times a day. Build on learning from Unit 1.6. Start by asking pupils why they think Muslims pray. For Muslims, the God revealed in Qur’an Surah 1 is worth worshipping, submitting to and praying to. Recalling basic introduction covered in Unit 1.6, look at what happens in prayer: the preparation and the <i>rak’ah</i> (prayer positions), etc. Use this to help find out about the significance of prayer to Muslims – why it is important to worship God and pray, and what difference it makes to Muslim ways of living; talk about how regular praying might make life easier and/or harder. Compare prayer at home with Friday prayer at the mosque. Look at the use of <i>subhah</i> beads as part of prayer. How does prayer show what matters to a Muslim? - The mosque/<i>masjid</i> is important within the Muslim communities. Explore how it is a place of prayer, teaching and community support. - Another of the Five Pillars is fasting during Ramadan. Find out about the experiences of a Muslim fasting during Ramadan and how Muslims celebrate Eid-ul-Fitr at the end of the fast: - Explore how Muslims show self-control by fasting during Ramadan and why this is important. What are the benefits for Muslims of fasting, and what can they learn from this experience? - Explore the ‘Night of Power’ (Laylat-ul-Qadr) which is celebrated during the last ten days of Ramadan, to mark the giving of the Qur’an. What happens in the community and why? - Explore what happens in a Muslim household at Eid-ul-Fitr and how this shows that Muslims worship Allah. Why do they celebrate the end of Ramadan? - Willing submission to God is central to Islam; ideally Muslims demonstrate this through <i>ibadah</i>, worship. What are the benefits for anyone of living a self-disciplined life? What things might people who are not Muslims stop and reflect on five times a day, and what benefits could it have? How can pupils live more harmoniously? What steps could the class, school, neighbourhood, country and world take to live in harmony?

Unit L2.10 How do festivals and family life show what matters to Jews? [God/Torah/the People]

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 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 - Offer informed suggestions about the meaning of the Exodus story for Jews today Understand the impact: - 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) - Describe how Jews show their beliefs through worship in festivals, both at home and in wider communities Make connections: - Raise questions and suggest answers about whether it is good for Jews and everyone else to remember the past and look forward to the future - Make links with the value of personal reflection, saying sorry, being forgiven, being grateful, seeking freedom and justice in the world today, including pupils' own lives, and giving good reasons for their ideas.	      	Note that this unit builds on learning from Unit 1.6. This unit explores the importance of the family and home in Judaism, as you look at ways in which festivals are celebrated. You could re-visit the celebration of Shabbat and deepen pupils' understanding in this context. - 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>, eating sweet foods, <i>tashlich</i>. Yom Kippur, the 'Day of Atonement': a day of fasting and praying for forgiveness; what happens and why; and 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 G-d 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 seder meal. Reflect on the important themes of Pesach (e.g. freedom, faithfulness of God; the Jewish people's place as God's Chosen or Favoured People – rescued from slavery to demonstrate this; brought into the Promised Land) and what Pesach means to Jews today. Talk about 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? - 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; talk about whether there are good opportunities for reflection, remembering past times and looking forward in school life as well.

Unit L2.11 How and why do people mark the significant events of life?

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 beliefs about love, commitment and promises in two religious traditions and describe what they mean - Offer informed suggestions about the meaning and importance of ceremonies of commitment for religious and non-religious people today Understand the impact: - Describe what happens in ceremonies of commitment (e.g. baptism, sacred thread, marriage) and say what these rituals mean - Make simple links between beliefs about love and commitment and how people in at least two religious traditions live (e.g. through celebrating forgiveness, salvation and freedom at festivals) - Identify some differences in how people celebrate commitment (e.g. different practices of marriage, or Christian baptism) Make connections: - Raise questions and suggest answers about whether it is good for everyone to see life as a journey, and to mark the milestones - Make links between ideas of love, commitment and promises in religious and non-religious ceremonies - Give good reasons why they think ceremonies of commitment are or are not valuable today.	     	Throughout this unit, make connections with pupils' prior learning from earlier in the year. Compare the ways Christians mark their journey through life with whichever religion has been studied this year, as well as non-religious responses, where appropriate. - Explore and use the religious metaphor of life as a journey. What are the significant milestones on this journey? What other metaphors could be used for life? - Consider the value and meaning of ceremonies that mark milestones in life, particularly those associated with growing up and taking responsibility within a faith community. How do these practices show what is important in the lives of those taking these steps? Explore the symbols and rituals used and the promises made; explore what meaning these ceremonies have to the individual, their family and their communities; reflect on the on-going impact of these commitments: - Christians: e.g. Baptists/Pentecostals celebrate 'believers' baptism', or 'adult baptism'. Church of England/Roman Catholic and/or Orthodox celebrations of infant baptism (note that infant baptism has been introduced in Units F4, 1.8, 1.10 L2.3 and L2.4, so build on that learning). Roman Catholics celebrate first communion and confession; Church of England and Roman Catholics celebrate confirmation. - Hindus: sacred thread ceremony. - Jews: <i>bar/bat mitzvah</i>. - Consider whether and how non-religious people (e.g. Humanists, and pupils and families in your school who have no religious background) mark these moments. Why are these moments important to people? - Compare some different commitments held by people with religious or non-religious worldviews – and by the pupils themselves. - Think about the symbolism, meaning and value of ceremonies that mark the commitment of a loving relationship between two people: compare wedding ceremonies and marriage commitments in two religious traditions e.g. Christian and Hindu/Jewish (NB: Christian and Jewish marriage was introduced in Unit 1.10, so build on that learning). What happens? What promises are made? Why are they important? What prayers are offered? How do people's religious beliefs show through these ceremonies and commitments? Compare with non-religious, civil wedding ceremonies. - Work with the metaphor of life as a journey: what might be the signposts, guidebooks, stopping points or traffic jams? Does religious or spiritual teaching have an impact on believers on life's journey? What influences affect the lives of those with non-religious worldviews? - Create a 'map of life' for a Hindu, Jewish or Christian person, showing what these religions offer to guide people through life's journey. Can anyone learn from another person's 'map of life'? Is a religion like a 'map for life'? - Reflect on their own ideas about the importance of love, commitment, community, belonging and belief today. Note: Pupils may naturally bring up the topics of death or afterlife in this unit. If they do, discussions about these topics may be valid as part of pupils' RE in this unit and these discussions should be handled sensitively. However, these topics are not the main focus of this unit as they appear in the Upper Key Stage 2 units.

Unit L2.12 How and why do people try to make the world a better place?

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 beliefs about why the world is not always a good place (e.g. Christian ideas of sin) - Make links between religious beliefs and teachings and why people try to live and make the world a better place Understand the impact: - Make simple links between teachings about how to live and ways in which people try to make the world a better place (e.g. <i>tikkun olam</i> and the charity Tzedek) - Describe some examples of how people try to live (e.g. individuals and organisations) - Identify some differences in how people put their beliefs into action Make connections: - Raise questions and suggest answers about why the world is not always a good place, and what are the best ways of making it better - Make links between some commands for living from religious traditions, non-religious worldviews and pupils' own ideas - Express their own ideas about the best ways to make the world a better place, making links with religious ideas studied, giving good reasons for their views.	       	Throughout this unit, make connections with pupils' learning from earlier in the year: what have they already learned about how believers try to live? Why do believers want to follow the commands and teachings of their traditions? - Think about some of the ways in which the world is not such a good place: you could start small and local, and end up big and global e.g. from upsetting people in the dinner queue through to messing up the environment. Talk about why people are not always as good as they could be. Connect with Units L2.1 and L2.4 which explore the idea for Christians (and Jews) that people prefer to do their own thing rather than obey the Creator (sin) and so keep needing to say sorry and ask for help. Recall that Christians believe God helps them through the Holy Spirit (see Unit L2.1). Muslims believe people do good and bad deeds, and also need God's mercy. - Religions suggest that people need help and guidance to live in the right way. Explore teachings which act as guides for living within two religious traditions studied during the year, and a non-religious belief system, e.g. the Ten Commandments (Exodus 20:1–21, Deuteronomy 5:1–22), the Two Commandments of Jesus (Mark 12:28–34), the 'Golden Rule' (Matthew 7:12) Respect others and be respected (Universal Declaration of Human Rights). Note that the Golden Rule is important in many traditions, including for Humanists. Work out what people must have been doing if they needed to be given those rules. Do people still behave like that? What difference would it make if people keep these guides for living? How would it make the world a better place? - Explore some ideas and individuals that help inspire people to make the world a better. Choose from the following ideas, building on prior learning: - The Jewish teaching of <i>tikkun olam</i> (mending the world) and <i>tzedaka</i> (charity): find some examples of Jewish charities who try to make the world better; what do they do and why? (e.g. Tzedek, Jewish Child's Day); find out about how the Jewish new year festival for trees (Tu B'shevat) and how that can 'mend the world'. A modern festival is Mitzvah Day, where Jews may take part in voluntary work in the community. - The Muslim belief in charity (<i>zakah</i>): find out what it is, and how Muslims give charity; use some examples of charities such as www.Islamic-Relief.org.uk or www.muslimhands.org.uk and find out how and why they help to make the world a better place. - Explore the lives of inspirational Christians (e.g. Desmond Tutu, Martin Luther King Jr, Mother Teresa, etc.). Consider how their religious faith inspired and guided them in their lives, and their contribution to making the world a better place. - Compare the work of Christian Aid and Islamic Relief: can they change the world? - Compare non-religious ways of 'being good without God': e.g. what do Humanists use to guide their ways of living? Many use the Golden Rule (which is common across many religions too), using reason, listening to conscience. Look at some inspiring Humanists who fight for justice (e.g. Annie Besant fought for women's rights) and why they did this. Find examples of non-religious people (not necessarily Humanist) who work hard to make the world better, such as Greta Thunberg. Look at the work of the secular charity, Oxfam. How have they made the world a better place? - Enable pupils to reflect on the value of love, forgiveness, honesty, kindness, generosity and service in their own lives and the lives of others, in the light of their studies in RE.

Upper KS2 units of study

Unit U2.1 What does it mean for Christians to believe that God is holy and loving? [God]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 different types of biblical texts, using technical terms accurately - Explain connections between biblical texts and Christian ideas of God, using theological terms Understand the impact: - Make clear connections between Bible texts studied and what Christians believe about God; for example, through how cathedrals are designed - Show how Christians put their beliefs into practice in worship 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.	     	- Ask pupils to put together some words to describe a divine being, a god. If such a being 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. - 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. - 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. - 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: www.praisecharts.com/songs/ccli-top-100-songs and a list of more traditional hymns from BBC Songs of Praise here: bbc.in/1PSm10Q). - Medieval 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 learned earlier in the unit. - 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.) - 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. - 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. 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?

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Unit U2.2 Creation and science: conflicting or complementary? [Creation]

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 what type of text some Christians say Genesis 1 is, and its purpose - Taking account of the context, suggest what Genesis 1 might mean, and compare their ideas with ways in which Christians interpret it, showing awareness of different interpretations Understand the impact: - Make clear connections between Genesis 1 and Christian belief about God as Creator - Show understanding of why many Christians find science and faith go together Make connections: - Identify key ideas arising from their study of Genesis 1 and comment on how far these are helpful or inspiring, justifying their responses - Weigh up how far the Genesis 1 creation narrative is in conflict, or is complementary, with a scientific account, giving good reasons for their views.	      	- As preparation for this unit, revise work on genre with pupils. Give them a range of text types (e.g. newspaper, poem, prayer) and match them to the possible author and audience. - Read Genesis 1:1–2:3 in creative and interactive ways. Talk about what the story means, how it makes them feel, and any surprising, interesting or puzzling moments. - Suggest to pupils that this text is a detective story or a newspaper report. Ask them to find any evidence for or against these ideas. Ask them to suggest what type of writing/genre it is and why they think that. Think about the context of the story – it's at least 2,500 years old and written within an ancient society/culture. - Look at <i>The Message</i> translation (Bible Gateway bit.ly/2m3tv6M). What clues are there to show that this is a poem? If it is, what effect does that have on the meaning? Note that people (including Christians) disagree about the genre, purpose and meaning of Genesis. Some say it is a literal account (the universe was created in six days), others that it is more a description of what God and creation are like rather than how creation actually happened. - Explore the scientific account of cosmology (the beginning of the universe) and evolution (the development of living beings). Summarise them in a simplified diagram. - Work out what difference it makes if someone interprets Genesis literally or poetically, when considering the connection between Genesis and science. (Literal readings lead to conflict with science; poetic do not necessarily.) - Ask pupils to come up with as many questions as they can about the Genesis text and the beginnings of the universe and life. Sort them – are some better answered by science and some by the text? Recall work on genre and purpose: which purposes are more likely for Genesis (e.g. for a science textbook or a worship prayer; for worshippers of God or 'unbelievers'; to explain who God is, why the world is beautiful, who humans are, etc.). Reflect on why some might say science and belief in creation are in conflict or complementary. - Find out about Christians who are also scientists (e.g. astrophysicist Jennifer Wiseman – see interview clips on www.faradayschools.com/library/video-gallery and http://bit.ly/1lv1o1G) How do they reconcile their faith with their professional work? Invite some local Christians who are scientists (e.g. teachers, parents, a local vicar, vet, doctor or engineer). How do they make sense of believing in God and doing science? (Note links with Unit U2.11). - Set a homework where pupils gaze up at the night sky and record their feelings and sensations. Connect their response with the sense of awe a Christian might feel from thinking about a Creator of all this. - Ask pupils to see how far they agree or disagree with the statement: '<i>Genesis explores why the universe and life exists. Science explores how the universe works the way it does.</i>' Come up with some questions that science definitely can answer (e.g. to do with properties and laws of nature) and ones that it cannot (e.g. to do with questions of personal meaning and value). - Look at the key question: Creation and science: conflicting or complementary? Ask pupils to give a written response, giving good reasons, and a creative response to the ideas explored.

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Unit U2.3 Why do Christians believe that Jesus is the Messiah? [Incarnation]

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 place of Incarnation and Messiah within the 'big story' of the Bible - Identify Gospel and prophecy texts, using technical terms - Explain connections between biblical texts, Incarnation and Messiah, using theological terms Understand the impact: - Show how Christians put their beliefs about Jesus' Incarnation into practice in different ways in celebrating Christmas - Comment on how the idea that Jesus is the Messiah makes sense in the wider story of the Bible Make connections: - Weigh up how far the idea of Jesus as the 'Messiah' – a Saviour from God – is important in the world today and, if it is true, what difference that might make in people's lives, giving good reasons for their answers.	      	Read the 'big story' of the Bible in Guidance p. 140 as background for this unit. Recall the term 'incarnation' – Christian belief in Jesus as God 'in the flesh', one of the three persons of the Trinity – Jesus comes to heal the effect of sin and 'the Fall'. - As a way in, consider what kind of person is needed when people need help (e.g. if they are being bullied, in an accident, if one country is under attack from another one, etc.). Discuss the qualities someone might need to 'save' the situation. - Outline the situation of the People of God (see Guidance p. 140) – their land occupied by enemy forces for over 500 years, hopeful that God would send them a saviour – the hoped-for 'Messiah'. Ask pupils to list the qualities such a Saviour would need. - Set pupils up as investigative journalists to find the answer to the question: Was Jesus the hoped-for Messiah? Give them the following Bible texts (from books of the prophets in what Christians call the Old Testament) that point out the Jewish expectation: Isaiah 7:14; Isaiah 9:6–7; Isaiah 11:1–5; Micah 5:2. Summarise the expectations creatively (e.g. an annotated 'Wanted!' poster for the Messiah). - Read Matthew 1:18–24, 2:1–12 – texts from a Gospel. Ask your investigators to look for evidence in Matthew's account that he saw Jesus as the Messiah – any clues that Jesus meets the expectations from the Isaiah and Micah texts? Interview some witnesses – get Mary, Joseph, Herod, some wise men into the class hot-seat and grill them. Write up the final news article, claiming the Messiah has arrived and it is Jesus, presenting evidence. (Note that while Christians believe Jesus – who was Jewish – was the promised Messiah, most Jewish people were not convinced at the time, and Jews today still don't think he was.) - Gather together all ideas pupils associate with Christmas. How many of them are to do with Christianity and Jesus? Investigate some Christian advertising campaigns to put across the 'true meaning' of Christmas as being about God sending a 'Saviour' (e.g. churchads.net/#sthash.zlXKBj2E.dpuf). What message are they putting across? How do they show the belief that Jesus was the Saviour, come to heal the division between people and God, and between people? Ask pupils to do their own advertising campaign, expressing the Christian meaning of Christmas, including the idea of incarnation. Explore how Christians might celebrate Christmas in ways that reflect the belief in a saviour bringing peace with God and good news for all people, e.g. helping at homeless shelters, www.presentaid.org or Urban Outreach's 'Christmas Dinner on Jesus' programme: www.youtube.com/watch?v=ltPwF4k3LG8 - Ask pupils to express clearly an answer to the unit question, giving good reasons: Why do Christians believe Jesus was the Messiah? Expand this idea: why do Christians believe the world needs a 'Saviour'? Make connections with earlier learning about sin and 'the Fall' (see Unit L2.1). What difference would it make if everyone believed Jesus is the Saviour? Obviously, not everyone thinks Jesus is a Saviour sent from God. Explore the non-religious response that humans need to sort the world out by themselves: how might humans heal division and bring peace? Reflect on ways in which your pupils might make a difference.

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Unit U2.4 How do Christians decide how to live? ‘What would Jesus do?’ [Gospel]

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 features of Gospel texts (for example, teachings, parable, narrative) - Taking account of the context, suggest meanings of Gospel texts studied, and compare their own ideas with ways in which Christians interpret biblical texts Understand the impact: - Make clear connections between Gospel texts, Jesus’ ‘good news’, and how Christians live in the Christian community and in their individual lives 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 lives - Articulate their own responses to the issues studied, recognising different points of view.	       	- 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? 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 and 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. What are the most effective for communicating Jesus’ teaching 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; 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 (see Catholic Herald, bit.ly/1UgFgl1): how do they put Jesus’ teachings into practice? Turning enemies into friends: Jesus talks about turning the other cheek, not using violence: find out about Community Peacemaker Teams, who stand between warring forces to stop violence (cpt.org/work); look at the work of Desmond Tutu and the Truth and Reconciliation Commission, or stories from the Forgiveness Project, or Taizé. Can pupils work out what it is that helps people to forgive? Is there anything we can learn from these examples? - Look at ways in which people show generosity to those in need, e.g. supporting foodbanks, volunteering for charities. Non-religious 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?

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Unit U2.5 What do Christians believe Jesus did to ‘save’ people? [Salvation]

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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: - Outline the ‘big story’ of the Bible, explaining how Incarnation and Salvation fit within it - 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/Lord’s Supper - Show how Christians put their beliefs into practice in different ways Make connections: - Weigh up the value and impact of ideas of sacrifice in their own lives and the world today - Articulate their own responses to the idea of sacrifice, recognising different points of view.	        	- 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 (see jesus-story.net/index.htm) and see what differences there are with their ideas; talk about why the artists presented 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. 128). 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’ 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 sake? Remember that Christians believe Jesus’ death was not the end. - Christians remember Jesus’ death and resurrection throughout the year, particularly through the celebration of 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. e.g. St Thomas Cantilupe; St Ethelbert www.herefordcathedral.org/news/st-ethelbert; John Kemble, Roman Catholic priest https://Leicestershirepast.co.uk/people/sir-john-kemble/; https://catholicsaints.day/john-kemble/. - 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/ indicate 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!

Unit U2.6 For Christians, what kind of king was Jesus? [Kingdom of God]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 connections between biblical texts and the concept of the kingdom of God - Consider different possible meanings for the biblical texts studied, showing awareness of different interpretations Understand the impact: - Make clear connections between belief in the kingdom of God and how Christians put their beliefs into practice - Show how Christians put their beliefs into practice in different ways Make connections: - Relate the Christian 'kingdom of God' model (i.e. loving others, serving the needy) to issues, problems and opportunities in the world today - Articulate their own responses to the idea of the importance of love and service in the world today.	    	- This unit is about trying to transform the world. Talk about what a better world would be like. Gather ideas about some of the problems in the world (e.g. hunger, poverty, violence, lack of healthcare, etc.) and find out about some people who have made a difference to the world (e.g. have a look at winners of the Nobel Peace Prize or the Niwano Peace Prize). List ways in which people could make the world a better place in the next 50 years. - Introduce the idea of Jesus as a different kind of king by reading about his 'temptation in the wilderness' in Luke 4:1–13. Specifically see verses 5–8 where Luke describes the devil offering Jesus a chance to be king of all nations on Earth. Jesus refuses. What does this say about Jesus' idea of kingship? - Explore the idea that Christians believe Jesus came to Earth to get people into heaven but also to make the world more like heaven. Jesus told parables about the 'kingdom of God' or the 'kingdom of heaven' to explain this idea. For Christians, the kingdom of God is, in essence, where God rules – not a geographical territory, but in human hearts and minds, lives and communities. Remember Jesus' great commandments (love God and love your neighbour). Look at some of the 'kingdom parables' to find out what the 'kingdom of God' is meant to be like. Here are some examples: The Feast: Luke 14:12–24. Explore, asking pupils for their comments, feelings, ideas and questions. Consider possible meanings: who was the audience for the story, and how might they have responded? Who do they think should be at the feast, and who does Jesus say will be included? How does Jesus want his followers then and now to behave? The Unforgiving Servant Matthew 18:21–35. Explore the story creatively. Use these clues to work out what it might mean for Christians. The gospel accounts indicate that Jesus often talked about forgiveness, both in terms of God forgiving people, and the need for people to forgive each other. Given the generous offer of forgiveness for sins from God, Jesus followers should be all the more willing to forgive others. He speaks out for fairness and justice, and this story illustrates a shocking level of hypocrisy. It implies that the unforgiving servant cannot argue with the judgment handed down to him. Jesus' followers should be careful not to take God's forgiveness for granted. If Jesus is a king, this suggests he is merciful but not a pushover. - Compare pupils' ideas about a better world (above) to the picture they get from their studies about what kind of world Jesus wanted. Find out about how Christians try to make the world more like the kingdom of God and comment on why it is the kind of thing that Jesus would like, e.g. how a local church serves the needs of people who are left out. - Address the key question: for Christians, what kind of king is Jesus? Jesus' idea of kingship seems to be that to be in his kingdom, a person has to serve others, particularly those who are most vulnerable and in need. Taking specific current examples, what would be different if all leaders followed this model? Talk about whether this is a good model of leadership and if there are good alternative models; talk about what gets in the way of people bringing justice; consider examples from other faiths and non-religious individuals/groups who work to bring justice and fairness.

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Unit U2.7 Why do Hindus try to be good? [Karma/dharma/samsara/moksha]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 explain Hindu beliefs, e.g. <i>dharma</i>, <i>karma</i>, <i>samsara</i>, <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>, etc. Understand the impact: - Make clear connections between Hindu beliefs about <i>dharma</i>, <i>karma</i>, <i>samsara</i> and <i>moksha</i> and ways in which Hindus live - Connect the four Hindu aims of life and the four stages of life with beliefs about <i>dharma</i>, <i>karma</i>, <i>moksha</i>, etc. - Give evidence and examples to show how Hindus put their beliefs into practice in different ways Make connections: - Make connections between Hindu beliefs studied (e.g. <i>karma</i> and <i>dharma</i>), and explain how and why they are important to Hindus - 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.	      	- Recall learning about Brahman (God, Ultimate Reality) and <i>atman</i> (eternal self) in Unit L2.7. Remember that Hindu traditions are very diverse, and so there is hardly anything that we can say '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. - 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 man 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>, etc. below. - Explore Hindu ideas 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 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 union with Brahman). 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>. - 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 others 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 ashramas: 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. - 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</i>/<i>karma</i> (all living beings have an eternal self/atman 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 world-wide community. How does a Hindu way of life guide them in how they live? E.g. Mahatma Gandhi, Pandurang Shastri Athavale, and contemporary gurus such as Satguru Sri Mata Armitanandamayi Devi ('Amma'); Sadhguru Jaggi Vasudev (founder of Isha Foundation); Dr Vandana Shiva (environmentalist) - 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 U2.8 What does it mean to be a Muslim in Britain today? [Tawhid/Iman/Ibadah]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 explain Muslim beliefs about God, the Prophet* and the Holy Qur'an (e.g. <i>Tawhid</i>; Muhammad as the Messenger, Qur'an as the message) - Describe ways in which Muslim sources of authority guide Muslim living (e.g. Qur'an guidance on Five Pillars; <i>Hajj</i> practices follow example of the Prophet) Understand the impact: - Make clear connections between Muslim beliefs and <i>ibadah</i> (e.g. Five Pillars, festivals, mosques, art) - Give evidence and examples to show how Muslims put their beliefs into practice in different ways Make connections: - Make connections between Muslim beliefs studied and Muslim ways of living in Britain/ Leicestershire today - Consider and weigh up the value of e.g. submission, obedience, generosity, self-control and worship in the lives of Muslims today and articulate responses on how far they are valuable to people who are not Muslims - Reflect on and articulate what it is like to be a Muslim in Britain today, giving good reasons for their views.	     	Note that this unit builds on two previous units on Islam (1.6, L2.9) and some thematic study (e.g. 1.8, L2.12), so start by finding out what pupils already know. Recall key concepts: <i>ibadah</i>, <i>Tawhid</i>, <i>iman</i> (see Guidance p. 144) - Set the context, using the information in the 2021 census (see Guidance p. 150). Ask pupils how many Muslims they think there are in Britain and in your local area. This unit explores what it is like to be one of these Muslims. Talk about the fact that there are different Muslim groups. The largest group (globally and locally) are Sunni; the next major group are called Shi'a; some Muslims are Sufi. Find out how many Sunni/Shi'a/Sufi mosques there are in your area. - Give an overview of the Five Pillars as expressions of <i>ibadah</i> (worship and belief in action). Deepen pupils' understanding of the ones to which they have already been introduced: <i>Shahadah</i> (belief in one God and his Prophet); <i>salat</i> (daily prayer); <i>sawm</i> (fasting); and <i>zakah</i> (almsgiving). Introduce <i>Hajj</i> (pilgrimage): what happens, where, when, why? Explore how these Pillars affect the lives of Muslims, moment by moment, daily, annually, in a lifetime. - Think about and discuss the value and challenge for Muslims of following the Five Pillars, and how they might make a difference to individual Muslims and to the Muslim community (<i>ummah</i>). Investigate how they are practised by Muslims in different parts of Britain today. Consider what beliefs, practices and values are significant in pupils' lives. - Find out about the festival of Eid-ul-Adha, at the end of <i>Hajj</i>, celebrated to recall Ibrahim's faith being tested when he was asked to sacrifice Ismail. - Consider the significance of the Holy Qur'an for Muslims as the final revealed word of God: how it was revealed to the Prophet Muhammad by the Angel Jibril; examples of key stories of the Prophets (e.g. Ibrahim, Musa, Isa, Prophet Muhammad) noting how some of these stories are shared with Christian and Jewish people (e.g. Ibrahim/Abraham, Musa/Moses, Isa/Jesus); examples of stories and teachings, (e.g. Surah 1 <i>The Opening</i>; Surah 17 – the Prophet's Night Journey); how it is used, treated, learnt. Find out about people who memorise the Qur'an and why (<i>hafiz</i>, <i>hafiza</i>). - Find out about the difference between the authority of the Qur'an and other forms of guidance for Muslims: Sunnah (model practices, customs and traditions of the Prophet Muhammad); Hadith (sayings and actions of the Prophet Muhammad). Reflect on what forms of guidance pupils turn to when they need guidance or advice, and examine ways in which these are different from the Qur'an for Muslims. - Explore how Muslims put the words of the Qur'an and the words and actions of the Prophet Muhammad into practice, and what difference they make to the lives of Muslims, e.g. giving of <i>sadaqah</i> (voluntary charity); respect for guests, teachers, elders and the wise; refraining from gossip; being truthful and trustworthy. - Investigate the design and purpose of a mosque/<i>masjid</i> and explain how and why the architecture, artwork and activities (e.g. preparing for prayer) reflect Muslim beliefs.

*Note: Many Muslims say the words 'Peace be upon him' after saying the name of the Prophet Muhammad. This is sometimes abbreviated to PBUH when written down.

Unit U2.9 Why is the Torah so important to Jewish people? [God/Torah]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 explain Jewish beliefs about God - Give examples of some texts that say what God is like and explain how Jewish people interpret them Understand the impact: - Make clear connections between Jewish beliefs about the Torah and how they use and treat it - Make clear connections between Jewish commandments and how Jews live (e.g. in relation to kosher laws) - Give evidence and examples to show how Jewish people put their beliefs into practice in different ways (e.g. some differences between Orthodox and Progressive Jewish practice) Make connections: - Make connections between Jewish beliefs studied and explain how and why they are important to Jewish people today - Consider and weigh up the value of e.g. tradition, ritual, community, study and worship in the lives of Jews today, and articulate responses on how far they are valuable to people who are not Jewish.	     	Note that this unit builds on two previous units on Judaism (1.7, L2.10) and some thematic study (e.g. 1.8, L2.11, L2.12), so start by finding out what pupils already know. - Find out about some contemporary Jews, both local and global. Use this to reflect upon the diversity of the Jewish community. Find out about local Jewish communities (www.jewishgen.org/jcr-uk/england_geographic.htm and www.jewishgen.org/jcr-uk/London/london_boroughs.htm) - Recap prior learning about Jewish beliefs about God in 'the Shema', including belief in one God and the command to love God with all their heart, soul and might. Recall where it is found (Deuteronomy 6:4–9), how it links to beliefs about God and its use in the <i>mezuzah</i>. Learn about Orthodox use of the Shema in the <i>tefillin</i>. (Note: some Jews do not write the name of God out fully, instead they put 'G-d' as a mark of respect, and so that God's name cannot be erased or destroyed.) Find out more about the titles used to refer to God in Judaism and how these reveal Jewish ideas about the nature of God (e.g. Almighty, King, Father, Lord, King of Kings). Use some texts that describe these names (e.g. the Shema, Ein Keloheinu and Avinu Malkeinu. These Jewish prayers might be found in a siddur, a daily prayer book, although Avinu Malkeinu is only said at Rosh Hashanah and Yom Kippur.) - Find out about how a <i>Sefer Torah</i> (handwritten scroll) is produced, covered and treated and the reasons for this; how it is used each week in the synagogue and for the annual cycle of readings. - Talk about the Jewish holy book – the Written Torah or TeNaKh: this name refers to Torah (Law), Nevi'im (the Prophets), Ketuvim (the Writings). (Note the overlap with the Christian Old Testament.) Look at some examples of texts and stories from these different parts of the Tenakh. Find out about the place of the Torah at the heart of Jewish belief and practice and the importance of regular Torah study for many Jews. - Build on prior learning: e.g. Recall the Creation story and how it is used at Rosh Hashanah; how Shabbat is inspired by God resting on day 7. Note how much of the Torah (the first five books of the Tenakh) is devoted to the story of Exodus and Passover, and the laws that were then given – and are still followed by the Jewish community today: the Torah contains 613 commandments (<i>mitzvot</i>), including the Ten Commandments. One group of these <i>mitzvot</i> deals with which foods may or may not be eaten. Find out about kosher food laws and how they affect the everyday lives of Jewish people. Note that not all Jews keep all these laws. - Explore the fact that there is diversity within Judaism, which explains why Jews do not all keep the kosher laws in the same way. Find out some features of Orthodox and Progressive Judaism in relation to kosher, and Shabbat observance. - Explore two synagogues: one Orthodox (e.g. Leicester Hebrew Congregation or www.birminghamsynagogue.com) and one Progressive (e.g. www.bpsjudaism.com) There is also Progressive Jewish Congregation in Leicester. Compare them and find out similarities and differences: objects found in them: e.g. ark, <i>Ner Tamid</i>, <i>bimah</i>; layout, services (bit.ly/2m3QWwg for a comparison). Find out about the place of the synagogue in the life of the Jewish community. - Reflect on the value of ritual and tradition in Jewish communities, comparing its value in schools, families and other communities.

Unit U2.10 What matters most to Humanists and Christians?

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 explain beliefs about why people are good and bad (e.g. Christian and Humanist) - Make links with sources of authority that tell people how to be good (e.g. Christian ideas of 'being made in the image of God' but 'fallen', and Humanists saying people can be 'good without God') 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 - Make connections between the values studied and their own lives, and their importance in the world today, giving good reasons for their views.	     	- Talk about what kinds of behaviour and actions pupils think of as bad (examples from films, books, TV as well as real life). Rank some of these ideas – which are the worst, and which are less bad? Why? - Reflect on the question: why do people do good things and bad things? Are we all a mixture of good and bad? Explore pupils' answers. Make a link with 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 are one group of non-religious people (see Guidance p. 149); they say that humans should work out their own way of being good, without reference to any 'divine being' or ancient authority: they say people can be 'good without god'. <i>Humanists might say that, as there is no life after death where wrongs might be put right, we need to work for justice in the one life we have. They might aim for helping people to flourish and lead full lives. Talk about what actions or attitudes might help bring that about.</i> - Talk about how having a 'code for living' might help people to be good. - 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? Connect with Unit U2.11. - Explore the meanings of some big moral concepts, e.g. fairness, freedom, truth, honesty, kindness, peace. 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? Notice and think about the fact that values can clash, and that doing the right thing can be difficult. How do pupils decide for themselves? - Consider similarities and differences between Christian and Humanist values. They 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?

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,

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	Suggested content for learning: Teachers can select content from these examples , and add more of their own.
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 some data around numbers of non-religious people and specifically Humanists using, for example, Census data - Identify some of the core values that motivate some Humanists to strive to make the world a better place - Give examples of reasons why Humanists value science and why they reject the existence of God Understand the impact: - Give examples of ways in which Humanists put their beliefs and values into practice - Give evidence and examples to show some differences in how people can be non-religious, including Humanists and others Make connections: - Think, talk and ask questions about what motivates Humanists to do good in the world, in the absence of religious teachings or rules, and without belief in a higher power or an afterlife - Make connections between belief and behaviour in their own lives, in the light of their learning. NOTE: these outcomes are amended, to reflect the change of key question and suggested content.	       	- Review the Census 2021 data (see p. 150) and notice the number of people who say they have no religion in response to the question: ‘What is your religion?’ Sociologists call these people ‘Nones’ – they are not saying what they believe or how they live, but simply that they do not regard themselves as having any religion. In England and Wales in 2001 this was 15%; in 2011 it was 25%, and in 2021 it was 37% – 22 million people. The non-religious worldviews of these 22 million people will be extremely varied, including a range of beliefs and ways of living that may include religious or spiritual elements. However, a number of these ‘nones’ will identify as Humanists, holding a Humanist worldview. Note that scholars sometimes distinguish between Humanists (who may have deliberately chosen to identify as Humanist, joining an organization like Humanists UK, and agreeing with core Humanist codes of belief and ethics) and humanists (who may have similar beliefs and ethics but without the affiliation with such groups). - Building on prior learning (see units 1.9, 1.10, L2.11, L2.12 and U2.10) recall what pupils know already about Humanisms and Humanists (e.g. Happy Human symbol; baby naming, wedding and funeral ceremonies; the golden rule; activism in terms of looking after the environment). Introduce Humanism using this animation from Humanists UK https://understandinghumanism.org.uk/res_films/one-life-live-it-well/ - Humanists believe that the world and human beings have natural origins. Explore what this means, connecting with the scientific account in Unit U2.2. Explore why Humanists argue that science is the best way to find out more about how the world and people work. Link with science lessons, and examine the role of reason in science, in observing the world, posing a hypothesis, designing an experiment to test it, and analysing the data to see if it proves or disproves the hypothesis. Talk with pupils about what kinds of questions might be answered in this way (e.g. At what temperature does water boil? What happens when ice cream is taken out of the freezer? How can we cure this illness?) and those that can’t (e.g. How are you feeling right now? What is the right thing to do in this situation? Is there a god?). One can still use reason to address these questions, even if they are not scientific questions. - Humanists reject the idea of knowledge being ‘revealed’ by a supernatural being. Consider some reasons why Humanists reject the existence of God (e.g. brought up in non-religious home, cannot find evidence for god, suffering proves there cannot be a [good] god, ancient beliefs do not help make society better or people happier, people just believe in God as a comfort, religions are made up by humans, religions are often causes of conflict, science – not ancient myths – provides the most reliable route to knowledge, etc.). Which do pupils think is most compelling? Talk with a Humanist to find out about their beliefs and ways of living, including roles Humanists sometimes perform as celebrants, for example (https://humanists.uk/education/schoolspeakers/) - Humanists believe that this is the one life we have, so we should make thoughtful choices about how to live, in a way that helps us and others to flourish. Ask pupils for their suggestions for the best guidelines to achieve this. Compare with some Humanist codes, such as the Amsterdam Declaration (https://tinyurl.com/yb4t88wm) or ReThink prizewinners www.atheistmindhumanistheart.com/winners/ - Connect with learning from Unit U2.10 and ask pupils to reflect on which values they share with Humanists – remembering that distinction between H/humanists: e.g. freedom, truth, happiness, reason, empathy, love, justice, curiosity, equality, friendship, peace etc. What actions would pupils expect of people who have these values? How far do pupils’ personal worldviews reflect a humanist worldview, if not a Humanist worldview?

Unit U2.12 How does faith help people when life gets hard?

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	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 some of these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief: - Describe at least three examples of ways in which religions guide people in how to respond to good and hard times in life - Identify beliefs about life after death in at least two religious traditions, comparing and explaining 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 a range of artistic expressions of afterlife, offering and explaining different ways of understanding these - Offer a reasoned response to the unit question, with evidence and example, expressing insights of their own.	       	- Use stimulus material to encourage pupils to ask questions about life, death, suffering, and what matters most in life. Analyse and evaluate pupils' questions, to recognise and reflect on how some 'big questions' do not have easy answers, and how people offer different answers to some of the big questions about life, death, suffering, etc. - Explore how some people might thank God in good times, and how, more broadly, living a life of gratitude can lead to happier and healthier lives, whether religious or non-religious (see Psalm 103 and happierhuman.com/benefits-of-gratitude). - 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. - Introduce the idea that most religious traditions teach about some form of life after death, which can bring comfort to people as they face suffering, or if they are bereaved. Teach pupils that some people believe that death is the end of life, and that there is no afterlife. - 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. Christianity: Bible teaching on resurrection of the body, judgement by God, salvation through Jesus, heaven. Hindu traditions: 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. - One non-religious view about what happens after death, e.g. Humanism: i.e. nothing: we might continue in people's memories and through our achievements, but death is final. - Compare 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 artwork in which religious believers imagine the afterlife; explore how these art works reflect Christian, Hindu and non-religious beliefs; get pupils to respond with art work of their own. How do ideas of life after death help people in difficult times? - Respond to the question, 'How does faith help people when life gets hard?' Consider how important this role of religion is, in a country where religious belief is declining, but in a world where religious belief is growing.

RE in KS3

Programme of Study and planning steps

What do students gain from RE at this key stage?

Students should extend and deepen their knowledge and understanding of a range of religious and non-religious worldviews, recognising their local, national and global context. Building on their prior learning, they learn to examine religion and worldviews in systematic ways. They should draw on a wide range of subject-specific language confidently and flexibly, learning to use the concepts of religious study to describe the nature of religion. They should understand how beliefs influence the values and lives of individuals and groups, and how religions and 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:

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 worldviews, 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 worldviews	B. understand the impact and significance of religious and non-religious worldviews	C. make connections between religious and non-religious worldviews, 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

These general outcomes are related to specific content within the unit outlines on pp. 100–117.

Religions and worldviews

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

Unit key questions

3.1 What does it mean for Christians to believe in God as Trinity? [God]	3.10 What is good and what is challenging about being a Muslim teenager in Britain today? [Iman/ibadah/Akhlaq]
3.2 Should Christians be greener than everyone else? [Creation]	3.11 What is good and what is challenging about being a Jewish teenager in the UK today? [People and the Land] <i>Optional unit for schools teaching Judaism at GCSE</i>
3.3 Why are people good and bad? [Fall]	3.12 How are Sikh teachings on equality and service put into practice today? [God/the Gurus/values/Panth]
3.4 Does the world need prophets today? [People of God]	3.13 What difference does it make to be non-religious in Britain today?
3.5 What do people do when life gets hard? [Wisdom]	3.14 Good, bad; right, wrong: how do I decide?
3.6 Why do Christians believe Jesus was God on Earth? [Incarnation]	3.15 How far does it make a difference if you believe in life after death? <i>Christians, Muslims, Hindus, non-religious worldviews</i>
3.7 What is so radical about Jesus? [Gospel]	3.16 Why is there suffering? Are there any good solutions? <i>Christians, Hindus/Buddhists, non-religious worldviews</i>
3.8 The Buddha: how and why do his experiences and teachings have meaning for people today? [Buddha/dhamma/sangha]	3.17 Should happiness be the purpose of life? <i>Christians, Buddhists, non-religious worldviews</i>
3.9 Why don't Hindus want to be reincarnated and what do they do about it? [Samsara/moksha/Brahman/atman/karma/dharma] <i>Optional unit for schools teaching Hinduism at GCSE</i>	3.18 How can people express the spiritual through the arts? <i>Religious and non-religious worldviews</i>

There are sufficient questions here to have one per half-term in a three-year KS3. Teachers should select the questions that they think will work best for their school and context, ensuring a balanced programme that enables students to build on prior learning and gain a coherent understanding of the religions and beliefs studied. The suggested content in the unit outlines on the following pages include key information that is also found in the GCSE specifications. Teachers should see KS3 learning as laying the foundations for learning at KS4 and beyond.

Planning steps

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

The principal aim of 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 worldviews, reflecting on their own ideas and ways of living.

Step 1: Unit/key question

- Select a unit/key question from p. 95.
- Make sure that you can explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE; what other subject areas it links to, if appropriate.

Step 2: Use learning outcomes

- Use the learning outcomes from column 1 of the unit outlines on pp. 100–117, as appropriate to the age and ability of your students.
- Being clear about these outcomes will help you to decide what and how to teach.

Step 3: Select specific content

- Look at the suggested content for your key question, from column 2 in the unit outlines.
- Select the best content (from here, or additional information from elsewhere) to help you to teach in an engaging way so that students achieve the learning outcomes.

Step 4: Assessment: write specific pupil outcomes

- Turn the learning outcomes into pupil-friendly 'I can', 'You can' or 'Can you ...?' statements.
- Make the learning outcomes specific to the content you are teaching, to help you know just what it is that you want students to know, be able to understand and do as a result of their learning.
- These 'I can'/'You can'/'Can you ...?' statements will help you to integrate assessment for learning within your teaching, so that there is no need to do a separate end of unit assessment.

Step 5: Develop teaching and learning activities

- Develop active learning opportunities, using some engaging stimuli, to enable students to achieve the outcomes.
- Be clear about the knowledge you want them to gain, integrating it into their wider understanding in RE and life. Be clear about the skills you want students to develop.
- Make sure that the teaching and learning activities allow pupils to process the knowledge and understanding, thinking hard and practising these skills as well as showing their understanding.



Ways of knowing

These icons indicate where tools or methods are being used in the following unit page plans. They connect to the ideas and content. See page 26 for how these apply in different disciplines. The icons suggest suitable tools but are not exhaustive – you may select different tools to address the unit questions.

Note that these icons build on those used in the primary units.



ANALYSING
TEXTS



ASK QUESTIONS



CONSTRUCTING
ARGUMENTS



CREATING
SURVEYS



ETHICAL
THINKING



EVALUATING
ARGUMENTS



EXAMINING
CASE STUDIES



EXAMINING
DEBATES



INTERPRETING
ART AND IMAGES



INTERPRETING
STORIES



LOOKING
AT DATA



LOOKING AT
INTERVIEWS



OBSERVATION



EXPRESSING
IDEAS



REFLECTING ON
YOUR OWN
POSITION



COMING TO
CONCLUSIONS

KS3 units of study

Unit 3.1 What does it mean for Christians to believe in God as Trinity? [God]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	Ways of knowing e.g.	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 Christians mean by talking about God as Father, Son and Holy Spirit, using evidence from at least three Bible texts • Show understanding of different types of text that talk about God as ‘Father, Son and Holy Spirit’, and how these can be read (narrative, prayer, letter, and so on) • 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 respond to the idea of God as Trinity, for example, in expressing ideas about God through 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?	   	• Introducing the discipline of theology, 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. • 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; 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 differences. Reflect on what differences there might be in Christian practice without belief in God as Trinity. • Reflect on the ‘big story’ of the Bible, from Creation and Fall to Salvation and the kingdom of God (see Guidance on p. 140). 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’ 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’ example in love, self-sacrifice and obedience; allow the Holy Spirit to work in their lives, and so on). • 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.

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Unit 3.2 Should Christians be greener than everyone else? [Creation]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	Ways of knowing e.g.	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 type and purpose of the Genesis Creation texts, and their place in the overall Bible narrative - Explain the concepts of Creation and stewardship in Christianity - Explain what Genesis 1 and 2 tell Christians about the nature of humans, their capacities and responsibilities Understand the impact: - Give some examples of how Christians have responded to the idea of stewardship, as a community and individually - Show how Christians have used Genesis 1 and 2 to guide how they treat the environment Make connections: - Offer a justified response to the question of whether Christians should be better stewards than everyone else - Respond to the challenge of caring for the planet, in the light of their learning, offering reasons and arguments for their responses.	   	- Consider the place, genre and purpose of Genesis 1 (e.g. as a narrative that originated among a small group in the Middle East c.4,000 years ago; as a prelude to a longer drama; viewed differently as a possibly mythic/poetic/historical or proto-historical text). Look at the text to explore how interpretations can lead to different ideas. - Examine the place of human beings in Genesis 1 and 2 and what they reveal about the role of God and the place of human beings in Creation – their capacities and responsibilities. Examine the Christian idea of stewardship that arises from these passages. - Consider what stewardship might have looked like 2,000 years ago, 200 years ago, and today: how would the guidelines for stewardship change over those changing contexts? Are there implications for how Christians apply the Bible today? - Explore some Christian responses to the call for stewardship in Genesis 1 and 2, e.g. Eco Church Awards. Look at other examples of good stewardship of the Earth and its resources from beyond the Christian community – e.g. use of scientific advances to make life better in terms of protecting crops, responding to disease etc. - Collect examples of good and bad stewardship; reflect on whether Christians have been <i>good enough</i> stewards. How might Christians respond to a challenge from their Creator about the state of the environment and human attitudes to it? - Explore the different context from the early audiences for the Genesis accounts (e.g. at the mercy of the environment) and today (e.g. for many in the west, we are distanced from the Earth that sustains us). What difference does that make to how people read Genesis and respond to the idea of a Creator? - Consider how far Christians and non-religious responses to the environment are effective and sufficient for the future. Weigh up and evaluate the key question, using evidence and argument: Should Christians be greener than everyone else because of their beliefs about God, Creation and stewardship? Or do all humans have an equal responsibility on behalf of future generations?

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Unit 3.3 Why are people good and bad? [Fall]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	Ways of knowing e.g.	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 how the idea of 'the Fall' is found in the text of Genesis 3, and that this is a significant part of the 'salvation narrative' of the Bible - Explain the nature of the texts in Genesis 1, 2 and 3; give at least two examples of how they have been interpreted differently by Christians and explain why - Give reasons and arguments for why most Christians view humans as 'fallen', using examples Understand the impact: - Explain the impact of Genesis 3 and how belief in the Fall has affected the treatment of women - Show how Christians have responded to the idea of being 'fallen', in the church community and personal living, for example, through confession, forgiveness, and seeking a holy life Make connections: - Give a coherent account of how being 'fallen' has influenced how people live and behave - Evaluate personally and impersonally how far this helps to make sense of the world.	    	- Reflect on why human beings are both good and bad, considering example of what Pascal called 'the glory and wretchedness' of humanity. - Investigate the different presentations of God in Genesis 1 (Elohim – powerful, eternal, transcendent) and 2 (Yahweh – personal, parental, immanent). Explore what it means for Christians to believe that humans are made 'in the image of God' (Genesis 1:27). - Contrast the relationship between God and humans in Genesis 1 and 2 with the story of 'the Fall' in Genesis 3 – read it, hot-seating characters, and recording how the relationships change as a result of the actions of the man and the woman. Consider the type of text this could be (e.g. history, myth) and what difference that makes to how people interpret it. - Examine the mainstream Christian view that this account expresses a truth about the human condition – that humans are 'fallen', people's character is spoiled by sin, and the relationship between humans and God is seriously damaged, so that something needs to be done to put it right, according to Christians. Consider how persuasive this account is in terms of explaining why humans are both good ('image of God') and bad ('fallen'). - Explore some consequences of belief in fallen human nature: if humans are fallen, what evidence is there for this? Build on examples from the start of this unit, and Unit 3.2; include additional case studies e.g. gender issues: how has male language dominated the language about God (King, Lord, Father etc) and what impact has this had on the role, place and treatment of women? Consider some examples of the general role of women through history; consider role of women priests in Anglican Church as a specific example. How far can the idea of 'fallen human nature' explain gender inequality? - Show how the idea of 'the Fall' leads to the belief that humanity needs to be saved – rescued by God; and how this leads to belief in Jesus as Saviour – repairing the effects of sin. Explore examples of how Christians acknowledge their 'sinfulness' and need for a Saviour, so they can receive forgiveness and reconciliation (e.g. Roman Catholic practice of confession). - Explore alternative explanations for human nature to this theological account: e.g. Hindu ideas of karma/samsara; psychological accounts such as Freud's; sociological accounts such as Durkheim; evolutionary accounts; Humanist accounts of human responsibility. How effective are these at explaining why humans are good and bad?

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Unit 3.4 Does the world need prophets today? [People of God]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	Ways of knowing e.g.	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 place and role of the prophets in the Bible, including the 'big story' salvation narrative of the Bible - Explain the messages Isaiah and Amos transmitted Understand the impact: - Discuss what a modern-day prophet would do and say, with examples, evidence and argument Make connections: - Offer a view as to how far Isaiah and Amos's messages are valuable today - Offer a view as to whether the modern world needs prophets, who they might be, and how students themselves might respond to them.	    	- Consider some examples of people who have changed the world for the better; are there any common traits or qualities of these people? - Introduce the role of the prophet in the Hebrew scriptures/Old Testament: reminding the People of God of their covenant responsibilities to their God. One significant call from the prophets of Israel and Judah was for justice. Explore some prophetic texts that call for justice (e.g. Amos 5:6–24; 8:4–10). Work out what must have been going on – present an account of 'what's wrong with the world' in relation to Amos' experience. Consider why the behaviour Amos saw runs contrary to God's covenant with his people, according to the Bible (see the Ten Commandments Exodus 20). Compare these accusations from eighth-century BCE with behaviour in the world today. Does the world need prophets today? - Look at Isaiah 2:15. Consider why the prophet called for peace-making then, and give reasons why some would say it is a call worth heeding today too. What steps could or should people take to bring peace? - The Jewish and Christian idea of a prophet is one who sees things as they are, denounces what is wrong and announces God's good news. Find out about some recent or living Christians who perform this prophetic role, such as Dietrich Bonhoeffer, Martin Luther King, Maria Gomez or Shane Claiborne. What did they denounce and announce and why? How did they communicate, and what impact did they have? Connect with contemporary world issues and events. Who are the equivalent prophetic voices from other religious or non-religious communities? Compare their motivations. - Consider what the biblical prophets might say about our current culture and ways of living. What would Amos say about, for example, treatment of the elderly, child refugees, asylum seekers, migrants, bankers' bonuses, sexism, racism, the environment, faith and commitment, if he were around now? As well as denouncing, what might Amos or Isaiah <i>announce</i> today and why? - Reflect on the need for people to champion justice and truth; whose responsibility is this? Comment in the context of a country of declining religious adherence, such as secular UK, and in a world of growing religious commitment.

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Unit 3.5 What do people do when life gets hard? [Wisdom]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	Ways of knowing e.g.	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.	    	Note the overlap with Unit 3.16 <i>Why is there suffering?</i> - 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. Here are some examples: <i>Apologetics</i>: 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? <i>Action</i>: 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 people 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?

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Unit 3.6 Why do Christians believe Jesus was God on earth? [Incarnation]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	Ways of knowing e.g.	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 - Suggest meanings of the selected texts, explaining their ideas with reasons and evidence 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 on the value of belief in Jesus as God incarnate for Christians in the world today - Comment on how far the world today could benefit from a saviour, offering their own reasons and justifying their responses.	    	- Recap students' learning 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. - Read the 'I am' statements ('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. - Find out about the seven 'signs' in John's Gospel (i.e. changing water into wine (2:1–12); healing the royal official's son (4:46–54); healing the paralytic at Bethsaida (5:1–15); feeding the crowd in Galilee (6:1–15) – 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) – links with 'I am the light of the world'; raising Lazarus to life at Bethany (11:1–3, 17–44) – 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 metaphor and simile 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 such as Stryper) and other forms of worship, e.g. Quaker, Pentecostal, and Anglican cathedral worship. 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. - Reflect on 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 that we need to be our own 'saviours' and not think there is any external source of 'salvation'.

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Unit 3.7 What is so radical about Jesus? [Gospel]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	Ways of knowing e.g.	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 the texts studied, and how they challenged religious and political authorities, explaining ideas with reasons and evidence - Consider which interpretations are appropriate, and why Understand the impact: - Give reasons and examples to explain how far Christians respond to the teaching of Jesus - 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.	     	- 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? See Guidance p. 139 for the 'big story'.) 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, such as putting the needs of the outcasts and vulnerable first (e.g. poor, ill, refugees, asylum seekers etc) or challenging injustice and hypocrisy where they encounter it (e.g. challenging governments and corporate greed) e.g. the role of Street Pastors, the Salvation Army, the Society of St Vincent de Paul, L'Arche, Jubilee Debt Campaign, liberation theology; World Vision, World Relief; individuals like William Tyndale, Elizabeth Fry, Olaudah Equiano, John Sentamu. Consider whose actions were most radical. - Consider how Christians might respond to challenges such as: <i>You can't call yourself a Christian if you are not serving the marginalised. Christianity is basically a call for radically loving action.</i> - 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.

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Unit 3.8 The Buddha: how and why do his experiences and teachings have meaning for people today?

[Buddha/Dharma/Sangha]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	Ways of knowing e.g.	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: - Describe how the life of the Buddha led to his teachings (<i>dhamma</i>) - Explain the Buddhist <i>dhamma</i> (i.e. universal truths, noble truths, noble path) - Compare some varieties of Buddhist traditions and describe how they relate to the <i>dhamma</i> Understand the impact: - Give reasons and examples to explain how and why Buddhists put their beliefs into action in different ways (e.g. ordained/lay; meditation in Tibetan/Zen) - Show how Buddhist teachings guide them in making moral decisions (e.g. non-violence, vegetarianism) Make connections: - Offer an account of what difference it makes that overcoming <i>dukkha</i> and attaining enlightenment is achievable by anyone without supernatural help, giving reasons - Evaluate how far the ideas of the Buddhist <i>dhamma</i> help students to make sense of the world and their own experience.	       	- Explore the key events in the life of the Buddha and how they led him to seek enlightenment. - Examine some key texts used within Buddhist traditions to teach central Buddhist teachings, e.g. Dhammacakkappavattana, the Karaniya Metta Sutta and the Mangala Sutta. - Explore the <i>dhamma</i>: the key teachings of the Buddha and the impact these have on Buddhists today: - The Three Marks (or Characteristics) of Existence - the Four Noble Truths - the Middle Way: the Noble Eightfold Path (Moral Conduct, Meditation and Wisdom) - Explore what difference these ideas make to everyday life for Buddhists e.g. connect Buddhist ideas about suffering with the practices of the four Brahma Viharas (loving-kindness, compassion, sympathetic joy and equanimity), mindfulness and meditation. - Read and explore some stories or wise sayings from the Pali Canon, e.g. a dramatic story in Majjhima Nikaya 86 (the second book of the Sutta Pitaka) where the Buddha persuades Angulimala, a mass-murderer, to stop killing and harming, after which Angulimala becomes a monk and eventually an <i>arahant</i> (enlightened being). Explain what the Buddha is saying about wisdom, justice and strength in this story. - Explore some Buddhist symbols and artefacts beyond statues of the Buddha (<i>rupas</i>): e.g. lotus flower, <i>stupa</i>, bells, <i>mala</i> beads, prayer wheel, prayer flags, singing bowls, <i>mudras</i> (hand gestures) - Introduce the Sangha – traditionally the term applying to the Buddhist community of ordained monks and nuns (bhikkhus and bhikkhunis), but occasionally used to apply to all Buddhists. Explore the relationship between the Sangha and the lay-community. How do Buddhists apply the five precepts for lay people, and the additional precepts for monks and nuns? Outline the different schools in Buddhism (e.g. Mahayana, Theravada). Introduce some diverse perspectives on Buddhism in British Buddhist communities. Compare the outlooks of a traditional perspective (e.g. Thai Forest, Tibetan, Pure Land or Zen) with a recent perspective (e.g. Triratna). Find out what it means to be Buddhist in a British context. Consider ways in which ‘engaged Buddhism’ promotes peace and justice, e.g. using the teachings and example of Thich Nhat Hanh. - Compare Buddhist ethics with Humanist ethics. Is Buddhism an early form of Humanism? - Investigate what it is about Buddhism that makes it attractive to Westerners. Analyse how it is marketed and used in marketing. Evaluate whether its interpretation as a philosophy makes it ‘acceptable’ to a secular media or society. - Compare the place of Right Mindfulness as part of the Noble Eightfold Path with secular mindfulness that is popularly taught and practised outside of Buddhist practice. What are the similarities and differences? To what extent is modern secular mindfulness based on ethics? Compare the goals of secular mindfulness and Buddhist Right Mindfulness. Why is it called Right Mindfulness? - Weigh up the unit key question: how and why do the Buddha’s life and teachings have meaning for people today? Give examples, reasons and evidence.

Unit 3.9 Why don't Hindus want to be reincarnated and what do they do about it?

[Samsara/karma/moksha/dharma/Brahman/atman] Optional unit for schools teaching Hinduism at GCSE.

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	Ways of knowing e.g.	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 importance of the key beliefs studied (e.g. <i>karma</i>, <i>samsara</i>, <i>moksha</i>) for Hindu ways of living Understand the impact: - Give reasons and examples to explain how and why Hindus put their beliefs into action in different ways (e.g. paths to <i>moksha</i>; aims in life; <i>varnas</i>) - Show how Hindu beliefs and teachings guide them in making moral decisions (e.g. non-violence, vegetarianism) Make connections: - Give a coherent account of why a Hindu would not want to be reincarnated, and what they might do about it - Evaluate how far the ideas of <i>karma</i> and <i>samsara</i> help students to make sense of the world and their own experience.	    	Note that the word 'Hinduism' is a European word for describing a diverse religious tradition that developed in what is now northern India. Some people within the tradition itself call Hinduism 'Sanatan Dharma' ('Eternal Way'), which describes a complete way of life rather than a set of beliefs. The terms 'Hindu Dharma' and 'Hindu traditions' are also commonly used. Check out upper KS2 Unit 2.7 and reinforce or build on prior learning, e.g. the story of 'the man in the well' from the Mahabharata is a good starting point for this unit too. - Explore Hindu ideas about <i>samsara</i>, <i>karma</i> and <i>moksha</i>. What is the problem that causes the individual eternal self (<i>atman</i>) to be trapped within the cycle of life, death and rebirth (<i>samsara</i>)? Examine how the law of <i>karma</i> governs reincarnation. Consider how endless reincarnations is not an appealing prospect, and hence the desire to escape from <i>samsara</i>. - Explore some of the ways Hindus can escape from <i>samsara</i> and attain <i>moksha</i>, e.g. <i>karma</i> yoga (path of unselfish action); <i>bhakti</i> yoga (path of devotion to God); <i>jnana</i> yoga (path of knowledge); <i>astanga</i> yoga (path of meditation). - 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. - Explore British Hindu teenagers' lives, their multiple identities and thoughts about their traditions, such as through the comparison between the Hindu Youth Survey 2000 from the Oxford Centre for Hindu Studies and the RE Today 2023 Hindu Youth Survey, compared in <i>Investigating Hindu Worldviews</i>, ed. Stephen Pett, RE Today 2023. Investigate what they think about goals in life, connecting with <i>dharma</i>, <i>artha</i>, <i>karma</i> and <i>moksha</i>. Compare similarities and differences with the diverse lives of students in your class. - Analyse sacred texts dealing with <i>dharma</i>, such as passages from the Bhagavad Gita or the Ramayana. Explore the idea of <i>dharma</i> and <i>varna</i> in modern Indian and British Hindu communities. Evaluate this system of social organisation. - Explore Hindu commitments to non-violence (<i>ahimsa</i>), harmlessness and vegetarian food. Contrast this with some modern British attitudes towards violence and harm towards both humans and animals. Evaluate the proposition that the Hindu path is our best hope in the battle to protect the environment. - Explore how, for many Hindus, a guru can be a guide to living, giving wisdom guidance and inspiration. They are often seen as living vehicles for truth, giving access to the Divine. For some devotees, the gurus incarnate the Divine as enlightened beings; others might see their guru as an avatar of the Divine. Find out about one or two gurus (e.g. Anandmurti Gurumaa, Sadhguru, Gurudev Sri Sri Ravi Shankar, Satguru Sri Mata Amritanandamayi Devi, also known as 'Amma'), and their place in the life of some Hindus. See <i>Investigating Hindu Worldviews</i> RE Today 2023 for key information about contemporary Hindu gurus.

Unit 3.10 What is good and what is challenging about being a Muslim teenager in Britain today?

[Iman/ibadah/akhlaq]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	Ways of knowing e.g.	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 importance of the key beliefs studied (e.g. <i>iman</i>, <i>ibadah</i>, <i>akhlaq</i>) for Muslim ways of living in Britain today Understand the impact: - Give reasons and examples to explain how and why Muslims put their beliefs into action in different ways (e.g. Sunni/Shi'a traditions) - Show how beliefs and teachings guide Muslims in responding to the challenges of life in Britain today Make connections: - Give a coherent account of the challenges and opportunities of being a Muslim teenager in Britain today, offering reasons and justifications for their responses.	      	Check out upper KS2 Unit 2.8 and reinforce or build on prior learning – do not simply repeat material e.g. Five Pillars. Revise the key concepts of <i>iman</i> (faith), <i>ibadah</i> (worship and belief-in-action) and <i>akhlaq</i> (character and moral conduct). Explore how they are shown through the following ideas: - Discuss the question: <i>what is British Islam?</i> E.g. find examples of British Muslims creating contemporary media forms, such as British Muslim TV, whose tagline is 'confidently Muslim and comfortably British'. Use their programme list to see how British Muslims are exploring their faith in a Western context. - Find out about the different Muslim traditions represented in your area. Set the context, using the information in the 2021 census (see Guidance p. 150). Look at the different mosques and communities near you. Make use of local voices, either through visitors or using the BBC archives. - Explore some of the similarities and key differences between the groups, e.g. Sunni/Shi'a: six articles of faith in Sunni Islam <i>Tawhid</i>, angels, revealed books, prophets, the Day of Judgment, predestination); five roots of Usul ad-Din in Shi'a Islam (<i>Tawhid</i>, prophethood, guidance, Divine Justice, resurrection); Five Pillars of Sunni Islam and Ten Obligatory Acts of Shi'a Islam. - Find out about the views of Muslim teenagers today, on what is it like to be Muslim in Britain, their views on religious and ethical questions (see, for example, the Muslim Youth Survey findings in REtoday magazine and other RE Today resources, RE Today's <i>Understanding Muslims</i>, <i>Understanding Islam</i> resources). Compare with teenage voices from other worldview traditions. - Look at Muslim artists who tackle Islamophobia, such as American photographer Ridwan Adhami (www.ridwanadhami.com). How do artists challenge stereotypes? Conduct a media survey for a week; gather evidence of stereotypes of Muslims students find in the media. How could British Muslim teenagers combat stereotypes about them? How do they? - Be prepared to address the question of violent fundamentalist groups commandeering Islam, such as IS and Boko Haram, etc. Be prepared to discuss mainstream Muslim rejection of their actions e.g. bit.ly/2njxqg3 - Examine the term '<i>ijtihad</i>' to consider some different approaches to Islam in the modern world. <i>Ijtihad</i> is the intellectual effort of qualified scholars to employ reason and analysis of authoritative sources (Qur'an and Sunnah) to find legal solutions to new and challenging situations or where sources are ambiguous on issues. Some Muslims argue that the time for <i>ijtihad</i> is past and Muslims should live according to traditional ways; some Muslims argue that it is the duty of all Muslims to engage in <i>ijtihad</i>. Find out the arguments for different views on this continuum. Consider how far the requirement for submission in Islam incorporates the highest intellectual effort, and that submission does not bypass the brain. Consider how far this applies to all religions and beliefs. Reflect on how much effort students put into working out their own ideas.

Unit 3.11 What is good and what is challenging about being a Jewish teenager in Britain today?

[God/Torah/the People and the Land] Optional unit for schools teaching Judaism at GCSE.

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	Ways of knowing e.g.	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 importance of the key beliefs studied for Jewish ways of living in Britain today (e.g. identity, Shabbat, <i>tzedaka</i>) Understand the impact: - Give reasons and examples to explain how and why Jews put their beliefs into action in different ways (e.g. Orthodox and Progressive traditions) - Show how beliefs and teachings guide Jews in responding to the challenges of life in Britain today Make connections: - Give a coherent account of the challenges and opportunities of being a Jewish teenager in Britain today, offering reasons and justifications for their responses.	      	Check out upper KS2 Unit 2.9 and reinforce or build on prior learning. - Find out how young British Jews live out their religion; and what it is that gives Jewish teenagers their sense of identity; (e.g. their experience of being part of varied communities – Orthodox/Progressive; within their family; at synagogue/<i>shul</i> and <i>cheder</i>; through rituals and celebrations of Shabbat; through festivals such as Pesach/Passover and Yom Kippur). - Find out how young British Jews see themselves (e.g. part of a strong but diverse tradition; part of a tradition that encourages debate and discussion; confident in their freedom to be Jewish while holding different views of God and tradition – such as place of secular Jews). - Explore Jewish belief in a covenantal relationship with God as his ‘Chosen People’ (or ‘Favoured People’), with reference to how this is explained in the Torah, which documents the history and moral code of the Jews as God’s chosen people, e.g. Deuteronomy 14:2. Although Jews say that God stands in relationship with all his creation, having the Torah means that Jews have certain roles. What are these in relation to other groups, e.g. Leviticus 19:34? What are particular Jewish requirements, e.g. keeping kosher and Shabbat? What are Jewish requirements when it comes to social justice, e.g. <i>tzedaka</i>? How does being Jewish make a difference to people’s lives? - Explore diversity within Judaism e.g. religious diversity (Orthodox/Progressive), cultural diversity (Ashkenazi/Sephardi/ Ethiopian etc.), and how this can lead to differing practice. Use data from the Institute for Jewish Policy Research (jpr.org.uk) and <i>Investigating Jewish Worldviews</i>, ed. Stephen Pett, RE Today 2023. Discuss: How important are change, continuity and growth within the history of Judaism? - Learn about Jewish theological responses to the <i>Shoah</i> (Holocaust). Analyse the idea that ‘theodicy is impossible after Auschwitz’. Articulate what actions we should take to prevent any similar event from ever being possible again. Challenge students – are they active in fighting prejudice? - Consider the part the concept of nationhood has played in the life of the Jewish community, exploring the beliefs, teachings and attitudes towards the Promised Land. Debate: How far is it possible to separate religion from nationality? Evaluate the arguments. - Find out about recent rise in anti-Semitism (e.g. reports from cst.org.uk). Talk about causes and effects of this. Consider the impact on the lives of young British Jews; reflect on how society could and should overcome racist and intolerant attitudes.

Unit 3.12 How are Sikh teachings on equality and service put into practice today? [God/the Guru/Panth]

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	Ways of knowing e.g.	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 of Sikhism (e.g. about God and the Gurus; <i>Nam Simran</i>, <i>Kirat karna</i> and <i>Vand chhakna</i>) and their importance for Sikhs living in Britain today - Explain how Sikhs interpret the Mool Mantar and what it tells them about God, life and how to live Understand the impact: - Give reasons and examples to explain how and why Sikhs put their beliefs into action in different ways (e.g. compare Kartarpur to UK today; choice to become <i>amritdhari</i> or not) - Show how beliefs and teachings guide Sikhs in responding to the challenges of life in Britain today (e.g. call for equality and service) Make connections: - Offer an account of the value and impact of Sikh practice of service and equality in the UK today - Comment on whether the Sikh emphasis on equality and service has anything to say to students themselves, offering reasons and justifications for their responses.	     	- Find out how and why Sikhs remember God: use stories of Guru Nanak, including his disappearance and revelation of God; use Guru Nanak's words in the Mool Mantar and analyse what these say about Sikh beliefs about God. Explore Guru Nanak's teaching about equality, exemplified in the community he founded at Kartarpur. What implications did this teaching have for Muslims and Hindus at the time? - Examine how the teachings and lives of Guru Nanak and the Gurus guide Sikh living today. Explore examples of how are they put into practice by Sikhs (e.g. impact of <i>sewa</i> (loving action); equality of women; <i>langar</i> meal; <i>gurdwara</i> open to all). How are these teachings communicated in the Guru Granth Sahib? - Find out about a Sikh's three duties: <i>Nam Simran</i> (meditation on God's name), <i>Kirat karna</i> (hard work) and <i>Vand chhakna</i> (sharing, charitable giving). Discover how these can be fulfilled in the <i>gurdwara</i> and how the <i>gurdwara</i> helps Sikhs in their relationship with God. - Explore the Sikh path of life, from being self-centred (<i>manmukh</i>) to being God-centred (<i>gurmukh</i>), overcoming the ego (<i>haumai</i>) by living according to the will of God (<i>hukam</i>); how this enables a person to escape from the cycle of life, death and rebirth (<i>samsara</i>) and achieve liberation (<i>mukti</i>). - Find out about what it means to be <i>amritdhari</i> Sikh: the obligations (<i>rahit</i> – 5 Ks, prayer) and prohibitions (<i>kurahit</i> – prohibitions such as not cutting hair, no harmful drugs, no adultery, etc). Consider the implications of being <i>amritdhari</i> at school. Note that there is diversity in Sikh practice and that not all Sikhs are <i>amritdhari</i>. - Consider the questions of Sikh identity in modern British culture, from religious and sociological perspectives. Investigate what it means to be a young Sikh in Britain today. Draw on research on the lives of British Sikh teens in Investigating Sikh Worldviews, ed. Stephen Pett, RE Today 2024. - Read the annual 'British Sikh Report (BSR)' online, a quantitative analysis of the attitudes and actions of the British Sikh community. List the ways Sikhs view life in Britain as good, and ways Sikhs make a positive difference to life in Britain. Devise a diagram of the multiple identities of British Sikhs. - Find out about Gurmukhi, the language developed by Guru Nanak so all people could read the Sikh scriptures. The 2014 BSR notes that only 26% of British Sikhs can understand Gurmukhi or Punjabi (2014, p. 23). To what extent is this a challenge for Sikh teenagers: are they losing touch with their roots, or putting down new ones?

Unit 3.13 What difference does it make to be non-religious in Britain today?

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	Ways of knowing e.g.	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 non-religious, and give reasons for the range of views that can be covered by term (e.g. SBNR, 'nones', Humanists, etc.) - Explain what sources of authority non-religious people might use and why, to decide how to live Understand the impact: - Give reasons and examples to explain how and why non-religious people put their beliefs into action in different ways (e.g. from indifference through to hostility to religion; from seeking riches to activism) - Show how Humanist beliefs/principles guide some non-religious people in making moral decisions Make connections: - Offer an account of the significance and impact of non-religious 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.	       	- Look at the 2021 Census results (headlines in Guidance p. 150; key information from Office for National Statistics tinyurl.com/mpb5wwjz). 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 2001 and 2011. - Use 2022 Theos Report The Nones: who are they and what do they believe? (https://rb.gy/gpy4g) to find out more about the varied beliefs and views of the 'nones' – those who say 'no religion' in surveys (e.g. 14% believe in a higher power of some kind; 42% believe in some form of the supernatural etc). Compare this with data from the Understanding Unbelief programme, including its 2019 Rome report (https://shorturl.at/vJMU6) and follow-on project, Explaining Atheism. Ask your students to complete a similar survey to enable you to test these findings. - Explore the identity of people who are 'spiritual but not religious' (SBNR) (e.g. via work of Linda Woodhead, see Guardian Comment is Free, May 2012 bit.ly/2mofcqs). Describe some beliefs and practices that might characterise this group. - Consider alternative non-religious rituals, such as the Sunday Assembly, now Lifefulness. 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>, 2012). - Find out about Humanist beliefs, as presented by Humanists UK and any local groups. 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). Examine the role of Humanists UK in campaigning, supporting non-religious people and contributing to education. Examine the impact of some individual Humanists e.g. Alice Roberts, David Attenborough, Angela Gorman. - Consider whether there is value in the idea offered by scholars (e.g. Strhan and Shillitoe) of distinguishing between Humanists (who belong to organised groups and identify with Humanist traditions) and humanists, whose worldviews do not necessarily include explicit connection or identification with these kinds of organisations or traditions (see p. 149). What difference does this make to our understanding of what it means to be non-religious? - 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. In the light of their learning in this unit, to what extent is it fair to describe the 'non-religious' in relation to religion? - Explore research into non-religion, through the Nonreligion and Secularity Research Network, for example, or the work of Anna Strhan, Lois Lee and Rachael Shillitoe on non-religious children (part of the Understanding Unbelief programme). Consider the influences on the non-religious worldviews of children in their studies (such as 'push factors' away from religion and 'pull factors' towards non-religion), and compare the worldviews of pupils in your class.

Unit 3.14 Good, bad; right, wrong: how do I decide?

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Learning outcomes (intended to enable students to achieve end of key stage outcomes):	Ways of knowing e.g.	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, beliefs and teachings guide people in making moral decisions - Give reasons and examples to explain why people come to different views on moral issues Make connections: - Offer a 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) - Evaluate how far the beliefs and principles studied help students to make sense of the world, offering reasons and justifications for their responses.	       	- 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. Allow 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; religion; explore which have most authority and why. - Explore how Christians, Buddhists, Sikhs or Muslims decide what is right and wrong, through looking at teachings and codes for living in Christianity and at least one other religion; 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); Sheep and the Goats (Matthew 25 v31–46). 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? Sikhi: Meditation on God’s name <i>Nam Simran</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. Buddhism: The Five Moral Precepts and the four Brahma Viharas. Find out what ‘good’ involves in Buddhist communal life. What approach to living do Buddhist principles demand? Some Buddhists might prefer the term ‘wise’ to ‘good’, and ‘unwise’ to ‘bad’ or ‘evil’. The Buddha frequently described actions as skilful (good) or unskilful (bad). Discuss what difference it makes to strive for ‘wisdom’ rather than ‘goodness’. Islam: Muslim teachings in the Qur’an e.g. righteousness comes from iman, assenting to the seven key beliefs (2:177); some things forbidden by Allah (7:33); fasting <i>sawm</i> in the Five Pillars; <i>ihisa</i> (excellence, doing what is good; from the Hadith of Gabriel). Consider the importance of submission in Islam and how this affects moral decision-making. Consider why Ibrahim’s willingness to sacrifice his Ismail made him the perfect Muslim. For Muslims, what is the necessity and benefit of submission to Allah? Non-religious: Compare religious moral rules with non-religious moral principles. For example, enquire into non-religious ethicist Peter Singer’s charity ‘The Life you can Save’. Singer is not inspired by God to be good; debate how far God or religion encourages and inspires loving actions. - Reflect upon what students have learned about their own ways of thinking and deciding about moral issues.

Unit 3.15 How far does it make a difference if you believe in life after death?

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	Ways of knowing e.g.	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 - Explain how and why Christians interpret biblical sources about life after death differently (e.g. Protestant/Catholic) Understand the impact: - Show how religious and non-religious beliefs about life after death affect the way people live, including how death is marked - Give reasons and examples to explain why people have different views on the idea of life after death Make connections: - Offer a coherent account of the impact of beliefs about life after death, comparing two views (e.g. one religious and one non-religious; or contrasting religious views, within or between faith traditions) - Evaluate how far different ideas about life after death help students to make sense of the world, offering reasons and justifications for their responses.	     	- 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 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? - Examine and compare a range of beliefs and teachings about death. Here are some examples: Christian ideas: explore some Christian teachings (e.g. resurrection appearances of Jesus, such as in Luke 24; John 5:24–25, 28–29; John 14:1–7; 1 Corinthians 15:51–56; Revelation 21:1–4; the Nicene Creed 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 Book of Life, Qur'an 17.13–14; heaven and hell, Qur'an 32.17. Treatment of the body, burial, etc.) Buddhist teachings on <i>samsara</i>, <i>kamma</i> (karma), rebirth and <i>nibbana</i> (nirvana); the roles of the <i>arahant</i> (<i>arhat</i>) and <i>Bodhisatta</i> (<i>Bodhisattva</i>). 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. Humanists UK affirms Humanist ethics 'for the one life we have'. Humanists think the lack of an afterlife is a reason to make the most of this life. 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. 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?

Unit 3.16 Why is there suffering? Are there any good solutions?

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	Ways of knowing e.g.	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 two religious views of why humans suffer - Explain at least two solutions to suffering offered by religious traditions Understand the impact: - Show how some religious and non-religious beliefs and teachings affect how people respond to suffering - 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 the causes of suffering and the solutions offered by at least one religious tradition - Evaluate how far it is the case that religions exist to help humans cope with suffering, fear and despair, offering reasons and justifications for their responses.	      	- 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? - 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 Jurgen Moltmann) as an answer to the challenge of the problem of suffering? - Explore Buddhist explanations of the suffering as <i>dukkha</i> (sometimes translated as ‘unsatisfactoriness’) (First Noble Truth). We cause <i>dukkha</i> through craving (Second Noble Truth). Look for examples of how craving brings <i>dukkha</i> 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 Noble Eightfold Path (Third and Fourth Noble Truths). How does the Noble Eightfold Path offer a map to escape the jaws of <i>dukkha</i>? Consider how far humans are responsible for causing discontentment and overcoming it. - Link with Unit 3.15 and evaluate how far Christian, Buddhist and Humanist beliefs about life after death affect their views on suffering. - Ask students to summarise each religious teaching, e.g. behave well and trust God (Tanakh/Old Testament), get your hands dirty; follow Jesus (New Testament); stop wanting what you cannot have (Buddhism). Evaluate each and express students’ own responses to the question: Are there any good solutions to suffering?

Unit 3.17 Should happiness be the purpose 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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	Ways of knowing e.g.	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 different ways to happiness (e.g. Christian, Buddhist and non-religious) - Explain how people use different sources of authority in deciding what the purpose of life is Understand the impact: - Show how beliefs and teachings can affect people's views on whether or not it is important to achieve happiness Make connections: - Offer a coherent account of the value of happiness as the purpose in life, weighing up religious and non-religious views, including their own - Evaluate how far these ideas and beliefs about happiness help students to make sense of the world, offering reasons and justifications for their responses.	      	- Explore what people mean by 'happiness'. There are different ways we use the term (e.g. happiness as pleasure, as an emotion, as life satisfaction, as flourishing, or as a term linked to a more transcendent view of meaning and purpose). Decide which might be most easily measured when governments want to promote happiness and which view of happiness might be most satisfying. Christianity: explore what the Bible says: compare the happiness that comes from a life lived in relationship with God (e.g. Psalms 2:12, 32:1–2) to the happiness that comes from acting to make the world better (e.g. Psalms 41:1, Matthew 5:9). Consider how far the commands in Matthew 22:37–39 encapsulate Christian ideas of happiness. Is Christianity concerned with happiness on Earth or joy and contentment in heaven? Is there some other purpose that is more important? Buddhism: explore the unsatisfactoriness of life: <i>dukkha</i>. Find out whether the teachings of the Buddha can be understood as above all a search for happiness, through relinquishing craving. Compare a Buddhist idea about mundane happiness (resulting from good actions) and 'supramundane' happiness (freedom from all greed, hatred and delusion). Non-religious worldviews: find out about the secular <i>Action for Happiness</i> organisation, promoting mindfulness, celebration of life, community action. How does a religious idea of 'the good life' compare to a non-religious view? Compare secular views of how to gain happiness from positive psychology (see e.g. www.actionforhappiness.org/10-keys-to-happier-living). To what extent does the positive psychology 'happiness movement' offer a secular version of religion? Explore contrasting existentialist or nihilist responses about the struggle or meaninglessness of existence. - Consider how religious or spiritual happiness is attained: e.g. through acting in the world (such as the actions of Bodhisattvas), or through prayer and contemplation? Compare to a consumerist or materialist pursuit of happiness. Consider if attaining happiness is morally acceptable: can we evaluate the sort of happiness aimed for, and say one is morally better than another? - Reflect on where people attain happiness – the future or the here and now. Is it plausible to say that 'heaven' and 'hell' are found in daily existence in our outlook and mood? Reflect on the Buddhist idea of impermanence – that everything changes, which means neither good nor bad experiences last. Compare this to a Humanist view that no one can be happy while others suffer (e.g. Peter Singer). Are these ideas of 'heaven' as states of mind attainable here on Earth? Compare to a Christian vision of heaven, and debate whether spiritual happiness is preferable to earthly, physical happiness. - Consider whether students see happiness as the purpose of life, or whether there are higher goals.

Unit 3.18 How can people express the spiritual through the arts?

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 worldviews, reflecting on their own ideas and ways of living.

Learning outcomes (intended to enable students to achieve end of key stage outcomes):		Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable 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) - Give reasons and examples to explain how music and art can help people understand big ideas in their tradition Make connections: - Offer a coherent account of the value of spirituality in the lives of religious and non-religious people, including themselves - Evaluate how far growing up in a tradition will shape the way someone sees all aspects of life, offering insights, reasons and justifications for their responses.	  	- Explore a range of definitions of 'spiritual' and 'spirituality', including students' ideas. Investigate what some people mean by 'living a spiritual life' or being a spiritual person. Muslims: explore ways in which Muslim art overcomes the prohibition on picturing God and still express faith <i>and</i> activism, belief <i>and</i> ethical ideals e.g. British Muslim artist and activist Ali Omar Ermes. How far did Muhammad himself combine social ethics, activism and faith? Christians: learn that Christians represent Jesus in Christian art because <i>he</i> 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 Jesus is to Christians? How do artists convey Jesus as God and human? Note: be sure to challenge the 'normalisation' of white depictions of Jesus within much European artwork. 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? 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 <i>Hasidim</i> (strictly 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. Consider whether spiritual experiences are always positive. Sikhs: explore why music takes central stage in Sikh worship, and how it is used as a way to alter the emotional state to reach a better understanding of God. The scriptures are written in 60 different melodies that each establish a mood. E.g. Raag Asa (inspiration and courage); Raag Asavari (enthusiasm). Explain why music can be seen as a spiritual form of expression. - 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>), in a way rational thought and discussion cannot? - 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.

RE in KS4 and 5: 14–19 statutory requirements

RE for 14s–19s

Statutory requirements

All state-funded schools must teach RE to all students on school rolls, including all those in 14–19 education (unless withdrawn by their parents, or, if 18 or over, they withdraw themselves). It is important that teaching enables suitable progression from the end of Key Stage 3, in varied ways that meet the learning needs of all students. All students can reasonably expect their learning will be accredited, and **this agreed syllabus requires that all 14–16 students must pursue an accredited course** in Religious Studies or Religious Education leading to a qualification approved under Section 96 (see p. 12). The agreed syllabus does not require that every individual student be entered for this examination: that is a matter for schools.

Appropriate modes of accreditation include nationally accredited courses in RE such as GCSE and A level RS, and a wide range of enrichment courses and opportunities, such as the Extended Project Qualification. Good practice examples include many schools where all students take GCSE RS courses at 16, since these qualifications are an excellent platform for 14–16 RE. Note that teachers must ensure that RE in these phases accord equal respect to religious and non-religious worldviews. Following a GCSE course does not automatically fulfil this (see p. 11). ('Equal respect' does not entail equal time.)

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

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

What do students gain from RE at this age?

All students should extend and deepen their knowledge and understanding of religions and worldviews (including non-religious worldviews), explaining local, national and global contexts. Building on their prior learning, they appreciate and appraise the nature of different religions and worldviews in systematic ways. They should use a wide range of concepts in the field of Religious Studies confidently and flexibly to contextualise and analyse the expressions of

religions and worldviews they encounter. They should be able to research and investigate the influence and impact of religions and worldviews on the values and lives of both individuals and groups, evaluating their impact on current affairs. They should be able to appreciate and appraise the beliefs and practices of different religions and worldviews with an increasing level of discernment based on interpretation, evaluation and analysis, developing and articulating well-reasoned positions. They should be able to use different disciplines of religious study to analyse the nature of religion.

Specifically students should be taught to:

- Investigate and analyse the beliefs and practices of religions and worldviews using a range of arguments and evidence to evaluate issues and draw balanced conclusions
- Synthesise their own and others' ideas and arguments about sources of wisdom and authority using coherent reasoning, making clear and appropriate references to their historical, cultural and social contexts
- Develop coherent and well-informed analyses of diversity in the forms of expression and ways of life found in different religions and worldviews
- Use, independently, different disciplines and methods by which religions and worldviews are to analyse their influence on individuals and societies
- Account for varied interpretations of commitment to religions and worldviews and for responses to profound questions about the expression of identity, diversity, meaning and value
- Argue for and justify their own positions with regard to key questions about the nature of religion, providing a detailed evaluation of the perspectives of others
- Enquire into and develop insightful evaluations of ultimate questions about the purposes and commitments of human life, especially as expressed in the arts, media and philosophy
- Use a range of research methods to examine and critically evaluate varied perspectives and approaches to issues of community cohesion, respect for all and mutual understanding, locally, nationally and globally
- Research and skilfully present a wide range of well-informed and reasonable arguments which engage profoundly with moral, religious and spiritual issues.

RE in special schools

RE in special schools

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

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

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 experience, 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 4–6s 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 Krisman,¹⁸ 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 What links can we make with our pupils’ lives?		
Knowledge What is at the burning core of the religion?		
Senses What sensory elements are in the religion?	In this column, each question is answered with pointers to activities.	In this column, teaching and learning activities are given.
Symbols What are the symbols that are the most accessible?		
Values What are the values in the religion that speak to us?		

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

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

¹⁸ 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. See tinyurl.com/ao4ey4q

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

*Note: Many Muslims say the words 'peace be upon him' after saying the name of the Prophet Muhammad. This is sometimes abbreviated to 'pbuh' when written down.

How can we assess pupils' progress?

Assessment, achievement and attainment

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

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

- In RE, at 7, 11 and 14, pupils should show that they know, understand and apply the concepts, skills and processes specified in the Programmes of Study. In addition, this syllabus offers a mid-way marker for end of Year 4, age 9, to help show pupils' progress through KS2.
- The end of phase outcomes are set out on pp. 18–19 and repeated within each section of the syllabus. These allow teachers to see how they represent progress in relation to knowledge, understanding and skills. Within each unit outline, learning outcomes are presented that relate to the end-of-phase outcomes. Whilst the end of key stage outcomes are general, the unit learning outcomes are specifically related to the content (knowledge and skills) required to address the key question.
- The learning outcomes for each unit are expressed in relation to the three elements of the teaching and learning approach (making sense of beliefs, understanding the impact, making connections).
- Note that the spiral nature of the curriculum means that pupils will encounter some of the same concepts in different questions at different key stages. Exploring the same concepts again, from a different perspective and using different materials, is essential to support pupils' ability to connect ideas and develop a coherent understanding of religion and belief, consolidating and embedding learning.

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

- Assessment requires teachers to know what individual pupils know and can do. The learning outcomes on each key question outline will help teachers to assess this, and to devise appropriate learning activities to enable pupils to secure their understanding and skills.
- Schools need to be able to track progress of pupils. Using the unit learning outcomes as stepping stones towards the end of phase outcomes will allow teachers to track progress across a year group. This is not the same as giving pupils a 'level'. Teachers will know that pupils' understanding at the start of a topic will necessarily dip as they encounter new

material. Where a key question is building on previous learning (which will become more and more evident as the syllabus is implemented over the long-term), pupils will start with some prior knowledge. Building upon this will help pupils to make more progress.

- An example of summative assessment that could be reported for accountability purposes within the school year would be to make a judgement of that pupil's performance at the end of a unit of work. A teacher could use her/his professional judgement and look at work samples, recall discussions and other responses to teaching and learning and then record whether a pupil is (for example) emerging, meeting expectations or exceeding the specific unit outcomes.
- Schools will need to adapt the information they gain from the learning outcomes to whichever tracking system their school uses. Schools are encouraged to avoid mechanical 'tick-boxing' exercises and focus their assessment on supporting individual pupils to develop their knowledge, understanding and skills in RE.

The unit and end of phase learning outcomes support teachers' planning for all pupils.

- Teachers in RE should plan their approach to the whole key stage with the learning intentions of the end of the phase/key stage in clear view.
- Using the learning outcomes for each key question is also essential when planning learning activities for pupils. Classroom activities should enable pupils to build up knowledge and understanding, in a variety of ways, allowing pupils plenty of opportunities to achieve the outcomes. Through the unit, teachers should be aware of how far pupils achieve the outcomes, so as to guide their next steps in teaching.
- The learning outcomes may be broken down further into smaller 'I can' statements by teachers when planning lessons and learning activities for pupils (see p. 126 for examples).
- 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.

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

- 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 Programme of Study in RE.
- Good RE reporting is individual, positive, criterion-referenced, accurate and diagnostic.

Using unit and end of phase outcomes for assessing pupils' learning:

Below are some examples to show what kind of response a pupil might give to show that they have achieved the unit learning outcomes.

End of phase outcome: KS1:	Unit outcomes Unit 1.1 God	Examples of pupil-friendly 'I can'/'You can'/'Can you ...?' statements
Making sense of beliefs - Identify core beliefs and concepts studied and give a simple description of what they mean - Give examples of how stories show what people believe (e.g. the meaning behind a festival) - Give clear, simple accounts of what stories and other texts mean to believers	- 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 - Give clear, simple accounts of what the story means to Christians	'I can'/'You can'/'Can you ...?' ...explain how the parable of the Lost Son teaches Christians about God's love and forgiveness (e.g. Christians say God is like the father in the story. The father forgives his son, even after the son runs off to do his own thing. The father runs to his son – he wants him back. God wants people to turn back to him too: he is ready to forgive. Christians say God is loving not angry.)
Understanding the impact - Give examples of how people use stories, texts and teachings to guide their beliefs and actions - Give examples of ways in which believers put their beliefs into practice	- Give at least two examples of a way 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) - Give an example of how Christians put their beliefs into practice in worship (e.g. by saying sorry to God)	'I can'/'You can'/'Can you ...?' ... say why Christians pray and say sorry to God for forgiveness (e.g. Christians know they go their own way and think, say and do bad things – they sin even though they want to be good. They believe God is very willing to forgive if they are sorry.) ... explain why Christians try to forgive others (e.g. Jesus teaches that Christians should love like God does, including forgiving those who do wrong. This is like the father in the parable.)
Making connections - Think, talk and ask questions about whether the ideas they have been studying, have something to say to them - Give a good reason for the views they have and the connections they make.	- Think, talk and ask questions about whether they can learn anything from the story for themselves, exploring different ideas - Give a reason for the ideas they have and the connections they make.	'I can'/'You can'/'Can you ...?' ... talk and ask questions to explore the meaning of the story for me (e.g. Who am I most like in this story? Do I think it is good to say sorry? I don't believe in God/I'm not sure about God, but is there something for me in this story?) ... give a reason for my ideas (e.g. I like the father because he lets his son make his own mistakes/because he is generous and forgiving. I don't know who I am like in the story but I'd like to be kind. I don't believe in God/I'm not sure about God, but I think that it is good to say sorry and to forgive others who say sorry. I think the brother is jealous and that messes up his love for his family.)

These example 'I can' statements are only a sample, indicating stepping stones towards pupils achieving the highlighted unit outcomes. Teachers can develop their own, as long as they stay close to the unit outcomes.

The example pupil statements are also only a sample. They are not intended to be the complete answers. They illustrate the kind of response that is appropriate at each phase. The language is

not written in the way pupils might express the ideas themselves, but it is indicative of the kind of content teachers might expect to hear in pupils' responses.

Support materials for this syllabus includes additional sample 'I can' statements for a selection of units.

Unit outcomes

The following pages set out all the end of unit outcomes for Years 1–6. These will help to show how pupils are expected to make progress towards the end of phase outcomes.

KS1 unit outcomes:

End KS1 Pupils can ...	1.1 God	1.2 Creation	1.3 Incarnation	1.4 Gospel	1.5 Salvation
- Identify core beliefs and concepts studied and give a simple description of what they mean - Give examples of how stories show what people believe (e.g. the meaning behind a festival) - Give clear, simple accounts of what stories and other texts mean to believers	- 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 - Give clear, simple accounts of what the story means to Christians	- Retell the story of creation from Genesis 1:1–2:3 simply - Recognise that 'Creation' is the beginning of the 'big story' of the Bible - Say what the story tells Christians about God, Creation and the world	- Give a clear, simple account of the story of Jesus' birth and why Jesus is important for Christians - Recognise that stories of Jesus' life come from the Gospels	- 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 - Recognise that Jesus gives instructions to people about how to behave	- 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) - Recognise that Jesus gives instructions about how to behave
- Give examples of how people use stories, texts and teachings to guide their beliefs and actions - Give examples of ways in which believers put their beliefs into practice	- Give at least two examples of a way 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) - Give an example of how Christians put their beliefs into practice in worship (e.g. by saying sorry to God)	Give at least one example of what Christians do to say 'thank you' to God for Creation	Give examples of ways in which Christians use the story of the Nativity to guide their beliefs and actions at Christmas	- Give at least two examples of ways in which Christians follow the teachings studied about forgiveness and peace, and bringing good news to the friendless - 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)	Give at least three examples of how Christians show their beliefs about Jesus' death and resurrection in church worship at Easter
- Think, talk and ask questions about whether the ideas they have been studying, have something to say to them - Give a good reason for the views they have and the connections they make.	- Think, talk and ask questions about whether they can learn anything from the story for themselves, exploring different ideas - Give a reason for the ideas they have and the connections they make.	- Think, talk and ask questions about living in an amazing world - Give a reason for the ideas they have and the connections they make between the Christian/Jewish Creation story and the world they live in.	- Decide what they personally have to be thankful for, giving a reason for their ideas - Think, talk and ask questions about Christmas for people who are Christians and for people who are not.	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.	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 pupils about sadness, hope or heaven, exploring different ideas and giving a good reason for their ideas.

End KS1 Pupils can ...	1.6 Muslims	1.7 Jews	1.8 Sacred places	1.9 World and others	1.10 Belonging
- Identify core beliefs and concepts studied and give a simple description of what they mean - Give examples of how stories show what people believe (e.g. the meaning behind a festival) - Give clear, simple accounts of what stories and other texts mean to believers	- 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 the 99 names, and give a simple description of what some of them mean - Give examples of how stories about the Prophet* show what Muslims believe about Muhammad	- Recognise the words of the Shema as a Jewish prayer - Re-tell simply some stories used in Jewish celebrations (e.g. Chanukah) - Give examples of how the stories used in celebrations (e.g. Shabbat, Chanukah) remind Jews about what God is like	- Recognise that there are special places where people go to worship, and talk about what people do there - Identify at least three objects used in worship in two religions and give a simple account of how they are used and something about what they mean - Identify a belief about worship and a belief about God, connecting these beliefs simply to a place of worship	- Identify a story or text that says something about each person being unique and valuable - Give an example of a key belief some people find in one of these stories (e.g. that God loves all people) - Give a clear, simple account of what Genesis 1 tells Christians and Jews about the natural world	- Recognise that loving others is important in lots of communities - Say simply what Jesus and one other religious leader taught about loving other people
- Give examples of how people use stories, texts and teachings to guide their beliefs and actions - Give examples of ways in which believers put their beliefs into practice	- Give examples of how Muslims use the <i>Shahadah</i> to show what matters to them - Give examples of how Muslims use stories about the Prophet to guide their beliefs and actions (e.g. care for creation, fast in Ramadan) - Give examples of how Muslims put their beliefs about prayer into action	- Give examples of how Jewish people celebrate special times (e.g. Shabbat, Sukkot, Chanukah) - Make links between Jewish ideas of God found in the stories and how people live - Give an example of how some Jewish people might remember God in different ways (e.g. <i>mezuzah</i>, on Shabbat)	- Give examples of stories, objects, symbols and actions used in churches, mosques and/or synagogues which show what people believe - Give simple examples of how people worship at a church, mosque or synagogue - Talk about why some people like to belong to a sacred building or a community	- Give an example of how people show that they care for others (e.g. by giving to charity), making a link to one of the stories - Give examples of how Christians and Jews can show care for the natural Earth - Say why Christians and Jews might look after the natural world	- Give an account of what happens at a traditional Christian and Jewish or Muslim welcome ceremony, and suggest what the actions and symbols mean - Identify at least two ways people show they love each other and belong to each other when they get married (Christian and/or Jewish and non-religious)
- Think, talk and ask questions about whether the ideas they have been studying, have something to say to them - Give a good reason for the views they have and the connections they make.	- Think, talk 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.	- Talk about what they think is good about reflecting, thanking, praising and remembering for Jewish people, giving a good reason for their ideas - Give a good reason for their ideas about whether reflecting, thanking, praising and remembering have something to say to them too.	- Think, talk and ask good questions about what happens in a church, synagogue or mosque, saying what they think about these questions, giving good reasons for their ideas - Talk about what makes some places special to people, and what the difference is between religious and non-religious special places.	- Think, talk and ask questions about what difference believing in God makes to how people treat each other and the natural world - Give good reasons why everyone (religious and non-religious) should care for others and look after the natural world.	- Give examples of ways in which people express their identity and belonging within faith communities and other communities, responding sensitively to differences - Talk about what they think is good about being in a community, for people in faith communities and for themselves, giving a good reason for their ideas.

*Note: Many Muslims say the words 'peace be upon him' after saying the name of the Prophet Muhammad. This is sometimes abbreviated to 'pbuh' when written down.

Lower KS2 unit outcomes:

End LKS2 Pupils can ...	L2.1 Creation	L2.2 People of God	L2.3 Incarnation/God	L2.4 Gospel
- Identify and describe the core beliefs and concepts studied - Make clear links between texts/sources of authority and the key concepts studied - Offer suggestions about what texts/sources of authority can mean and give examples of what these sources mean to believers	- Place the concepts of God and Creation on a timeline of the Bible's 'big story' - Make clear links between Genesis 1 and what Christians believe about God and Creation - Recognise that the story of 'the Fall' in Genesis 3 gives an explanation of why things go wrong in the world	Make clear links between the story of Noah and the idea of covenant	- Recognise what a 'Gospel' is and give an example of the kinds of stories it contains - Offer suggestions about what texts about baptism and Trinity mean - Give examples of what these texts mean to some Christians today	- Identify this as part of 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' actions towards outcasts mean for a Christian
- 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 way they live - Identify some differences in how people put their beliefs into practice	- 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 simple links between promises in the story of Noah and promises that Christians make at a wedding ceremony	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	Give examples of how Christians try to show love for all, including how Christian leaders try to follow Jesus' teaching in different ways
- Make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly - Raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live - Give a good reason for the views they have and the connections they make.	Ask questions and suggest answers about what might be important in the Creation story for Christians and for non-Christians living today.	Make links between the story of Noah and how we live in school and the wider world.	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.	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.

End LKS2 Pupils can ...	L2.5 Salvation	L2.6 Kingdom of God	L2.7 Hindus & God	L2.8 Hindus in Britain
- Identify and describe the core beliefs and concepts studied - Make clear links between texts/sources of authority and the key concepts studied - Offer suggestions about what texts/sources of authority can mean and give examples of what these sources mean to believers	- Recognise the word 'Salvation', and that Christians believe Jesus came to 'save' or 'rescue' people, e.g. by showing them how to live - Offer informed suggestions about what the events of Holy Week mean to Christians - Give examples of what Christians say about the importance of the events of Holy Week	- Make clear links between the story of Pentecost and Christian beliefs about the 'kingdom of God' on Earth - Offer informed suggestions about what the events of Pentecost in Acts 2 might mean - Give examples of what Pentecost means to some Christians now	- Identify some Hindu deities and say how they help Hindus describe God - Make clear links between some stories (e.g. Svetaketu, Ganesh, Diwali) and what Hindus believe about God - Offer informed suggestions about what Hindu murtis express about God	- Identify the terms '<i>dharma</i>', '<i>Sanatan Dharma</i>' and 'Hinduism' and say what they mean - Make links between Hindu practices and the idea that Hinduism is a whole 'way of life' (<i>dharma</i>)
- 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 way they live - Identify some differences in how people put their beliefs into practice	- Make simple links between the Gospel accounts and how Christians mark the Easter events in their communities - Describe how Christians show their beliefs about Jesus in worship in different ways	- Make simple links between the description of Pentecost in Acts 2, the Holy Spirit, the kingdom of God, and how Christians live now - Describe how Christians show their beliefs about the Holy Spirit in worship	- Make simple links between beliefs about God and how Hindus live (e.g. choosing a deity and worshipping at a home shrine; celebrating Diwali) - Identify some different ways in which Hindus worship	- 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 (e.g. <i>arti</i> and <i>bhajans</i> at the mandir; in festivals such as Diwali) - Identify some different ways in which Hindus show their faith (e.g. between different communities in Britain, or between Britain and parts of India)
- Make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly - Raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live - Give a good reason for the views they have and the connections they make.	Raise thoughtful questions and suggest some answers about why Christians call the day Jesus died 'Good Friday', giving good reasons for their suggestions.	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.	- Raise questions and suggest answers about whether it is good to think about the cycle of create/preserve/destroy in the world today - Make links between the Hindu idea of everyone having a 'spark' of God in them and ideas about the value of people in the world today, giving good reasons for their ideas.	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.

End LKS2 Pupils can ...	L2.9 Muslims	L2.10 Jews	L2.11 Stages of life	L2.12 Make the world better
- Identify and describe the core beliefs and concepts studied - Make clear links between texts/sources of authority and the key concepts studied - Offer suggestions about what texts/sources of authority can mean and give examples of what these sources mean to believers	- Identify some beliefs about God in Islam, expressed in Surah 1 - Make clear links between beliefs about God and <i>ibadah</i> (e.g. how God is worth worshipping; how Muslims submit to God)	- 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 - Offer informed suggestions about the meaning of the Exodus story for Jews today	- Identify some beliefs about love, commitment and promises in two religious traditions and describe what they mean - Offer informed suggestions about the meaning and importance of ceremonies of commitment for religious and non-religious people today	- Identify some beliefs about why the world is not always a good place (e.g. Christian ideas of sin) - Make links between religious beliefs and teachings and why people try to live and make the world a better place
- 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 way they live - Identify some differences in how people put their beliefs into practice	- Give examples of <i>ibadah</i> (worship) in Islam (e.g. prayer, fasting, celebrating) and describe what they involve - Make links between Muslim beliefs about God and a range of ways in which Muslims worship (e.g. in prayer and fasting, as a family and as a community, at home and in the mosque)	- 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) - Describe how Jews show their beliefs through worship in festivals, both at home and in wider communities	- Describe what happens in ceremonies of commitment (e.g. baptism, sacred thread, marriage) and say what these rituals mean - Make simple links between beliefs about love and commitment and how people in at least two religious traditions live (e.g. through celebrating forgiveness, salvation and freedom at festivals) - Identify some differences in how people celebrate commitment (e.g. different practices of marriage, or Christian baptism)	- Make simple links between teachings about how to live and ways in which people try to make the world a better place (e.g. <i>tikkun olam</i> and the charity Tzedek) - Describe some examples of how people try to live (e.g. individuals and organisations) - Identify some differences in how people put their beliefs into action
- Make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly - Raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live - Give a good reason for the views they have and the connections they make.	- Raise questions and suggest answers about the value of submission and self-control to Muslims, and whether there are benefits for people who are not Muslims - Make links between the Muslim idea of living in harmony with the Creator and the need for all people to live in harmony with each other in the world today, giving good reasons for their ideas.	- Raise questions and suggest answers about whether it is good for Jews and everyone else to remember the past and look forward to the future - Make links with the value of personal reflection, saying 'sorry', being forgiven, being grateful, seeking freedom and justice in the world today, including pupils' own lives, and giving good reasons for their ideas.	- Raise questions and suggest answers about whether it is good for everyone to see life as journey, and to mark the milestones - Make links between ideas of love, commitment and promises in religious and non-religious ceremonies - Give good reasons why they think ceremonies of commitment are or are not valuable today.	- Raise questions and suggest answers about why the world is not always a good place, and what are the best ways of making it better - Make links between some commands for living from religious traditions, non-religious worldviews and pupils' own ideas - Express their own ideas about the best ways to make the world a better place, making links with religious ideas studied, giving good reasons for their views.

Upper KS2 unit outcomes:

End UKS2 Pupils can ...	U2.1 God	U2.2 Creation	U2.3 Incarnation	U2.4 Gospel
- Identify and explain the core beliefs and concepts studied, using examples from sources of authority in religions - Describe examples of ways in which people use texts/sources of authority to make sense of core beliefs and concepts - Give meanings for texts/sources of authority studied, comparing these ideas with ways in which believers interpret texts/sources of authority	- Identify some different types of biblical texts, using technical terms accurately - Explain connections between biblical texts and Christian ideas of God, using theological terms	- Identify what type of text some Christians say Genesis 1 is, and its purpose - Taking account of the context, suggest what Genesis 1 might mean, and compare their ideas with ways in which Christians interpret it, showing awareness of different interpretations	- Explain the place of Incarnation and Messiah within the 'big story' of the Bible - Identify Gospel and prophecy texts, using technical terms - Explain connections between biblical texts, Incarnation and Messiah, using theological terms	- Identify features of Gospel texts (for example, teachings, parable, narrative) - Taking account of the context, suggest meanings of Gospel texts studied, and compare their own ideas with ways in which Christians interpret biblical texts
- Make clear connections between what people believe and how they live, individually and in communities - 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	- Make clear connections between Bible texts studied and what Christians believe about God, for example, through how cathedrals are designed - Show how Christians put their beliefs into practice in worship	- Make clear connections between Genesis 1 and Christian belief about God as Creator - Show understanding of why many Christians find science and faith go together	- Show how Christians put their beliefs about Jesus' Incarnation into practice in different ways in celebrating Christmas - Comment on how the idea that Jesus is the Messiah makes sense in the wider story of the Bible	Make clear connections between Gospel texts, Jesus' 'good news', and how Christians live in the Christian community and in their individual lives
- 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 - 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.	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.	- Identify key ideas arising from their study of Genesis 1 and comment on how far these are helpful or inspiring, justifying their responses - Weigh up how far the Genesis 1 creation narrative is in conflict, or is complementary, with a scientific account, giving good reasons for their views.	Weigh up how far the idea of Jesus as the 'Messiah' - a Saviour from God - is important in the world today and, if it is true, what difference that might make in people's lives, giving good reasons for their answers.	- Make connections between Christian teachings (e.g. about peace, forgiveness, healing) and the issues, problems and opportunities in the world today, including their own lives - Articulate their own responses to the issues studied, recognising different points of view.

End UKS2 Pupils can ...	U2.5 Salvation	U2.6 Kingdom of God	U2.7 Hindus	U2.8 Muslims
- Identify and explain the core beliefs and concepts studied, using examples from sources of authority in religions - Describe examples of ways in which people use texts/sources of authority to make sense of core beliefs and concepts - Give meanings for texts/sources of authority studied, comparing these ideas with ways in which believers interpret texts/sources of authority - Make clear connections between what people believe and how they live, individually and in communities - 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 - 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 - 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.	- Outline the timeline of the 'big story' of the Bible, explaining how Incarnation and Salvation fit within it - Explain what Christians mean when they say that Jesus' death was a sacrifice, using theological terms - Suggest meanings for narratives of Jesus' death/resurrection, comparing their ideas with ways in which Christians interpret these texts - Make clear connections between the Christian belief in Jesus' death as a sacrifice and how Christians celebrate Holy Communion/Lord's Supper - Show how Christians put their beliefs into practice in different ways - Weigh up the value and impact of ideas of sacrifice in their own lives and the world today - Articulate their own responses to the idea of sacrifice, recognising different points of view.	- Explain connections between biblical texts and the concept of the kingdom of God - Consider different possible meanings for the biblical texts studied, showing awareness of different interpretations - Make clear connections between belief in the kingdom of God and how Christians put their beliefs into practice - Show how Christians put their beliefs into practice in different ways - Relate the Christian 'kingdom of God' model (i.e. loving others, serving the needy) to issues, problems and opportunities in the world today - Articulate their own responses to the idea of the importance of love and service in the world today.	- Identify and explain Hindu beliefs, e.g. <i>dharma</i>, <i>karma</i>, <i>samsara</i>, <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>, etc. - Make clear connections between Hindu beliefs about <i>dharma</i>, <i>karma</i>, <i>samsara</i> and <i>moksha</i> and ways in which Hindus live - Connect the four Hindu aims of life and the four stages of life with beliefs about <i>dharma</i>, <i>karma</i>, <i>moksha</i>, etc. - Give evidence and examples to show how Hindus put their beliefs into practice in different ways - Make connections between Hindu beliefs studied (e.g. <i>karma</i> and <i>dharma</i>), and explain how and why they are important to Hindus - 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.	- Identify and explain Muslim beliefs about God, the Prophet* and the Holy Qur'an (e.g. <i>Tawhid</i>; Muhammad as the Messenger, Qur'an as the message) - Describe ways in which Muslim sources of authority guide Muslim living (e.g. Qur'an guidance on Five Pillars; <i>Hajj</i> practices follow example of the Prophet) - Make clear connections between Muslim beliefs and <i>ibadah</i> (e.g. Five Pillars, festivals, mosques, art) - Give evidence and examples to show how Muslims put their beliefs into practice in different ways - Make connections between Muslim beliefs studied and Muslim ways of living in Britain/Leicestershire today - Consider and weigh up the value of e.g. submission, obedience, generosity, self-control and worship in the lives of Muslims today and articulate responses on how far they are valuable to people who are not Muslims - Reflect on and articulate what it is like to be a Muslim in Britain today, giving good reasons for their views.

*Note: Many Muslims say the words 'peace be upon him' after saying the name of the Prophet Muhammad. This is sometimes abbreviated to 'pbuh' when written down.

End UKS2 Pupils can ...	U2.9 Jews	U2.10 Humanists and Christians	U2.11 Being Humanist	U2.12 Life gets hard
- Identify and explain the core beliefs and concepts studied, using examples from sources of authority in religions - Describe examples of ways in which people use texts/sources of authority to make sense of core beliefs and concepts - Give meanings for texts/sources of authority studied, comparing these ideas with ways in which believers interpret texts/sources of authority	- Identify and explain Jewish beliefs about God - Give examples of some texts that say what God is like and explain how Jewish people interpret them	- Identify and explain beliefs about why people are good and bad (e.g. Christian and Humanist) - Make links with sources of authority that tell people how to be good (e.g. Christian ideas of 'being made in the image of God' but 'fallen', and Humanists saying people can be 'good without God')	- Identify some data around numbers of non-religious people and specifically Humanists using, for example, Census data - Identify some of the core values that motivate some humanists to strive to make the world a better place - Give examples of reasons why Humanists do not believe in god	- Describe at least three examples of ways in which religions guide people in how to respond to good and hard times in life - Identify beliefs about life after death in at least two religious traditions, comparing and accounting for similarities and differences
- Make clear connections between what people believe and how they live, individually and in communities - 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	- Make clear connections between Jewish beliefs about the Torah and how they use and treat it - Make clear connections between Jewish commandments and how Jews live (e.g. in relation to kosher laws) - Give evidence and examples to show how Jewish people put their beliefs into practice in different ways (e.g. some differences between Orthodox and Progressive Jewish practice)	- 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	- Give examples of ways in which Humanists put their beliefs and values into practice - Give evidence and examples to show some differences in how people can be non-religious, including Humanists and others	- 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 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 - 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.	- Make connections between Jewish beliefs studied and explain how and why they are important to Jewish people today - Consider and weigh up the value of e.g. tradition, ritual, community, study and worship in the lives of Jews today and articulate responses on how far they are valuable to people who are not Jewish.	- Raise important questions and suggest answers about how and why people should be good - Make connections between the values studied and their own lives, and their importance in the world today, giving good reasons for their views.	- Think, talk and ask questions about what motivates Humanists to do good in the world, in the absence of religious teachings or rules, and without belief in a higher power or an afterlife - Make connections between belief and behaviour in their own lives, in the light of their learning.	- Interpret a range of artistic expressions of afterlife, offering and explaining different ways of understanding these - Offer a reasoned response to the unit question, with evidence and example, expressing insights of their own.

Guidance

Guidance

Core concepts in religions and worldviews

This syllabus has identified some core concepts that are at the heart of the religions taught. Religions are complex and so any selection is going to be limited, but we think that these are all concepts that are central, so that if pupils get a good grasp of them, it will support their learning about that religion.

Buddhism

Buddhism was founded by Siddhartha Gautama, who lived in India in the sixth-century BCE. He spent his life in the search for answers to the questions posed by human suffering, desire and the search for happiness. Siddhartha became 'awakened' at the age of 35 and was given the title 'Buddha', or 'awakened one'. He developed the Middle Way of growing in wisdom, morality and mindfulness, and built up a large following of disciples.

The Buddha is greatly honoured for his teaching, but is not worshipped as God. There is diversity between Buddhist traditions: most do not pray to Buddha, although some do; some see Buddhism as a religion, whereas others prefer to see it as a philosophy and way of life. Some people prefer the term 'Buddha dharma' (the teaching of the Buddha) rather than the Western term 'Buddhism'.

The Three Treasures (Refuges)

Buddhists take refuge in three treasures:

- the **Buddha** (the inspiration of this enlightened being and his teachings)
- the **dhamma** (the teaching of the Buddha)
- the **sangha** (the community of Buddhists)

The Four Noble Truths

These are four tenets that all Buddhists accept:

- Life involves suffering (or 'unsatisfactoriness' – **dukkha**). It is not difficult to see that there is suffering and unhappiness in life, both in the world at large and within a person.
- The cause of suffering is desire (**tanha**). People do not like suffering and unhappiness: it is what they want to move away from. To do this, people need to understand and remove its causes.

- It is possible to end suffering (**nirodha**) by replacing craving and desire with inner satisfaction. The point at which this is achieved is called **nibbana** (nirvana), a state of peace and happiness. This is a goal that all can move towards.
- Following the Eightfold Path (see below) leads to **nibbana** (nirvana) and the cessation of suffering. This is the path of growth and development that enables people to cultivate the positive in all aspects of life. An individual takes responsibility to make progress along this path. There is no external judgement in Buddhism. People move at their own pace, and achieve enlightenment by their own heroic attempts.

The Noble Eightfold Path

This is a practical guide to living within the teachings of the Buddha in every aspect of life:

Steps to wisdom (knowing in a 'Buddha-like' way)

1. Right understanding
2. Right thought

Ethical steps (treating the world and others in a 'Buddha-like' way)

3. Right speech
4. Right action
5. Right livelihood

Mental steps (approaching life in a 'Buddha-like' way)

6. Right effort
7. Right mindfulness
8. Right concentration

The Five Precepts or Principles

The following principles guide most Buddhists' ways of living:

- To refrain from destroying or harming living beings
- To refrain from taking that which is not freely given (stealing)
- To refrain from sexual misconduct (improper sexual behaviour)
- To refrain from incorrect speech and deceiving
- To refrain from intoxicants that lead to loss of mindfulness or carelessness.

Buddhist philosophy and practices

- Buddhism teaches the law of *kamma* (*karma*), where every thought or action sows the seed of a positive or negative nature. This connects with teaching about rebirth.
- Meditation is practised throughout Buddhist traditions, although styles vary.
- Whilst Buddhist monks and nuns are often highly visible, most Buddhists follow the path as lay people. The community shares the task of alleviating suffering, supports its monks and nuns, recognises and supports its leaders and celebrates such festivals as Wesak, remembering the birth, enlightenment and death of the Buddha.
- Many Buddhists do not attend temples, but practise meditation and chanting in shrines in their homes or gardens. Use of shrines, paintings and iconography is common but varied.

Awakening (sometimes 'Enlightenment')

The unifying doctrine of the various Buddhist traditions is the 'awakening' experience of the Buddha. *Awakening* (the preferred term to 'Enlightenment' for many Buddhists) is not a place but a state of being, based on wisdom and compassion. It is hard for ordinary humans to comprehend, but is the end result of an attempt to master the truth for oneself. In Buddhist scriptures there are examples of almost-instantaneous *enlightenment* and of *enlightenment* taking many lifetimes.

Unless someone gains *enlightenment*, Buddhism teaches that she or he will continue to be re-born. Most traditions see the goal for a Buddhist to be *nibbana* (nirvana), where one breaks out of the cycle of rebirth. Some traditions emphasise the Bodhisattva principle, whereby an arahat (an awakened being) puts others before him or herself in order to help and support all sentient beings in all realms. Some Buddhists strive for full Buddhahood.

Diversity in Buddhism

Buddhism has had a long history and spread across many countries. RE has tended to divide Buddhism into Theravada and Mahayana, although these terms are not equivalent. (Theravada is a school of philosophy whereas Mahayana combines many different schools of philosophy, lines of ordination and traditions of practice.)

Contemporary scholarship prefers to divide Buddhism into:

- southern (mainly Theravada in Sri Lanka, Myanmar, Thailand, Cambodia, Laos)
- eastern (Mahayana traditions that spread and were transformed into many different forms in China, Japan, Korea and Vietnam)
- northern (including Tibetan Buddhism in Nepal, Bhutan and Mongolia; Tibetan Buddhism has four major schools, for example)
- western (traditions from all over the world have spread to the West, including Zen and Tibetan traditions. The Friends of the Western Buddhist Order was formed in 1967, and is now called Triratna)

Note: Theravada and Mahayana traditions use different languages. Theravada is written in Pali, Mahayana originally used Sanskrit (although it was translated into many languages, including Tibetan, Chinese and Japanese). This explains why many Buddhist words are shown with different spellings.

Christianity

Key concepts:

Christians do not all agree about the details of these key concepts, and there is real diversity within and between denominations. These descriptions below do, however, represent a broad, mainstream view of Christian belief. Taken together, they tell the ‘big story’ of the Bible – from Creation to the kingdom of God:

God: Fundamental to Christian belief is the existence of God, Father, Son and Holy Spirit.

Creation: Christians believe the Universe and human life are God’s good creation. Humans are made in the image of God.

Fall: Christians believe humans have a tendency to go their own way rather than keep their place in relation to their Creator. This attitude is called ‘sin’, and Genesis 3 gives an account of this rebellion, popularly called ‘the Fall’. This describes a catastrophic separation between God and humans, between humans and each other, and between humans and the environment. This idea that humans are ‘fallen’ and in need of rescue (or salvation) sets out the root cause of many problems for humanity.

People of God: Many Christians say that the Old Testament tells the story of God’s plan to reverse the impact of the Fall, to save humanity. It involves choosing a people who will model a restored relationship with God, who will attract all other people back to God. The Bible narrative includes the ups and downs of this plan, including the message of the prophets, who tried to persuade people to stick with God. For Christians, the plan appears to end in failure with the people of God exiled, and then returning, awaiting a ‘messiah’ – a rescuer.

Incarnation: For Christians, the New Testament presents Jesus as the answer – the Messiah and Saviour, who will repair the effects of sin and the Fall and offer a way for humans to be at one with God again. Incarnation means that Jesus is God in the flesh, and that, in Jesus, God came to live amongst humans.

Gospel: Christians believe that Jesus’ incarnation is ‘good news’ for all people. (‘Gospel’ means ‘good news’.) His life, teaching and ministry embody what it is like to be one of the people of God, what it means to live in relationship with God. Jesus’ example and teaching emphasise loving one’s neighbour – particularly the weak and vulnerable – as part of loving God.

Salvation: For Christians, Jesus’ death and resurrection bring about the rescue or salvation of humans. He opens the way back to God. Through Jesus, sin is dealt with, forgiveness offered, and the relationship between God and humans is restored.

Kingdom of God: Christians accept that this does not mean that no one sins any more! The Bible talks in terms of God’s ‘kingdom’ having begun in human hearts through Jesus. The idea of the ‘kingdom of God’ reflects God’s ideal for human life in the world – a vision of life lived in the way God intended for human beings. Christians look forward to a time when God’s rule is fulfilled at some future point, in a restored, transformed heaven and Earth. Meanwhile, they seek to live this attractive life as in God’s kingdom, following Jesus’ example, inspired and empowered by God’s Spirit.

Note:

Not all Christians understand or emphasise these concepts in the same way. For example, some Christians do not place such an emphasis on ‘the Fall’. However, this account of these concepts presents a mainstream understanding of the ‘big story’ of the Bible. If pupils grasp this account of these concepts and this relationship between them, it serves as a good foundation for exploring some of the wider diversity of Christian views.

Diversity in Christianity

Christianity is a huge and diverse tradition. One part of its diversity lies in denominational differences. Globally, in 2020 50% of Christians were Catholic (including Roman Catholic and many other varieties), 23% Protestant, 12% Orthodox, and 16% members of independent churches – those who do not identify with the three main historic forms.

This diversity is made more complex by the range of theological perspectives held within and across these denominations. For example, many Protestants and independents are also evangelical (emphasising the centrality of Jesus' death for salvation, evangelism, dependence on the Bible and the importance of having a conversion experience). Many Christians across Catholic, Protestant and Independents are also Pentecostal/Charismatics (emphasising baptism in the Holy Spirit and the gifts of the Spirit).

Another form of diversity is theological, illustrated here by different ways in which Christians use and interpret the Bible, as a source of authority.

- For Roman Catholic Christians, the Bible's authority is balanced alongside the teachings and traditions of the Church – the Church indicates how to interpret the Bible, for example.
- For most Protestant Christians (e.g. Church of England, Baptist, Methodist, Pentecostal, etc.), the Bible is the key source of authority. Churches do guide their members in how to read, understand and apply the Bible's teachings, but the Bible is more authoritative than the church guidance. In general, Protestants believe that 'ordinary' Christians should have access to it and be able to interpret it for themselves, rather than be told what it means.
- For many Orthodox Christians, the Bible is important. It is central to the life of the Church, as it shapes its liturgical worship and its theology. Orthodox teachings talk about the Bible 'coming alive' when it is lived out in the Church and in the lives of the people of God.

The Protestant Bible is a collection of 66 different books (39 in the Old Testament and 27 in the New Testament), while the Roman Catholic and Orthodox traditions include some additional books.

These encompass all kinds of different types of text, including legal codes, historical reports, poetry, prayers, fictional stories such as parables, letters and prophetic texts containing warnings from God about what might happen if people carry on disobeying God, for example. These different types of texts all need to be interpreted appropriately (you don't look for historical accuracy in a poem, for example).

Christians read the Bible differently:

- *Conservative readings:* Some Christians regard the Bible as the inspired Word of God, containing ultimate truth communicated from the Creator to all people. Christians who have this view are more likely to regard the Gospels as presenting what Jesus actually said, and describing events that actually happened as they are depicted in the text. They are likely to believe that Jesus did perform miracles and did rise from the dead. Globally, the majority of Christians have a view like this, although this does not mean that they read all the texts literally – they recognise that different types of text require different ways of reading.
- *Liberal readings:* Other Christians see the Bible more as a collection of human writings, containing great wisdom about how people respond to life. This means that they may question the historical claims of some of the texts, and instead look for general truths and teachings about human experience. For example, they may question whether the Gospels give historical accounts of what Jesus actually said or did; they might argue that the Gospels reflect the teachings of the early Christian Church many years after Jesus. Some Christians with this liberal viewpoint might say that Jesus did not rise from the dead – the idea of resurrection is a metaphor for a transformed life rather than a historical or future reality.

Globally, this liberal approach is a minority view among Christians, although it is more prevalent among Christians in the UK and Europe than it is in North and South America, for example.

These are not the extreme ends of a continuum, but they do represent something of the variety of views.

The Hindu Traditions

Note that the word ‘Hinduism’ is a European word for describing a diverse religious tradition that developed in what is now northern India. People within the tradition itself sometimes call Hinduism ‘Sanatan Dharma’, which means ‘Eternal Way’ and describes a complete way of life rather than a set of beliefs. Others prefer the term ‘Hindu dharma’. This syllabus opts for the ‘Hindu traditions’, to account for the huge diversity of philosophies, schools of thought, texts, rituals and practices.

Dharma

The key concept of *dharma* frames a Hindu's life. It describes Hindu social and moral duty. Hindus aim to live in conformity with their *dharma*, and aiming to maintain this will inform all or many aspects of their life. *Dharma* varies according to the personal path individual Hindus have taken and the circumstances of life.

Brahman

Brahman represents the concept of God in Hindu traditions. Brahman is seen as the source of all life, the sum total of all souls in the Universe, present in every living thing and the ‘place’ or state of being that is *moksha*. Brahman is too infinite to be understood by the human intellect, but humans can come to Brahman, the Ultimate, through the many Hindu deities – gods and goddesses – all of whom represent an aspect of Brahman's character or being. Other deities through whom Brahman is worshipped are Lord Vishnu, Lord Shiva, Lord Ganesh (or ‘Ganpati’), Goddess Lakshmi, Goddess Parvati, Goddess Sarasvati and Durga Mata.

Atman

The *atman* refers to the ‘eternal self’, the ‘essence’ of a single being (the term ‘soul’ is often used but perhaps should be avoided in order not to bring western Christian meanings into Hindu thought). When the body dies, the *atman* moves into a new body in the process known as *samsara*, or reincarnation. Hindus believe Brahman is present in the *atman*, which is in all living things, and the elements – earth, air, fire and water.

Karma

The *atman* returns to the Earth in another body according to the law of *karma*. This translates as ‘action’ or ‘deed’, but its wider meaning is ‘cause and effect’. *Karma* refers to the sum of a Hindu's actions, which will determine his or her future existences. A life lived in accordance with one's *dharma* means future reincarnation in a body with more potential to reach Brahman/*moksha*.

Samsara

Samsara describes the cycle of birth, death and rebirth (reincarnation). The life one is born into depends on how the previous life has been lived, or how far the individual kept or performed his or her *dharma*. There is no personal judgement of the individual. Together, the laws of *karma* and *samsara* provide cosmic, but impersonal, balance.

Moksha

Moksha describes the ultimate goal of all Hindus: liberation from the cycle of *samsara* and the constant pain of rebirth. There are different ways to attain *moksha* and one path says that by following one's *dharma*, one slowly achieves more and more favourable births. *Moksha* is sometimes described as a drop of water meeting the ocean, as the *atman* is finally reunited with Brahman.

Diversity in Hindu traditions

One image often offered to present Hindu diversity is the banyan tree, with its multiplicity of roots, trunks and branches. Traditions encompassed by the term 'Sanatan Dharma' embrace:

- Traditions of the original ancient peoples who lived in India from Palaeolithic times.
- Traditions from communities in the Indus Valley civilisation in north west India up to 1500 BCE and from the ancient Tamil-speaking people of south India.
- Traditions from the Indo-European settlers into north western India from c. 1500 BCE on.
- Millions of individuals: there were approximately 4 million people in the Indian subcontinent around 2,000 BCE, 35 million as we moved into the Common Era, to 1.4 billion today in India alone, over a billion of whom self-identify as Hindu.
- Multiple languages: in the Indian subcontinent alone, there are 22 'official' languages, but people speak around 800 languages and dialects.
- Multiple traditions: over centuries, Hindus have rubbed shoulders with other overlapping traditions of Jainism, Buddhism and Sikhi, as well as encounters with other traditions, including Islam and Christianity.
- Diverse authorities: there is no single source of authority. The mix of religious and philosophical traditions continued through the centuries, expressed in hundreds of sacred texts. These traditions underwent constant development and occasional returns to earlier, 'purer' versions.
- Personal deities: Hindus may devote themselves to any of the deities, with some being more popular than others. A majority of Hindus are Vaishnavite (worshipping Vishnu or his incarnations) or Shaivite (worshipping Shiva). Many Hindus will have a specific personal or family deity to whom they usually pray, but most will also have respect for other deities.
- Adaptation, accommodating varied experiences and practices, from agrarian village life to densely populated, high-tech cities.
- Such adaptation includes embracing social media, so that many Hindu gurus, both male and female, have gained global followings. For example, Sri Sri Ravi Shankar (also known as Gurudev); Sadhguru; Anandamurti Gurumaa; Satguru Sri Mata Amritanandamayi Devi (Amma, the 'Hugging Saint').

One way to encounter diverse Hindu traditions in Britain is through the mandir. For example, some are led by a guru or swami, focusing on the lives and teachings of a particular individual guru or swami. Other mandirs are sampradaya led. A sampradaya is a specific tradition, such as ISKCON (International Society for Krishna Consciousness) or Swaminarayan Sampradaya. Other mandirs are Sanatana or universal, that is, relevant to all follows of Hindu traditions.

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Islam

Tawhid (sometimes spelled tawheed)

Tawhid is the oneness of Allah (God). Islam teaches absolute monotheism – there is only one God. To regard anyone or anything as being equal to Allah, or even a partner with Allah, is described as *shirk* and is absolutely forbidden. The Muslim confession of faith, the *Shahadah*, declares: ‘There is no god except Allah (God)’. This is not just an abstract theological statement but one that is worked out in many ways. Allah cannot be represented in art, so the geometrical designs so prominent in Islamic culture are a reflection of the unity and beauty of Allah. Using the 99 Names of Allah is helpful in exploring the nature of Allah in Islam (see unit 1.6, for example).

Iman

Iman is faith, the believer’s response to God. Faith is expressed primarily in acceptance of Muhammad as the final messenger of God (in the words of the *Shahadah*, ‘There is no god except Allah; Muhammad* is the messenger of Allah’) and of Al-Qur’an as the revealed word of God. ‘Qur’an’ means ‘reciting’ and is the definitive guide for all Muslims.

Ibadah

Muslims use this single word for both worship and any action that is performed with the intention of obeying Allah. Thus worship and belief in action are inextricably linked by language. This concept includes the Five Pillars of Islam, which help Muslims to ensure that their lives are dedicated to the worship of Allah. As the whole of life is worship, no special emphasis is placed on any one aspect of obligation.

The Five Pillars

The compulsory Five Pillars provide a structure for the daily spiritual life of a Muslim. There are two main groups of Muslims, Sunni and Shi’a. Sunni Muslims accept the importance of these five. Shi’a Muslims also accept their importance, but may not refer to them by the same name and also regard some additional acts as obligatory.

- *Shahadah* is the declaration of faith: ‘There is no god except Allah; Muhammad is the messenger of Allah.’
- *Salat* is ritual prayer carried out five times a day.
- *Zakat* is an annual gift for charity, usually 2.5 per cent of income.
- *Sawm* is fasting from food and water during the daylight hours of the month of Ramadan.
- *Hajj* is pilgrimage to Makkah, to be made at least once in a lifetime if possible.

Akhlaq

Akhlaq is a term that cannot be translated by a single English equivalent. It means behaviour, morality, manners, attitudes, and the social ethical codes by which Muslims should live. Included are aspects of family and social life and also issues for the whole of humanity, e.g. the possibility of an Islamic social and economic order, which is a viable alternative to both capitalism and communism.

Diversity in Islam

There are two main schools within Islam.

- **Sunni Muslims** (from sunnat, meaning example) believe that Abu Bakr, Umar, Uthman and Ali were the rightful successors to Muhammad. They believe authority ends with Al-Qur'an and Muhammad, and so, to make decisions on how to live (for example, on whether organ transplants are permitted), the community would consult with those who are knowledgeable about Al-Qur'an, Hadith and Shari'ah, and make a majority decision. Up to 90% of Muslims are Sunnis.
- **Shi'a Muslims** maintain that the rightful leadership of Islam should have passed from Muhammad to Ali (the cousin and son-in-law of Muhammad). Shi'a means 'the party of Ali'. Ali and his eleven descendants are regarded as 'Imams', with a special authority to interpret Al-Qur'an and make laws (Shari'ah). Shi'a Muslims believe that, since Allah was guiding them, the twelve Imams had no faults and made no mistakes. Today, a Shi'a would follow a single scholar, called a Marj'ah, or Grand Ayatollah, one of around 60 such marj'annah in the world. Most British Shi'a Muslims follow Ali Husayni Sistani as their Marj'ah. Shi'a Muslims live mainly in Iraq, Lebanon, Iran and India.

Another important tradition is Sufism. This is a path of Islamic mysticism which is followed by many Muslims from across Sunni and Shi'a schools. Sufis are known for trying to remember God constantly and being involved with the inner dimensions of Islam. They might do this, for example, by following a spiritual guide who will give them advice, exercises and prayers to recite. Some see Sufism as a mystical form of Islam which means that they try to feel a deeper connection with their soul and God. Sufis – whether men or women – are interested in spirituality. They reflect on their own behaviour and try to clean their souls by constantly questioning their motives. Not every Muslim believes Sufism is a good thing, with some Muslims seeing Sufis as innovators in religion.

Judaism

God

Religious Jews believe in one Creator God who cares for all people. Religious Jews pray to God, saying blessings and thanks. Many Jewish people avoid saying and writing God's name, to avoid disrespecting or accidentally destroying God's name, and so in a Jewish context, it might be printed as 'G-d'.

The Jewish prayer, the Shema, begins with words that are a fundamental expression of Jewish belief: 'Hear, O Israel: The LORD our God is one LORD; and you shall love the LORD your God with all your heart, and with all your soul, and with all your might' (Deuteronomy 6:4-5).

Parts of the Shema are written on a *mezuzah* (parchment which is placed inside a small decorative box) and attached to the doorposts of Jewish homes and communal buildings, to be remembered each time it is passed. Parts of the Shema are also placed inside *tefillin*, the boxes worn on the head and arm of many Jews when they pray in the mornings.

The Torah

The Torah, meaning 'the teaching', is the main Jewish holy text. The term is used in a wider sense to mean the first five books of the Hebrew Bible (the same in content as the Old Testament of the Christian Bible) and the Talmud – the oral law or 'Oral Torah' explaining the Torah. The Torah contains the Ten Commandments given to Moses which are part of the 613 *mitzvot* or the Jewish laws/commandments (*halakha*) that observant Jews use to guide their life. It also focuses on the Jews' relationship with God and contains Jewish history, songs, and the Shema prayer. Key Jewish texts include:

- the TeNaKh, 'written Torah', which consists of the Torah (law; the first five books), *Nevi'im* (Prophets) and the *Ketuvim* (Writings)
- the Talmud, or 'oral Torah', which is a commentary on the written Torah, made up of the *Mishnah* (the first writing down of this oral law in about 200 CE) and the *Gemara* (a commentary on the *Mishnah*)

The Torah is held in great esteem and kept in a special place in the synagogue called the 'Ark'. A weekly portion is read aloud in the Shabbat synagogue service (and in many synagogues, on Monday and Thursday mornings too) and traditionally there is an annual cycle of readings,

culminating in the festival of Simchat Torah ('rejoicing in the Torah'). Torah scrolls are taken from the Ark and carried or danced around the synagogue. Many Jews regularly read and study the Torah.

The People and the Land

The family and home are very important in Jewish life. Shabbat, or the Jewish day of rest, traditionally starts at sunset on Friday and lasts until three stars appear in the sky on Saturday. Friday nights are special; for many it involves time at the synagogue, prayers, a meal with family and friends and the chance to rest, focus on God and reflect on the past week. While Jewish practice of Shabbat may vary across the different traditions, the coming together of families and close friends every weekend, and the wider community for Shabbat services, has been at the heart of Jewish community life for centuries. The instructions in the Shema to 'teach these laws thoroughly to your children, speak of them when you sit in your house' are observed or played out as part of Shabbat. Shabbat celebrates the seventh day of creation – the day of rest – and is called 'the day of delight' in some Jewish traditions. Refraining from work is seen by many as a release from the pressure of modern life rather than a restriction.

'Kashrut' is the body of Jewish law dealing with the foods that are fit to be eaten. These laws, found in the Torah, have existed for more than 3,000 years and continue to play an important part in the daily lives of many observant Jews. Food that meets the demands of kashrut is called 'kosher' (fit). 'Keeping kosher' involves eating only certain animals that have been killed in a special way, and often using separate sets of kitchen utensils for milk and meat products, which must not be mixed. Food that is forbidden is *treif*, coming from the word *trefah* ('torn').

The land of Israel is at the heart of Jewish identity for Jews all over the world. Israel is the land promised to Abraham and his descendants by God, where Jews have lived for thousands of years. Jerusalem is the site of the last remaining wall of where the Jewish Temple used to stand. In 70 CE Roman invaders destroyed the Temple and killed many Jews in massacres over the years. The majority of Jewish people were forced out of their homeland by the year 200 CE, although there was always some Jewish presence in the land.

During the centuries of Jewish exile, various settlers, including many Muslims and Christians, came to live in the area around Jerusalem. The majority of Jews lived outside of the Holy Land/Land of Israel until around 1500 CE, when the Ottomans ruled and there was peace in the land. Jews started to migrate back to the land in large number from around 1800 CE, including huge waves of immigration from Europe from 1882 onwards, many fleeing persecution.

Thanks to Anna Silver, Education Officer, Board of Deputies of British Jews, for her help with this page.

While the land was under British control (1920-1948), the country was renamed Palestine, and Jews, Christians, Muslims and many others lived together on the land side by side. Many Jews fled to Israel from Nazi Germany from 1933-1938, and following the Second World War and the Nazi Holocaust, many survivors moved to Israel as they had no homes in Europe to return to.

In 1948, the modern State of Israel was declared. Since then, there have been many wars between Israel and Palestinian Arabs who wish the country to remain as Palestine, rather than a Jewish state.

Diversity among Jews

There is much diversity amongst Jews, due to both how they view and interpret Torah, as well as culturally in terms of where in their world their families have lived and travelled though.

Traditional Jews

- Haredi (or Charedi) are strictly Orthodox Jews who follow traditional interpretations of Jewish law. Haredi Jews tend to separate themselves from those parts of modern life that might challenge traditional Jewish values. For example, many would not follow modern fashion trends because to do so may be to dress immodestly and place too much importance on how you look.
- Modern Orthodox Jews follow traditional Jewish law and values, while also engaging with the modern world. For example, they may wear fashionable clothes which are also modest and engage more with secular (non-Jewish) academic learning and the arts.
- Masorti is a form of traditional Judaism, where the Torah is still seen as the word of God. Modern academic thinking is also seen as important and is used to help understand the religion better. Masorti, the smallest branch of Judaism in the UK, tries to integrate traditional Judaism with modern values and intellectual ideas, such as egalitarianism.

Progressive Jews

- Reform Judaism regards the Torah to have been inspired by God but written by humans. This means that it is an incredibly important text that contains many eternal truths. But some of it is not relevant for life today and so should be reinterpreted for life in the modern world. Reform Judaism tries to balance tradition and the evolution of Judaism in the modern world, for example, being fully egalitarian. Reform Judaism puts a major emphasis on social action.

- Liberal Judaism is the branch of Judaism here that is generally the quickest to make changes to Jewish practice. For example, it was the first to hold a gay marriage service. It was also the first to recognise people as Jews if the father was Jewish but not the mother.

Secular Jews

Some Jews are 'Secular Jews', meaning that they have a strong Jewish identity, however, they do not identify with Jewish religious beliefs such as the belief in God, but rather with Jewish history and culture. The Jewish people are their ethnic group and their family history. (A Passover seder night for Secular Jews would therefore be in remembrance of their people being released from a slavery of over 200 years, not a celebration of the miracles performed by God to release the people from slavery.)

Geographical diversity

Jewish people have lived in many different parts of the world and have therefore developed different cultural traditions (while also retaining key similarities). The main cultural groups are Ashkenazi, Mizrahi and Sephardi. Ashkenazi Jews trace their heritage through Germany and Eastern Europe. Sephardi Jews trace their heritage through Spain and Portugal. Mizrahi (meaning Eastern or Oriental) Jews have lived in Iraq (Babylonia), Iran (Persia), and Yemen.

These cultural differences can be seen through foods eaten, music and tunes used for prayers, ways of pronouncing Hebrew, clothing styles and very slight variation in how some Jewish traditions are carried out (for example whether a *mezuzah* is attached diagonally or vertically on a doorpost).

Thanks to Anna Silver, Education Officer, Board of Deputies of British Jews, for her help with this page.

Sikhi

Note that many Sikhs prefer the term 'Sikhi' to the term 'Sikhism'. Sikhi is a verb and signifies that this worldview is not just about a system of belief, it is a path to follow, a way of life – about learning to be human. The term 'Sikh' comes from the word *sikhna* which means 'to learn': hence a Sikh is a learner.

Although the youngest of the world religions, Sikhi currently has the fifth largest following in the world. According to the 2021 census, there are 524,000 Sikhs in Britain. This constitutes 0.8 per cent of the total population of England and Wales. The majority of Sikhs are of Punjabi origin and some still speak Punjabi as either their mother language or second language. The Punjab, which is translated as the 'land of the five rivers' is situated in the northern part of India. Most Sikh places of worship, known as the *gurdwara*, have facilities for teaching youngsters to learn the Punjabi language orally and in reading and writing. Increasingly, there is a steady influx of non-Punjabis into the *Panth*, especially in the USA. The word *Panth* is important and is indicative of the global Sikh community – Punjabi and non-Punjabi.

The Guru Granth Sahib, which is held in esteem as the eternal Guru for the *Panth* can be regarded as unique amongst the World Scriptures in that it contains the hymns of individuals from a number of religious traditions. Alongside the writings of the ten Sikh Gurus, the Guru Granth Sahib also contains the religious compositions of Hindu and Muslim *Sants* (holy individuals). The composition of the Guru Granth Sahib (originally compiled in 1604 CE as the *Adi Granth*) also echoes the words uttered by the first Guru, Nanak, after his revelation where he is believed to have disappeared under water for three days. The *Janamsakhis* (birth testimonies of Guru Nanak) state that on reappearing at the bank of the river, Guru Nanak spoke the following words:

'There is no Hindu, there is no Muslim, so whose path shall I follow? I shall follow God's path. God is neither Hindu nor Muslim, and the path which I follow is God's.'

For Sikhs, this indicates the unity of God: that God is beyond all religious divisions. Hence the teachings of Guru Nanak, and the following Gurus, were tolerant towards the two dominant faiths (Hindu traditions and Islam) of the time. Alongside Sikh terms for God such as 'Satnam' and 'Waheguru', the terms 'Allah' and 'Ram' are also used in the Guru Granth Sahib. The emphasis is on the liberation of *all* human beings, regardless of caste or faith. The Sikh place of worship, *gurdwara*, is open to all. An important feature of the egalitarian principles of Sikhism are clearly portrayed through the distribution of *karah parshad* and *langar* in the *gurdwara*. The concept of eating together illustrates that all visitors to the *gurdwara* are equal.

Sikhs believe that God is *Karta Purkh*, the Creator of all existence, but is eternal, the First Cause. The concept of God's eternity is essential in Sikhi and is expressed through the steel bracelet, the *Kara*, which is one of the five Ks, the essential articles of faith for an initiated (*amritdhari*) Sikh. For Sikhs, the world was created and designed so that human beings could form a loving relationship with God. It is described as the *karam bhoomi*, the 'action ground' where human efforts and Divine Grace will enable the *gurmukh* (the God-orientated individual) as compared to the *manmukh* (the egoistic individual) to experience the formless Divine, which is immanent especially within the human heart. Hence the human birth is regarded as the 'golden opportunity' as the only realm through which the soul can escape the cycle of reincarnation and achieve *mukti* (liberation from rebirth).

There are three basic tenets of faith to be expressed through one's everyday living according to Sikhi. These are:

1. *Nam Simran*: Meditation/recitation on the Name of God.
2. *Kirat karna*: to work hard and earn an honest day's living. Sikhs are encouraged to take part in charitable events.
3. *Vand chhakna*: to share one's food and earnings with the less fortunate.

Diversity in Sikhi

According to the 2021 Census, 56% of Sikhs were born in England, 35% born in India, 2.5% in Kenya and 2.5% in Afghanistan.

One key element of diversity is in terms of observance, between those who have been initiated (*Amritdhari* Sikhs) and those who have not, but who may choose to wear some outward symbols of Sikhi (i.e. *Keshdhari* Sikhs, who keep their hair uncut, and *Sehajdhari* Sikhs, who cut their hair). Despite this diversity, there are no separate denominations based on observance, since most Sikhs worship in the same *Gurdwaras* and live by the same rituals and traditions.

This extract from *Questions: Sikhs* © RE Today 2013 was written by Dr Opinderjit Kaur Takhar, Director of the Centre for Sikh and Panjabi Studies at the University of Wolverhampton. Used by permission.

Non-religious worldviews

RE is not just for the religious, but for all pupils. Most pupils in schools in Britain today do not identify very closely, if at all, with a religious community, and so it is appropriate that RE should include consideration of some of the alternatives to religion which exist in our society. It is clear that it is not only religious people who take ethics seriously; there are various philosophies and approaches to life that have nothing to do with any particular religion, but call people to lives of love and unselfishness.

These living belief systems can be grouped together as ‘non-religious worldviews’ or ‘ethical life stances’. Their forms are often eclectic, but include everything from rationalist atheism and agnosticism, through post-Marxist accounts of humanity, to postmodern spiritualities or life stances. People who feel at home with such descriptions do not all identify formally with Humanism, but Humanists UK articulate perhaps the most visible and organised non-religious ethical life stance to be seen in the nation’s public life.

Scholars sometimes differentiate between Humanism and humanism, in a way consonant with the idea of organised and individual worldviews: ‘The former is associated with explicit discourses and organisations such as Humanists UK and Ethical Culture, and includes an identification with Humanist histories and traditions; the latter is an analytic category which identifies a worldview that does not necessarily include explicit association or identification with these organizations or histories, even if it continues to be shaped by their inheritance.’ (Strhan, Anna, Rachael Shillitoe and Lois Lee (2024) ‘Becoming Humanist: Worldview formation and the emergence of atheist Britain’, *Sociology of Religion*).

Humanism

Humanism has a long history, and many great intellectuals from past centuries have influenced the modern Humanist tradition. These figures would include thinkers from classical civilisation such as Epicurus and Seneca, as well as enlightenment philosophers from Thomas Paine through John Stuart Mill to Bertrand Russell. Notable contemporary Humanists in the UK include such public figures as Richard Dawkins, Stephen Fry, A.C. Grayling, Tim Minchin, Philip Pullman, Alice Roberts and Polly Toynbee.

Though relatively few Humanists belong to a Humanist organisation (in the 2021 Census just over 10,000 people identified themselves specifically as Humanists), the ideas of Humanism are very influential in the UK today, and many people recognise themselves when they hear Humanism described.

With an approach to life based on humanity and reason, Humanists recognise that moral choices are properly founded on human nature and experience alone. We value the truth, and consider facts as well as feelings in reaching a judgement. Humanists reject the idea of any supernatural agency intervening to help or hinder us. Humanists UK

Humanists are people who:

- believe primarily in humanity
- hold that human nature is a remarkable product of the Universe, but not the product of any divine creation, and that the human race can expect no help from any gods
- place their confidence in the power of human reason, goodwill and science to solve the problems that face us, and reject the power of prayer or worship
- accept the limitations of a lifetime and notice that we live on in the memories of others and in our achievements, but reject all ideas of rebirth, resurrection or eternal life
- when it comes to ethics, believe that their own reasoned sense of goodness and happiness should guide them to decide what is right for themselves and others
- are often concerned for the greatest happiness for the greatest number
- think it is best to make ethical decisions by looking at the individual case, not just by applying a hard-and-fast rule
- have often been active in working for human rights and get involved in a variety of social and ethical issues

Those who identify themselves as Humanist may have special secular welcomes for a new baby, wedding ceremonies based on Humanist ideals and non-religious funerals. They may celebrate festivals in a secular way, whether this means joining in New Year celebrations with relish, or marking United Nations Day.

Ethically, Humanism is often personal and individual, liberal, tolerant and rationally based. Humanists may be in favour of free choice in matters such as euthanasia or divorce, and may emphasise virtues such as truthfulness, generosity, democracy, tolerance, justice and co-operation. Humanists try to put the ‘Golden Rule’ into action: treat other people as you would like them to treat you.

Extensive resources on Humanism can be found at <https://understandinghumanism.org.uk/>

The demographics of religion and belief in Leicestershire, the region and the nation

The 2021 census information sets the demographic context for the county, the region and the nation. We do not intend to educate pupils only for their current life, perhaps in a village or a town, but also for a plural nation and a diverse world. The purpose of RE includes enabling pupils to be ready to live well in a wider world: the region, the nation, the global community.

CENSUS 2021:	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other Religion	No Religion	Religion not stated
North West Leicestershire	51,429	221	478	45	419	304	461	45,987	5,362
	49.1%	0.2%	0.5%	0.0%	0.4%	0.3%	0.4%	43.9%	5.1%
Oadby and Wigston	19,996	185	5,747	95	6,480	4,342	333	17,441	3,128
	34.6%	0.3%	10.0%	0.2%	11.2%	7.5%	0.6%	30.2%	5.4%
Hinckley and Bosworth	56,637	265	1,251	39	796	740	556	47,368	5,987
	49.8%	0.2%	1.1%	0.0%	0.7%	0.7%	0.5%	41.7%	5.3%
Blaby	44,684	263	3,825	57	1,421	2,927	410	43,851	5,488
	43.4%	0.3%	3.7%	0.1%	1.4%	2.8%	0.4%	42.6%	5.3%
Melton	27,771	148	200	28	130	70	181	20,365	2,861
	53.7%	0.3%	0.4%	0.1%	0.3%	0.1%	0.3%	39.3%	5.5%
Charnwood	76,327	643	12,278	149	5,703	2,042	953	74,902	10,971
	41.5%	0.3%	6.7%	0.1%	3.1%	1.1%	0.5%	40.7%	6.0%
Harborough	49,046	256	2,477	118	1,120	1,467	379	37,480	5,281
	50.2%	0.3%	2.5%	0.1%	1.1%	1.5%	0.4%	38.4%	5.4%
Leicester City	91,161	1,181	65,821	326	86,443	16,451	2,075	84,607	20,509
	24.7%	0.3%	17.9%	0.1%	23.5%	4.5%	0.6%	23%	5.6%
ENGLAND AND WALES	27,522,672	272,508	1,032,775	271,327	3868,133	524,140	348,334	22,162,062	3595,589
	46.2%	0.5%	1.75%	0.5%	6.5%	0.9%	0.6%	37.2%	6%

Much more data available from the Office for National Statistics: www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/religion/bulletins/religionenglandandwales/census2021

Note that the findings of the British Social Attitudes Survey 2018 (National Centre for Social Research), a national survey of around 3,000 adults, indicates a greater percentage of people (52%) identifying as having no religion. Note that the Census and BSA Survey ask different questions. More information is available here: www.bsa.natcen.ac.uk/media/39293/1_bsa36_religion.pdf

Leicestershire Agreed Syllabus 2026 sample long-term plan: Model 1

	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6
FS2	F4 Being special: where do we belong?	F2 Why is Christmas special for Christians?	F1 Why is the word 'God' so important to Christians?	F3 Why is Easter special to Christians?	F5 What places are special and why?	F6 What times/stories are special and why?
Year 1	1.10 What does it mean to belong to a faith community?	1.1 What do Christians believe God is like?	1.7 Who is Jewish and how do they live?		1.2 Who do Christians say made the world?	1.9 How should we care for the world and for others, and why does it matter? (C, J, NR)
Year 2	1.6 Who is a Muslim and how do they live?	1.3 Why does Christmas matter to Christians?	1.6 Who is a Muslim and how do they live? Part 2.	1.5 Why does Easter matter to Christians?	1.4 What is the 'good news' Christians believe Jesus brings?	1.8 What makes some places sacred to believers? (C,M)
Year 3	L2.1 What do Christians learn from the Creation story? L2.2 What is it like for someone to follow God?		L2.9 How do festivals and worship show what matters to a Muslim?	L2.10 How do festivals and family life show what matters to Jewish people?	L2.4 What kind of world did Jesus want?	L2.12 How and why do people try to make the world a better place? (C, M/J, NR)
Year 4	L2.3 What is the 'Trinity' and why is it important for Christians?	L2.7 What do Hindus believe God is like?	L2.8 What does it mean to be Hindu in Britain today?	L2.5 Why do Christians call the day Jesus died 'Good Friday'?	L2.6 For Christians, when Jesus left, what was the impact of Pentecost?	L2.11 How and why do people mark the significant events of life? (C, H, NR)
Year 5	U2.1 What does it mean if Christians believe God is holy and loving?	U2.8 What does it mean to be a Muslim in Britain today?	U2.3 Why do Christians believe Jesus was the Messiah?	U2.9 Why is the Torah so important to Jewish people?	U2.4 Christians and how to live: 'What would Jesus do?'	U2.10 What matters most to Humanists and Christians? (C, M/J, NR)
Year 6	U2.2 Creation and science: conflicting or complementary?	U2.11 What does it mean to be a Humanist in Britain today? (NR)	U2.7 Why do Hindus want to be good?	U2.5 What do Christians believe Jesus did to 'save' people?	U2.6 For Christians, what kind of king is Jesus?	U2.12 How does faith help people when life gets hard?

Note: this model allows systematic religion units to lead into the thematic units, where pupils can make some comparisons between beliefs, at the end of each year. This model keeps the study of Christmas and Easter close to the appropriate time of year.

Sample long-term plan: Model 2

	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6
FS2	F4 Being special: where do we belong?	F2 Why is Christmas special for Christians?	F1 Why is the word ‘God’ so important to Christians?	F3 Why is Easter special to Christians?	F5 What places are special and why?	
	F6 What times/stories are special and why?					
Year 1	1.10 What does it mean to belong to a faith or belief community?	1.7 Who is Jewish and how do they live? (part 1)	1.1 What do Christians believe God is like?	1.7 Who is Jewish and how do they live? (part 2)	1.2 Who do Christians say made the world?	1.9 How should we care for the world and for others, and why does it matter? (C, J, NR)
Year 2	1.6 Who is a Muslim and how do they live? (part 1)	1.3 Why does Christmas matter to Christians?	1.6 Who is a Muslim and how do they live? Part 2.	1.4 What is the ‘good news’ Christians believe Jesus brings?	1.5 Why does Easter matter to Christians?	1.8 What makes some places sacred to believers? (C,M)
Year 3	L2.1 What do Christians learn from the Creation story?	L2.10 How do festivals and family life show what matters to Jewish people?	L2.2 What is it like for someone to follow God?	L2.9 How do festivals and worship show what matters to a Muslim?	L2.4 What kind of world did Jesus want?	L2.12 How and why do people try to make the world a better place? (C, M/J, NR)
Year 4	L2.7 What do Hindus believe God is like?	L2.3 What is the ‘Trinity’ and why is it important for Christians?	L2.8 What does it mean to be Hindu in Britain today?	L2.5 Why do Christians call the day Jesus died ‘Good Friday’?	NEW L2.13 How do people from religious and non-religious communities celebrate key festivals?	L2.11 How and why do people mark the significant events of life? (C, H, NR)
Year 5	U2.8 What does it mean to be a Muslim in Britain today?	U2.3 Why do Christians believe Jesus was the Messiah?	U2.1 What does it mean if Christians believe God is holy and loving?	U2.9 Why is the Torah so important to Jewish people?	NEW Unit 2.11 What does it mean to be a Humanist in Britain today?	NEW U2.13c What can be done to reduce racism? Can religion help?
Year 6	U2.7 Why do Hindus want to be good?	U2.4 Christians and how to live: ‘What would Jesus do?’	U2.2 Creation and science: conflicting or complementary?	U2.6 For Christians, what kind of king is Jesus?	U2.10 What matters most to Humanists and Christians? (C, M/J, NR)	NEW U2.14 What do religious and non-religious worldviews teach about caring for the Earth?

Notes:

- In this 2026-2031 syllabus the unit U2.11 Why do some people believe in God and some people not? has been removed, you will find aspects of it in the unit NEW U2.11 What does it mean to be a Humanist in Britain today?
- In this model we have chosen to remove L2.6 For Christians, when Jesus left, what was the impact of Pentecost? , U2.5 What do Christians believe Jesus did to 'save' people? and U2.12 How does faith help people when life gets hard?
- We have replaced these units with NEW L2.13 How do people from religious and non-religious communities celebrate key festivals?, NEW U2.13c What can be done to reduce racism? Can religion help? NEW U2.14 What do religious and non-religious worldviews teach about caring for the Earth?

How RE promotes spiritual, moral, social and cultural development

The ongoing place of SMSC in education

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

SMSC has been the way this wider development of the whole person has been expressed in education policy since the 1944 Education Act. The 2013 National Curriculum articulates the purpose of education like this:

Every state-funded school must offer a curriculum which is balanced and broadly based¹⁹ and which:

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

Current priorities

The 2025 Ofsted inspection framework continues to emphasise pupils' spiritual, moral, social and cultural (SMSC) development, now situated clearly within the Personal Development evaluation area. This section makes explicit reference to religious education and to pupils' knowledge of, and respect for, different faiths and beliefs. Inspectors consider SMSC across the school's curriculum, culture and wider opportunities, and strong RE provision often contributes significantly to this judgement.

RE: a key contributor but not the only vehicle for SMSC

In terms of RE, there are two specific points to note. Firstly, although RE does make an enormous contribution to SMSC development it is a *whole-school* responsibility. RE lessons should support the school's overall ethos; they may offer more in the way of spiritual or moral education than other subjects and RE teachers may enjoy working on SMSC-related projects with other colleagues, but every subject and every teacher have a duty to promote pupils' SMSC development.

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

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

¹⁹ See Section 78 of the 2002 Education Act, which applies to all maintained schools. Academies are also required to offer a broad and balanced curriculum in accordance with Section 1 of the 2010 Academies Act.

Activities for spiritual development in RE

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

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

Activities for moral development in RE

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

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

Activities for social development in RE

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

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

Activities for cultural development in RE

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

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

RE and British Values

From September 2014, school inspection in England explores and judges the contribution schools make to actively promoting British Values. RE can make a key educational contribution to pupils' explorations of British Values, and excellent teaching of RE can enable pupils to learn to think for themselves about them.

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

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

Mutual tolerance

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

Respectful attitudes

In the RE curriculum attention focuses on developing mutual respect between those of different faiths and beliefs, promoting an understanding of what a society gains from diversity. Pupils will learn about diversity in religions and worldviews, 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.

Democracy

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

The rule of law

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

Individual liberty

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

Developing knowledge, skills and attitudes in RE

Progress in RE involves the application of general educational skills and processes in handling subject knowledge. This, in turn, strengthens the skills and deepens understanding and knowledge. The following skills are important in RE, and are reflected in many agreed syllabus programmes and approaches. You should plan to enable pupils to make progress with these skills, as appropriate in each key stage.

RE teaching is intended to develop these skills:	Examples of progression from 5–16: Pupils will be increasingly able to:
Investigating – in RE this includes abilities such as: - asking relevant questions - knowing how to use different types of sources as ways of gathering information - knowing what may constitute evidence for understanding religion(s).	- Ask increasingly deep and complex questions about religion. - Use a widening range of sources to pursue answers. - Focus on selecting and understanding relevant sources to deal with religious and spiritual questions with increasing insight and sensitivity. - Evaluate a range of responses to the questions and issues they study.
Reflecting – in RE this includes abilities such as: - reflecting on religious beliefs and practices and ultimate questions - reflecting upon feelings, relationships, and experiences - thinking and speaking carefully about religious and spiritual topics.	- Describe how action and atmosphere makes them feel. - Experience the use of silence and thoughtfulness in religion and in life. - Take increasing account of the meanings of experience and discern the depth of questions religion addresses. - Respond sensitively and with insight to religious and spiritual phenomena and their meanings.
Expressing – in RE this includes abilities such as: - explaining concepts, rituals and practices - identifying and articulating matters of deep conviction and concern, and responding to religious issues through a variety of media.	- Explain what words and actions might mean to believers. - Articulate their own reactions and ideas about religious questions and practices. - Clarify and analyse with growing confidence aspects of religion which they find valuable or interesting or negative. - Explain in words and other ways their own responses to matters of deep conviction.
Interpreting – in RE this includes abilities such as: - drawing meaning from, for example artefacts, works of art, poetry and symbols - interpreting religious language - suggesting meanings of religious texts.	- Say what an object means, or explain a symbol. - Use figures of speech or metaphors to speak creatively about religious ideas. - Understand increasingly the diverse ways in which religious and spiritual experience can be interpreted. - Clarify and express the role of interpretation in religion and life.
Empathising – in RE this includes abilities such as: - considering the thoughts, feelings, experiences, attitudes, beliefs and values of others - developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow - seeing the world through the eyes of others, and to see issues from their point of view, deepening understanding of beliefs and practices.	- See with sensitivity how others respond to their actions, words or behaviour. - Connect their feelings, both positive and negative, with those of others, including those in religious stories and contexts. - Imagine with growing awareness how they would feel in a different situation from their own. - Identify thoughtfully with other people from a range of communities and stances for life.

RE teaching is intended to develop these skills:	Examples of progression from 5–16: Pupils will be increasingly able to:
Applying – in RE this includes abilities such as: • using RE learning in new situations • making the association between religions and individual community, national and international life • identifying key religious values and their connections with secular values.	• Recognise religious materials and take note of their details and style. • See links and simple connections between aspects of religions. • Make increasingly subtle and complex links between religious material and their own ideas. • Apply learning from one religious context to new contexts with growing awareness and clarity. • Synthesise their learning from different religious sources and their own ideas.
Discerning – in RE this includes abilities such as: • developing insight into personal experience and religion • exploring the positive and negative aspects of religious and secular beliefs and ways of life • relating learning to life • making thoughtful judgements about the personal value of religious beliefs and practices.	• Experience the awe and wonder of the natural world and of human relations. • Be willing to look beyond the surface at underlying ideas and questions. • Weigh up the value religious believers find in their faith with insight, relating it to their own experience. • Discern with clarity, respect and thoughtfulness the impact (positive and negative) of religious and secular ways of living.
Analysing – in RE this includes abilities such as: • distinguishing between opinion, belief and fact • distinguishing between the features of different religions • recognising similarities and distinctiveness of religious ways of life.	• See what kinds of reasons are given to explain religious aspects of life. • Join in discussion about issues arising from the study of religion. • Use reasons, facts, opinions, examples and experience to justify or question a view of a religious issue. • Analyse the religious views encountered with fairness, balance, empathy and critical rigour.
Synthesising – in RE this includes abilities such as: • linking significant features of religion together in a coherent pattern • connecting different aspects of life into a meaningful whole • making links between religion and human experience, including the pupil's own experience.	• Notice similarities between stories and practices from religions. • Use general words to describe a range of religious practice and teaching. • Make links between different aspects of one religion, or similar and contrasting aspects of two or more religions. • Explain clearly the relationships, similarities and differences between a range of religious arguments, ideas, views and teachings.
Evaluating – in RE this includes abilities such as: • debating issues of religious significance with reference to experience, evidence and argument • weighing the respective claims of self-interest, consideration for others, religious teaching and individual conscience • drawing conclusions which are balanced, and related to evidence, dialogue and experience.	• Talk about what makes people choose religious ways of life. • Describe how religious people show the importance of symbols, key figures, texts or stories. • Weigh up with fairness and balance the value they see in a range of religious practices. • Evaluate skilfully some religious responses to moral issues, and their own responses.

Developing attitudes

Attitudes such as respect, care and concern should be promoted through all areas of school life. There are some attitudes that are fundamental to religious education in that they are prerequisites for entering fully into the study of religions, and learning from that experience. The following attitudes are to be fostered through the agreed syllabus:

a) Curiosity and wonder – in RE this includes:

- developing imagination and curiosity
- recognising that knowledge is bounded by mystery
- appreciating the sense of wonder at the world in which they live
- developing their interest in and capacity to respond to questions of meaning and purpose
- exploring the nature of religious practices and teachings
- being willing to look carefully at ‘the other’ and be open to learning from it
- following mysterious and profound lines of thinking through, to see where they lead.

b) Commitment – in RE this includes:

- understanding the importance of commitment to a set of values by which to live one’s life
- willingness to develop a positive approach to life
- the ability to learn, while living with certainty and uncertainty.

c) Fairness – in RE this includes:

- listening to the views of others without prejudging one’s response
- careful consideration of other views
- willingness to consider evidence, experience and argument
- readiness to look beyond surface impressions
- developing the courage to pursue fairness.

d) Respect – in RE this includes:

- being sensitive to the feelings and ideas of others
- developing skills of listening and a willingness to learn from others, even when others’ views are different from their own
- being ready to value difference and diversity for the common good
- appreciating that some beliefs are not inclusive and considering the issues that this raises for individuals and society
- being prepared to recognise and acknowledge their own bias
- recognising the rights of others to hold their own views
- avoidance of ridicule
- discerning between what is worthy of respect and what is not
- appreciation that religious convictions are often deeply felt.

e) Self-understanding – in RE this includes:

- feeling confident about their own beliefs and identity and sharing them without fear of embarrassment or ridicule
- developing a realistic and positive sense of their own religious, moral and spiritual ideas and a mature sense of self worth
- recognising their own uniqueness as human beings and affirming their self-worth
- becoming increasingly sensitive to the impact of their ideas and behaviour on other people
- developing the capacity to discern the personal relevance of religious questions
- deepening awareness of the role of belief and tradition in identity and culture.

f) Open mindedness – in RE this includes:

- being willing to learn and gain new understanding
- engaging in argument or disagreeing reasonably and respectfully (without belittling or abusing others) about religious, moral and spiritual questions
- developing the confidence in one's own identity to appreciate the identity of others
- willingness to seek new truth through learning
- openness to points of view different from one's own.

g) Critical mindedness – in RE this includes:

- a willingness to examine ideas, questions and disputes about religious and spiritual questions
- distinguishing between opinions, viewpoints and beliefs in connection with issues of conviction and faith
- the development of attitudes that distinguish between such things as superstition or prejudice and such things as conviction, personal commitment and faith
- the ability to argue respectfully, reasonably and evidentially about religious and spiritual questions.

h) Enquiry – in RE this includes:

- a desire to seek after the truth
- developing a personal interest in ultimate or metaphysical questions
- an ability to live with ambiguities and paradox
- the desire to search for the meaning of life
- being prepared to reconsider existing views critically
- being prepared to acknowledge bias and prejudice in oneself
- willingness to value insight and imagination as ways of perceiving reality.

Models of curriculum provision

This syllabus allows flexibility in RE provision and it is for schools to decide how RE should be delivered, ensuring that there is continuity and progression in learning across key stages, and that annual reports of pupils' progress can be provided.

Primary schools will have different approaches to meet different requirements. They may use the following approaches or a combination of them:

- teaching RE as a separate subject either timetabled on a weekly basis or delivered in blocks of time at different points in the school year (ensuring the requirements of the agreed syllabus are met)
- teaching RE within whole-school topics which bring together a number of subject areas (note: if this approach is followed it is essential that RE is planned to meet the objectives of the agreed syllabus)
- teaching some religions separately, or systematically – there are several units that enable this
- teaching RE units thematically i.e. teaching units which draw on more than one religion to explore a religious concept such as sacred books, worship or life as journey – there are units that take a thematic approach
- organising a rolling programme of study units, in order to meet the needs of schools with mixed-age classes, with units planned so that the pitch and expectations for each unit are matched to the different ages and abilities within the class. (For example a mixed Year 3 and 4 class may be taught a sequence of RE units over a two-year cycle, year A and year B, ensuring learning outcomes and activities are carefully planned to meet pupils' different ages and abilities)
- in small schools, the emerging, expected and exceeding learning outcomes in each unit mean that it is also possible to use a spiral curriculum in which the same RE unit is taught across all classes, ages and abilities at a given time, planned so that pitch and expectations are matched to different ages and abilities across the key stage
- some schools use an 'RE week' or an 'RE day' to focus learning, then follow up the 'big experience' with linked lessons over several weeks. Such 'big events' planning is demanding of teachers, but can help the whole school to focus and develop the subject. A day is about five hours, so is not, of course, a substitute for a term's work. The key to success is clarity about the RE learning that is planned.

Planning to ensure continuity and progression

Continuity can be achieved if planning starts from the agreed syllabus and careful attention is paid to what has been taught before and what is likely to follow.

Progression is the development of knowledge and understanding, skills, concepts and attitudes in a key stage and in relation to previous and subsequent key stages. It is achieved through building on earlier learning. It is not just about accumulation of knowledge but concerns a developing ability to deepen understanding by making use of reflective, interpretative and evaluative skills. Pupils should increasingly be challenged to discover the underlying messages of the teaching behind religious traditions, stories, artefacts and ceremonies.

Progression is characterised by the provision of opportunities for pupils to:

- extend their knowledge and understanding of religions and beliefs
- extend their ability to use religious vocabulary and interpret religious symbolism in a variety of forms
- deepen their reflection on questions of meaning, offering their own thoughtful and informed insights into religious and non-religious views of life's meaning and purpose
- explore fundamental questions of beliefs and values in relation to a range of contemporary issues.

Continuity and progression can be achieved when pupils have increasingly challenging opportunities to:

- appreciate the importance of religion in the lives of many people
- grow in understanding of the influence of belief on behaviour, values and attitudes
- consider their own beliefs, values and attitudes
- consider religious perspectives on contemporary social and moral issues.

Appendices

Appendix 1: Three new units of work

Key question L2.13: How do people from religious and non-religious communities celebrate key festivals?

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.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	Suggested content for learning: Teachers can select content from these examples and add more of their own.
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 and describe some core beliefs, values and stories remembered at festivals. Understand the impact: - Make simple links between stories, teachings and values behind festivals and how people remember these when celebrating. - Describe how people show what is important to them at a festival in how they mark it. - Identify some differences in how people within and between different religious and non-religious worldviews celebrate festivals (e.g. different approaches to celebrating Christmas). Make connections: - Raise questions and suggest answers about how far beliefs and different practices studied might make a difference to how pupils think and live.	     	- Think about times in their own lives when pupils remember and celebrate significant events/people, and why and how they do this. Are there similarities and differences in practices across the class? Why might this be? - Be a Religious Studies (RS) investigator: provide pupils with inference grids with pictures showing some Christmas celebration practices, religious and secular. Ask questions about what pupils can see, what they guess is happening, and questions they would like to ask. - Be a Religious Studies investigator: choose a series of Christmas practices to explore, at least one celebrated at church and one from home e.g. nativity service, Christingle service, decorating the house, carol singing. Find out information about how, why and by whom these are done. Plan one of these activities e.g. a nativity service, explaining why certain parts of the celebration happen, who might join in or not join in. - Be a Sociology investigator: look at information about how many people in the UK celebrate Christmas and how they say they celebrate. What is interesting or surprising? Create a questionnaire as a class to find out how people celebrate Christmas and what is important to them about Christmas. Ask a variety of people from different religious and non-religious worldviews. Analyse the results. Can pupils see any patterns? Do lots of people give similar information in their response? Are all the responses different? - Compare answers gathered on the celebration of Christmas using the two disciplines. How were they different or similar? RS can help us to look at evidence to find out how Christians celebrate at Christmas; when we look through an RS lens, we are not asking about the truth of Christian beliefs, we are exploring what people do, think and say. In Sociology we can look at data (e.g. on how Christmas is celebrated in the UK) from large groups of people, or small groups or individuals. - Choose another festival from another religious or non-religious worldview to study and apply similar strategies e.g. look at a Jewish festival such as Chanukah or Sukkot and how that is celebrated by religious and secular Jews and Jewish people from different communities. - Explore the benefits of celebration to religious communities by asking some local believers: why do they keep on celebrating ancient events? - Consider questions about the role of festivals in the life of Britain today: Is Comic Relief Day a bigger festival than Easter? Should everyone be allowed a day off work for their festivals? Is Christmas for Christians or for everyone? Can the real meaning of a festival be preserved, or do the shops and shopping always take over? Is there a 'real' meaning of a festival?

Key question U2.13: What can be done to reduce racism? Can religion help?

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.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	Suggested content for learning: Teachers can select content from these examples and add more of their own.
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 examples of ways in which people use texts/teachings to make sense of responses to racism and how to approach the challenges it presents. Understand the impact: - Make clear connections between the challenges racism presents and how people of religious and non-religious worldviews respond to these, both within and beyond their own communities. Make connections: - Interpret case studies of how people holding both religious and non-religious worldviews have approached racism, reflecting on and articulating lessons people might gain from these. - Offer a reasoned response to the unit question, with evidence and examples, expressing insights of their own.	   	- This unit investigation enables pupils to learn in depth from some key concepts, case studies and teachings about religion and racism, developing rich knowledge and challenging bias. Please note that only putting one anti-racist unit into your curriculum syllabus will not be sufficient to address wider societal issues. RE should always be open and should choose a diversity of examples across all units. - Full resources for the unit are available free from NATRE: www.natre.org.uk/about-natre/projects/anti-racist-re/primary-classroom-resources/ - Discover and think about the meanings of some key ideas about racism and religion by studying some people who have given their lives to reducing prejudice and hatred. - Learn in depth and detail about the statues of Colston and Wesley in Bristol. - Consider how music, film, prayer, art and other forms of expression have been used in struggles against racism. - Enable pupils to think for themselves about the ways that scriptures encourage religious people to treat all humans with dignity, respect, equity or love – and consider reasons why this does not always happen. - Learn that early Christian traditions include important stories about human unity, even though the Christian church has sometimes been complicit in racism. - Learn that Prophet Muhammad taught his followers to set racial difference aside. - Ask good questions about racism and equality, discussing how religion could make more positive contributions to justice. - Consider some questions, such as: can prayer help reduce racism? Does God care about racism? Why are religious people sometimes racist even though they preach love for all? Is it only religious people who fail to live up to their ideals? - Create a work of art and commentary on it, expressing pupils' reactions to the idea that 'we have far more in common than keeps us apart'. - Pupils weigh up their own learning in relation to their own ideas about equity, justice and race.

Key question U2.14: Green religion? What do religious and non-religious worldviews teach about caring for the Earth?

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.

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	Ways of knowing e.g.	Suggested content for learning: Teachers can select content from these examples and add more of their own.
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 and explain at least three examples of ways in which people from religious and non-religious worldviews respond to environmental issues. - Describe examples of ways in which people use religious texts/sources of authority to respond to environmental issues. Understand the impact: - Make clear connections between what people from religious and non-religious worldviews believe about the world and environment and how this impacts their actions. Make connections: - Reflect on and articulate lessons people might gain from beliefs about the environment and people's responses to environmental issues they have studied, recognising that people may think differently about these. - Consider and weigh up different ideas about and responses to environmental issues and use this reasoning to help articulate personal responses on caring for the world.	    	- This unit investigation enables pupils to learn in depth about issues of climate change, environmental protection and the future sustainability of the planet, in the light of teaching and practice from different religions. - Use a case study about Greta Thunberg to introduce the issues of climate justice. From her story, what can pupils tell about her personal worldview? What matters most to her? Greta is non-religious. Use this case study to enable pupils to think about the meanings of some key questions: whose world is this? Why do humans pollute their own earth? Why do extinctions matter? Can we care better for our planet? Who is most at risk from environmental change? Does the Earth belong to God? If some people believe the Earth does belong to God, how should they live? - Learn in detail about key concepts such as khalifa (Islam), stewardship (Christianity), Bhumi (goddess in Hindu Dharma) and Tu B'Shevat (Jewish) which have implications for care of the earth. Connect these ideas to words and stories from sacred texts. - Learn about the work of projects such as the Jewish Ecological Coalition, Islamic Relief's tree-planting, the Hindu Bhumi Project, Christian projects Eco Church or Operation Noah. Consider some reasons why these projects may need to grow and influence their traditions more strongly. Should religions be greener? - Learn in detail about examples of creative expressions of green spirituality from different faiths in works of art, music, drama, prophecy and activist protests or actions: what are the spiritual roots of such expression, and what impacts can they have? - Find out about connections between ancient wisdom in holy texts and some ways religious people have become 'climate justice activists'. - Discuss what must happen for people and planet to survive and re-balance the ways humans have exploited the earth. What kinds of behaviour, belief and expression does the world need now? Weigh up different responses as we face the crisis of climate justice.

Appendix 2. How does RE build cultural capital for learners?

The 2025 Ofsted inspection framework continues to expect schools to broaden pupils' knowledge, experiences and understanding of the world-ideas often described through the sociological concept of cultural capital. Although the term was introduced explicitly in the 2019 framework, the underlying principle remains: schools should provide all pupils, particularly the most disadvantaged, with rich knowledge and meaningful opportunities that help them thrive as educated citizens. These expectations now sit within the wider evaluation of curriculum quality and pupils' personal development.

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.

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

How does this connect to RE?

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

An ambitious RE curriculum can give pupils the kinds of rich knowledge of religions and worldviews that enable them to participate fully in the cultural life of modern diverse Britain. RE opens minds to global diversity and cultures.

Effective RE enables all pupils to understand the significance of spiritual and moral issues in our contemporary culture, so that they can both contribute to and benefit from the multicultural society in which they live.

Cultural capital and RE

Effective RE enables pupils to develop cultural competency and cultural navigation skills from their own worldview or religion in relation to the religions and worldviews of others.

RE gives pupils from every background access to the kinds of cultural capital with which religions and worldviews engage – e.g. in the arts, language, literature, sciences, sport, fashion and the economy in all its aspects. This includes the ways religions and worldviews challenge prevailing ideas, e.g. from moral perspectives.

Examples of RE's contribution to cultural capital

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

Appendix 3: Assessment: additional guidance

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

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

- In RE, at 7, 11 and 14, pupils should show that they know, apply and understand the knowledge, understanding, skills and methods specified in the Programmes of Study.
- Pages 128–135 present all of the end of key stage outcomes, so that teachers can see how they represent progress in relation to knowledge, understanding and skills.
- Within each key question page plan, learning outcomes are presented that relate to the end of key stage outcomes. While the end of key stage outcomes are general, the key question page plan learning outcomes are specifically related to the content (knowledge, understanding and skills) required to address the key question.
- The learning outcomes for each key question page plan are expressed in terms of expected outcomes. Time is needed for pupils to consolidate and embed their learning before moving to the next steps. We expect that the majority of pupils will meet these expected outcomes. Teachers may talk in terms of pupils working towards the outcomes (e.g. 'emerging') and being very confident with the outcomes (e.g. 'exceeding'). Schools will translate this to the language common in their school.

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

- Assessment requires that teachers know what individual pupils know and can do. The learning outcomes on each key question outline will help teachers to assess this in an ongoing way throughout a unit, and to devise appropriate learning activities to enable pupils to secure their knowledge, understanding and skills.
- Schools need to be able to track progress of pupils. Using the unit learning outcomes as stepping stones towards the end of key stage outcomes will allow teachers to track progress in each unit. Again, Ofsted is very clear that the *curriculum* is the progression model and so pupils need to be assessed against the knowledge, understanding and skills that they have been taught in a unit, building on what they have learnt before.

- This is not the same as giving pupils a level. Teachers know that pupils' understanding at the beginning of a topic may dip as they encounter new and unfamiliar material. Where the key question builds on previous learning (which is why a carefully constructed long-term plan is essential) pupils will start with and build on some prior knowledge. Building on this prior knowledge and recalling previous knowledge will help pupils to make more progress.
- Schools will need to adapt the information they gain from the learning outcomes to whichever tracking system their school uses. Schools are encouraged to avoid mechanical 'box-ticking' exercises and focus their assessment on supporting individual pupils to develop their knowledge, understanding and skills in RE.

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

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

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

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

Progress overview:

Pages 128–135 give all the expected end of key stage outcomes for this agreed syllabus.

Formative and summative assessment using this syllabus

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

Effective assessment in RE

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

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

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

See page 25 for more on disciplines or ways of knowing.

Formative assessment

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

There are many strategies that support this formative assessment, but it is important to remember that as you listen, watch, quiz, question, check for misconceptions, scribble notes,

etc., you don't need to provide evidence for every bit of pupils' attainment. Many teachers use floor books, particularly in Key Stage 1, which show examples of learning as a class. In Key Stage 2 some have individual books alongside floor books that could be looked at when a subject leader needs to monitor pupil work.

Summative assessment

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

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

The subject leader is then able to do several things. Firstly, they can 'dip test' as a form of moderation. This involves choosing a couple of pupils and asking a few teachers to talk about the 'RE story' of the pupil, i.e. explain why they have chosen to categorise Olivia as emerging or Umar as exceeding in a particular unit.

This could involve asking for an explanation as to why they are an outlier or are exceeding in this unit when they were categorised as emerging in the previous unit. They can also create statistics to enable them to compare attainment in RE with another subject. This can be explored further during pupil interviews that check on knowledge recall and understanding of what has been taught.

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

As far as pupil learning is concerned, summative assessment or assessment for accountability is less important than formative assessment. It has an entirely different purpose, namely, to check up on progress over time, to see if any particular classes or groups of pupils are making

excellent progress or falling behind. Summative assessment is important, but it should take second place to what is going on in the classroom between pupil and teacher.

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

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

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

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

Assessment in primary RE

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

There is a danger that when making a judgement on a pupil's progress in RE, teachers may be unsure how to judge pupils and have ended up making judgements based on a pupil's ability in, say, English or history. In order to prevent this, teachers need to be confident in what needs to be learnt in a unit. They need to be informally and continually using lots of formative assessment

strategies as part of everyday teaching and learning. Putting information into a summative assessment system should not then be an issue. The teacher can use their knowledge of the pupils and their professional judgement to record how pupils are achieving, as in the example below.

An example of a summative model in primary RE

In this example, the teacher has produced a useful document that succinctly and effectively conveys summative information about how their class has responded to a unit from this syllabus. This will be a useful starting point for discussion with the subject leader, perhaps making comparisons with other groups of learners undertaking the same unit.

With this overview, groups of learners within the class can be identified, e.g. by gender, pupil premium, and so on, and strategies can be put in place to deal with attainment gaps. Review notes could include reflection on what specific areas of learning need to be targeted in the next unit, and how learners who have not met the expected outcomes might be supported.

Year: 1	Term: Spring 2	
Unit: 1.5	Strand: Salvation	
Key question: Why does Easter matter to Christians?		
Pupils can:		
• Recognise that Incarnation and Salvation are part of a 'big story' of the Bible. • Retell stories connected with Easter and Holy week with links to Salvation (Jesus rescuing people). • Ask questions about whether the story of Easter has anything to say to them about sadness, hope or heaven, exploring different ideas. • Give examples how Christians show their beliefs about Jesus' death and resurrection in church worship at Easter.		
Children: 26	SEN	
Emerging	Expected	Exceeding
Jonita Oliver Dylan Maryah Seb Nayan Marley Ajjan Aanya Frankie Maisie Noah Tracya Amit Sarah Kemaya Garcia		Farrak Fasleen G Olivia Anaya Beatrice Hasan Harrison Kia Neha
43%	62%	35%
Unit review notes:		

Assessment in secondary RE

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

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

Assessing RE at Key Stage 3

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

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

Likewise, assessment at Key Stage 3 should not be dominated by GCSE grading. Examinations can only test a sample of a pupil's knowledge and understanding, and so it should not be the aim of the Key Stage 3 curriculum to drill exam knowledge and to practise exam-style written responses (see Daisy Christodoulou's book, *Making Good Progress? The Future of Assessment for Learning*, OUP 2017 and the Ofsted long report 2024²⁰). The Key Stage 3 curriculum should help to explore a wider context for religions and beliefs, so that study at GCSE level takes place within a secure foundational understanding. Planning and assessment, therefore, should enable a broader, contextual understanding.

It is essential that assessment at Key Stage 3 should be manageable and worthwhile, taking account of the large numbers of pupils that most secondary RE teachers teach. Formative assessment should enable teachers to be clear what pupils do and do not understand, so that they can plan accordingly. It should make it clear to pupils what they need to do to deepen their understanding and to develop their skills in handling what they have learnt.

Summative assessment should be proportionate to the amount of curriculum time given to RE, and especially where lesson time is limited, formative assessment should not impinge disproportionately on time for learning RE.

An example of whole class marking in secondary RE

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

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

Unit 3.3 What's so radical about Jesus? **Whole-class feedback**

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

Praise: Tilly: key biblical texts Sam: using sources ✓ Conor: link tog. RE to OUT	Missing/incomplete Andrew T: absent Lydia/Taro: sparse examples	SPAG errors/literacy: believe / beliefs Pharisee Prayer as noun, pray as verb
General WWW: Jesus as Jewish; historical figure and importance for Christians Using quotes. Applying prior knowledge General EBI: - Separate fact + opinion - aware of own personal worldviews	Misconceptions: "Radical" doesn't need to be negative Jesus as God - incarnation - not another God Actions/questions: Examples of how to show evidence How do different people/groups view Jesus at the time? Use of quotes: Mixed - good starting points but not fully explained.	DIRT questions/follow-up: Why has 'radical' come to be seen as negative? Whose perspective? Who's in power? Examples of positive radicals today? Greta etc... Presentation: Aristling Tahir

Appendix 4: Planning RE in special schools

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

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

Pupils with SEND and Religious Education

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

Two principles: good RE seeks to be holistic and inclusive

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

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

Following the Rochford Review (2019), the government announced plans to introduce the engagement model. This is a new form of assessment for pupils working below the standard of the national curriculum tests and not engaged in subject specific study. It replaces the Performance Scale's steps 1 to 4 (often called 'P' scales) and is 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/90345/8/Engagement_Model_Guidance_2020.pdf

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

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

How will pupils be assessed using the engagement model?

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

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

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

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

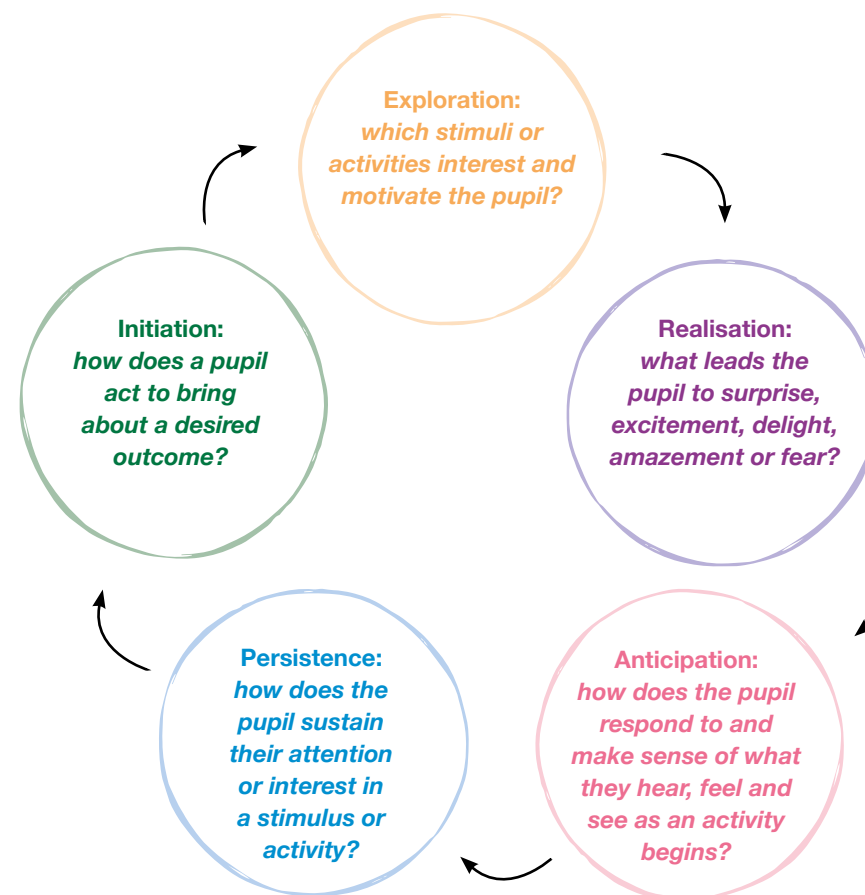
The model recognises that engagement is multi-dimensional and breaks it down into five areas that allow teachers, in relation to RE, to assess:

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

The engagement model:

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

The five areas of engagement



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

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

For pupils with SEND, in what ways can RE:

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

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

1. Introduction

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

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

2. Principles for RE and pupils with SEND

A. Valuing the importance of RE for pupils with special needs.

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

B. Using pupils' experience of difficulty to develop their capacity to understand searching themes in RE.

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

C. Building on pupils' interest in people and what they do.

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

D. Valuing pupils' use of religious language.

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

E. Being sensitive to the variety of pupils' understanding of religious concepts.

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

F. Allowing pupils to engage with explicit religious material.

RE which lets the emotion and power of explicit religious materials loose in the classroom and welcomes personal responses can provide powerful opportunities for spiritual development for

pupils with a variety of special educational needs. An over-emphasis on seeing special needs pupils as needing a 'small step' approach can block the development of a vital and dynamic form of RE. Some pupils may respond to the 'burning core' of questions that engage the imagination and often lead from the spiritual into 'explicit RE'.

G. Promoting pupils' use of the arts as a way of expressing themselves.

Pupils with special educational needs may have an enjoyment and engagement with art, music, dance and drama. Using these forms of expression can be very effective with special needs pupils.

H. Recognising pupils' intuitive responses to religious issues.

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

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

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

3. Educational contexts

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

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

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

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

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

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

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

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

5. Planning

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

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

Planning should provide for:

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

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

6. Teaching and learning approaches for pupils with SEND

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

7. Recording pupils' achievement

Pupils with SEND in RE want to be able to show their achievement. Teachers need to enable pupils to demonstrate statements of achievement and learning outcomes. For pupils with SEND, this document provides an application of the DfE's Engagement Model and the use

of performance statements (formerly called 'P4–P8'). These refer to skills, knowledge and understanding in RE. Teachers can also make special use of the Early Learning Goals applied to RE in the syllabus and the outcome statements for pupils aged 7, 11 and 14, as appropriate. It is practicable for RE outcomes to break age related norms for pupils with SEND.

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

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

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

- plan future work with objectives, tasks and learning experiences appropriate to pupils' ability and development
- ensure continuity and progression to the next stage
- set appropriate RE targets for pupils' personal IEPs
- recognise pupils' levels of engagement and response.

8. Accreditation of RE

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

Appendix 5: Quaker Heritage in Leicestershire (provided by John Catt - Leicestershire SACRE)

This appendix provides locally relevant material on the Quaker movement, whose founder has strong Leicestershire connections, to support secondary RE local studies.

The Quakers (or more correctly “the Religious Society of Friends”) were inspired by a Leicestershire man, George Fox of Drayton in the Marsh (now Fenny Drayton). Fox developed the belief that religion is not external because God is directly accessible without a mediator.

The first Quakers emerged during the religious unrest of the English Civil Wars (1642–1651).

Core beliefs and concepts:

- Quakers refer to verses in John’s Gospel where Jesus called his disciples ‘Friends’ (John 15.4) and gave them the gift of the Holy Spirit in their hearts to guide and teach them about God. This remains the essential experience of Quakers today.
- Friends wait on the ‘still small voice’ of God in the quiet of silent worship, in which anyone (including children) might feel impelled to stand and speak aloud the words given to them through the Spirit.
- Ordained ministers or priests are not needed to mediate this direct experience of God, since God ‘dwells in the hearts of his obedient people’. Women, men and children are equally welcome to minister to others.
- In worship, Quakers sit together in an inward-facing circle, a clear demonstration that ‘we are each a unique, precious child of God’. In this way Quakers live out their ‘testimony’ to equality.
- Similarly following Jesus’ example, the testimony to simplicity is lived out in their plain dress, speech and modest possessions. There is no need for a special building for worship, and they meet in unadorned buildings.
- Most Quakers do not focus on the doctrine. They emphasise personal spiritual experience, the ‘Inner Light’ or ‘Christ within’.

The teaching of George Fox that there was something ‘of God in every person’ was revolutionary. Most religions were hierarchical and used to support the authority of the hierarchies of the state and its established religion.

The Quakers have no dogma and there are considerable differences between groups. Many are strict pacifists, but others will accept violence in self defence, but none advocate aggressive violence. Today Quakers work positively to build peace in schools, in communities and in international forums. Conflict is part of our social condition, and Quakers promote initiatives that deal with conflict in a non-violent way which is fair and doesn’t cause harm to one side by creating a victim or a loser.

The constitution of Pennsylvania, based on Quaker ideals, provided the basis of the American Constitution and Bill of Rights.

The Quakers were fundamental to the abolition of the Slave Trade and legal slavery and were strong supporters of the Universal Declaration of Human Rights which very much accords with Quaker thought.

They also led campaigns for prison reform, social justice, equal rights for women and children, consensus decision making and the promotion of a strong work ethic based on treating all involved fairly. Quakers founded Barclays & Lloyds banks, Clark’s shoes, Cadbury, Rowntrees and Fry’s chocolate.

In 1947 the Quakers became the only religion to receive the Nobel Peace Prize.