Derbyshire and Derby City

Agreed Syllabus for Religious Education

2020–2025

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Foreword

The study of religious and non-religious world views is a core component of a rounded academic education. This has long been recognised as essential in Britain. Indeed, one could argue that it is more important now than ever. Young people today are growing up in a world where there is increasing awareness of the diversity of religious and non-religious world views and they will need to live and work well with people with very different outlooks from their own.

RE, taught well, provides a safe space to discuss, experience and respond well to difference – a space where students can engage with controversial issues and learn to disagree respectfully with each other. This can play a key role in fostering good relationships between different groups within the school and in later adult life.

RE can contribute a great deal to mutual understanding in a multi-ethnic society. While it can be quite straightforward to cover the factual information about the rituals and observances and meeting places of different faiths, there is far more that it can do. RE also has the potential to develop pupils' understanding of the diversity that often exists within, as well as between faiths: after all, most faiths encompass a spectrum of views, from liberal to conservative.

'We cannot assume, for example, that being 'Muslim' means the same thing to all. Even with those for whom a Muslim identity is in many contexts not just a background, it does not follow that it is the religious dimension that is most prominent… For some, being Muslim is a matter of community membership and heritage; for others it is a few simple precepts about self; compassion, justice and the afterlife; for others it is a worldwide movement armed with a counter ideology to modernity, and so on…' Tariq Modood, *Still Not Easy Being British – Struggles For A Multicultural Citizenship* (2010)

Young people face many challenges in the modern world. Amongst these is learning to navigate the world of religion and belief. Controversy abounds and in the midst of this, young people are seeking to understand the complex issues that are debated and to make their own decisions on these controversial matters, acknowledging there is a growing diversity of religions and beliefs that pupils today encounter.

Therefore, Religious Education needs to explore the important role that religious and non-religious world views play in all human life. This is an essential area if pupils are to be well prepared for life in a world where controversy over such matters is pervasive and where many people feel they lack the knowledge to make informed decisions. It is a subject for all pupils, whatever their own family background and personal beliefs and practices.

RE helps pupils understand where values overlap and where they diverge and hence the basis for the tensions that can arise between and sometimes within faiths. It can help them understand the tensions that can arise between faith and other legally established rights, such as the rights of women and rights relating to sexuality. Done well, RE allows pupils to understand how their own faith or beliefs relate to the wider world, both in terms of attitudes and the prevailing law. This is, therefore, about making sure that young people have the knowledge to make their own informed decisions.

The explicit, academic study of religious and non-religious world views provides an opportunity to develop a range of specific and transferable skills. These skills include analysing a range of primary and secondary sources, understanding symbolic language, using technical terminology effectively, interpreting meaning and significance, empathy, respectful critique of beliefs and positions, recognising bias and stereotypes and representing views other than one's own with accuracy.

In preparing for adult life, pupils need to learn to respond well to a local, national and global landscape of religion and belief diversity. This need is more urgent now than ever.

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The existential questions that non-religious world views grapple with are often the same as those that religious world views seek to respond to. These questions include the nature of reality, the meaning and purpose of human life and what constitutes a good life. Likewise, questions of identity, belonging, commitment, behaviour and practice cut across both religious and other world views. These, too are questions for every pupil, and good RE has a strong personal dimension.

The curriculum for RE needs to be more than learning 'facts' about a series of institutional world views. It is about understanding the human quest for meaning, being prepared for life in a diverse world and having space to reflect on one's own religious or non-religious world view.

All pupils need to acquire core knowledge and understanding of the beliefs and practices of the religions and other world views, which not only shape their history and culture, but which guide their own development. The modern world needs young people who are sufficiently confident in their own beliefs and values that they can respect the religious and cultural differences of others and contribute to a cohesive and compassionate society.

Every child and young person who goes to school, therefore, is entitled to an experience of RE that is both academically challenging and personally inspiring.

RE contributes dynamically to pupils' education in schools, while 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 from religions and world views about different ways of life. They discover, explore and consider many different answers to questions about human identity, meaning and value. They learn to weigh up for themselves the value of wisdom from different communities, to disagree respectfully, to be reasonable in their responses to religions and world views and to respond by expressing insights about their own and others' lives. They think rigorously, creatively, imaginatively and respectfully about their ideas in relation to religion and world views.

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Introduction

Statutory basis of the Agreed Syllabus

The National Curriculum states that every state-funded school must offer a curriculum which is balanced and broadly based, which promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society and which prepares pupils at the school for the opportunities, responsibilities and experiences of later life. All state schools must teach RE to pupils at every key stage.

This RE Syllabus for Derbyshire and Derby City establishes what shall be taught in RE, providing teachers with practical support and guidance about how to teach RE effectively.

The new Derbyshire and Derby City Syllabus for RE aims:

- To ensure that every pupil's statutory entitlement to RE is met, irrespective of their faith or belief, and within this to encourage pupils to explore questions of spirituality, identity, ethics, discrimination and prejudice.
- To enable pupils to develop religious literacy and conceptual understanding of what it means to be a person of faith or no faith.
- To encourage pupils to articulate their own ideas and experience of religion, belief and spirituality.
- To encourage all pupils and teachers to experience RE as an exciting subject that feeds into an understanding of what it means to live in Derbyshire and Derby City and our wider world communities and to promote harmony and good community relations.
- To encourage teachers to produce RE lessons that are challenging, inspiring and engaging to everyone.
- To assist pupils to engage critically with ideas and understanding of religion and belief systems, given the nature of our society, its speed of change and growing social media influences. RE studies how religions and world views shape and are shaped by the societies in which pupils live, promoting deepening understanding of those belief systems.
- To promote interactive, creative and experiential learning that promotes social and ethnic accord alongside the endorsement of fundamental British Values, so that schools will be supported in visiting places of worship, community meeting places and communicating with different social groups across the local community.

Resources compatible with the new Syllabus

Understanding Christianity: Many Derbyshire and Derby City schools, including our Anglican schools, use the resource *Understanding Christianity* (http://www.understandingchristianity.org.uk/) for their teaching and learning from 4-14 and report that this resource has raised standards, set high expectations and improved learning and motivation significantly. This new Syllabus is compatible with the resource, and SACRE is able to recommend it to schools. The Diocese of Derby provides guidance about how the new SACRE Syllabus and *Understanding Christianity* can be taught together in both schools with a religious character and in community schools. Local training in the use of this resource is also available.

Understanding Humanism is a free online resource provided by Humanists UK, which is packed with resources and guidance to enable teachers to develop subject understanding and to effectively include the study of non-religious world views into a thematic approach to RE. There are teaching resources for each key stage including lesson plans, classroom activities and humanist perspectives on a range of themes. You can also request a school speaker and find information about online courses and teacher training conferences. The website can be found at: https://understandinghumanism.org.uk/

Both local authorities intend to provide a digital copy of the RE Agreed Syllabus once the Syllabus has been completed. Schools will be informed how to access this resource in the near future.

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Religions and Worldviews in the Census

Schools should take into account pupils' beliefs, viewpoints and ideas. Many pupils will come from backgrounds with no particular religious belief or affiliation. The 2011 census information will be updated by a new census after 2021, but these figures are still valuable.

We do not intend to educate pupils only for their current life, perhaps in a village, town or city. The purpose of RE includes enabling pupils to be ready to live in a wider world: the region, the nation, the global community.

CENSUS 2011: Derby City's religious context	Religion: All categories	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	No religion	Religion not stated
City of Derby	**248,752**	**131,129**	**822**	**2,198**	**110**	**19,006**	**8,891**	**985**	**68,668**	**16,943**
Derbyshire	**769,686**	**489,668**	**1,530**	**1,377**	**363**	**2,210**	**2,316**	**2,905**	**215,158**	**54,159**
Leicestershire	**650,489**	**392,363**	**1,546**	**18,508**	**528**	**9,096**	**7,978**	**2,381**	**176,123**	**41,966**
Leicester City	**329,839**	**106,872**	**1,224**	**50,087**	**295**	**61,440**	**14,457**	**1,839**	**75,280**	**18,345**
Nottingham UA	**305,680**	**135,216**	**2,051**	**4,498**	**1,069**	**26,919**	**4,312**	**1,483**	**106,954**	**23,178**
Greater Manchester	**2,682,528**	**1,657,594**	**9,555**	**23,478**	**25,013**	**232,787**	**5,322**	**7,429**	**557,129**	**164,221**

Select figures for religious affiliation from the 2011 Census, providing a context for RE in the city, and the region.

Commentary

- We need Religious Education to prepare young people for life in the village, county, region, nation and world.
- Diversity is not always evident in every part of the city or the region, but pupils might learn much from seeing this regional picture and understanding it.

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A. What is RE for?

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A1 The purpose of RE

- 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 and from religions and 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 religions and worldviews, enabling them to develop their ideas, values and identities.
- It should develop in pupils an aptitude for dialogue, so that they can participate positively in society, with its diverse religions and worldviews.
- Pupils should gain and deploy the skills needed to understand, interpret and evaluate texts, sources of wisdom and authority and other evidence. They should learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ.

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

Principal aim

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

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

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

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A2 The aim(s) of RE

The threefold aim of RE elaborates the principal aim.

The curriculum for RE aims to ensure that all pupils:

1. **Know about and understand a range of religions and worldviews[1], so that they can:**
   - describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals
   - identify, investigate and respond to questions posed, and responses, offered by some of the sources of wisdom[2] found in religions and worldviews
   - appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

2. **Express ideas and insights about the nature, significance and impact of religions and worldviews, so that they can:**
   - explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities
   - express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues
   - appreciate and appraise varied dimensions of religion.[3]

3. **Gain and deploy the skills needed to engage seriously with religions and worldviews, so that they can:**
   - find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively
   - enquire into what enables different individuals and communities to live together respectfully for the wellbeing of all
   - articulate beliefs, values and commitments clearly in order to explain why they may be important in their own and other people's lives.

Teachers should consider how their teaching contributes towards the principal aim of RE (p. 6) and how they help pupils to achieve the threefold aim above.

Note: These aims incorporate the former attainment targets of 'learning about religion' and 'learning from religion'.

[1] The phrase 'religions and worldviews' is used in this document to refer to Christianity, other principal religions represented in Britain, smaller religious communities and non-religious worldviews such as Humanism. The phrase is meant to be inclusive, and its precise meaning depends on the context in which it occurs, e.g. in terms of belief, practice or identity.

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

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

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A3 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? Does RE in your school currently deliver this aim? If teachers are to teach RE effectively, it is vital that they understand what they are doing RE *for*. Reflect on how fulfilling the principal aim will contribute to SMSC and wider school priorities.
2. For each key stage, get to know the **Programme of Study** pages (EYFS p.19; KS1 p.31; KS2 p.45; KS3, p.69). These give the statutory requirements of the syllabus. Note that the syllabus is structured around the three aims (see p.6) and the three strands, *Believing, Expressing and Living*. The three aims form the basis of the end of key stage outcomes and the progressive 'Learning outcomes' in each unit of study. The overview of questions (p.16) shows how the key questions relate to the strands.
3. Review the **legal requirements** (see p.11) and **curriculum time** for RE (see p.14). Are you fulfilling the legal requirements for RE for all pupils? Are you giving sufficient time to allow pupils to make good progress in their understanding and skills?
4. Review the **religions and beliefs** studied at each key stage (see p.13 for overview). Are you following the syllabus requirements? Are you meeting the needs of your children?
5. The syllabus is based around a **key question approach**, where the questions open up the content to be studied. The syllabus gives some example **key questions** to help you to deliver the statutory Programmes of Study. All of the questions are found on p.16-17, with EYFS on p.22, KS1 on p.33; KS2 p.47; KS3 p.71; these are followed by detailed outlines for each question. These are not statutory, but are designed to support you in delivering high-quality RE that enables coherence and progression in the pupils' learning. The key question outlines give structured support in terms of 'emerging', 'expected' and 'exceeding' learning outcomes and suggested content, to enable good planning and progression.
6. **Audit the topics you already cover** in your existing long-term plan. There may well be overlap with your current RE, but you will still need to go through and adjust (or, if necessary, re-write) Schemes of Work to ensure that RE **meets the principal aim**, **reflects the key question approach** and **secures progression in relation to the end of key stage outcomes**. To this end, use the planning steps.
7. The **planning process** is at the heart of the syllabus (p.34, 48, 72). The five steps are designed to help teachers make best use of the key questions and plan excellent RE. As a staff/department, go through the planning process, following the steps and one example of a key question. Note that there is flexibility in terms of choosing outcomes and content, but that all steps need to be followed.
8. Take the opportunity of the new syllabus to audit your schemes of work to consider the **styles of teaching and learning** that pupils are encountering. Is RE engaging and encouraging enquiry? How is RE delivered? Does it link to other subjects? Is it taught in blocks or on a once-a-week model? What is best for learning in RE? (See Section E4 for more on this, p.110.)
9. Work to create a coherent **long-term plan.** The syllabus is flexible enough to allow RE to be taught in a variety of ways – RE days or weeks, linking with other subjects and discretely. Ensure RE is true to the principal aim and the Programmes of Study.
10. If you are a Special School or have significant numbers of SEND pupils, read Section C7 (p.89). There is freedom in the syllabus to adapt your RE to meet the needs of SEND pupils.
11. Share the positive adaptations and changes in RE with the governing body and other interested parties. This is an ideal chance to raise the profile of RE.
12. Use the first year to implement the syllabus gradually. Adapt what works well and create a scheme of work that fits with your methods of curriculum delivery and delivers the principal aim of the syllabus. Use the year to train staff who teach RE, improve and review your planning and teaching.

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B. What do we need to do?

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

RE is for all pupils:

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

RE is determined locally, not nationally:

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

RE is plural:

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

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

This agreed syllabus builds on good practice from the 2004 *Non-statutory Framework for RE*, produced by the then Qualifications and Curriculum Authority, and also the core ideas in the RE Council's non-statutory *Framework* from 2013.[10]

Right of withdrawal

This was first granted when religious education was religious *instruction* and carried with it connotations of induction into the Christian faith. RE has been very different to this for some time. It is inclusive and wide-

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

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ranging, exploring a range of religious and non-religious worldviews. However, in the UK, parents still have the right to withdraw their children from RE/RME on the grounds that they wish to provide their own religious education. (School Standards and Framework Act 1998 S71 (3)). This will be the parents' responsibility. However, it is good practice to talk to parents to ensure that they understand the aims and value of RE before honouring this right. Students aged 18 or over have the right to withdraw themselves from RE.

B1.1 RE, academies and free schools

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

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

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

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

The Derbyshire and Derby City Agreed Syllabus 2020–2025 fulfils the legal requirements set out above, and has its roots in the REC's *Framework* (2013). 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.

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B2 What religions are to be taught?

This agreed syllabus requires that all pupils learn from Christianity in each key stage. In addition, pupils will learn from the principal religions represented in the UK, in line with the law. These are Islam, Hinduism, Sikhism, 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.

Religious traditions are to be studied in depth as follows:

Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions, which are that pupils should learn from:	
4–5s Reception	Children will encounter Christianity and other faiths, as part of their growing sense of self, their own community and their place within it.
5–7s Key Stage 1	Christians and Muslims or Jewish people
7–11s Key Stage 2	Christians, Muslims, Hindus and Jewish people
11–14s Key Stage 3	Christians, Muslims, Sikhs and Buddhists
14–16s Key Stage 4	Two religions required, usually including Christianity. This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96[11]
16–19s RE for all	Religions and worldviews to be selected by schools and colleges as appropriate.

Important notes:

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

- **The range of religious groups in the UK**. Groups such as Jehovah's Witnesses, The Church of Jesus Christ of Latter-day Saints, the Bahá'í faith or the Jains are not excluded from study in this scheme for RE. Schools are always advised to make space for the worldviews of the local community, which is why the table above expresses minimum requirements.
- Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions and beliefs.
- 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 people of the same and different religions.
- **Non-religious worldviews**: Good practice in RE, as well as European and domestic legislation, has established the principle that RE in schools without a religious character should be inclusive of both religions and non-religious worldviews. Schools should ensure that the content and delivery of the RE curriculum are inclusive in this respect.
- This syllabus requires that, in addition to the religions required for study at each key stage, non-religious worldviews should also be explored in such a way as to ensure that pupils develop mutual respect and tolerance of those with different faiths and beliefs. This is enabled through the following key questions: L2.6, L2.9, U2.1, U2.5, U2.7, 3.1, 3.4, 3.9, 3.10 and 3.12.
- However, learning from four religions across a key stage is demanding: the syllabus does not recommend tackling six religions in a key stage. Depth is more important than overstretched breadth. Schools are encouraged to teach less but teach it better.
- The key questions 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.

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

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B3 Time for RE

Schools have a statutory responsibility to deliver Religious Education to all pupils, except those withdrawn by parents (see p.11).

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

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

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

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

Important notes:

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

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C. What do pupils learn in RE?

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C1 Religious Education key questions: an overview

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

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	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/interpreting)
Living (Religious practices and ways of living; questions about values and commitments)	F5. Being special: where do we belong?	1.7 What does it mean to belong to a faith community?	L2.7 What does it mean to be a Christian in Britain today? L2.8 What does it mean to be a Hindu in Britain today?	U2.6 What does it mean to be a Muslim in Britain today?	3.8 What is good and what is challenging about being a teenage Sikh or Buddhist or Muslim in Britain today?
					3.9 Should happiness be the purpose of life?
		1.8 How should we care for others and the world, and why does it matter?	L2.9 What can we learn from religions about deciding what is right and wrong?	U2.7 What matters most to Christians and Humanists?	3.10 Does religion help people to be good?
	F6. What is special about our world?			U2.8 What difference does it make to believe in ahimsa (harmlessness), grace, and/or Ummah (community)?	3.11 What difference does it make to believe in…?
					3.12 Is religion a power for peace or a cause of conflict in the world today?

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C2 RE in EYFS: Programme of Study

Thomas, age 5. 'In my picture I have painted the sky and the sun, then I added grass and flowers. Next I painted God's footprints because although you can't see God, I think you can see that He has been everywhere.'

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C2 RE in EYFS: Programme of Study

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

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

The Agreed Syllabus for RE sets out experiences and opportunities and appropriate topics for children in the Foundation Stage. The suggestions made for the EYFS RE are good learning in themselves. These also connect to the EYFS 7 areas of learning.

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

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

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

What do pupils get out of RE in this age group?

RE sits very firmly within the areas of personal, social and emotional development and understanding the world. This framework enables children to develop a positive sense of themselves, and others, and to learn how to form positive and respectful relationships. They will do this through a balance of guided, planned teaching and pursuing their own learning within an enabling environment. They will begin to understand and value the differences of individuals and groups within their own immediate community. Children will have opportunity to develop their emerging moral and cultural awareness.

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RE in the Early Years Foundation Stage

Children in EYFS should encounter religions and 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 2013 EYFS Profile, RE can, through planned, purposeful play and through a mix of adult-led and child-initiated activity, provide these opportunities for pupils:

Communication and Language

- Children listen with enjoyment to stories, songs and poems from different communities and traditions and respond with relevant comments, questions or actions.
- They use talk to organise, sequence and clarify thinking, ideas, feelings and events.
- Children answer 'who', 'how' and 'why' questions about their experiences in response to stories, experiences or events from different sources.
- They talk about how they and others show feelings.
- They develop their own narratives in relation to stories they hear from different communities.

Personal, Social and Emotional Development

- Children understand that they can expect others to treat their needs, views, cultures and beliefs with respect.
- They work as part of a group, taking turns and sharing fairly, understanding that groups of people need agreed values and codes of behaviour, including adults and children, to work together harmoniously.
- They talk about their own and others' behaviour and its consequences, and know that some behaviour is unacceptable.
- Children think and talk about issues of right and wrong and why these questions matter.
- They respond to significant experiences showing a range of feelings when appropriate.
- They have a developing awareness of their own needs, views and feelings and be sensitive to those of others.
- Children have a developing respect for their own cultures and beliefs, and those of other people.
- They show sensitivity to others' needs and feelings, and form positive relationships.

Understanding the World

- Children talk about similarities and differences between themselves and others, among families, communities and traditions.
- They begin to know about their own cultures and beliefs and those of other people.
- They explore, observe and find out about places and objects that matter in different cultures and beliefs.

Expressive Arts and Design

- Children use their imagination in art, music, dance, imaginative play, role play and stories to represent their own ideas, thoughts and feelings.
- They respond in a variety of ways to what they see, hear, smell, touch and taste.

Literacy

- Children are given access to a wide range of books, poems and other written materials to ignite their interest.

Mathematics

- Children recognise, create and describe some patterns, sorting and ordering objects simply.

These learning intentions for RE are developed from relevant areas of the Early Years Foundation Stage Profile (DfE, 2013).

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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 pupils' learning at this stage.

Some ideas for Religious Education in the nursery can include:

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

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

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

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

RE in the reception class

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

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

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

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

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EYFS Units of Study

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Key Question F1: Which stories are special and why?

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

One way of introducing this question is to ask children to bring favourite books and stories from home, choose the favourite story in the class, or the teacher could share her favourite childhood story and explain why she liked it so much.

Theme: These are suggested questions; you will not necessarily explore all of these questions.	**Learning outcomes:** Teachers should select from the following outcomes, and set up learning experiences that enable pupils to …	**Suggested content:** Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate.
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, Qur'an • talk about what Jesus teaches about keeping promises and say why keeping promises is a good thing to do • talk about what Jesus teaches about saying 'thank you', and why it is good to thank and be thanked.	• Explore stories pupils like, re-telling stories to others and sharing features of the story they like. • Talk about the Bible being the Christians' holy book which helps them to understand more about God, and how people and the world work. Look at a range of children's Bibles to see how they are similar/different. Share a Bible story from a suitable children's Bible, e.g. 'Butterworth and Inkpen' series; Scripture Union *The Big Bible Storybook.* • Hear and explore stories from the Bible, stories Jesus told, stories from the life of Jesus (e.g David the Shepherd Boy (1 Samuel 17); the story of Ruth (book of Ruth in the Bible); Jesus as friend to the friendless (Zacchaeus, Luke 19); making promises (Matthew 21:28–32); saying 'thank you' (Ten Lepers Luke 17:11–19). • Hear a selection of stories taken from major faith traditions and cultures, including stories about leaders or founders within faiths, e.g. Prophet Muhammad and the night of power. • Explore stories through play, role play, freeze-framing, model-making, puppets and shadow puppets, art, dance, music etc. **Reinforce this learning through follow-up activities:** • Use the story sack for Diwali celebration role play. • Read and share the books in own time, on own or with friends. • Role-play some of the stories using costumes and props.

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Key Question F2: Which people are special and why?

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

One way of introducing this question is to talk about significant people within the school and the wider community, for example showing pictures of the caretaker, lollypop person, headteacher, vicar, police community support officer, and discussing what they do.

Questions you might explore: These are suggested questions; you will not necessarily explore all of these questions.	**Learning outcomes:** Teachers should select from the following outcomes, and set up learning experiences that enable pupils to …	**Suggested content:** Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate.
Who is special to you and why? What is a good friend like? How can you show that you are a good friend? What stories did Jesus tell about being a friend and caring for others? What stories do special people tell in other religions?	• talk about people who are special to them • say what makes their family and friends special to them • identify some of the qualities of a good friend • reflect on the question 'Am I a good friend?' • recall and talk about stories of Jesus as a friend to others • recall stories about special people in other religions and talk about what we can learn from them.	• Talk about people who are special to us, whom we admire. • Meet a special person that helps them, e.g. crossing guide. 'Hot seat' the invited guest. Question the guest about likes and dislikes of their job. Ask how they cope with the difficult aspects. • Meet a person with a religious faith, e.g. vicar or a parent. 'Hot seat' the invited guest. Ask why he/she believes and what is important in his/her life. • Discuss the benefits and responsibilities of friendship and the ways that people care for others. • Tell stories from the Bible about friendship and care for others, with a focus on what Jesus did and said, e.g. Zacchaeus (Luke 19); Jesus choosing the twelve disciples (his special friends and helpers) (Matthew 4.17–22); stories of Jesus helping and healing people e.g. Jairus' daughter (Mark 5.21–43); healing the man at the pool (John 5.5–9); Blind Bartimaeus (Mark 11.46–52). • Discuss stories of a key religious leader from another religion and how these are important to people today (e.g. Guru Nanak, Prophet Muhammad, the Buddha). **Reinforce this learning through follow-up activities:** • Role-play the special visitors using appropriate dressing-up clothes. • Draw and paint pictures about the visitors. • Make thank-you cards for the visitors. • Use digital cameras to take pictures of the visitors during the visit and make a book using the photographs.

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Key question F3: Which places are special and why?

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

One way of introducing this question is to discuss places that are important to children, for example places to be happy, to have fun, to be quiet or to feel safe. When do they go to these places and what is it like being there?

Questions you might explore: These are suggested questions; you will not necessarily explore all of these questions.	**Learning outcomes:** Teachers should select from the following outcomes, and set up learning experiences that enable pupils to …	**Suggested content:** Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate.
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 • be aware 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 • identify some significant features of sacred places • recognise a place of worship • get to know and use appropriate words to talk about their thoughts and feelings when visiting a church.	• Invite visitors to talk about/show pictures of places that are spiritually significant to them and say why they are special. (e.g. this might be visiting an art gallery and looking at a wonderful picture and how this makes them feel; the memories this brings back or encouragement for the future. Alternatively this could be the local park where they meet together and play. This should build learning towards understanding special places for religious people). Children share and record their own special places in a variety of ways, drawing on all their senses, in a way that is meaningful to them. • Discuss why some places are special and what makes them significant. • Discuss when people like to go there and what they like to do there. • Consider the church building as a special place for Christians and/or a mosque as a special place for Muslims. • Consider a place of worship for members of another faith e.g. synagogue or mosque. • Consider different special places, such as (Makkah) Mecca for Muslims. • Visit a local place of worship. • Create a special place in the inside/outside area or wider school grounds. A space for quiet reflection. This will work well for schools who have a forest schools focus.

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Key question F4: Which times are special and why?

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

One way of introducing this question is to link this unit to a significant time celebrated in school or in class. You might want to bring in birthday candles and ask children to talk about the significance of birthdays.

Questions you might explore: These are suggested questions; you will not necessarily explore all of these questions	**Learning outcomes:** Teachers should select from the following outcomes, and set up learning experiences that enable pupils to …	**Suggested content:** Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate.
What special times have you had? What did you celebrate? Why? Who were you with? What happened? What do other people celebrate? What happens at Christmas, and why? What happens at Easter, and why? What stories do you know about Jesus' birth and when he died? What do you think about Jesus? What do Christians say about Jesus? What other festivals have you learnt about? What happens at the festivals, and why? What stories can you remember about festivals? What are the similarities and differences between different people's special times?	• give examples of special occasions and suggest features of a good celebration • recall simple stories connected with Christmas/ Easter and a festival from another faith • say why Christmas/Easter and a festival from another faith is a special time for Christians/ members of the other faith.	• Discuss the importance and value of celebration in children's own lives • Look at reminders (cards, invitations, photos, wrapping paper) of special days, e.g. birthday, wedding, christening, Christmas, mother's day • Consider some major religious festivals and celebrations, e.g. seasonal festivals including Christmas and Easter, and the stories associated with them; Sukkoth; Eid-ul-Adha; Diwali; • Use a variety of media to explore ways of celebrating, and how religious believers celebrate festivals and special times. **NB** *Whilst most families will celebrate birthdays not all cultures do, so sensitivity is needed here and teachers' deep knowledge of children's cultural backgrounds makes a big difference.*

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Key Question F5: Where do we belong?

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

One way of introducing this question is to ask a new mum to bring a baby into the class and talk about how the baby was welcomed into their family.

Questions you might explore: These are suggested questions; you will not necessarily explore all of these questions.	**Learning outcomes:** Teachers should select from the following outcomes, and set up learning experiences that enable pupils to …	**Suggested content:** Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate.
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?	• re-tell religious stories making connections with personal experiences • share and record occasions when things have happened in their lives that made them feel special • recall simply what happens at a traditional Christian infant baptism and dedication • additional opportunity if you have children from religions other than Christianity in your setting • recall simply what happens when a baby is welcomed into a religion other than Christianity.	• Discuss the idea that each person is unique and valuable. • Discuss religious beliefs that each person is unique and valuable. • Consider religious beliefs about God loving each person, e.g. Jewish and Christian ideas that God loves people even from before they are born (Psalm 139), and they are written on the palm of his hand (Isaiah 49 v.16). Children could draw around their hands, write their names on the palm and decorate; Christian beliefs about Jesus believing children to be very special. Tell story of children wanting to see Jesus and disciples stopping them (Mark 10 v.13–16). • Discuss how God's love for children is shown in Christianity through infant baptism and dedication. • Discuss how children are welcomed into another faith or belief community e.g. Islam Aqiqah ceremony, whispering of *adhan* and cutting of hair, Humanist – naming ceremony. • Consider signs and symbols used in the welcoming of children into the faith community e.g. baptismal candle. • 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. His sister ties a band (rakhi) of gold or red threads around the right hand of a brother.

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Key Question F6: What is special about our world?

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

One way of introducing this question is to study this at the same time as work on the school outside space or local area or work on growing things.

Questions you might explore: These are suggested questions; you will not necessarily explore all of these questions.	**Learning outcomes:** Teachers should select from the following outcomes, and set up learning experiences that enable pupils to …	**Suggested content:** Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate.
What do you like in nature? What is your favourite thing? Why do you like it best of all? What have you learned about nature that is new to you? Why do some people say the world is special? What do you think is special about the world? What stories of creation do Christians tell? What do people say about how we should look after the world? How do you think we should look after the world? What are the similarities and differences between different people's ideas about the world?	• talk about things they find interesting, puzzling or wonderful and also about their own experiences and feelings about the world • re-tell stories, talking about what they say about the world, God, human beings • think about the wonders of the natural world, expressing ideas and feelings • express ideas about how to look after animals and plants • talk about what people do to mess up the world and what they do to look after it.	• Experience and explore the wonders and beauty of the natural world and life cycles of new life, growth and decay; explore the idea that the world is special and that some people believe it was created by God. • Use art and creative activities to explore natural objects – shapes, pattern, or use micro-hike or listening walk; grow and look after some plants and creatures. • Use stories and poems to talk about creation (e.g. 'God's quiet things' by Nancy Sweetland); explore stories with stilling exercises, acting out stories etc; link with ideas of how special children are (marvel at moving toes, wiggling fingers, listening ears, clever thoughts). • Use a simple child-friendly, but authentic version of the biblical creation story, e.g 'In the beginning' by Steve Turner; explore in mime, express through art; reflect on ways in which the world is 'very good'. • Hear/role-play stories from faiths about care for animals and the world. E.g. From Islam: 'Muhammad and the ant' (talk about caring for animals, looking after pets); 'Muhammad and the thirsty camel' (talk about how the camel felt; whether they have ever done something they are sorry for). • 'Seven new kittens'/ 'The tiny ant' (Muslim stories retold by Gill Vaisey www.booksatpress.co.uk www.articlesoffaith.co.uk)

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C3 RE in KS1: Programme of Study and planning steps

Nadia Kalila Ramadhani, age 7. 'My inspiration came from my family when we go every night for doing tarawih prayers during Ramadan… My mom and dad gave me my name with Ramadhani… Every Ramadan I can't help feeling hungry and thirsty from fasting. It always becomes a difficult moment for me. Until one day, when I went to the mosque, with my mom and dad, also my brother, I saw people who get into the mosque gave greetings to us, pray and read a holy Qur'an together. After that, they gave us some snack and drink and served us as if they were our relatives. People always seem nice and care for each other. When we care each other like that, I feel the love in it, I feel God's love. From now, I can't wait until Ramadan to come. Now, Ramadan is my favourite month.'

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C3 RE in KS1: Programme of Study

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

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

Aims:

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

RE teaching and learning should enable pupils to…

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

End of key stage outcomes

RE should enable pupils to:

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

These general outcomes are related to specific content within the key question outlines/units of study on pp.36-43.

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Religions and worldviews

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

Key questions

<table>
<tr><td colspan="2">Believing
(Religious beliefs, teachings, sources; questions about meaning, purpose and truth)</td><td>Recommended year group</td></tr>
<tr><td>1.1 Who is a Christian and what do they believe?</td><td rowspan="3">It is recommended that schools teach unit 1.1. plus at least one from 1.2 and 1.3</td><td>Y1</td></tr>
<tr><td>1.2 Who is a Muslim and what do they believe?</td><td>Y2</td></tr>
<tr><td>1.3 Who is Jewish and what do they believe?</td><td>Y2</td></tr>
<tr><td colspan="2">1.4 What can we learn from sacred books? Christians, Muslims and/or Jewish people</td><td>Y2</td></tr>
<tr><td colspan="2">Expressing
(Religious and spiritual forms of expression; questions about identity and diversity)</td><td></td></tr>
<tr><td colspan="2">1.5 What makes some places sacred? Christians, Muslims and/or Jewish people</td><td>Y1</td></tr>
<tr><td colspan="2">1.6 How and why do we celebrate special and sacred times?
Christians, Jewish people and/or Muslims</td><td>Y1 Y2</td></tr>
<tr><td colspan="2">Living
(Religious practices and ways of living; questions about values and commitments)</td><td></td></tr>
<tr><td colspan="2">1.7 What does it mean to belong to a faith community?
Christians, Muslims and Jewish people</td><td>Y1</td></tr>
<tr><td colspan="2">1.8 How should we care for others and the world, and why does it matter?
Christians, Muslims and/or Jewish people</td><td>Y1 or Y2</td></tr>
</table>

It is recommended that schools choose a minimum of 3 key questions per year, balancing across the strands. Key question 1.6 can be split across the two years as schools encounter and explore major celebrations each year.

Notes:

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

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Planning steps

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

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

Their own pupil-friendly version will be important here too (see p.6)

Step 1: Key question	• Select a key question from p.33. • Make sure that you can explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE; what other subject areas it links to, if appropriate.
Step 2: Select learning outcomes	• Use the learning outcomes from column 2 of the key question outlines/units of study on pp.36-43. • Select learning outcomes appropriate for the age and ability of your pupils. • Being clear about these outcomes will help you to decide what and how to teach.
Step 3: Select specific content	• Look at the suggested content for your key question, from column 3 in the key question outlines/units of study. • Select the best content (from here, or additional information from elsewhere) to help you to teach in an engaging way so that pupils achieve the learning outcomes.
Step 4: Assessment: write specific pupil outcomes	• Turn the learning outcomes into pupil-friendly 'I can' or 'You can' statements. • Make the learning outcomes specific to the content you are teaching, to help you know just what it is that you want pupils to be able to understand and do as a result of their learning. • These 'I can/You can' statements will help you to integrate assessment for learning within your teaching, so that there is no need to do a separate end of unit assessment.
Step 5: Develop teaching and learning activities	• Develop active learning opportunities and investigations, using some engaging stimuli, to enable pupils to achieve the outcomes. • Don't forget the skills you want pupils to develop, as well as the content you want them to understand. • Make sure that the activities allow pupils to practise these skills as well as show their understanding.

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KS1 Units of Study

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

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Strand / Questions/ Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes) :	**Suggested content for learning:** Teachers can select content from these examples, and add more of their own
Strand: Believing Recommended Y1 **Questions in this thread:** 1.2 Who is a Muslim and what do they believe? 1.3 Who is Jewish and what do they believe? L2.1 What do different people believe about God? U2.1 Why do some people believe God exists? 3.1 Do we need to prove God's existence? **Religions and worldviews:** Christians	Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Talk about the fact that Christians believe in God and follow the example of Jesus (A1).** • **Recognise some Christian symbols and images used to express ideas about God (A3).** **Expected:** • **Talk about some simple ideas about Christian beliefs about God and Jesus (A1).** • **Re-tell a story that shows what Christians might think about God, in words, drama and pictures, suggesting what it means (A2).** • **Talk about issues of good and bad, right and wrong arising from the stories (C3).** • **Ask some questions about believing in God and offer some ideas of their own (C1).** **Exceeding:** • **Make links between what Jesus taught and what Christians believe and do (A2).** • **Respond thoughtfully to a piece of Christian music and a Bible text that inspired it (B1).**	• Share stories that help to show how Christians think of God e.g. the book of Jonah in the Old Testament, the Annunciation (Luke1:26–56), the lost son (Luke 15:11–32) and Pentecost (Acts 2:1–13). • Describe some of the beliefs that Christians hold about God e.g. all-powerful, loving, close to every person, forgiving. • Look at art and recognise some symbols and images used to express ideas about God. • Listen to pieces of music that express ideas about God. • Talk to Christians about what they believe about God. • Give opportunities for children to reflect on and express their own big questions about life and God, in particular through discussion, art, music and drama e.g responding to the question 'Where is God?' through art. • Using a suitable children's Bible (e.g. *The Lion Storyteller Bible* or New International Children's Version), share stories that show the importance of Jesus to Christians e.g. a parable, a miracle, a teaching of Jesus, birth and death and resurrection of Jesus. • Linking with these stories, describe some of the beliefs that Christians hold about Jesus e.g. that he was kind to people in need, that he performed miracles, that he is the son of God, that he lives. • Investigate how Christians follow teaching from the Bible about how to live their lives e.g. prayer and worship, treating others kindly. Hear and think about some prayers Christians use. • Experience thanking and being thanked, praising and being praised, and connect this experience simply to an idea about worship. • Explore what the idea of God means for the children themselves.

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

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

Strand / Questions/ Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes) :	**Suggested content for learning:** Teachers can select content from these examples, and add more of their own.
Strand: Believing **Recommended Y2** **Questions in this thread**: 1.1 Who is a Christian and what do they believe? 1.3 Who is Jewish and what do they believe? L2.1 What do different people believe about God? U2.1 Why do some people believe God exists? 3.1 Do we need to prove God's existence? **Religions and worldviews:** Muslims	Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Talk about the fact that Muslims believe in God (Allah) and follow the example of the Prophet Muhammad identify some ways Muslims mark Ramadan and celebrate Eid-ul-Fitr (A1).** • **Recognise that Muslims do not draw Allah or the Prophet, but use calligraphy to say what God is like (A3).** **Expected:** • **Talk about some simple ideas about Muslim beliefs about God, making links with some of the 99 Names of Allah (A1).** • **Re-tell a story about the life of the Prophet Muhammad (A2).** • **Recognise some objects used by Muslims and suggest why they are important (A2).** • **Identify some ways Muslims mark Ramadan and celebrate Eid-ul-Fitr and how this might make them feel (B1).** **Exceeding:** • **Make links between what the Holy Qur'an says and how Muslims behave (A2).** • **Ask some questions about God that are hard to answer and offer some ideas of their own (C1).**	• Share stories that help to show how Muslims think of God (Allah) and how following God shows them ways to behave e.g. 'Muhammad and the cat', 'The story of the two brothers', 'The crying camel'. • Look at calligraphy and listen to *nasheeds* that express ideas about God and the Prophet Muhammad e.g. calligraphy showing some of the 99 names of Allah; *I am a Muslim* by Zain Bhikha; share the words of the Shahadah, listen to the Call to Prayer. • Give children a way to respond to their own big questions e.g writing a class big questions poem or a 'Where is God?' poem. • Describe one of the beliefs that Muslims hold about God e.g. tawhid. • Share the story of the revelation of the Holy Qur'an – how the Angel Jibril revealed it to Prophet Muhammad on Mount Hira; how Muslims learn Arabic to be able to read and remember it; some teachings from the Holy Qur'an. • Talk to Muslims about what they believe about God. • Explore what the concept of God means for the children themselves. • Identify the objects that are most precious to them. Why are they precious? How does it show? • Identify objects that are significant to Muslims; if possible, see them being used by a believer, e.g. prayer beads, prayer mat, Qur'an and stand, compass, headscarf. Why are these important? • Share the experiences of a Muslim during the fast of Ramadan and the celebrating of Eid-ul-Fitr. Why do Muslims celebrate?

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

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

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

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

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

Strand / Questions/ Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes):	**Suggested content for learning:** Teachers can select content from these examples, and add more of their own.
Strand: Believing **Recommended Y2** **Questions in this thread:** F1: Which stories are special and why? L2.2 Why is the Bible so important for Christians today? 3.2 Does living biblically mean obeying the whole Bible? **Religions and worldviews:** Christians, Muslims, Jewish people	Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Talk about some of the stories that are used in religion and why people still read them (A2).** • **Recognise some ways in which Christians, Muslims and Jewish people treat their sacred books (B3).** **Expected:** • **Recognise that sacred texts contain stories which are special to many people and should be treated with respect (B3).** • **Re-tell stories from the Christian Bible and stories from another faith; suggest the meaning of these stories (A2).** • **Ask and suggest answers to questions arising from stories Jesus told and from another religion (C1).** • **Talk about issues of good and bad, right and wrong arising from the stories (C3).** **Exceeding:** • **Suggest their own ideas about stories from sacred texts and give reasons for their significance (C1).** • **Make links between the messages within sacred texts and the way people live (A2).**	• Explore what a story is and why we like them; are there different types of story? Introduce a parable as a story with a deeper meaning. Talk about how some books are more than special – they are sacred or holy, meaning that people believe that they are from God. • Introduce the Bible as a sacred text for Christians. • Introduce a sacred text for Muslims – Holy Qur'an, and/or Jewish people – Tenakh. • Investigate how these books are used and treated – Torah (part of Tenakh): often read from scrolls in the synagogue, beautifully written in Hebrew; Bible translated into lots of different versions to make accessible to all; Holy Qur'an kept in its original Arabic, as Muslims believe that is how it was revealed to Prophet Muhammad. • Read, act out and illustrate some stories Jesus told about what God is like (e.g. 'The lost sheep/Lost coin' Luke 15) and how to treat each other (e.g. 'The good Samaritan' Luke 10). • Explore stories from Jewish sacred text, the Tenakh, which teach about God looking after his people e.g. 'Joseph and his brothers' (Genesis 37, 39–48); the story of Moses (book of Exodus); 'The call of Samuel' (1 Samuel 3); 'David and Goliath' (1 Samuel 17); Jonah (Book of Jonah). • Explore stories about Prophet Muhammad (e.g. 'Muhammad and the hungry stranger', 'The thirsty camel', 'The sleeping cat', 'Muhammad and Bilal', 'Muhammad and the rebuilding of the Ka'aba'). • Share an example of a story that occurs in more than one sacred text e.g. the story of Noah, which is sacred to Muslims, Jews and Christians.

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Key Question: 1.5 What makes some places sacred?

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

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

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

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

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

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

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Strand / Questions/ Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes) :	**Suggested content for learning:** Teachers can select content from these examples, and add more of their own
Strand: Living **Recommended Y1** **Questions in this thread:** F5 Where do we belong? L2.7 What does it mean to be a Christian in Britain today? L2.8 What does it mean to be a Hindu in Britain today? U2.6 What does it mean to be a Muslim in Britain today? 3.8 What is good and what is challenging about being a teenage Sikh or Buddhist or Muslim in Britain today? **Religions and worldviews:** Christians, Muslims and/or Jewish people	Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Talk about what is special and of value about belonging to a group that is important to them (B2).** • **Show an awareness that some people belong to different religions (B1).** **Expected:** • **Recognise and name some symbols of belonging from their own experience, for Christians and at least one other religion, suggesting what these might mean and why they matter to believers (A3).** • **Give an account of what happens at a traditional Christian infant baptism /dedication and suggest what the actions and symbols mean (A1).** • **Identify two ways people show they belong to each other when they get married (A1).** • **Respond to examples of co-operation between different people (C2)** **Exceeding:** • **Give examples of ways in which believers express their identity and belonging within faith communities, responding sensitively to differences (B2).** • **Identify some similarities and differences between the ceremonies studied (B3).**	• Talk about stories of people who belong to groups; groups to which children belong, including their families and school, what they enjoy about them and why they are important to them. • Find out about some symbols of 'belonging' used in Christianity and at least one other religion, and what they mean (Christianity e.g. baptismal candles, christening clothes, crosses as badges or necklaces, fish/ICHTHUS badges, What Would Jesus Do bracelets WWJD); symbols of belonging in children's own lives and experience. • Explore the idea that everyone is valuable and how Christians show this through infant baptism and dedication, finding out what the actions and symbols mean. • Compare this with a welcoming ceremony from another religion e.g. Judaism: naming ceremony for girls – *brit bat* or *zeved habat*; Islam: *Aqiqah.* • Find out how people can show they belong with another person, for example, through the promises made in a wedding ceremony, through symbols (e.g. rings, gifts; standing under the *chuppah* in Jewish weddings). Listen to some music used at Christian weddings. Find out about what the words mean in promises, hymns and prayers at a wedding. • Compare the promises made in a Christian wedding with the Jewish *ketubah* (wedding contract). • Talk to some Christians, and members of another religion, about what is good about being in a community, and what kinds of things they do when they meet in groups for worship and community activities. • Explore the idea that different people belong to different religions, and that some people are not part of religious communities. • Find out about times when people from different religions work together, e.g. in charity work or to remember special events. Examples might include Christian Aid and Islamic Relief or Remembrance on 11th November.

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

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Strand / Questions/ Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes) :	**Suggested content for learning:** Teachers can select content from these examples, and add more of their own.
Strand: Living **Recommended Y1 or Y2** **Questions in this thread:** F6. What is special about our world? L2.9 What can we learn from religions about deciding what is right and wrong? U2.7 What matters most to Christians and Humanists? U2.8 What difference does it make to believe in…? 3.10 Does religion help people to be good? 3.11 What difference does it make to believe in…? 3.12 Is religion a power for peace or a cause of conflict in the world today? **Religions and worldviews:** Christians and Jewish people	Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Talk about how religions teach that people are valuable, giving simple examples (B1).** • **Recognise that some people believe God created the world and so we should look after it (A2).** **Expected:** • **Re-tell Bible stories and stories from another faith about caring for others and the world (A2).** • **Identify ways that some people make a response to God by caring for others and the world (B1).** • **Talk about issues of good and bad, right and wrong arising from the stories (C3).** • **Talk about some texts from different religions that promote the 'Golden Rule', and think about what would happen if people followed this idea more (C2)** • **Use creative ways to express their own ideas about the creation story and what it says about what God is like (C1).** **Exceeding:** • **Give examples of ways in which believers put their beliefs about others and the world into action, making links with religious stories (B1).** • **Answer the title question thoughtfully, in the light of their learning in this unit (C1).**	• Introduce the idea that each person is unique and important, using e.g. Christian teachings that God values everyone (Matthew 6.26); Jesus blesses the children (Matthew 19, Mark 10, Luke 18); Psalm 8 (David praises God's creation and how each person is special in it). • Talk about the benefits and responsibilities of friendship and the ways in which people care for others. Explore stories from the Bible about friendship and care for others and how these show ideas of good and bad, right and wrong, e.g. Jesus' special friends (Luke 5 v.1–11), four friends take the paralysed man to Jesus (Luke 5 v 17–26), 'The good Samaritan' (Luke 10: 25–37). • Consider the idea that we all have special gifts we can use to benefit others. • Learn that some religions believe that serving others and supporting the poor are important parts of being a religious believer e.g. Zakat, alms giving, in Islam; tzedekah (charity) in Judaism. • Read stories about how some people have been inspired to care for people because of their religious beliefs e.g. Mother Teresa, Dr Barnardo, Sister Frances Dominica; people known in the local area. • Having studied the teachings of one religion on caring, work together as a group to create an event e.g. a 'Thank you' tea party for some school helpers – make cakes and thank-you cards, write invitations and provide cake and drink, or organise a small fund-raising event and donate the money to a local charity. • Look carefully at some texts from different religious scriptures about the 'Golden Rule' and see if the children 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. Make cartoons to show their ideas. • Explore the creation account in Genesis 1 in varied and creative ways, to find out what it tells Jewish and Christian believers about what God is like, and what these stories tell believers about God and creation (e.g. that God is great, creative, and concerned with creation; that creation is important, that humans are important within it). • Explore the account in Genesis 2. Talk about ways in which religious believers might treat the world, making connections with the Genesis account (e.g. humans are important but have a role as God's representatives on God's creation, to care for it, as a gardener tends a garden). Investigate ways that people can look after the world and think of good reasons they this is important. Make links with the Jewish idea of tikkun olam (repairing the world) and Tu B'shevat (new year for trees).

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C4 RE in KS2: Programme of Study and planning steps

Harry, age 9. The Last Supper: "The Last supper was happy even though it was the last supper. I have done the darkness closing in." © NATRE/Spirited Arts

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C4 RE in KS2: Programme of Study

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

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

Aims:

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

RE teaching and learning should enable pupils to…

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

End of key stage outcomes

RE should enable pupils to:

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

These general outcomes are related to specific content within the key question outlines/units of study on pp.50-67.

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Religions and worldviews

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

Key questions (recommended year groups in brackets)

Believing *(Religious beliefs, teachings, sources; questions about meaning, purpose and truth)*	
L2.1 What do different people believe about God? *Christians, Hindus and/or Muslims* **(Y3)**	U2.1 Why do some people think God exists? *Christians and non-religious (e.g. Humanists)* **(Y5)**
L2.2 Why is the Bible so important for Christians today? **(Y3)**	
L2.3 Why is Jesus inspiring to some people? **(Y4)**	U2.2 What would Jesus do? (Can we live by the values of Jesus in the twenty-first century?) **(Y5)**
	U2.3 What do religions say to us when life gets hard? *Christians, Hindus and non-religious (e.g. Humanists)* **(Y6)**
Expressing *(Religious and spiritual forms of expression; questions about identity and diversity)*	
L2.4 Why do people pray? *Christians, Hindus and/or Muslims* **(Y3)**	U2.4 If God is everywhere, why go to a place of worship? *Christians, Hindus and/or Jewish people* **(Y5)**
L2.5 Why are festivals important to religious communities? *Christians, Hindus and/or Muslims and/or Jewish people* **(Y3 & Y4)**	U2.5 Is it better to express your beliefs in arts and architecture or in charity and generosity? *Christians, Muslims and non-religious (e.g. Humanists)* **(Y6)**
L2.6 Why do some people think that life is like a journey and what significant experiences mark this? *Christians, Hindus and/or Jewish people and non-religious responses (e.g. Humanist)* **(Y4)**	
Living *(Religious practices and ways of living; questions about values and commitments)*	
L2.7 What does it mean to be a Christian in Britain today? **(Y3)**	U2.6 What does it mean to be a Muslim in Britain today? **(Y5)**
L2.8 What does it mean to be a Hindu in Britain today? **(Y4)**	
L2.9 What can we learn from religions about deciding what is right and wrong? *Christians, Jewish people and non-religious responses (e.g. Humanist)* **(Y4)**	U2.7 What matters most to Christians and Humanists? **(Y6)**
	U2.8 What difference does it make to believe in ahimsa (harmlessness), grace and/or Ummah (community)? *Christians, Hindus and/or Muslims* **(Y6)**

It is recommended that schools choose a minimum of THREE questions per year, taking at least one from each strand of Believing, Expressing and Living.

Notes:

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

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Planning steps

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

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

Their own pupil-friendly version will be important here too (see p.6)

Step 1: Key question	• Select a key question from p.47. • Make sure that you can explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE; what other subject areas it links to, if appropriate.
Step 2: Select learning outcomes	• Use the learning outcomes from column 2 of key question outlines/units of study on pp.50-67. • Select learning outcomes appropriate for the age and ability of your pupils. • Being clear about these outcomes will help you to decide what and how to teach.
Step 3: Select specific content	• Look at the suggested content for your key question, from column 3 in the key question outlines/units of study. • Select the best content (from here, or additional information from elsewhere) to help you to teach in an engaging way so that pupils achieve the learning outcomes.
Step 4: Assessment: write specific pupil outcomes	• Turn the learning outcomes into pupil-friendly 'I can' or 'You can' statements. • Make the learning outcomes specific to the content you are teaching, to help you know just what it is that you want pupils to be able to understand and do as a result of their learning. • These 'I can/You can' statements will help you to integrate assessment for learning within your teaching, so that there is no need to do a separate end of unit assessment.
Step 5: Develop teaching and learning activities	• Develop active learning opportunities and investigations, using some engaging stimuli, to enable pupils to achieve the outcomes. • Don't forget the skills you want pupils to develop, as well as the content you want them to understand. • Make sure that the activities allow pupils to practise these skills as well as show their understanding.

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Lower Key Stage 2 Units of Study

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

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Strand / Questions/ Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes) :	**Suggested content for learning:** Teachers can select content from these examples, and add more of their own.
Strand: Believing **Recommended Y3** **Questions in this thread:** *1.1-3 Who is Christian/ Muslim / Jewish and what do they believe?* *U2.1 Why do some people believe God exists?* *3.2 Do we need to prove God's existence?* **Religions and worldviews** Christians, Hindus or Muslims	Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Identify beliefs about God that are held by Christians, Hindus and/or Muslims (B1).** • **Retell and suggest the meanings of stories from sacred texts about people who encountered God (A1).** **Expected:** • **Describe some of the ways in which Christians Hindus and/or Muslims describe God (A1).** • **Ask questions and suggest some of their own responses to ideas about God (C1).** • **Suggest why having a faith or belief in something can be hard (B2).** • **Identify how and say why it makes a difference in people's lives to believe in God (B1).** **Exceeding:** • **Identify some similarities and differences between ideas about what God is like in different religions (B3).** • **Discuss and present their own ideas about why there are many ideas about God and express their own understanding of God through words, symbols and the arts (C1).**	• Talk about ways in which we exercise trust and faith in our everyday lives. • Find some examples of how we know about something we have not seen or experienced for ourselves. • What do people believe about God? Explore some of the ways in which religions name and describe the attributes of God – with a particular focus on how Christians think of God as Trinity – Father, Son and Holy Spirit; the 99 Names of Allah; or Hindu beliefs about the Trimurti – Brahma (creator), Vishnu (preserver), Shiva (destroyer). • Study art (Christians), calligraphy (Muslims) and/or murtis (Hindus) used to represent ideas about God to find out what they say about God. • Explore how ideas about God are shown in stories/narratives: E.g. encounters which help believers to understand God's relationship with people e.g., Moses and the Burning Bush (Exodus 3.1–15), Jonah (book of Jonah in the Old Testament); Baptism of Jesus (Mark 1.9–11); Pentecost (Acts 2. 1–21) and Paul's conversion (Acts 9. 1–19); stories Jesus told which teach about God e.g. the parable of the Forgiving Father (Luke 15.11–32). • Hindu texts which describe the indescribable (e.g. extract some of the more concrete metaphors from Bhagavad Gita 7:8–9 and 10:21–41; [http://www.asitis.com/7/] or the poem 'Who?' by Sri Aurobindo). • Explore stories which help Muslims understand the nature of God e.g. the story of the Night of Power – the revelation of the Qur'an to Muhammad, and the story of Muhammad's night journey and ascension. • Examine similarities and differences between these views of God. • Explore the influence believing in God has on the lives of believers. • Explore the fact that many people do not believe in God. • Reflect on pupils' own questions and ideas about God in light of their learning. • Express their own ideas about God through art, music, poetry or drama.

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

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Strand / Questions/ Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes) :	**Suggested content for learning:** Teachers can select content from these examples, and add more of their own.
Strand: Believing **Recommended Y3** Questions in this thread: *F1 Which stories are special and why?* *1.4 What can we learn from sacred books?* *3.2 Does living biblically mean obeying the whole Bible?* **Religious traditions and worldviews** Christians	Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Recall and name some Bible stories that inspire Christians (A2).** • **Identify at least two ways Christians use the Bible in everyday life (B1).** **Expected:** • **Make connections between stories in the Bible and what Christians believe about creation, the Fall and salvation (A2).** • **Give examples of how and suggest reasons why Christians use the Bible today (B1).** • **Describe some ways Christians say God is like, with examples from the Bible, using different forms of expression (A1).** • **Discuss their own and others' ideas about why humans do bad things and how people try to put things right (C3).** **Exceeding:** • **Explain how the Bible uses different kinds of stories to tell a big story (A2).** • **Suggest why Christians believe that God needs to rescue/save human beings (B2).**	• Talk about sources of guidance and wisdom in their own and others' lives: who or what helps them to decide how to live? Introduce the Bible as a guide for Christians. • Give pupils a brief introduction to the Christian Bible – Old and New Testaments, divided into books, chapters and verses; different types of writing (illustrate with two examples e.g. histories; laws; poems; prayers; biographies (Gospels); letters) (be clear that what Christians call the 'Old Testament' is Jewish scripture too). • Introduce pupils to the idea that for Christians, the Bible tells them about what God is like. It also tells a 'big story' of God's dealings with human beings: God loves humans and created a wonderful world for people (creation); humans disobey God and go their own way ('the Fall'); God sends his Son, Jesus (incarnation) to save people – to bring them back to God (salvation). This story explains why Christians think they need to say sorry to God, why they try to follow Jesus, and why they are grateful to God for sending Jesus. It shows why Christians think the Bible is still important because it tells them about how to live, and why they should follow God. • Creation: Read Genesis 1 (use a lively children's version). Ask pupils to create dance/movement actions for each day, or art work to reflect the narrative; focus on what the narrative shows God is like – powerful, creative, good etc. • Find out what good and bad things people sometimes do. Explore idea of temptation: what things are tempting? Why do we give in sometimes? Do we sometimes blame others? Tell the story of Adam and Eve giving in to temptation (Genesis 3 – often called 'the Fall'). Does the way the people behave sound familiar? What lessons do pupils think Christians might learn from this story? Think about why Christians say people need to ask God to forgive them. • Explore creatively the Lost Coin, Sheep and Son stories (Luke 15) and how Christians interpret them as showing how much God wants 'sinners' to turn back to him; ask some Christians what they mean when they say Jesus saves or rescues them. • Look at some examples of how Christians use the Bible – for everyday prayer and Bible reading (often using notes), in Bible study groups; read aloud in church, with people talking about the meaning. What are the good things and the difficult things people might find from trying to follow this book in day-to-day life?

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

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

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Key Question L2.4 Why do people pray?

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

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

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

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

Strand / Questions/ Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes) :	**Suggested content for learning:** Teachers can select content from these examples, and add more of their own.
Strand: Expressing **Recommended Y3 & Y4** **Questions in this thread:** F4 Which times are special and why? 1.6 How and why do we celebrate special and sacred times? U2.5 Is it better to express your beliefs in arts and architecture or in charity and generosity? 3.7 How can people express the spiritual through the arts? **Religions and worldviews:** Christians plus Hindus and/or Jewish people and/or Muslims **Note:** Schools may want to explore major festivals each year; if so, they should ensure that there is progression in pupils' learning across the age range. **Note also** the overlap with Key Question 2.4, which explores Easter in the context of Jesus's life.	Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Recognise and identify some differences between religious festivals and other types of celebrations (B2).** • **Retell some stories behind festivals (e.g. Christmas, Divali, Pesach) (A2).** **Expected:** • **Make connections between stories, symbols and beliefs with what happens in at least two festivals (A2).** • **Ask questions and give ideas about what matters most to believers in festivals (e.g. Easter, Eid) (B2).** • **Identify similarities and differences in the way festivals are celebrated within and between religions (A3).** • **Explore and suggest ideas about what is worth celebrating and remembering in religious communities and in their own lives (C1).** **Exceeding:** • **Discuss and present their own responses about the role of festivals in the life of Britain today, showing their understanding of the values and beliefs at the heart of each festival studied, using a variety of media (C2).** • **Suggest how and why religious festivals are valuable to many people (B2).**	• Think about times in their own lives when pupils remember and celebrate significant events/people, and why and how they do this • Consider the meanings of the stories behind key religious festivals, e.g Christmas, Easter, Pentecost, Harvest in Christianity, Diwali in Hinduism, Pesach, Rosh Hashanah and Yom Kippur in Judaism, Eid in Islam. • Describe how believers express the meaning of religious festivals through symbols, sounds, actions, story and rituals. • notice and think about similarities and differences between the way festival are celebrated e.g. Christmas or Holy Week within different Christian traditions; between home and places of worship. • study key elements of festival: shared values, story, beliefs, hopes and commitments. • Consider (using Philosophy for Children methods where possible) questions about the deep meaning of the festivals: does light conquer darkness (Diwali)? Is love stronger than death (Easter)? Can God free people from slavery (Pesach)? Is it good to say sorry (Yom Kippur)? Does fasting make you a better person? How? (Ramadan and Eid-ul-Fitr; Lent). • Explore the benefits of celebration to religious communities by asking some local believers: why do they keep on celebrating ancient events? • Consider questions about the role of festivals in the life of Britain today: Is Comic Relief day a bigger festival than Easter? Should everyone be allowed a day off work for their festivals? Is Christmas for the Christians or for everyone? Can the real meaning of a festival be preserved, or do the shops and shopping always take over?

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

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

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

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

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

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

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

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Strand / Questions/ Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes) :	**Suggested content for learning:** Teachers can select content from these examples, and add more of their own.
Strand: Living **Recommended Y4** **Questions in this thread:** 1.8 How should we care for others and the world, and why does it matter? U2.7 What matters most to Christians and Humanists? 3.10 Does religion help people to be good? **Religions and worldviews** Christians, Jewish people, non-religious (e.g. Humanist)	Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Recall and talk about some rules for living in religious traditions (B2).** • **Find out at least two teachings from religions about how to live a good life (C3).** **Expected:** • **Give examples of rules for living from religions and suggest ways in which they might help believers with difficult decisions (B1).** • **Make connections between stories of temptation and why people can find it difficult to be good (A2).** • **Give examples of ways in which some inspirational people have been guided by their religion (B1).** • **Discuss their own and others' ideas about how people decide right and wrong (C3).** **Exceeding:** • **Explain some similarities and differences between the codes for living used by Christians and the followers of at least one other religion or non-religious belief system (B3).** • **Express ideas about right and wrong, good and bad for themselves, including ideas about love, forgiveness, honesty, kindness and generosity (C3).**	• Explore teachings which act as guides for living within Judaism, Christianity, and a non-religious belief system, e.g. the Ten Commandments (Exodus 20:1–21, Deuteronomy 5:1–22), the Two Commandments of Jesus (Mark 12:28–34), the golden rule for Humanists. Work out what people must have been doing if they needed to be given those rules. Do people still behave like that? What difference would it make if people keep these guides for living? • Use religious stories to explore the idea of temptation, and how it affects how people choose between good and bad, e.g. in Christianity, use Genesis 3 and the 'Fall', and Jesus resisting temptation in Matthew 4. • Share teachings from different religions that give examples of how to live 'a good life', e.g. Jewish teachings about being thankful (the Talmud teaches that Jews should say thank you 100 times a day! The Siddur prayer book contains numerous 'baruch atah Adonai' prayers - 'Blessed are you, King of the universe'); or Christian teaching from Jesus on the Beatitudes (Matthew 5: 2–13). • Talk about how pupils learn the difference between right and wrong. Is it always clear? How do people know? Sometimes the commands or guidance from religions help people to work out what the right thing is. Consider how helpful it is to have guidance like this for making choices and decisions in everyday life. Is it sometimes difficult for believers to follow the guidance? If religions say that God inspires their rules for living, where do Humanists look for guidance? • Explore some dilemmas where children have to choose between different actions, where some are clear-cut right/wrong, and others where they are a bit less clear. Explore whether it would be easier for a religious believer to decide. • Explore the lives of some inspirational religious individuals (e.g. Desmond Tutu, Martin Luther King Jr). Consider how their religious faith inspired and guided them in their lives. • Reflect on the value of love, forgiveness, honesty, kindness, generosity and service in their own lives and the lives of others, in the light of their studies in RE.

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Upper Key Stage 2 Units of Study

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

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Strand / Questions/ Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes) :	**Suggested content for learning:** Teachers can select content from these examples, and add more of their own.
Strand: Believing **Recommended Y5** **Questions in this thread**: *1.1-3 Who is Christian/ Muslim / Jewish and what do they believe?* *L2.1 What do different people believe about God?* *3.1 Do we need to prove God's existence?* **Religions and worldviews** Christians, non-religious e.g. Humanist	Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Define the terms theist, atheist and agnostic and give examples of statements that reflect these beliefs (B1).** • **Give two reasons why a Christian believes in God and one why an atheist does not (A3).** **Expected:** • **Outline clearly a Christian understanding of what God is like, using examples and evidence (A2).** • **Give examples of ways in which believing in God is valuable in the lives of Christians, and ways in which it can be challenging (B2).** • **Express thoughtful ideas about the impact of believing or not believing in God on someone's life (B1).** • **Present different views on why people believe in God or not, including their own ideas (C1).** **Exceeding:** • **Explain how Christians sometimes disagree about what God is like, giving examples of how they interpret texts differently (B3).** • **Enquire into what some atheists, agnostics and theists say about God, expressing their own ideas and arguments, using evidence and examples (C1).**	• Find out about how many people in the world and in your local area believe in God – using global statistics and the 2011 UK census. Ask pupils why they think so many people believe in God. Collect these reasons. Find out about how many do not believe. Learn the words 'theist' (believes in God), agnostic (cannot say if God exists or not) and atheist (believes there is no god). • Set up an enquiry to explore the key question. Ask pupils to raise questions about the existence and nature of God. Focus on Christian ideas of God, in order to make this more manageable. Start by clarifying what Christians believe God is like. Build on learning from Key Question L2.1, and explore some of the names of God and metaphors for God in the Bible (e.g. God as Father, Spirit, Son, eternal, almighty, holy, shepherd, rock, fortress, light). If this God exists, what difference would 'he' make to the way people live? Make links with prior learning about the Bible and its 'big story' (Key Question L2.2). • Explore some reasons why people do or do not believe in God. Consider some of the main reasons. These include: family background – many people believe (or don't believe) because of their home background; religious experience – many people say they have experienced a sense of 'the presence of God' or had prayer answered; many would argue that the universe, the Earth and life are extraordinary and are best explained as the result of an all-powerful Creator. Many people who do not believe in God point to the existence of terrible suffering as a key reason. Some argue that there is no need to use a Creator to explain the existence of the universe and life. • Consider ways in which Christians read the Genesis account of creation. Explore why some Christians read it literally; explore how lots of Christians read it as expressing some truths about God and human beings without reading it literally. Find out about Christians who are also scientists (e.g. Jennifer Wiseman, John Polkinghorne, Denis Alexander). • Invite some Christians, agnostics and atheists in to answer questions about why they do or do not believe in God. • Explore what impact believing in God might make on the way someone lives his or her everyday life. Talk about and reflect upon the possible benefits and challenges of believing or not believing in God in Britain today.

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

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

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

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

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

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

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

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

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

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Strand / Questions/ Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes) :	**Suggested content for learning:** Teachers can select content from these examples, and add more of their own.
Strand: Living **Recommended Y5** **Questions in this thread:** F5: Where do we belong? 1.7 What does it mean to belong to a faith community? L2.7 What does it mean to be a Christian in Britain today? L2.8 What does it mean to be a Hindu in Britain today? 3.8 What is good and what is challenging about being a teenage Buddhist, Sikh or Muslim in Britain today? **Religions and worldviews:** Muslims	Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Describe the Five Pillars of Islam and give examples of how these affect the everyday lives of Muslims (A1).** • **Identify three reasons why the Holy Qur'an is important to Muslims, and how it makes a difference to how they live (B1).** **Expected:** • **Make connections between Muslim practice of the Five Pillars and their beliefs about God and the Prophet Muhammad (A2).** • **Describe and reflect on the significance of the Holy Qur'an to Muslims (B1).** • **Describe the forms of guidance a Muslim uses and compare them to forms of guidance experienced by the pupils (A2).** • **Make connections between the key functions of the mosque and the beliefs of Muslims (A1).** **Exceeding:** • **Comment thoughtfully on the value and purpose of religious practices and rituals in a Muslim's daily life (B1).** • **Answer the title key question from different perspectives, including their own (C1).**	• Find out what pupils already know about Islam (e.g. from key question 1.2); how many Muslims do they think there are in Britain and in your local area? Find out and talk about the information from the 2011 Census. • Explore the practice, meaning and significance of the Five Pillars of Islam as an expression of ibadah (worship and belief in action). Shahadah (belief in one God and his Prophet); salat (daily prayer); sawm (fasting); zakat (alms giving); hajj (pilgrimage). How do these affect the lives of Muslims, moment by moment, daily, annually, in a lifetime? • Think about and discuss the value and challenge for Muslims of following the Five Pillars, and how they might make a difference to individual Muslims and to the Muslim community (Ummah). Investigate how they are practised by Muslims in Britain today. Consider what beliefs, practices and values are significant in pupils' lives. • Talk about the Shahadah ('There is no god except Allah') and use the 99 names of Allah to explore the attributes of God. Make links with belief in tawhid. Explore Islamic art, looking at shape, pattern, colour and calligraphy. Ask: what is their significance for Muslims, in the context of tawhid? (NB link with Key Question L2.1.) • Consider the importance of the Holy Qur'an for Muslims: how it was revealed to the Prophet Muhammad, how it is used, treated, learnt. Share examples of stories and teaching, e.g. Surah 1, Al-Fatihah (The Opening); Surah 17 (the Prophet's Night Journey). Find out about people who memorise the Qur'an and why (hafiz, hafiza). • Find out about the difference between the authority of the Qur'an and other forms of guidance for Muslims: Sunnah (practices, customs and traditions of the Prophet Muhammad); Hadith (sayings and actions of the Prophet Muhammad). • Reflect on what forms of guidance pupils turn to when they need guidance or advice, and examine ways in which these are different from the Qur'an for Muslims. • Investigate the design and purpose of a mosque/masjid and explain how and why the architecture and activities, such as preparing for prayer, reflect Muslim beliefs.

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

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

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Key Question U2.8: What difference does it make to believe in Ahimsa (harmlessness), Grace, and Ummah (community)?

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

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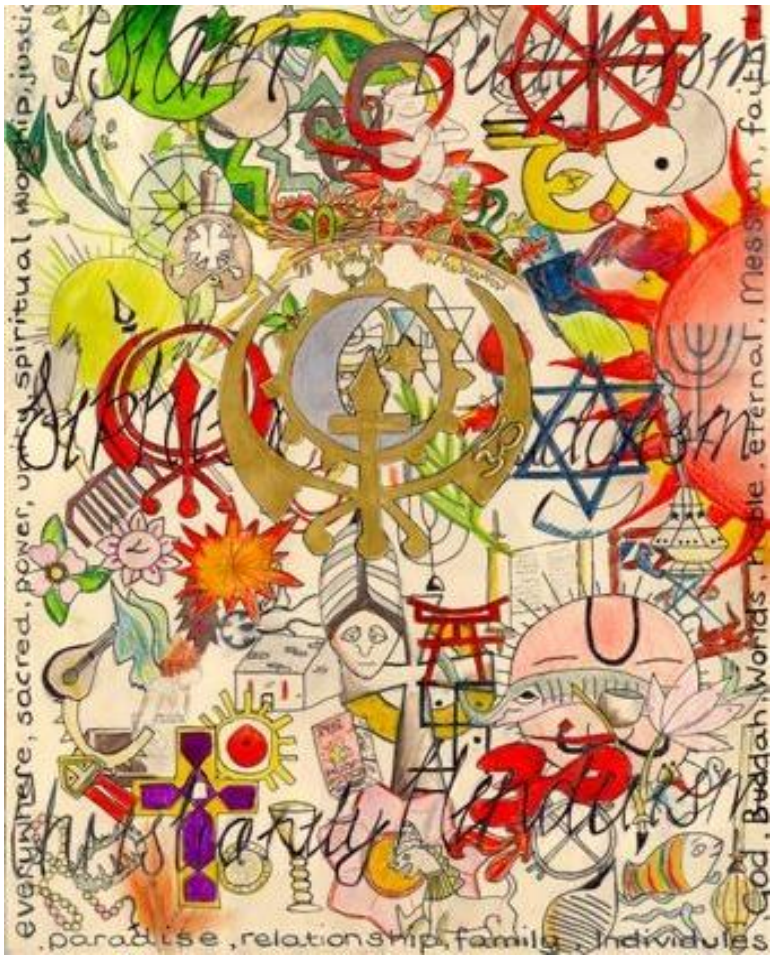
C5 RE in KS3: Programme of Study and planning steps



All religions are the same but different so I moulded all the symbols into one in the very middle: equality but also differences. I decided to make my piece of work a design that you had to look into hard to see things - just like religions. I think I have achieved this look by scattering related pictures around the six sections to create a collage effect. I used a Sun at the side of my design, as a light that everyone is aiming for, our goals in life. I created a border including things to do with religions.

Fiona, age 12
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C5 RE in KS3: Programme of Study

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

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

Aims:

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

RE teaching and learning should enable pupils to…

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

End of key stage outcomes

More specifically students should be taught to:

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

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These general outcomes above are related to specific content within the units of study, pp.74-85.

Religions and worldviews

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

Key questions

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

It is recommended that schools choose a minimum of 3 questions per year, balancing across the strands as far as possible. Schools may prefer some shorter units, but the recommendation is for fewer questions explored more deeply.

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

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Planning steps

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

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

Step 1: Key question	• Select a key question from p.71. • Make sure that you can explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE, what other subject areas it links to, if appropriate.
Step 2: Select learning outcomes	• Use the learning outcomes from column 2 of the key question outlines/units of study on p.74-85. • Select learning outcomes appropriate for the age and ability of your pupils. • Being clear about these outcomes will help you to decide what and how to teach.
Step 3: Select specific content	• Look at the suggested content for your key question, from column 3 in the key question outlines/units of study. • Select the best content (from here, or additional information from elsewhere) to help you to teach in an engaging way so that pupils achieve the learning outcomes.
Step 4: Assessment: write specific pupil outcomes	• Turn the learning outcomes into pupil-friendly 'I can' or 'You can' statements. • Make the learning outcomes specific to the content you are teaching, to help you know just what it is that you want pupils to be able to understand and do as a result of their learning. • These 'I can/you can' statements will help you to integrate assessment for learning within your teaching, so that there is no need to do a separate end-of-unit assessment.
Step 5: Develop teaching and learning activities	• Develop active learning opportunities and investigations, using some engaging stimuli, to enable pupils to achieve the outcomes. • Don't forget the skills you want pupils to develop, as well as the content you want them to understand. • Make sure that the activities allow pupils to practise these skills as well as show their understanding.

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KS3 Units of Study

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

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Strand / Questions / Religions	**Learning outcomes** (intended to enable pupils to achieve end of key stage outcomes) :	**Suggested content for learning:** Teachers can select content from these examples, and add more of their own
Strand: believing **Recommended Y9** **Questions in this thread:** 1.1–3 Who is a Christian, Muslim, Jewish and what do they believe? L2.1 What do different people believe about God? U2.1 Does God exist? **Religions and worldviews:** Christian, Buddhist and/or Muslim, non-religious worldviews e.g. Humanist	Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage: **Emerging:** • **Explain one argument for the existence of God (A2).** • **Contrast one argument for the existence of God with a non-theistic worldview (A3).** **Expected:** • **Give an account of God's existence using a rational argument (B1).** • **Explain a worldview which does not set out to prove God's existence (A2).** • **Offer reasons as to why we do or do not need to prove God's existence (B2).** • **Evaluate whether God's existence can ever be proven (C1).** **Exceeding:** • **Analyse the value of proof and faith in this debate (B3).** • **Justify a view as to the value of the attempt to prove God's existence using rational arguments (C1).**	• Reflect on reasons why people do believe or don't believe in God. Consider how a person's 'pathway of belief' through life might change. • Find out about Aquinas' five proofs for God's existence and present each as a simple outline. Aquinas had great personal *faith*, and yet stated God's existence using *rational* arguments. Why do students think he wanted to do this? Do you need logical arguments if you have faith? • Explore the Kalam argument for God's existence which originates in the work of eleventh-century Islamic philosopher al-Ghazali. Learn about al-Ghazali's original argument for why God must exist. Explore how this argument has been developed by modern scholar William Lane Craig. • Compare philosophical arguments with personal accounts of faith. 6,000 first-hand accounts of religious experiences can be found on the Alister Hardy Religious Experience Research Centre website. Which, in your students' opinion, gives us the most valuable information about God's existence? • In discussing the difference between personal accounts of faith in God and arguments for the existence of God, students may refer to the difference between scientific and religious understandings of the nature of the universe. This topic could extend into an exploration of the difference between scientific and religious views of life. • Consider a Buddhist response, where belief in a creator God is rejected by the Buddha. For most Buddhists, the question of suffering, and how to overcome it (encapsulated in the Four Noble Truths) take precedence over any other questions, including questions about God's existence. What are students' reactions to this different approach? Is it more important to address suffering in life than to question whether there is a God or not? The Buddha's Parable of the Arrow emphasises the need to remove the arrow (craving) instead of asking where it came from. Compare this with the concern that many Buddhists, Christians and Muslims have for alleviating suffering, even though they disagree on the existence of God. • Consider different atheist Humanist views of God: on the one hand, if God helps people live good lives, some Humanists have no problem with religious belief. However, some Humanists would rather get rid of religion altogether. What are Humanist views on why people need the guidance offered by religion?

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

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

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Key Question 3.3: What is so radical about Jesus?

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

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

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

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

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

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

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

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

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

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Key Question 3.8: What is good and what is challenging about being a teenage Sikh/Buddhist/Muslim in Britain today?

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

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

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

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

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

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

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

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

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

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C6 RE in KS4 and 5 /14–19 Statutory Guidance

I have chosen to do a jigsaw because no matter what religion, colour, size or how you look, we all fit together like a puzzle. There's a place for everyone and we all should live together in harmony. We should have no gaps between us. We should accept other people no matter what they are like or what we think. This represents the puzzle of life that can be solved if we all work together.

Lauren, age 14

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C6 RE in KS4 and 5 /14–19

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

All state-funded schools must teach RE to all students on school rolls, including all those in 14–19 education (unless withdrawn by their parents, or, if 18 or over, they withdraw themselves). It is important that teaching enables suitable progression from the end of Key Stage 3, in varied ways that meet the learning needs of all students. All students can reasonably expect their learning will be accredited, and **this agreed syllabus requires that all 14–16 students must pursue an accredited course** in Religious Studies or Religious Education leading to a qualification approved under Section 96 (see p. 13). 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. 14).

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

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

What do students get out of RE at this age?

All students should extend and deepen their knowledge and understanding of 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, for example:

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

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C7 RE in special schools

Chidi, age 14, attends a special school. He created an image of the gift of the holy Qur'an to the Prophet. Using Islamic rules, he created a box of scrunched paper that shows the presence of the holy as little shards of light. These came about by drawing light around a human figure and then cutting out the beams of light and rearranging them, his own idea. He said he was thinking about God when he did it. **© NATRE Spirited Arts**

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C7 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 4–6 year olds to 7–11s or 11–14s. Instead, we should draw on the key ideas of 'discovering, exploring, connecting and responding' from this agreed syllabus. Special school RE should explore authentic and central concepts from religions, on the basis of what will connect with pupils' experiences and enable them to respond.

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The 'Five Keys' planning model

This syllabus recommends a model devised by Anne Krisman[12], teacher at Little Heath School, London Borough of Redbridge. She advocates five keys for planning in RE for SEND.

1. Connection – what links can we make with our pupils' lives?
Creating a bridge between pupils' experiences and the religious theme.

2. Knowledge – What is the burning core of the faith?
Selecting what really matters in a religious theme, cutting out peripheral information.

3. Senses – What sensory elements are in the religion?
Looking for a range of authentic sensory experiences that link with the theme.

4. Symbols – What are the symbols that are most accessible?
Choosing symbols that will encapsulate the theme.

5. Values – What are the values in the religion that speak to us?
Making links between the values of the religious theme and the children's lives.

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

The planning model looks like this:

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

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

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

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

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Example of Five Keys planning model

Based on Key Question U2.7 (What does it mean to be a Muslim in Britain today?), linked with Key Question L2.5 (Why are festivals important to religious communities?), choosing to focus on Eid ul-Fitr and Ramadan.

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

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

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D. How can we assess pupils' progress?

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D1 Assessment, achievement and attainment

In RE, by the end of each key stage, pupils are expected to know, apply and understand the matters, skills and processes specified in the relevant 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 matters, skills and processes specified in the Programmes of Study.
- Page 96 presents all of the end of key stage outcomes, so that teachers can see how they represent progress in relation to knowledge, understanding and skills. Within each key question outline within the Programmes of Study, learning outcomes are presented that relate to the end of key stage outcomes. Whilst the end of key stage outcomes are general, the key question learning outcomes are specifically related to the content (knowledge and skills) required to address the key question.
- The key question learning outcomes are expressed in terms of allowing pupils to meet the outcomes first in an emerging form, second by meeting the expectations, and then third by exceeding expectations. Time is needed for pupils to consolidate and embed their learning before moving to the next steps.
- Page 97 offers a summary of the skills expected by the end of key stage outcomes. The progression in understanding and skills that the Programmes of Study envisage are made explicit in the three summary pyramid diagrams on page 98-100. These are presented for syllabus users to consider as they approach for themselves the tasks of describing progression in RE and designing instruments that will enable fair, valid and manageable assessment for learning in RE. The pyramids relate closely to the three areas of aims for RE which this curriculum framework provides.

The learning outcomes in this syllabus support teachers in assessing whether pupils are on track to meet end of key stage 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. Again, the 'emerging, expected and exceeding' outcomes on each key question will allow teachers to track progress across a year group. This is because the outcomes have been written to assist pupils in moving towards the end of key stage outcomes, which is why the key question outlines have been linked to recommended year groups.
- The learning outcomes in the unit plans of this agreed syllabus are underpinned by the assessment pyramids from p.97. This means that teachers address all three of the aims of RE (see p.6) and enable pupils to make progress in knowledge, understanding and skills through and across key stages.
- Schools will need to adapt the information they gain from the learning outcomes to whichever tracking system their school uses.

The key question learning outcomes and end of key stage 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 key stage in clear view. Schools can make use of the suggested steps on the following pages to support their planning towards the end of key stage outcomes. Alternatively, they will need to devise their own programmes of assessment that will describe clear steps that lead to the end of key stage achievements.
- Using the learning outcomes for each key question is also essential when planning learning activities for pupils.

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- 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.

Progress overview:

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

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D2 A progression overview for 5-14s: outcomes

Aims in RE: A progression grid	At the end of KS1 most pupils will be able to:	At the end of key stage 2 most pupils will be able to:	At the end of key stage 3 most pupils will be able to:
Know about & Understand A1. Describe, explain and analyse beliefs, and practices, recognising the diversity which exists within and between communities;	Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them;	Describe and make connections between different features of the religions and world views they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life in order to reflect thoughtfully on their ideas;	Explain and interpret ways that the history and culture of religions and world views influence individuals and communities, including a wide range of beliefs and practices in order to appraise reasons why some people support and others question these influences;
Know about & Understand A2. Identify, investigate and respond to questions posed by, and responses offered by some of the sources of wisdom found in religions and world views;	Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the communities from which they come;	Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities;	Explain and interpret a range of beliefs, teachings and sources of wisdom and authority in order to understand religions and world views as coherent systems or ways of seeing the world;
Know about & Understand A3. Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning;	Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities;	Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning;	Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them;
Express and Communicate B1. Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities;	Ask and respond to questions about what communities do, and why, so that they can identify what difference belonging to a community might make;	Observe and understand varied examples of religions and world views so that they can explain, with reasons, their meanings and significance to individuals and communities;	Explain the religions and world views which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology;
Express and Communicate B2. Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value;	Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves;	Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives;	Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful evaluation and analysis of controversies about commitment to religions and world views, accounting for the impact of diversity within and between communities;
Express and communicate B3. Appreciate and appraise varied dimensions of religion;	Notice and respond sensitively to some similarities between different religions and world views;	Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences between different religions and world views;	Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied;
Gain & deploy skills: C1. Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively;	Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry;	Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own thoughtfully in different forms including (e.g.) reasoning, music, art and poetry;	Explore some of the ultimate questions that are raised by human life in ways that are well-informed and which invite reasoned personal responses, expressing insights that draw on a wide range of examples including the arts, media and philosophy;
Gain & deploy skills: C2. Enquire into what enables different communities to live together respectfully for the wellbeing of all;	Find out about and respond with ideas to examples of co-operation between people who are different;	Consider and apply ideas about ways in which diverse communities can live together for the well-being of all, responding thoughtfully to ideas about community, values and respect;	Examine and evaluate issues about community cohesion and respect for all in the light of different perspectives from varied religions and world views;
Gain & deploy skills: C3. Articulate beliefs, values and commitments clearly in order to explain reasons why they may be important in their own and other people's lives.	Find out about questions of right and wrong and begin to express their ideas and opinions in response.	Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.	Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.

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D3. A model for assessment: progress steps in RE for 5–14s

The following pyramids relate closely to the threefold aims of RE (see p.6) and are helpful in planning to support pupils' progress towards the end of key stage outcomes. The following pages offer some exemplars to help teachers understand each step. These pyramids are offered as guidance only, and are not statutory. Schools will have their own assessment processes.

Knowing about and understanding religions and worldviews	Expressing and communicating ideas related to religions and worldviews	Gaining and deploying the skills for studying religions and worldviews
Analyse arguments cogently, justifying perspectives	Synthesise their research in RE using different disciplines	Use varied disciplines of religious study to research ultimate questions
Evaluate diverse beliefs, perspectives, sources of wisdom, ways of life	Explain ideas creatively and coherently, using the main methods of religious study	Evaluate questions and arguments personally and critically
Appreciate and appraise different understandings of religion and worldviews	Express insights into questions, giving coherent accounts of beliefs + ideas	Enquire into and interpret ideas, sources and arguments
Explain the impact of and connections between ideas, practices, viewpoints	Explain diverse ideas and viewpoints clearly in various forms	Investigate and explain why religions and worldviews matter
Outline ideas and practices, linking different viewpoints	Express ideas of their own thoughtfully in RE	Apply ideas about religions and worldviews thoughtfully
Describe religions and worldviews, connecting ideas	Give thoughtful responses using different forms of expression in RE	Consider and discuss questions, ideas and points of view
Retell stories, suggesting meanings for sources of wisdom, festivals, worship	Ask questions and give opinions about religions, beliefs and ideas	Collect, use and respond to ideas in RE
Recall, name and talk about materials in RE	Observe, notice and recognise materials in RE	Notice and find out about religions and worldviews

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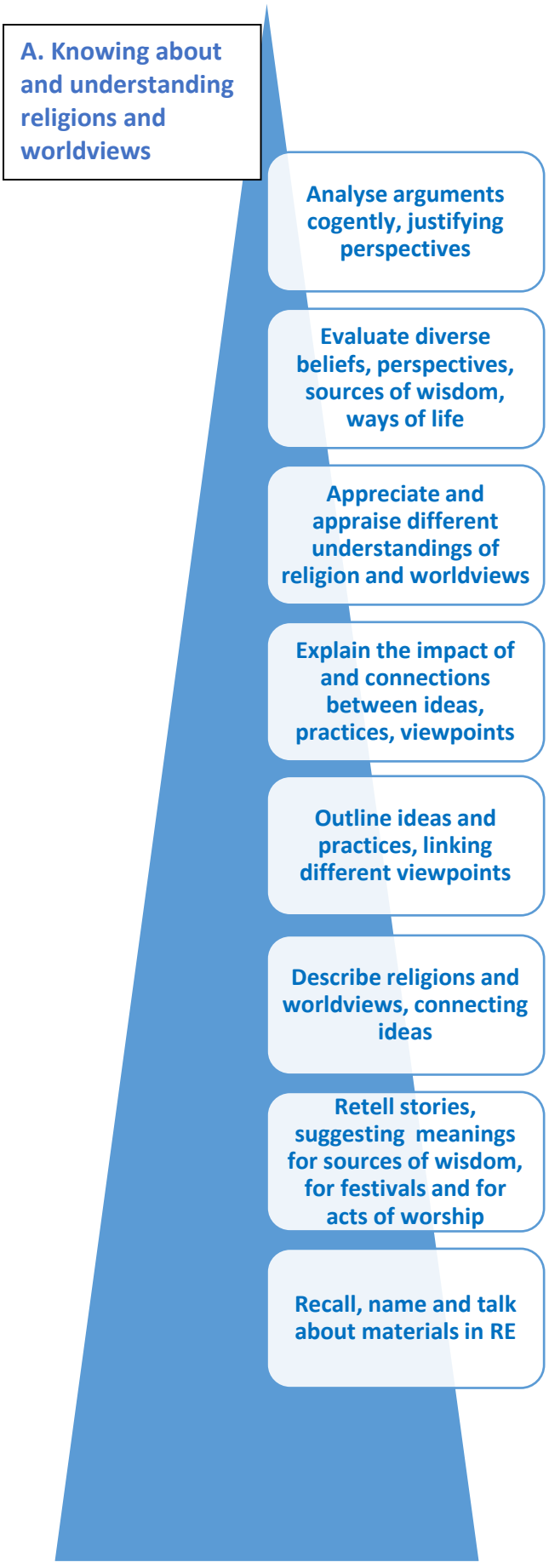

Examples: Knowing and understanding These examples of the knowledge and understanding pupils gain in RE need to be read in the light of the RE requirements for each key stage, and enable the planned progression in learning that pupils need.
8. Pupils use methods from sociology of religion to analyse the ways Christian, Muslim and Sikh population patterns and community life are changing in twenty-first-century Britain. They justify their perspectives on whether a plural society can be built peacefully.
7. Pupils weigh up debates and arguments between agnostics, Christians and Muslims about diverse ideas of God, using philosophical methods. They evaluate the arguments of others in relation to their own ideas and viewpoints, using skills of personal and critical evaluation.
6. Pupils argue for their answer to the question 'would an omnipresent God need special places for people to worship?' They examine the architecture of mosques, cathedrals and mandirs in the UK today, developing their appreciation and appraisal of forms and functions of varied places of worship.
5. Pupils explain the impact that religious and/or spiritual experiences have had on some people from 'eyewitness' accounts. They give their reasons for accepting or rejecting some explanations of these events, including psychological and theological explanations.
4. Pupils consider some different possible meanings for two parables of Jesus, considering what the parables mean to Christians today. They rank the possible interpretations, giving a reason why they consider one is a better interpretation than another.
3. Pupils select their favourite 2 or 3 'wise sayings' from 10 examples drawn from different sources (Bible, Qur'an, Torah), and illustrate these sayings. They describe what each religion teaches in relation to the sayings. They describe connections between the sayings they have chosen.
2. Pupils enact two stories. Examples could be parts of the story of Holy Week and Easter, and parts of the Diwali story. They discuss the ideas and characters, and suggest what the stories mean.
1. Pupils discover how Jewish people worship and celebrate Shabbat, for example, using the words synagogue, rest, Torah. They name the religion, and talk about what happens on Shabbat at home and in the Jewish community.

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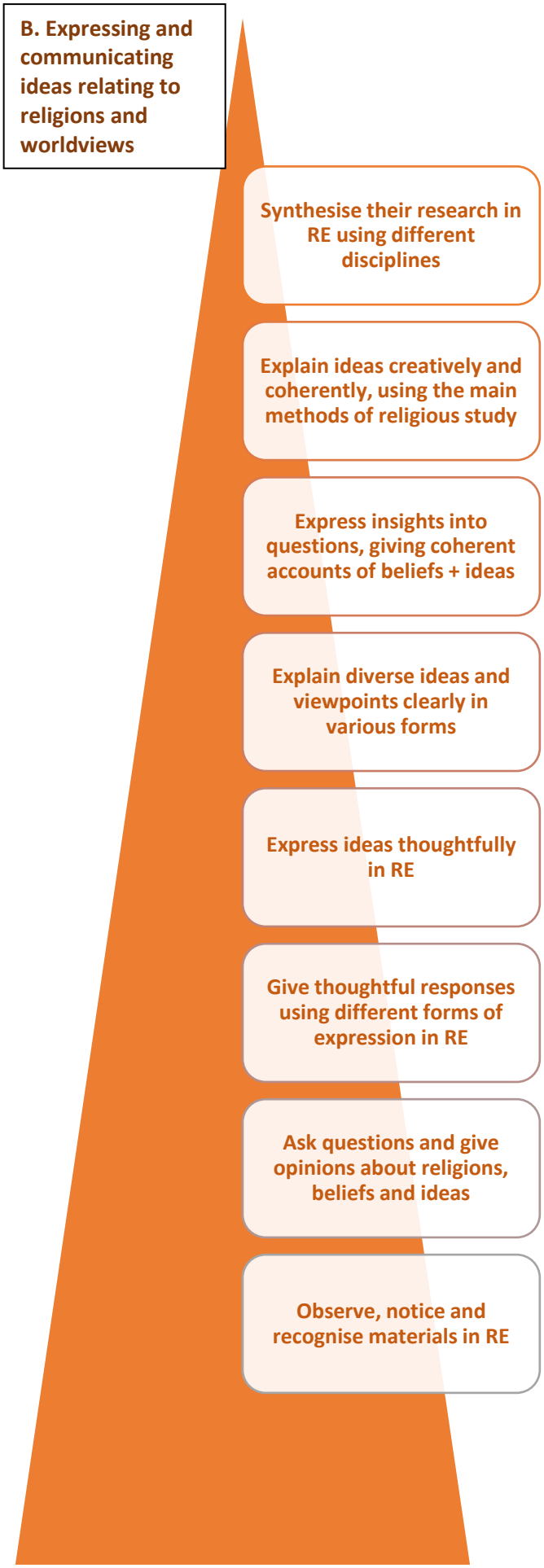
B. Expressing and communicating ideas relating to religions and worldviews



Examples: Expressing and communicating These examples of the communication and expression pupils learn in RE need to be read in the light of the RE requirements for each key stage, and enable the planned progression in learning that pupils need.
8. Pupils consider the questions: Is Buddhism a religion? In what ways is Humanism like a religion? They bring together their research into the two questions, evaluating arguments about the nature of religions and worldviews critically. They answer for themselves: why are you religious, or not religious?
7. Pupils give coherent and thoughtful explanations of the thought and poetry of Primo Levi and Dietrich Bonhoeffer, religious thinkers persecuted under Nazism. They use historical, theological and philosophical methods to evaluate the question: is it possible to believe in God after the holocaust?
6. Pupils express insights of their own in making a comparison of the influence of Aung San Suu Kyi and of Rev Dr Martin Luther King. They give coherent accounts of the impact of ideas such as non-violence, pacifism and spiritual strength. They make coherent connections between Buddhist and Christian ideas and beliefs and the influences they examine.
5. Pupils are given 8 quotes, four which claim religion is a force for good, and four which say it does more damage than good. They use the ideas to explain their viewpoint about the question 'Is religion a force for good or not?'
4. Pupils express thoughtful ideas about the Five Pillars of Islam, applying the general concepts of devotion to God, service of other people and self-discipline to Muslim practice. They give a thoughtful idea of their own about the value of the practices.
3. Pupils discuss three religious artworks from three different centuries, considering what inspired these artists to do great work that is religious. They respond by choosing examples of religious art that they find inspiring. They create expressions of their own ideas.
2. Pupils take part in a music session using songs about peace from different religions. They ask questions and say what they like about the songs' words, and what is important about peace to them.
1. Pupils watch a film clip of some interesting festivities at Pesach and Easter, and ask 'Who, What, When, Where, How and Why?' questions about what they have seen.

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C. Gaining and deploying the skills for learning from religions and worldviews

Examples: gaining and deploying skills These examples of the skills of religious study that pupils gain and deploy in RE need to be read in the light of the RE requirements for each key stage, and enable the planned progression in learning that pupils need.
8. Pupils use ideas from theology and philosophy to research varied answers to questions about God, discovering and expressing arguments from different viewpoints comprehensively.
7. Pupils evaluate research that finds religious people are happier than non-religious people, asking: can this be proved? What evidence is there? What explanations are there? Does this finding offer evidence in favour of religion, or does it merely imply that illusions can be comforting?
6. Pupils plan an enquiry into identity: why do millions of people identify themselves as atheists, Christians or Muslims in Britain today? They communicate their interpretations of the worldviews of others accurately.
5. Pupils investigate questions about life after death, explaining varied answers, using concepts like consciousness, soul, Nirvana or Paradise. They explain the impact of varied views about life after death on life today, expressing ideas about destiny reasonably, creatively and thoughtfully.
4. Pupils hear the stories of the giving of the Qur'an in Islam and to the birth of Jesus in Christianity. They consider what members of the religion believe these stories show. They learn the word 'revelation', and apply the idea to the stories. They discuss: what does it mean to believe in revelation?
3. Pupils consider and discuss examples of what key leaders from stories in two different faiths have done to make peace. They raise questions about peacemaking, giving thoughtful ideas of their own on the question: would you like to be a peacemaker?
2. Pupils collect examples of living together happily both from school life and from religious stories. They offer ideas of their own to be included in a 'Recipe for living together happily'.
1. Pupils show curiosity about what Jews or Christians do each day or each week. They notice some details which interest them, and find out more from a book, an artefact, a photo or some other source.

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E. Guidance

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

The ongoing place of SMSC in education

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

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

Every state-funded school must offer a curriculum which is balanced and broadly based[13] 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 Ofsted Framework for School Inspection (September 2014) makes it clear that inspectors must consider the spiritual, moral, social and cultural development of pupils at the school when making judgements about the overall effectiveness of the school. Schools will be considered to have serious weaknesses if 'there *are important* weaknesses in the provision for pupils' spiritual, moral, social and cultural development' (para.103, Ofsted *School Inspection Handbook*, September 2014).

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 increased priority of SMSC from September 2014 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.

[13]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.

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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.

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Activities for social development in RE

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

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

Activities for cultural development in RE

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

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

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E2 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.

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E3 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.

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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.

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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.

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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.

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E4 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 5 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.

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