

Religion and Worldviews in Education

Identities, meanings, values

The RE Agreed Syllabus, 2024-2029

Bedford Borough and Central Bedfordshire



Cover picture by 9YO Sanjana Jaikumar, Beecroft Academy



Bedford Borough Council



Central Bedfordshire Council

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Identities, meanings, values:

The meaning of our title

The RE syllabus uses a multi-dimensional model for learners to engage with religion and worldviews: it's a complex subject. In RE learners explore questions of **identity**: who is a Muslim, a Christian or a Humanist? Who am I? Where do I fit in? What influences shape us? Why are we all different regarding our beliefs and views of the world? They discover a range of accounts of the **meanings** humans find in life, developing their own sense of meaning, and working to articulate their ideas clearly and creatively. They consider how human **values** are often common and humane, but also often distinctive in the ways they are expressed and practised, sometimes connected to particular religions or worldviews.

In this context, RE is about the **identities, meanings and values** studied, giving pupils rich knowledge of a wide range of religious and non-religious worldviews. All three words are plural: answers to these ultimate questions are not final or singular, but contested and varied. RE is also about the pupil's own search for identity, meanings and values by which to live.

The syllabus and its additional support materials are available to schools through password protected websites from our SACREs. You may, of course, use these resources in school for all purposes associated with good RE. Do not put the syllabus and associated resources on open access website.

Additional printed copies of the syllabus are available to purchase, priced at £25

Sales are handled on behalf of the three SACREs by RE Today Services:

Email sales@retoday.org.uk or phone 0121 458 3313.

Foreword

Religious Education: thoughtful, reasonable, spiritual

The place of religious education in the lives of children and young people keeps changing, but some things are constant. Every person, growing up, finds their own values and beliefs by which to live. The tensions of our differences are creative and fascinating for most of us, but occasionally they cause conflict. The contested place of religious and non-religious worldviews in the modern world is controversial and challenging, influential and significant in our communities. For these among many reasons it is vital for our schools to help children and young people to develop their own ideas and ways of living, to learn to be reasonable about belief and religions and to learn to be respectful to those who see the world differently, learning from them and clarifying their own worldviews. If it is true that everyone finds their own path in life, then the great religions of the world might be seen as guide books. RE introduces pupils to the influences of faiths and beliefs over thousands of years and for billions of people. That's a part of a good education in the 21st century.

In England, the spirit of co-operation characterises the making of RE syllabuses by Local Authority SACREs. In Central Bedfordshire and Bedford Borough the usual collaborations between different faith groups, teachers and democratically elected members has another layer: the local authorities have seen the benefit once again in working together to make this shared RE syllabus, which gives more help than ever before to teachers as they plan and teach RE.

We hope that the children and young people of our local authority areas will find in their RE learning plenty of material to fascinate and stimulate, much to think about creatively and deeply, some challenges to each person to play their part in a better community and the chances to develop religious literacy and explore spirituality for themselves. We thank all those involved in making the syllabus, and all the teachers who will turn the words on the pages of the syllabus into dynamic learning about religion and worldviews for our children.

Harmesh Bhogal
Director of Children's Services
Bedford Borough Council

Sarah-Jane Smedmor
Director of Children's Services
Central Bedfordshire Council



The purposes and aims of RE

The RE Agreed Syllabus for 2023-2028 asserts the importance and value of RE for all pupils, with ongoing benefits for an open, articulate and understanding society. The following purpose statements underpin the syllabus, which is constructed to support pupils and teachers in fulfilling them:

- RE contributes dynamically to children and young people's education in schools by **provoking challenging questions** about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human.
- In RE, pupils learn about religious and non-religious worldviews in **local, national and global contexts**, to discover, explore and consider different answers to these questions.
- They learn to **weigh up the value of wisdom** from different sources, to develop and express their insights in response and to agree or disagree respectfully.
- RE teaching therefore should **equip pupils with systematic knowledge and understanding of a range of religions and non-religious worldviews**, enabling them to know more, to remember more and to develop their ideas, values and identities.
- It should develop in pupils an **aptitude for dialogue** so that they can participate positively in our society, with its diverse religions and beliefs.
- Pupils should **gain and deploy the skills needed** to understand, interpret and evaluate texts, sources of wisdom and authority and other evidence. They should become more skilled at using different disciplines to learn to articulate their learning clearly and coherently, including their personal beliefs, ideas, values and experiences while respecting the right of others to differ.

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

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

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

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

Worldviews in RE: This syllabus reflects the recent developments in the subject, using the term 'worldviews' to describe both religious and non-religious perspectives on human life.

Multi-disciplinary RE: The syllabus also clarifies and highlights the use of different disciplines in the subject, including religious studies, textual study, theology, philosophy and ethics and a range of social scientific disciplines such as sociology of religion and psychology of religion.

Lived religion and worldviews: The syllabus also focuses on the 'here and now' of religious and non-religious worldviews, exploring with pupils many ways in which varied contexts in the modern world, interpretations of sacred writings and tradition, and the influences of worldviews on lived experience for us all.

The threefold aim of RE

The threefold aim of RE elaborates on the principal aim and puts the purpose of the subject into action. The curriculum for RE aims to ensure that all pupils can build their knowledge of religion and worldviews and do the following:

<p>1 Make sense of a range of religious and non-religious beliefs and ideas, so that they can:</p> <ul style="list-style-type: none">• identify, describe, explain and analyse beliefs and concepts in the context of living religions and worldviews, using appropriate vocabulary• explain how and why these beliefs are understood in different ways, by individuals and within communities• recognise how and why sources of authority (e.g. texts, teachings, traditions, leaders) are used, expressed and interpreted in different ways, developing skills of interpretation
<p>2 Understand the impact and significance of religious and non-religious beliefs and ideas, so that they can:</p> <ul style="list-style-type: none">• examine and explain how and why people express their beliefs in diverse ways• recognise and account for ways in which people put their beliefs into action in diverse ways, in their everyday lives, within their communities and in the wider world• appreciate and appraise the significance of different ways of life and ways of expressing meaning
<p>3 Make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:</p> <ul style="list-style-type: none">• evaluate, reflect on and enquire into key concepts and questions studied, responding thoughtfully and creatively, giving good reasons for their responses• challenge the ideas they study, and consider how these ideas might challenge their own thinking, articulating beliefs, values and commitments clearly in response• discern possible connections between the ideas studied and their own ways of understanding the world, expressing their critical responses and personal reflections with increasing clarity and understanding

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

Notes

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

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

RE is for all pupils

- Every pupil on the roll of a school or academy has a legal entitlement to RE.
- RE is a necessary part of a 'broad and balanced curriculum', a 'curriculum of ambition' and must be provided for all registered pupils in state-funded schools in England, including those in the sixth form, unless withdrawn by their parents (or withdrawing themselves if they are aged 18 or over).
- This requirement does not apply for children below compulsory school age (although there are many examples of good practice of RE in nursery classes).
- Special schools should ensure that every pupil receives RE 'as far as is practicable'.
- The 'basic' school curriculum includes the National Curriculum, RE, and relationships and sex education.

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

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

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

- The RE curriculum drawn up by a SACRE or used by an academy or free school, 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'. Contemporary guidance from the government in 2023 makes clear that the breadth of RE will include the six principal religions in the UK and non-religious worldviews.

Requirements for different types of schools vary

- Academies must provide RE for all pupils in each year group. They must provide a 'curriculum of similar ambition to the subjects of the national curriculum'.
- Voluntary-aided schools with a religious character should provide RE in accordance with the trust deed or religious designation of the school, unless parents request the locally agreed syllabus.
- Church of England schools (including church academies and church free schools) should provide a wide range of opportunities for learners to understand and to make links between the beliefs, practices and value systems of the range of faiths and worldviews studied. This can be achieved by using the agreed syllabus.
- In Church of England schools, the students and their families can expect an RE curriculum that is rich and varied, enabling learners to acquire a thorough knowledge and understanding of the Christian faith, for example through the *Understanding Christianity* resource. Church of England schools should use some form of enquiry approach that engages with, for example, biblical texts, and helps develop religious and theological literacy. Links with the Christian values of the school and spiritual, moral, social and cultural development are intrinsic to the RE curriculum and should have a significant impact on learners (more is set out in *Religious Education in Church of England Schools: A Statement of Entitlement*)
- The effectiveness of denominational education in Roman Catholic, Church of England and Methodist schools is evaluated during the Statutory Section 48 Inspection.

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

Parental right of withdrawal from RE

This was first granted in 1944 when curricular RE was called ‘religious *instruction*’ and carried with it connotations of induction into the Christian faith. RE is very different now and in recent decades – open, broad, exploring a range of religious and non-religious worldviews. However, in the UK, parents still have the right to withdraw their children from RE on the grounds that they wish to provide their own RE (School Standards and Framework Act 1998 S71 (3)). This will be the parents’ responsibility. However, it is good practice to talk to parents to ensure that they understand the aims and value of RE before honouring this right. Schools should include a short statement about RE being inclusive in their prospectus, and ask parents considering withdrawal to contact the head teacher to arrange a discussion. Some schools also say that they will not support selective withdrawal from some parts of RE. Students aged 18 or over have the right to withdraw themselves from RE. Schools may find the detailed guidance published by the NAHT and NATRE helpful in this context:

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

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

The statutory requirements of this syllabus are as follows:

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

Guidance and support in meeting these requirements

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

Religion and worldviews in our local area: Census data from 2021.

Teach pupils about the changing demographics of religion and belief in the UK, with an emphasis on these local statistics. Teach them about the global spread of religion and belief as well: the local, national and global pictures are each important.

	No religion	Christian	Buddhist	Hindu / Sanatan Dharma	Jewish	Muslim	Sikh	Other religion	Not answered
Bedford	63,243	88,178	629	3,045	232	13,059	4,114	2,014	10,711
%ages	34.1	47.6	0.3	1.6	0.1	7.1	2.2	1.1	5.8
Central Bedfordshire	126,001	140,903	996	3,035	620	3,965	1,399	1,362	15,971
%ages	42.8	47.9	0.3	1.0	0.2	1.3	0.5	0.5	5.4
Luton	39,580	85,297	664	7,438	246	74,191	3,032	1,115	13,697
%ages	17.6	37.9	0.3	3.3	0.1	32.9	1.3	0.5	6.1

Time for RE: good standards require good teaching time

Schools have a statutory responsibility to deliver RE to all pupils, except those withdrawn by parents. Schools must ensure that sufficient time is given in order to enable pupils to meet the expectations set out in this 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 of time for RE as long as the RE outcomes are met. In order to deliver the aims and expected standards of the syllabus effectively, schools will need to make a **minimum allocation of five per cent of curriculum time for RE**. This is set out in the table below and based on the most recent national DfE guidance.

4–5s	36 hours of RE provision in the Reception year (e.g. short sessions of 30 minutes twice a week, implemented through continuous provision)
5–7s	36 hours of tuition per year (e.g. 50 minutes or an hour a week, or less weekly time plus a series of RE days)
7–11s	45 hours of tuition per year (e.g. an hour a week, or a programme of RE amounting to 45+ hours of RE across the year)
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. for a GCSE short course RS – an hour a week for 5 terms, or 50 minutes per week, supplemented with off-timetable RE days). GCSE Religious Studies (RS) full courses require – and should be allocated – similar teaching time to (e.g.) French, History or other GCSE courses; normally 140 hours of tuition)
16–19s	Allocation of time for RE for all should be clearly identifiable and should not be tokenistic.

Important notes

- **RE is legally required for all pupils.** RE is a core subject of the curriculum for all pupils. It is an entitlement for all pupils through their schooling, from the Reception year up to and including 16-19s. For schools offering GCSE short- or full-course RE in Year 9 and Year 10, there is still a requirement that there is identifiable RE in Year 11. These legal requirements were confirmed by the Department for Education in 2023, and no legal change is planned by the DfE as this syllabus is published.
- **RE is different from school assembly / collective worship.** Curriculum time for RE is distinct from the time spent on collective worship or school assembly, even though making links between the collective worship and the purposes and themes of RE could be good practice. The times given above are for RE lessons.
- **Flexible delivery of RE.** RE is usually best taught once a week, but some schools successfully teach RE for half a term intensively and then move on to history or geography. An RE-themed day or week of study can complement (but not usually replace) the regular programme of timetabled weekly lessons. Some teachers suggest that some of our units are well suited to delivery in a single day of intense RE. Examples might include L2.3, L2.5, U2.7, U2.8, 3.4 or 3.17.
- **RE should be taught in clearly identifiable time.** There is a common frontier between RE and such subjects as literacy, humanities, citizenship or PSHE. However, the times given above are explicitly for the clearly identifiable teaching of RE. Where creative curriculum planning is used, schools must ensure that RE objectives are clear and RE outcomes are met. In Early Years Foundation Stages (EYFS), teachers should be able to indicate the opportunities they are providing to integrate RE into children's learning and continuous provision, connected to the Early Learning Goals (ELGs) which RE meets.
- **Coherence and progression.** Any schools in which head teachers and governors do not plan to allocate sufficient curriculum time for RE is unlikely to be able to enable pupils to achieve the standards and outcomes set out in this syllabus. While schools are expected to make their own decisions about how to divide up curriculum time, they must ensure that sufficient time is given to RE so that pupils can meet the expectations and outcomes set out in this agreed syllabus, to provide coherence and progression in RE learning.

What religions and worldviews are to be taught? The minimum requirements

In line with the law, this syllabus requires that all pupils develop their understanding of Christianity in each key stage. In addition, across the age ranges, pupils will develop understanding of the principal religions represented in the UK, in line with the law. These are Islam, Hinduism / Sanatan Dharma, Sikhi, Buddhism and Judaism. Furthermore, children from families where non-religious worldviews are held are represented in large numbers in almost all of our classrooms. These worldviews, including, for example, Humanism, will also be the focus for study.

Pupils are to study, in depth, the religions and worldviews of the following groups:

4–5s Reception	Children will encounter Christianity and other worldviews as part of their growing sense of self, their own community and their place within it.	Consideration of other religions and non-religious worldviews can occur at any key stage, as appropriate to the school context. Examples are included across the age ranges in the units of study.
5–7s Key Stage 1	Christians, Jewish people and / or Muslims. Refer to non-religious ways of living as well.	
7–11s Key Stage 2	Christians, Muslims, Hindus and Jewish people. An additional study of Sikhs is appropriate if the school has Sikh pupils. Refer to non-religious ways of living as well.	
11–14s Key Stage 3	Christians, Muslims, Sikhs and Buddhists. Additional studies are suitable where pupils from other religions and worldviews are in the school.	
14–16s Key Stage 4	Study of two religions is required, including Christianity. This will be through a course in RS or RE leading to a qualification approved under Section 96 ⁷ (normally GCSE RS).	
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.** Specific groups such as Unitarians, Quakers, Jains, the Bahá'í faith, Jehovah's Witnesses or the Church of Jesus Christ of Latter-day Saints are not excluded from study in this scheme for RE. Schools are always advised to make space for the religions and worldviews found in the local community, which is why the table above expresses minimum requirements.
- **Notice the language.** 'Christians' rather than 'Christianity'; 'Hindus' rather than 'Hinduism'. This is to reflect the fact that RE starts with encounters with living faiths rather than the history and belief structures of traditions. This also recognises the diversity within and between religions and other traditions and worldviews.
- **Non-religious worldviews.** Good practice in RE, as well as in UK legislation, has established the principle that RE should be inclusive of both religious and non-religious worldviews. Schools should ensure that the content and delivery of the RE curriculum are inclusive in this respect. The 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. The syllabus recognises that there are many varied non-religious worldviews, and also that Humanism is the most visible of these in the UK.
- **Depth rather than breadth.** Learning from four examples of religions and worldviews 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'. This position is supported by the OFSTED RE research review of 2021 which criticises teaching too many traditions superficially.
- **Systematic, then thematic learning.** The thematic units offered in this syllabus allow for schools to draw on different traditions where they fit the theme and question, and where there are representatives of those traditions in the school and local community. Good practice suggests it is best if pupils first encounter with each religion / worldview is on its own terms, in a systematic unit of work. These are provided.

Building on best practice: links to the 2018 syllabus.

The RE Agreed Syllabus for 2023-2028 builds on the good practice established in the previous locally agreed syllabus. The following elements will be familiar to teachers.

Continuity

RE and personal development: The 2023 syllabus retains its emphasis on RE contributing to the personal development of pupils. RE is not simply about gaining knowledge and understanding about religions and worldviews. It also helps pupils to develop their own understanding of the world, and of their own religious, spiritual or philosophical convictions and ideas. RE enables pupils to reflect profoundly on how to live in the light of their learning, developing understanding, skills and attitudes, understanding their own position and perspective on religion and worldviews more deeply. It makes a significant contribution to pupils' spiritual, moral, social and cultural development, as well as providing important opportunities for exploring British Values.

Religions and beliefs: The 2023 syllabus maintains the required minimum study of religions and beliefs in each key stage, as in the previous syllabus. Teachers are still free to teach RE flexibly, through, for example, weekly timetabled lessons, RE days or weeks or a combination of different models. This reflects the OFSTED research report of 2021, with its stress on a 'curriculum of ambition' for RE.

Open, enquiring RE: The 2023 syllabus continues to offer open, enquiring, exploratory RE, suitable for pupils who have religious faith of their own as well as for those who have no religious faith – the latter of whom form a substantial proportion of pupils in many of our classrooms.

Planning process: The planning process that was integral to the previous syllabus has been retained. It encourages and empowers teachers to develop their own excellent RE lessons, taking them through a process of using the syllabus to underpin their planning (long, medium and short term) and creative classroom practice.

Assessment: The syllabus still offers flexible assessment opportunities based on age-related end-of-phase outcomes. Each unit has specific outcomes that help pupils to achieve the end-of-phase outcomes in relation to the knowledge taught in that unit.

Understanding Christianity: This 2016 resource, commissioned by the Church of England Education Office and created by RE Today, is being used in many of our schools in the three local authority areas, and is open to all. Our 2023 review has continued to use the *Understanding Christianity* approaches, enabling schools that are using that resource to be confident in meeting the requirements of the agreed syllabus.

Understanding Humanism: The online resource will help teachers less familiar with non-religious worldviews and practically supports teachers with learning resources: <https://understandinghumanism.org.uk/>

British Values and RE: The Ofsted inspector's focus on British Values is not uniquely the concern of RE, but the subject does play a useful part in exploring these values. The syllabus takes account of this, and connects religious values and the values of pupils, the school and the wider community.

New emphases

Religion and worldviews: Following the recommendations of the RE Council's 2018 Commission on RE, the syllabus uses the inclusive terminology of worldviews to describe our field of enquiry. Pupils will learn about the nature of religion, and about numerous examples of worldviews. Both religious and non-religious worldviews will be studied.

Multi-disciplinary RE: different lenses to look at religion and worldviews. This syllabus balances different methods of studying religion and worldviews, for example using a theological lens, a sociological lens, a psychology of religion lens or a philosophical lens. Religious studies is a multidisciplinary field and the syllabus review has sought to give teachers clearer help in using different disciplines to study religion and worldviews.

Forms of Knowledge in RE: OFSTED identify the importance of substantive knowledge (content), disciplinary knowledge (methods of study) and personal knowledge (the pupil's awareness of their own perspectives and viewpoints). The syllabus review has sought to clarify these areas.

RE for respect – tackling prejudice through knowledge. RE continues to seek to contribute to whole school and societal values around respect for all and new work on, for example, challenging racism and all forms of prejudice has influenced our review.

Coherent understanding: There is a refreshed emphasis on helping pupils to develop a coherent understanding of a range of religious and non-religious worldviews through systematic study. We also provide investigations which compare different worldviews (thematic study). The thematic study allows pupils to draw together their learning and connect their studies of different worldviews.

Core concepts and knowledge: Clarity about identifiable central concepts in different religions and worldviews helps teachers and pupils to build their knowledge base through RE, and to understand how beliefs and practices connect, so that pupils build effectively on prior learning as they progress through the school in a clear sequence of learning.

A curriculum of ambition: Ofsted currently prioritise the teaching of subjects and have been challenging schools where RE is weakly framed or poorly resourced or lacking ambition. This syllabus intends to enable the subject to deliver high standards of learning in OFSTED's terms.

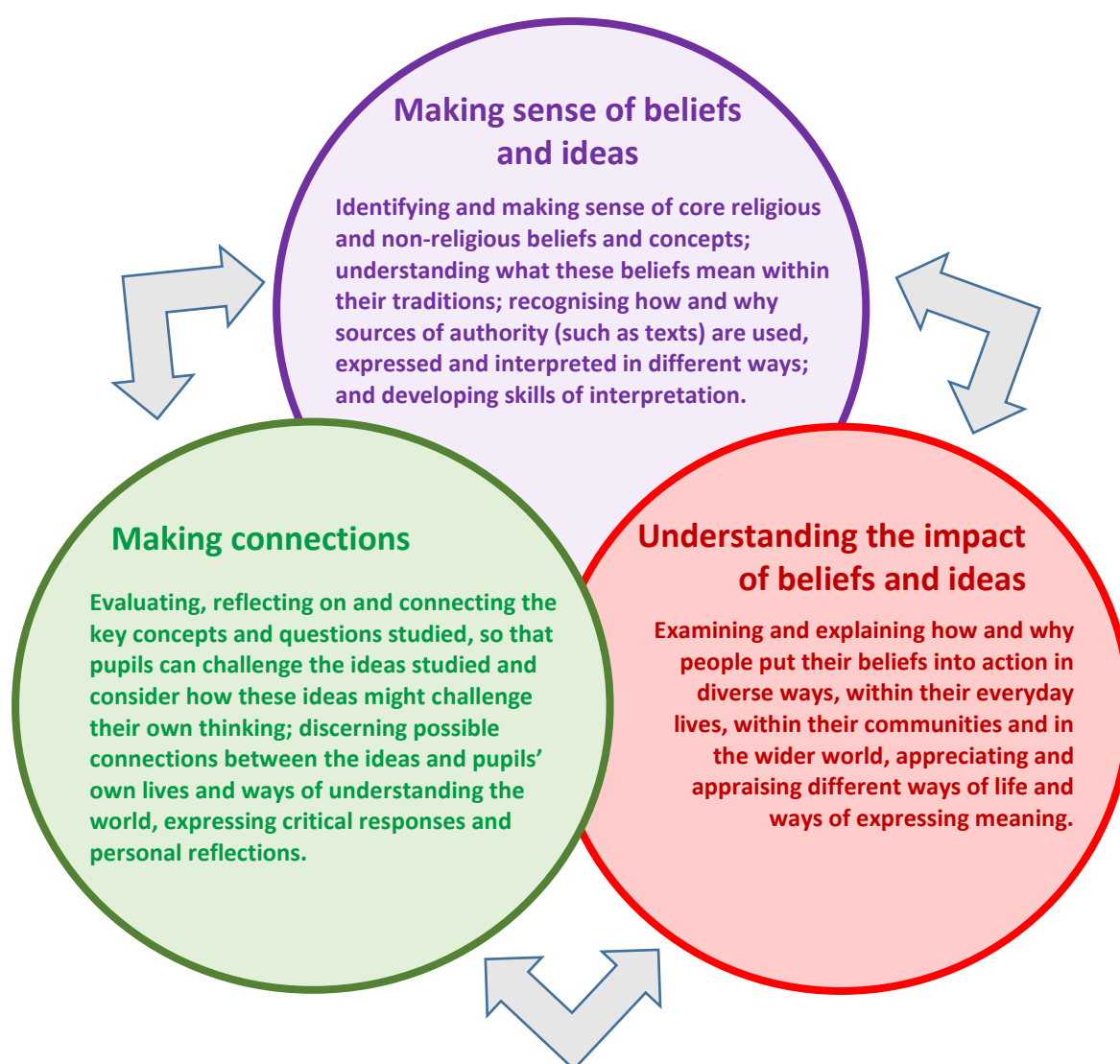
Teaching and learning approach: There is a clear teaching and learning approach at the heart of the 2023 syllabus, whereby all units enable pupils to 'make sense' of the religions, beliefs and ideas studied, 'understand the impact' of these in people's lives, and to 'make connections' in their learning and their wider experience of the world.

The teaching and learning approach for RE

The RE Agreed Syllabus for 2023 – 2028 is designed to support schools in developing and delivering excellence in RE. It responds to national calls for deepening pupils' knowledge about religions and for developing their 'religious literacy'⁸. It does this by studying one religion at a time ('systematic' units), and then including 'thematic' units, which build on learning by comparing the religions, beliefs and practices studied. This approach is developed from, and in strong continuity with, the previous RE syllabus. The teaching order of units is recommended, but flexible: schools may adjust this for their own good pedagogic reasons.

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

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

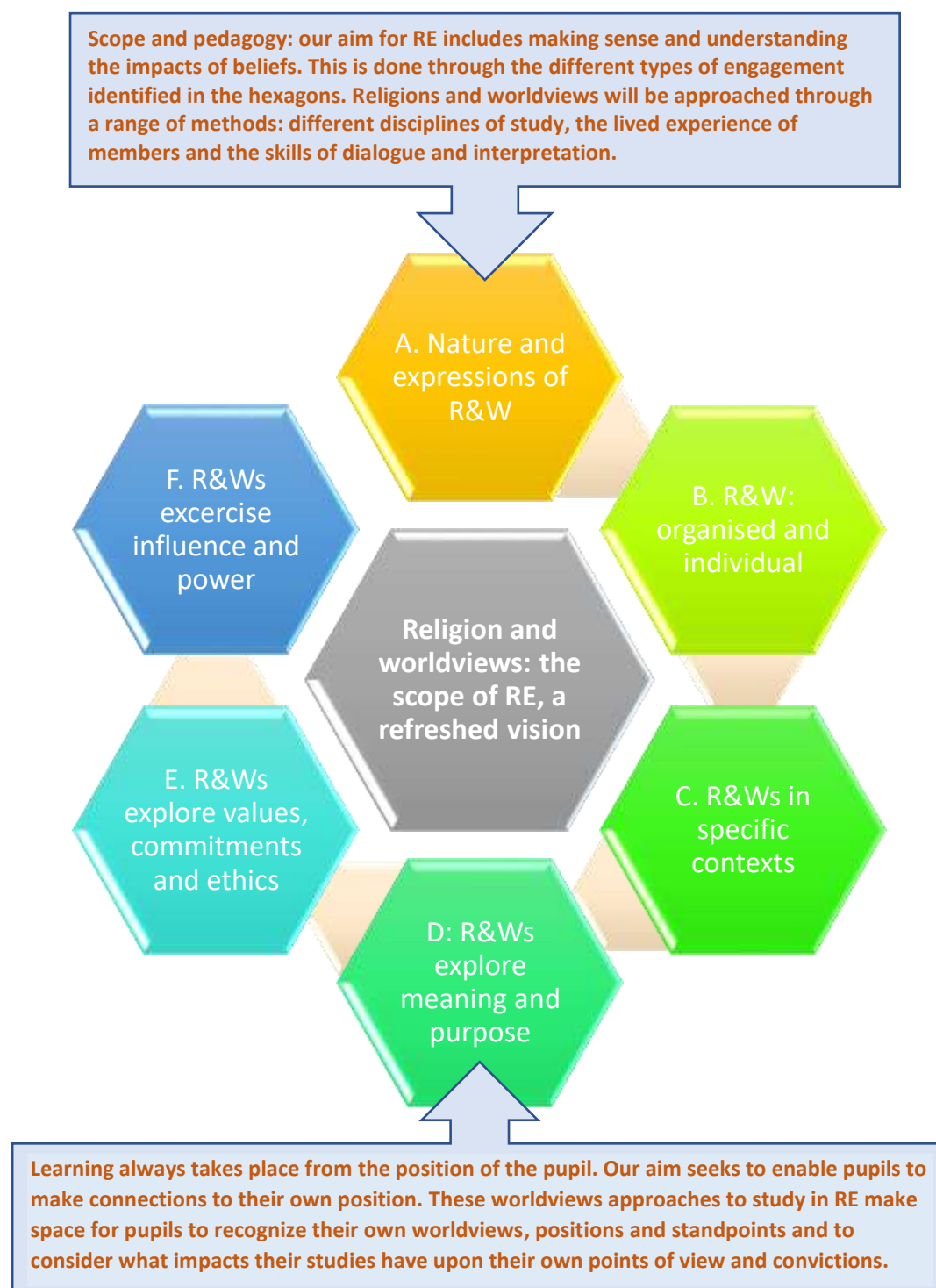


These elements set the context for open exploration of religion and worldviews. They offer a structure through which pupils can encounter diverse religions alongside non-religious worldviews, gaining substantive knowledge, and reflecting the backgrounds of many of the pupils in our schools. The three elements of the aim present a broad and flexible strategy that allows for different traditions to be treated with integrity. These elements offer a route through each unit of work while also allowing for a range of questions reflecting different disciplinary approaches from RS, philosophy, sociology, ethics and theology. The aims apply to the whole of RE, encouraging all teachers to see what comes before and follows on from their part of RE for their age group.

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

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

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



Studying religion and worldviews: scholarly approaches

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

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

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

Pupils’ personal worldviews

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Applying disciplinary methods

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

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

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

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

Within a worldviews approach, pupils should, for example:

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

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

Additional note on the concept of the 'secular'

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

What are we aiming for pupils to achieve? End-of-phase outcomes – the statutory heart of the syllabus

Each of the three elements of the teaching and learning approach is important, and pupils should make progress in all of them. Below are the end-of-phase outcomes for each element. Each unit provides learning outcomes specific to each question, leading to these end-of-phase outcomes. Teachers will recognise that this approach balances substantive core knowledge with disciplinary knowledge. Pupils’ personal knowledge is a particular focus in the third (green) section below. **The outcomes on this page are woven into every aspect of the planning, teaching, learning and assessment of this syllabus. They are the statutory key to the RE syllabus.**

Teaching and learning approach	End of KS1, aged 7 <i>Pupils can ...</i>	End of lower KS2, aged 9 <i>Pupils can ...</i>	End of KS2, aged 11 <i>Pupils can ...</i>	End of KS3, aged 14 <i>Pupils can ...</i>
<p>Element 1: Making sense of beliefs and ideas</p> <p>Identifying and making sense of core religious and non-religious beliefs and concepts; understanding what these beliefs mean within their traditions; recognising how and why sources of authority (such as texts) are used, expressed and interpreted in different ways; and developing skills of interpretation.</p>	<ul style="list-style-type: none"> identify some core beliefs and concepts studied and give a simple description of what they mean 	<ul style="list-style-type: none"> identify and describe the core beliefs and concepts studied 	<ul style="list-style-type: none"> identify and explain the core beliefs and concepts studied, using examples from texts/sources of authority in religions 	<ul style="list-style-type: none"> give reasoned explanations of how and why the selected core beliefs and concepts are important within the religions studied
	<ul style="list-style-type: none"> give examples of how stories show what people believe (e.g. the meaning behind a festival) 	<ul style="list-style-type: none"> make clear links between texts/sources of wisdom and authority and the core concepts studied 	<ul style="list-style-type: none"> describe examples of ways in which people use texts/sources of wisdom and authority to make sense of core beliefs and concepts 	<ul style="list-style-type: none"> taking account of context(s), explain how and why people use and make sense of texts / sources of wisdom and authority differently
	<ul style="list-style-type: none"> give clear, simple accounts of what stories and other texts mean to believers 	<ul style="list-style-type: none"> offer informed suggestions about what texts/sources of wisdom and authority can mean, and give examples of what these sources mean to believers 	<ul style="list-style-type: none"> give meanings for texts/sources of wisdom and authority studied, comparing these ideas with some ways in which believers interpret texts/sources of authority 	<ul style="list-style-type: none"> in the light of their learning, explain how appropriate different interpretations of texts / sources of wisdom and authority are, including their own ideas

Teaching and learning approach	End of KS1 <i>Pupils can ...</i>	End of lower KS2 <i>Pupils can ...</i>	End of KS2 <i>Pupils can ...</i>	End of KS3 <i>Pupils can ...</i>
<p>Element 2: Understanding the impact of beliefs and ideas</p> <p>Examining how and why people put their beliefs into practice in diverse ways, within their everyday lives, within their communities and in the wider world, appreciating and appraising different ways of life and ways of expressing meaning.</p>	<ul style="list-style-type: none"> give examples of how people use stories, texts and teachings to guide their beliefs and actions 	<ul style="list-style-type: none"> make simple links between stories, teachings and concepts studied and how people live, individually and in communities describe how people show their beliefs in how they worship and in the ways they live 	<ul style="list-style-type: none"> make clear connections between what people believe and how they live, individually and in communities 	<ul style="list-style-type: none"> give reasons and examples to account for how and why people put their beliefs into practice in different ways, individually and in various communities (e.g. denominations, times or cultures; faith or other communities)
	<ul style="list-style-type: none"> give examples of ways in which believers put their beliefs into practice 	<ul style="list-style-type: none"> identify some differences in how people put their beliefs into practice 	<ul style="list-style-type: none"> using evidence and examples, show how and why people put their beliefs into practice in different ways, e.g. in different communities, denominations or cultures 	<ul style="list-style-type: none"> show how beliefs guide people in making moral and religious decisions, applying these ideas to situations in the world today

Teaching and learning approach	End of KS1 <i>Pupils can ...</i>	End of lower KS2 <i>Pupils can ...</i>	End of KS2 <i>Pupils can ...</i>	End of KS3 <i>Pupils can ...</i>
<p>Element 3: Making connections</p> <p>Evaluating, reflecting on and connecting the key concepts and questions studied, so that pupils can challenge the ideas studied, and consider how these ideas might challenge their own thinking; and discerning possible connections between the ideas and pupils' own lives and ways of understanding the world, expressing critical responses and personal reflections.</p>	<ul style="list-style-type: none"> think, talk and ask questions about whether the ideas they have been studying have something to say to them 	<ul style="list-style-type: none"> raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly 	<ul style="list-style-type: none"> make connections between the beliefs and practices studied, evaluating and explaining their importance to different people (e.g. believers and atheists) reflect on and articulate lessons people might gain from the beliefs/practices studied, including their own responses, recognising that others may think differently 	<ul style="list-style-type: none"> give coherent accounts of the significance and implications of the beliefs and practices studied in the world today evaluate how far the beliefs and practices studied help pupils themselves, and others, to make sense of the world
	<ul style="list-style-type: none"> give a good reason for the views they have and the connections they make 	<ul style="list-style-type: none"> give good reasons for the views they have and the connections they make 	<ul style="list-style-type: none"> consider and weigh up how ideas studied in this unit relate to their own experiences and experiences of the world today, developing insights of their own and giving good reasons for the views they have and the connections they make 	<ul style="list-style-type: none"> respond to the challenges raised by questions of belief and practice, both in the world today and in their own lives, offering reasons and justifications for their responses

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

Progression in language, vocabulary and key ideas: a summary of a select shortlist of keywords and core concepts. This table shows how learning across the age groups develops and uses the language of religious study and of particular religions in increasing depth. The selected terms are a *brief minimum*. The syllabus uses these key words in our long term plans for 5-14s, contributing to well sequenced, coherent progression. This is informed by OFSTED’s interest in ambitious curriculum, rich knowledge and progression in thinking and substantive knowledge.

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

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

The RE planning steps

Teachers should have the principal aim of RE at the forefront of their minds as they plan their RE. **This process applies to each year group.**

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

Step 1: unit/key question	<ul style="list-style-type: none"> • Select a unit/key question from the syllabus or devise your own. • Make sure that you can explain where this unit/question fits into key stage planning, e.g. what knowledge learners will gain; how it builds on previous learning in RE; what other subject areas it links to, if appropriate.
Step 2: use the learning outcomes	<ul style="list-style-type: none"> • Use the learning outcomes from column 1 of the unit outlines in the syllabus for each key stage, as appropriate to the age and ability of your pupils. • Being clear about these outcomes will help you to decide what and how to teach, and what gains in knowledge pupils can achieve.
Step 3: select specific content	<ul style="list-style-type: none"> • Look at the suggested content for your key question, from column 2 in the unit outlines, to clarify how pupils will build their knowledge, including key words and concepts. Give regard to the different 'ways of knowing' that pupils will develop and use. • Select the best content (from here, or additional information from elsewhere) to help you to teach in engaging ways so that pupils achieve the learning outcomes.
Step 4: assessment: write specific pupil outcomes (include knowledge and skills)	<ul style="list-style-type: none"> • Turn the learning outcomes into pupil-friendly 'I can ...', 'You can ...' or 'Can you ...?' impact statements. • Make the learning outcomes specific to the content you are teaching, to help you know just what it is that you want pupils to know, be able to understand and do as a result of their learning: clear impact measures are essential. • Tie the learning in this unit to pupils' prior learning in the syllabus through recall, retention and memory work, moving towards mastering key concepts progressively: be rigorous about what gains in knowledge are to be achieved. • Be clear about how pupils will know more and remember more. • These 'I can ...' / 'You can ...' / 'Can you ...?' statements will help you to integrate assessment for learning within your teaching, so that there is no need to do a separate end-of-unit assessment.
Step 5: develop teaching and learning activities	<ul style="list-style-type: none"> • Implement your intentions through developing active learning opportunities, using some engaging stimuli, to enable pupils to achieve the outcomes. • Be clear about the knowledge you want them to gain, integrating it into their wider understanding in RE - and life. Be clear about the skills you want pupils to develop, the learning methods you will help them to use. • Make sure that the teaching and learning activities allow pupils to process the knowledge and understanding, thinking creatively and deeply and practising these skills as well as showing their understanding. • Consider ways of recording how pupils show their knowledge and understanding alongside literacy and appropriate extended writing, e.g. photographs, a learning journey wall or class book, group work, annotated planning, a scrapbook, creative and artistic products. Variety of methods is good pedagogy here. • Ensure that you make secure plans for pupils to recall, recap and gain new knowledge in RE, and to develop their disciplinary and personal knowledge.

The SACRE syllabus support materials will intend to provide knowledge organisers for the different religions to be studied. These are intended to help teachers to be systematic in introducing and teaching appropriate content for each age group. This planning approach is also connected to the resources of *'Understanding Christianity'*.

The impact of RE: progress, outcomes and assessing achievement

The syllabus requires schools to develop their own assessment structures in line with other subjects of the curriculum but offers key support to schools in doing this through its clear answers to these six key questions.

1 What is the normal expectation for progress in RE for pupils aged 5–14?

Most pupils will be able to show that they can meet the outcomes for the end of the stage at each age group, aged 7, 9, 11 and 14. Some pupils will not reach all of these expected outcomes, and others will achieve the outcomes in earlier age groups. The proportions of pupils who achieve the outcomes will depend upon the quality of teaching and learning and the prior knowledge of pupils. Teachers should collect evidence in simple and lightweight ways to show what the class is achieving.

2 How should schools use the end-of-key-stage outcomes?

There are seven outcomes for the end of Key Stage 1, nine for the end of Key Stage 2 and eight for the end of Key Stage 3. They have been written to show progress across the 5–14 age range. Teachers do not need to revisit these numerous times. Instead, planning for any particular unit should focus on making progress towards some of the outcomes – three would often be appropriate, but never seven, eight or nine in a single unit. The medium-term planning pages for each unit in the syllabus give teachers a choice from which to select the outcomes they focus upon in learning. Further guidance and support is available from our SACREs.

3 How are the skills which the RE syllabus develops related to the content?

The knowledge base and content are specified in each unit in relation to the outcomes sought. A key part of the progression which the syllabus intends to provide is in building increasingly substantial knowledge and understanding of the religions studied, and of religion and worldviews as a whole. This is done by learning and using the skills that come from different ways of knowing or disciplines in religious study.

4 How do the expected outcomes of each unit plan relate to the varied achievements in any class or age group?

Any class of pupils includes children working towards a wide variety of possible outcomes. The outcomes in each unit of work are written to set good standards of achievement for most pupils aged 7, 9, 11 and 14. As pupils work through a key stage or age group, the outcomes will become more accessible to pupils. For example at the start of Year 3, not so many pupils will achieve the outcomes set in units for lower Key Stage 2 (ages 7–9). By the end of Year 4, most pupils will have made progress and will be meeting these outcomes where teaching and learning have been good.

5 How can teachers plan to ensure that pupils give evidence of their progress and attainment throughout the programmes of study?

Differentiation involves carefully matching work to pupils' learning needs. Teachers should plan using the outcomes given for each unit, aiming to support most pupils in achieving these in age-appropriate ways, and make plans for those who are working towards the outcomes and those who may be working beyond the outcomes. Each child's base of knowledge and understanding will be expanded through each unit taught.

6 How should schools use assessment tasks and assessment information to track progress and raise standards?

In RE, the purposes of assessment are formative, for learning. Teachers are not required to use accountability assessment in RE. Teachers should make lightweight, realistic and workable plans to assess gains in substantive, disciplinary and personal knowledge in ways that will inform future learning.

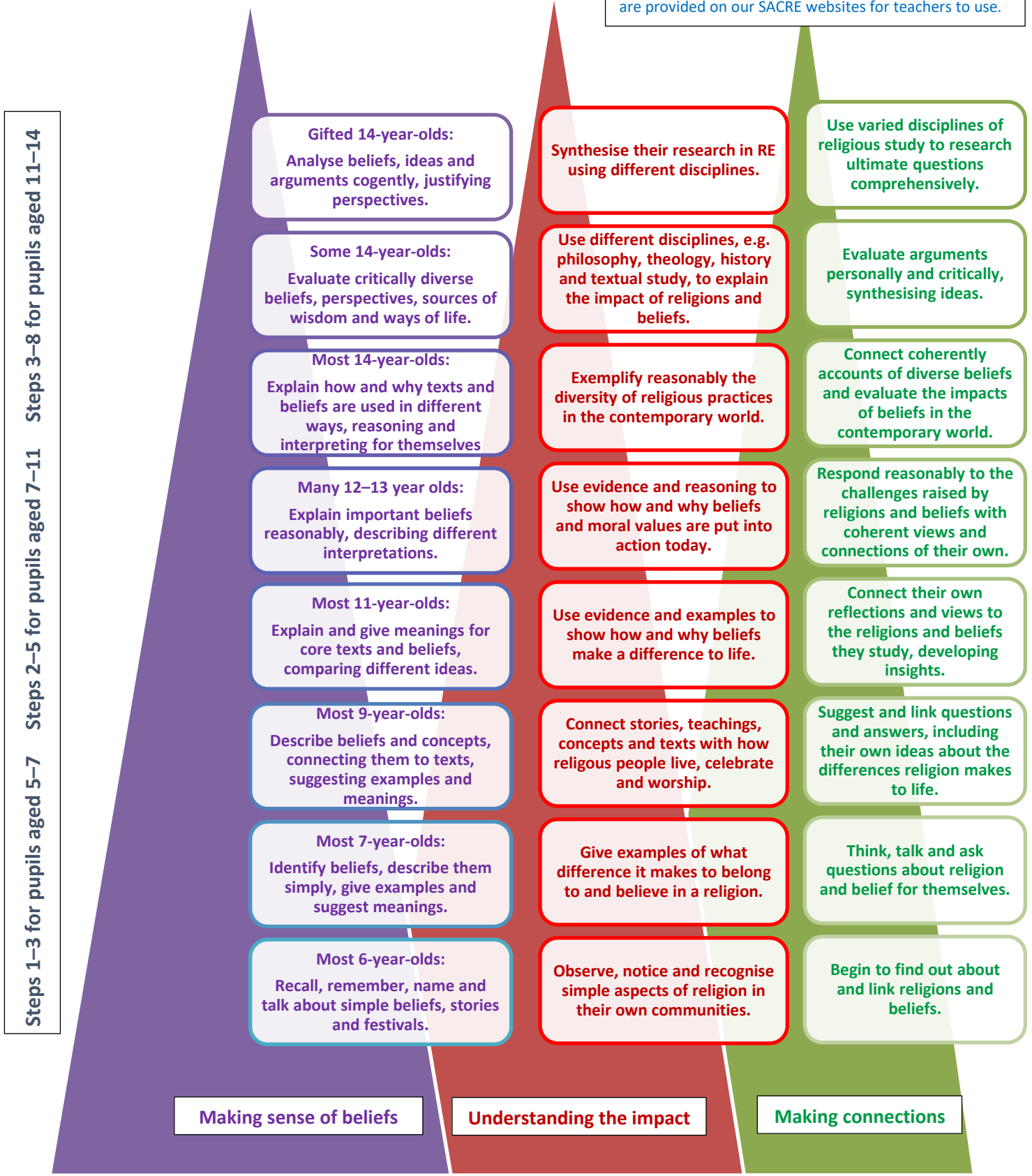
OFSTED draw attention to the idea that the progression and assessment model in learning is the curriculum as it is taught, in itself. This makes sense of our detailed approach through our units of study to a well sequenced programme of learning about religion and worldviews. Teachers may, but do not always have to, set a task to enable pupils to show what they can do at the end of some of the units taught in a year.

Good practice here will include, for most pupil, opportunities to write about religion and worldviews in extended ways. There is no need in RE to formally assess every pupil each half term or every term or in every unit of work. Schools are encouraged to plan assessment in ways that help pupils to learn more, remember more and use their knowledge effectively. This is the sole purpose of RE assessment. It is a matter for schools to determine in line with whole school assessment policies how RE achievement is tracked and reported to parents: the general reporting requirements for schools say that parents must receive an annual report on their child's progress and achievement in each subject, including RE.

Picturing progression in pupils' skills: summary pyramids of 'impact' steps

These pyramids picture eight steps up in the skills and abilities which this syllabus uses and develops. They correspond precisely to the outcomes identified in the aims and outcomes of the syllabus, but do not reflect content with regard to any particular religion / worldview. The knowledge to which these skills are applied is found in the unit plans in each case. The steps are a shorthand tool to describe some of the impacts of RE on pupil skills.

Additional examples of the steps to success given here are provided on our SACRE websites for teachers to use.



RE for 3-5 Year Olds

The Programme of Study



RE in EYFS: programme of study

The Early Years Foundation Stage (EYFS) describes the phase of a child’s education from birth to the end of the Reception year at the age of 5. RE is statutory for all pupils registered on the school roll, including all in reception classes. The statutory requirement for RE does not extend to nursery classes in maintained schools. RE may, however, form a valuable part of the educational experience of children throughout the key stage. In the EYFS curriculum, learning does not fit into boxes: play-based and child-centred approaches will encourage the learning to follow where the child’s interest and curiosity leads.

Early Years Foundation Stage (EYFS)		Key Stage 1
Nursery	Reception	Year 1 and upwards
RE is non-statutory, but teachers may choose to incorporate RE material into children’s activities.	RE is a compulsory part of the basic curriculum for all Reception-age pupils and should be taught according to this syllabus.	RE is a compulsory part of the basic curriculum for all Key Stage 1 pupils and should be taught according to this syllabus.
ELGs outline what pupils should achieve by the end of the Reception year. The National Curriculum is not taught.		The National Curriculum is taught alongside RE.
Some settings have children from both nursery and Reception in an EYFS unit. Planning will need to take account of the needs and expectations of both age groups.		

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

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

The EYFS statutory framework also outlines an expectation that practitioners reflect on the different ways in which children learn and the characteristics of effective learning as they plan continuous provision.

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

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

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

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

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

Prime area: Communication and Language. RE enables children to:

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

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

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

Prime area: Physical Development. RE enables children to:

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

Specific area: Literacy. RE enables children to:

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

Specific area: Mathematics. RE enables children to:

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

Specific area: Understanding the World. RE enables children to:

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

Specific area: Expressive Arts and Design. RE enables children to:

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

RE in the nursery

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

Some ideas for RE in the nursery can include:

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

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

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

Good teaching of RE will connect continuous provision, play and child-initiated learning to ideas and experiences from the RE field. In EYFS, RE will always build on children's interests and enthusiasm as well as their learning and development needs, and themes should be developed accordingly.

RE in the Reception class

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

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

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

Religions and worldviews

In the Reception class, children should encounter local examples of religion, including Christianity and other faiths, as part of their growing sense of self, their own community and their place within it, in line with the law about RE.

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

Six units are provided. Schools should teach from **at least four** of these. In selecting content, bear in mind your pupils population, for example high numbers of Muslim or non-religious pupils should be reflected in the school RE planning.

F1: Why is the word 'God' so important to Christians?
F2: Why is Christmas special for Christians?
F3: Why is Easter special for Christians?
F4: Being special: where do we belong? Learn from at least two religions / worldviews
F5: Which places are specially valued and why? Learn from at least two religions / worldviews
F6: Which stories are specially valued and why? Learn from at least two religions /worldviews

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

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

Colour key:

- Making sense
- Understanding impact
- Making connections

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

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

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

Suggested questions you could explore	Impact: learning outcomes: Plan learning experiences that enable children to ...	Suggested content: Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. <i>'Making connections'</i> is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.
<ul style="list-style-type: none"> • What does the word 'God' mean? • Which people believe in God? (Notice that some people do not.) • Which people believe God is the Creator of everything? • What is amazing about the world? • What do Christians say about God as Creator? • What is the story that Christians and Jews use to think about the Creator? • What do Christians and other people, including for example Jewish people, Muslims, non-religious people, think about the world and how we should treat it? <p>5 key words to teach: God, creator, Christian, Bible, religion.</p>	<ul style="list-style-type: none"> • 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 • say how and when Christians may like to thank their Creator • talk about what people do to mess up the world and what they do to look after it 	<p>One way into this unit might be to spend some time in the outside play area in various weathers, to experience the world as a way into talking about it.</p> <ul style="list-style-type: none"> • Note that some units refer to particular religions, but any unit can be taught in ways that recognise plurality. Muslims, Jewish people and Sikhs all give special importance to the word 'God'. • Display a large picture of the globe and show some pictures of animals from around the world (e.g. elephant, camel, kangaroo, sheep, blue whale, tuna, parrot). Help children learn the names and talk about where they can be found in the world. Talk about beautiful things in nature. Add the Sun and the Moon to the display. Pupils draw/paint/collage some pictures of their favourite creatures. Talk about things they find interesting, puzzling and wonderful about the world. • Introduce the idea that many people around the world think that the whole world was created by God. Point out to the children that some people do not believe in God. Read the creation story from a children's version of the Bible. Get children to point out which parts of the world were made on which day, in the story, including animals and humans. Give children a chance to put some of the display pictures in the order of the story as they talk. Talk about the idea of a Creator. Talk about what is different about the creations they made (their paintings, etc.) and the idea Christians, Jews and Muslims have about God as Creator: they believe God created <i>life</i>. Talk about how special the word 'God' is for Christians (and others) – because they believe he is the Creator. • Many Christians like to praise the Creator: talk about why they might like to do this. See if children have any ideas about what Christians might say to God in their prayers – thanking God for the world and for life. Show some clips of Christians singing praising songs (e.g. www.bbc.co.uk/programmes/p044h89p) in church and outside. Talk about why they do it, and what they are saying. • Connect with idea of harvest celebrations as a way Christians thank their Creator. Find out what happens at a harvest service or take part in one, if the timing of this unit is right. Sing some harvest songs (e.g. Out of the Ark music's 'Combined Harvest' songs; Fischy Music; iSingPOP). Talk about how Christians like to bring food to the service, and then to share it with people who need it. • Make links between how Christians think God is amazing, and so are careful with how they use God's name; and how they think the world is amazing, so try to treat it well, and all creatures too. Decide as a class if children also think the world is amazing. Notice that some people believe in God, others do not. Decide some things that children could do to treat the world and other people well. To show thankfulness. Try to do those things!

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

Unit F2: Why is Christmas special for Christians?

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

Suggested questions you could explore	Impact: learning outcomes: Plan learning experiences that enable children to ...	Suggested content: Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. <i>'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.</i>
<p>What special stories about Jesus are in the Bible?</p> <p>Why do Christians perform Nativity plays at Christmas?</p> <p>Why do Christians celebrate Jesus' birthday?</p> <p>What special things do Christians do at Christmas to share God's love?</p> <p>What makes every single person unique and precious?</p> <p>How does the Christmas story tell Christians they are precious to God?</p> <p>5 key words to teach: God, Christian, Bible, Christmas festival</p>	<ul style="list-style-type: none"> ● talk about people who are special to them ● say what makes their family and friends special to them ● recall simply what happens at a traditional Christian festival (Christmas) ● begin to recognise the word 'incarnation' as describing the belief that God came to Earth as Jesus ● re-tell religious stories, making connections with personal experiences 	<p>A way into this section could be to ask children to use special bits and pieces to make a lovely picture for a special person, to talk about the person they have created it for and why they are special and then take it and give it to that person. This unit is about Christianity, but all religions have some special annual festivals. Make appropriate connections.</p> <ul style="list-style-type: none"> ● Show baby photos of known adults to the children. Can they match the photo to the adult? ● Use a story sack to introduce a crib scene, beginning with the three figures – Mary, Joseph and baby Jesus – and including shepherds, wise men, donkey, angels, etc. Discuss the children's knowledge about the role of each key figure as it appears, as the crib scene grows. Place the figures in a line of value, starting with the figure that the children think is the most important to the least important. Read the story of Christmas from a children's Bible, matching the figures as you read. Redo the value line, including what Christians might say – most would say Jesus is the most important: that God came to Earth as Jesus (the term for this is <i>incarnation</i>). Act out the story. Set up a Bethlehem stable filled with costumes and/or props for the children to re-enact the story. ● A parcel arrives in the classroom. Discover the contents with the children: birthday party props such as cake, candles, banners, etc. Talk about children's own experiences of birthdays. Link to Jesus' birthday and Christmas celebrations with the next suggestion ... ● Bring out a Christmas box containing traditional Christmas artefacts, such as Nativity scene, cards decorations, Father Christmas, special food, etc. Share some traditional carols with the children and discuss where and why Christians sing carols. Do note with the children that many people enjoy Christmas, but not all do so from a religious point of view. ● Talk about Christmas gifts and what the children would like. Connect with the story of the wise men who gave gifts to Jesus. Reinforce the most important gift to Christians would be Jesus. Mime passing a precious gift around a circle; discuss what children think it is. Link to how precious the Bible is to Christians. Christians believe God demonstrated love for all people by sending Jesus to Earth – they say that shows how precious people are to God. ● Provide follow-up activities to respond to the story as part of your continuous provision, e.g. playdough, Nativity figures, Christmas cards and songs, etc. <p>These outcomes and activities are abridged from <i>Understanding Christianity</i> (Unit F2: Why do Christians perform nativity plays at Christmas?), published by RE Today © 2016. Used by permission.</p>

Unit F3: Why is Easter special for Christians?

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

Suggested questions you could explore	Impact: learning outcomes: Plan learning experiences that enable children to ...	Suggested content: Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. <i>'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.</i>
<p>What happens at the end of winter and the beginning of spring? How do 'dead' plants and trees come alive again?</p> <p>What do Christians believe happened to Jesus? Why do Christians think this is such an important story?</p> <p>What do Christians do at Easter?</p> <p>Why do we have Easter eggs? 5 key words to teach: God, Christian, Jesus, Easter, Festival.</p>	<ul style="list-style-type: none"> • recognise and re-tell stories connected with celebration of Easter • say why Easter is a special time for Christians • talk about ideas of new life in nature • recognise some symbols Christians use during Holy Week, e.g. palm leaves, cross, eggs, etc., and make connections with signs of new life in nature • talk about some ways Christians remember these stories at Easter 	<p>A way into this unit could be to bring some crocus or daffodil bulbs and tree buds into the classroom early in the term, and to observe how they grow over the weeks. This unit is about Christianity, but all religions have some special annual festivals. Make appropriate connections.</p> <ul style="list-style-type: none"> • Recall any stories children have heard about Jesus in collective worship/assembly or in RE lessons. • Unpack a bag containing items related to Palm Sunday (e.g. Bible or storybook of Palm Sunday, donkey mask, white cloth or robe, cut-out palm leaves, flags, ribbons, percussion, the word 'Hosanna'). Ask children what they think they are for. • Tell the story of Palm Sunday. You could act it out, laying palm leaf cut-outs on the floor, etc., helping children to remember the story. Point out that people thought Jesus was going to come as a king and rescue them from the Romans – they wanted to be saved. Show some pictures of Palm Sunday celebrations (search 'Palm Sunday church') and find out about how Christians celebrate it today. • Look at a palm cross – compare with the palm leaves from Palm Sunday. Compare it with the cross on hot cross buns. Talk about how the cross reminds Christians that the Bible says Jesus died on a cross, and then was buried in a cave tomb. Use a story Bible or video clip (e.g. Channel 4's animated Bible stories) to tell the story. Use images and story cubes to get children to remember what happens in the story. (Note that with young children it is better not to focus too much on the death of Jesus, but to move on to Christian belief in resurrection.) • Create an Easter garden in the classroom (there are plenty of examples online) asking children what needs to be included – don't forget the cross. Help children to learn that most Christians believe Jesus did not stay dead, but came to life again. That's why Easter is a happy festival for Christians. It is also why eggs are linked to Easter – they are symbols of new life. Connect with the idea of new life by looking at the buds and bulbs growing in your classroom and outside. Why not do an Easter egg hunt and get children to tell each other why eggs are part of Easter celebrations? • Take photos of children's faces showing how Jesus' followers might feel at different stages of the story, and get them to put the faces alongside a timeline of photos from Palm Sunday to Easter Sunday. Watch the CBeebies 'Let's Celebrate Easter' clips and make a collage cross. • Talk to someone who celebrates Easter: find out what parts of the celebration are most special to them. <p>These outcomes and activities are abridged from <i>Understanding Christianity</i> (Unit F3: Why do Christians put a cross in an Easter garden?), published by RE Today © 2016. Used by permission.</p>

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

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

Suggested questions you could explore	Impact: learning outcomes: Plan learning experiences that enable children to-	Suggested content: Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. <i>'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.</i>
<p>How do we show respect for one another? How do we show love/how do I know I am loved? Who do you care about? How do we show care/how do I know I am cared for? How do you know what people are feeling? How do we show people they are welcome? What things can we do better together rather than on our own? Where do you belong? How do you know you belong? What feels special about being welcomed into a group of people?</p> <p>5 key words to teach: Baby-welcoming, symbol, celebration, religion, community.</p>	<ul style="list-style-type: none"> • 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 • recall simply what happens when a baby is welcomed into a religion other than Christianity 	<p>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.</p> <ul style="list-style-type: none"> • Talk about the idea that each person is unique and valuable. Talk about occasions when things have happened in their lives that made them feel special, from everyday events (a hug from Mum/Dad/carer/friend) and special events (a birthday). • Talk with the children about 'who we are' in terms of the things we get from our families. Boy or girl? First child or later in the family? Talk about our different skin colours, hair colours and eye colours, and our ethnicities. Talk about the different religions children have heard of. Does anyone know who celebrate Diwali? Eid? Christmas? Explain that some people have a religious identity, but others are non-religious. We can all share one school – and one world! • Introduce the idea that religions teach that each person is unique and valuable too, for example by considering religious beliefs about God loving each person. Explore the Jewish and Christian ideas that God loves people even from before they are born (Psalm 139), and their names are written on the palm of God's hand (Isaiah 49:16). Children could draw around their hands, write their names on the palm and decorate. Also reflect on Christian beliefs about Jesus believing children to be very special. Tell the story of Jesus wanting to see the children even though the disciples tried stopping them (Mark 10:13–16). Who do we know who makes children feel special? • Explain how this belief that God loves children is shown in Christianity through infant baptism and dedication. People from other communities have different ways of welcoming new babies. Refer as appropriate to other religions and worldviews and the varies ways of making a baby welcome. • Consider signs and symbols used in the welcoming of children into the faith community, e.g. water (pure and clean) and a baptismal candle. Look at photos; handle artefacts (robes, cards, etc.); use role play with a persona doll. • Talk about how children are welcomed into another faith or belief community, e.g. the Islamic <i>Aqiqah</i> ceremony, whispering of <i>adhan</i> and cutting of hair; compare how non-religious families welcome new babies, e.g. some atheists (people who believe there is no God) might hold a Humanist naming ceremony. • Consider ways of showing that people are special from other religions, e.g. stories about Hindus celebrating Raksha Bandhan, which celebrates the special bond between brothers and sisters. A sister ties a band (or <i>rakhi</i>) of gold and red threads around the right hand of her brother. • Celebrate the fact that we are all special. No fingerprints are the same, and neither are our identities, but we all share one classroom – and one world.

Unit F5: Which places are specially valued and why?

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

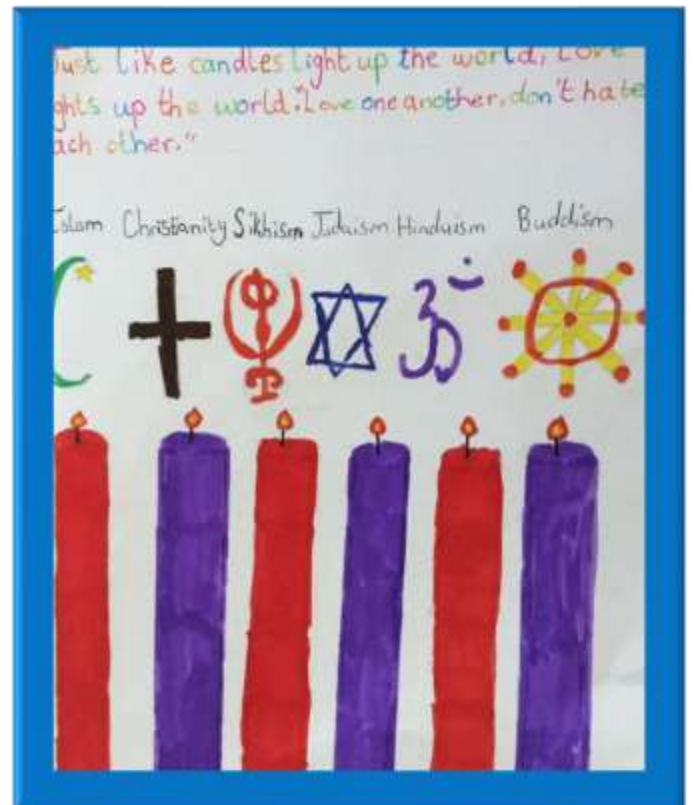
Suggested questions you could explore	Impact: learning outcomes: Plan learning experiences that enable children to ...	Suggested content: Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. <i>'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.</i>
<p>Where do you feel safe? Why?</p> <p>Where do you feel happy? Why?</p> <p>Where is special to me? Where is a special place for believers to go?</p> <p>What makes this place special?</p> <p>What do we want to know about both religious and non-religious 'special places'?</p> <p>5 key words to teach: Holy building, God, religion beliefs.</p>	<ul style="list-style-type: none"> ● talk about somewhere that is special to themselves, saying why ● recognise that some religious people have places which have special meaning for them ● talk about the things that are special and valued in a place of worship ● begin to recognise that for Christians, Muslims or Jews, these special things link to beliefs about God ● get to know and use appropriate words to talk about their thoughts and feelings when visiting a church ● express a personal response to the natural world 	<p>One way of introducing this question is to discuss places that are important to children, for example: places to be happy, to have fun, to be quiet or to feel safe. When do they go to these places and what is it like being there? Use models to help children engage in small-world play, to talk about what happens in a library, hospital, football ground, etc., and why.</p> <ul style="list-style-type: none"> ● Invite visitors to talk about/show pictures of places that are spiritually significant to them and to say why they are special (e.g. special holiday destinations, or a childhood home, or a place where something memorable happened such as a concert, or the local park where they take children to meet together and play. This should build learning towards understanding special places for religious people). ● Children share and record their own special places in a variety of ways, drawing on all their senses in a way that is meaningful to them. ● Use some pictures (e.g. a beach, a trampoline, a bedroom) to help children talk about why some places are special, what makes them significant and to whom. Talk about when people like to go there and what they like to do there. ● Consider a church building as a special place for Christians and/or a mosque as a special place for Muslims, where they worship God. Look at some pictures of the features (e.g. church: font, cross, candle, Bible; mosque: washing area, prayer hall, prayer mats, minaret). Talk about what makes this a place of worship. Imagine what it would be like to be there. Find out what people do there. Ask children to choose the most interesting picture(s) and collect children's questions about the image(s). You might get them to create a small-world model of something they find in a place of worship, such as a cross or a pulpit, a minaret or a building with a dome (not essential but common features of mosques). ● Consider a place of worship for members of another faith, e.g. a synagogue or temple. Find out what happens there. Show some pictures of all these different special places and help children to sort them into the right faiths/beliefs: a simple matching exercise using symbols of each faith, and putting some photos under each. ● Visit a local church or other place of worship. Prepare lots of questions to ask; think about which parts of the building make them feel safe, happy, sad and special. Find out which parts are important for Christians/believers and why. ● Create a special place in the inside/outside area or wider school grounds: a space for quiet reflection. Talk about how to use this well so that everyone can enjoy it. ● Go for a nature walk, handle and explore natural objects that inspire awe and wonder; talk about how special our world is, and about looking after it. Put some of their ideas into practice, e.g. planting flowers, recycling, etc. Talk with children about special places: some may be religious places, but others are natural, or remind us of some important idea or experience.

Unit F6: Which stories are specially valued and why?

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

Suggested questions you could explore	Impact: learning outcomes: Plan learning experiences that enable pupils to ...	Suggested content: Teachers can select content from this column to help pupils achieve the Impact: learning outcomes in column 2. Teachers can use different content as appropriate. <i>'Making sense' and 'Understanding the impact' are woven through this unit: as you explore the stories with children, talk about what they teach people about how to live:</i>
<p>What is your favourite story? What do you like about it, and why?</p> <p>What stories do you know about Jesus? What do you think Jesus was (or is) like?</p> <p>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?</p> <p>What stories do you know that tell you how you should behave towards other people?</p> <p>What are the similarities and differences between different people's special stories?</p> <p>5 key words to teach: God, Holy Books, religion, prayer</p>	<ul style="list-style-type: none"> • 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. the Bible or the Torah • talk about some of the things these stories teach believers (for example, what Jesus teaches about being friends with the friendless in the story of Zacchaeus; what Jesus' story about the Ten Lepers teaches about saying 'thank you' and why it is good to thank and be thanked; what the Hanukkah story teaches Jews about standing up for what is right, etc.) 	<p>One way of introducing this question is to ask children to bring favourite books and stories from home, to choose a favourite story in the class, or for the teacher could share their favourite childhood story and explain why they liked it so much.</p> <ul style="list-style-type: none"> • Explore stories pupils like, retelling stories to others and sharing features of the story they like. Explore stories suggested below through play, role play, freeze-framing, model-making, puppets and shadow puppets, art, dance, music, etc. • Talk about the Bible being the holy book for Christians that helps them to understand more about God and people. Look at a range of children's Bibles to see how they are similar/different. Share a Bible story from a suitable children's Bible, e.g. the Butterworth and Inkpen series or Scripture Union's <i>The Big Bible Storybook</i>. Hear and explore some stories from major faith traditions and examples of non-religious moral stories. Choose from the following: <ul style="list-style-type: none"> • Jews and Christians share these stories (the Jewish scriptures are included in what Christians call the 'Old Testament'), e.g. David the Shepherd Boy (1 Samuel 17) or the story of Ruth (the Book of Ruth in the Bible). Muslims share Qur'anic versions of Prophets' stories about, for example, Ibrahim, Moses / Musa and Jesus / Isa. • Jews read the story of Hanukkah (found in the Books of Maccabees, not included in the Christian Old Testament). • Christians use stories Jesus told and stories from the life of Jesus, e.g. Jesus as friend to the friendless (Zacchaeus, Luke 19); saying 'thank you' (Ten Lepers, Luke 17:11–19); etc. • Muslims use stories about the Prophet Muhammad, e.g. Muhammad and the night of power, Muhammad and the cats, Muhammad and the boy who threw stones at trees, Bilal the first <i>muezzin</i>. • Three Abrahamic faiths, Jewish, Muslim and Christian, share many stories of prophets / patriarchs or key leaders including Noah, Abraham, Moses, David and Jesus (Muslims sometimes use different spellings). • Hindus enjoy the story of Rama and Sita, the story of Ganesha and stories about Krishna. • You might also use non-religious stories that provoke thought and depth alongside those that go with religions. There are hundreds to choose from. Ask: what are the hidden messages in these stories? <p>Reinforce this learning through follow-up activities: Pupils could read and share the books in their own time, on their own or with friends. They could role-play some of the stories using costumes and props. You could use the BBC Teach series 'Religions of the World' which tells ten multi-faith stories in simple animations. https://www.bbc.co.uk/teach/class-clips-video/religions-of-the-world/zfxwpg8</p>

RE in Key Stage 1: The Programme of Study



RE in KS1: programme of study

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

Pupils should develop their knowledge and understanding of religions and worldviews, recognising their local, national and global contexts. They should use basic subject-specific vocabulary. They should raise questions and begin to express their own views in response to the material they learn about and in response to questions about their ideas. They will study Christianity and either Judaism, Islam or both (the minimum requirement is two different religions, but flexibility exists, especially where pupils from different religious communities are present in the class and the local community). They will begin to learn about non-religious worldviews.

Aims and outcomes

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

RE teaching and learning increasingly enables pupils to:

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

this RE enables most 7-year-olds at the end of Year 2 to:

<ul style="list-style-type: none"> identify the core beliefs and concepts studied and give a simple description of what they mean 	<ul style="list-style-type: none"> give examples of how people use stories, texts and teachings to guide their beliefs and actions 	<ul style="list-style-type: none"> think, talk and ask questions about whether the ideas they have been studying have something to say to them
<ul style="list-style-type: none"> give examples of how stories show what people believe (e.g. the meaning behind a festival) 	<ul style="list-style-type: none"> give examples of ways in which believers put their beliefs into action 	<ul style="list-style-type: none"> give a good reason for the views they have and the connections they make
<ul style="list-style-type: none"> give clear, simple accounts of what stories and other texts mean to believers 		

These general outcomes are related to specific content within the key question outlines/units of study.

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

Recommended units of study for Key Stage 1, as ‘key questions’

Our RE investigation titles show the broad area of content. Phrased as questions, they encourage teachers to plan work where children find out for themselves. The teaching order here is not prescriptive: plan a wise sequence for your pupils.	The range of religions studied is carefully balanced, planning to ensure that the local and national demands of RE are met. Non-religious worldviews may feature in any of these units. Usually 6–7 hours.	A particular year group for each plan – recommended, not required
1 What do Christians believe God is like?	Christians	Year 1
2 Why does Christmas matter to Christians? How and why do we celebrate special times?	Christians	Year 1
3 Who is Jewish? What do they believe and how do they live? <i>(Double unit, schools to choose either 3 or 4)</i>	Jewish people (maybe 12 lessons)	Year 1
4 Who is a Muslim? What do they believe and how do they live? <i>(Double unit, schools to choose either 3 or 4)</i>	Muslims (maybe 12 lessons)	Year 1
5 Why does Easter matter to Christians?	Christians	Year 1
6 What makes some places significant? What makes some places sacred to believers?	Christian, Muslim and/or Jewish people, non-religious people	Year 1
7 How and why do we celebrate significant times? What makes some celebrations sacred to believers?	Christian, Muslim and/or Jewish people, non-religious people	Year 2
8 What can we learn from sacred books and stories?	Christian, Muslim and/or Jewish people	Year 2
9 How do we show we care for others? Why does it matter?	Christian, Muslim and/or Jewish people, non-religious people	Year 2
10 How do we show we care for the Earth? Why does it matter?	Christian, Muslim and/or Jewish people, non-religious people	Year 2
11 Who is an inspiring person? What stories inspire Christian, Muslim and/or Jewish people?	Christian, Muslim and/or Jewish people	Year 2
12 What is the ‘good news’ Christians believe Jesus brings?	Christians	Year 2

Notes and guidance

- **These units of study are planned to be taught over half a term**, in about seven hours of tuition. Six key questions can be covered in a year. The first six units are recommended for Year 1, but this is not a requirement. Mixed-age Key Stage 1 classes can use the units in any suitable order. Some schools like to line up the units with celebration of major festivals.
- **There is no set teaching order for these units.** The numbering does not imply a teaching sequence. Schools should plan for simple starting points and progression within the key stage, sequencing the learning to enable progression.
- **Non-religious worldviews should be taught through these units** alongside the material from Christianity, Islam and Judaism. It is valuable for children to learn, often, that some people are religious, but not all of us.
- In some cases teachers may wish to write additional units of their own. This is welcome: such units must lead towards the impact outcomes specified for the end of the key stage, which are the statutory basis for RE.
- All our unit plans use impact outcomes from the three elements of the RE aim, colour-coded purple for beliefs, red for impact and green for connections.
- If a school decides to do three religions (Jews, Muslims and Christians) across the key stage, then both of the double units can be studied. Two of the thematic units (6–11) should then be left out. Depth of understanding is more important than covering large areas of content in this scheme of work.
- The planning in our syllabus for ages 4–14 reflects both the legal requirement for RE to include the principal religions in the UK, and to focus on local religious demographics. For example, locally, Luton has one of the highest Islamic populations for towns in the UK. Bedford has a high percentage of Sikh children. Central Bedfordshire has a large number of non-religious census respondents. Christians are the largest group in each authority. Individual school planning can reflect this diversity.

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

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<p>Learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> identify what a parable is tell the story of the Lost Son from the Bible simply and recognise a link with the Christian idea of God as a forgiving Father <p>Understand the impact</p> <ul style="list-style-type: none"> give at least two examples of ways in which Christians show their belief in God as loving and forgiving (e.g. by saying 'sorry', by seeing God as welcoming them back, by forgiving others) <p>Make connections</p> <ul style="list-style-type: none"> think, talk and ask questions about whether they can learn anything from the story for themselves, exploring different ideas <p>5 key words to teach: God, creator, Jesus Christian, Bible</p>	<ul style="list-style-type: none"> Introduce idea that Christians believe in God; the Bible is the key way of finding out what they think God is like. Ask the children for their own ideas about God and see if they agree with Christian ideas that God is loving, powerful and creative. 'Where is God?' is a good question. Tell the story of the Lost Son (Luke 15:1–2, 11–32) using interactive and reflective storytelling techniques. Draw out the forgiveness and love shown by the father. Explain that the story is a 'parable' – a special story Jesus told to help people understand ideas. Parables might be harder to understand than some other stories as they have can have hidden messages. Refer back to the key question: 'What do Christians believe God is like?' Do pupils have any ideas yet, about what the story says about what Christians believe about God? Discuss: What might Christians understand about what God is like from this story? How might God be like the father? Look at the stories of the Lost Sheep and the Lost Coin, and also in Luke 15 for extra examples. The Parable of the Lost Son teaches that God loves people, even when they go off on their own way. As a class, think of ways that Christians might show how glad they are that God loves them so much, e.g. by singing praising songs, praying saying why they love God, reading about God in the Bible, loving people, forgiving people, caring for people, going to church, praying and talking to God, praying and asking God to help, and being generous. Explore some examples of these, e.g. by talking to some Christians, or matching pictures. Christians often understand the Parable of Lost Son as teaching them that God is loving and forgiving, and will forgive them too, and so forgiving and being forgiven is also important – they should also practise forgiveness. Talk about whether forgiving people is only important for Christians, or for other people too. What makes forgiving easy or hard? Talk about what happens in school if they do something wrong. Share any fresh start/new day practices you might have, and the importance of forgiving pupils in school. Talk about the importance of 'turning round' like the lost son or saying 'sorry'. Talk about other times when forgiveness is given (through role play, if appropriate): at home? At out-of-school clubs? How do parents forgive? Link this last question to God as a forgiving father in the Lost Son. Refer to the question: 'What do Christians believe God is like?' How fully can pupils answer this, focusing on understanding of the parable's meaning? What happens when forgiveness is not given? Get pupils to practise saying 'I'm very sorry,' and 'That's ok – I forgive you,' to each other around the class. Talk together: is it good to forgive people? Why/why not? How does it feel if you don't forgive? Why is it sometimes hard to forgive? Listen to 'You Can Hold On' by Fischy Music (there is a free extract on www.fischy.com). Discuss the messages in the song. Write an extra verse to the song or even a class poem focusing on what it is like to forgive or not forgive. Explain Christians often talk about there being four main types of prayer: <i>praise</i>, <i>saying 'sorry'</i>, <i>saying 'thank you'</i> and <i>asking for something</i>. The Parable of the Lost Son might lead Christians to think it is very important to say <i>praise</i> and <i>saying 'sorry'</i> prayers. Look through the Lost Son and see if pupils can see what types of prayers the characters might say at different parts of the story. Write some examples of characters' prayers. Compare with some Christian prayers from today (e.g. the Lord's Prayer and some examples from Christian websites, such as www.prayerscapes.com/prayers/prayers.html). Refer back to the core question: 'What do Christians believe God is like?' The story teaches that, like the father in the story, God is loving and forgiving. Talk to a Christian about how this makes a difference to how they live. <p>These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.</p>

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

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Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> recognise that stories of Jesus' life come from the Gospels give a clear, simple account of the story of Jesus' birth and say why Jesus is important for Christians <p>Understand the impact</p> <ul style="list-style-type: none"> give examples of ways in which Christians use the story of the Nativity to guide their beliefs and actions at Christmas <p>Make connections</p> <ul style="list-style-type: none"> think, talk and ask questions about Christmas for people who are Christians and for people who are not decide what they personally have to be thankful for, giving a reason for their ideas <p>5 key words to teach: God, Jesus, incarnation, Christmas gifts.</p>	<p>Introduce this unit by looking for signs that Christmas is coming – signs of winter, decorations, adverts. Ask pupils why they think Christmas is important for Christians.</p> <ul style="list-style-type: none"> Tell some familiar stories about a character who appears to be someone he/she is not (e.g. in <i>Beauty and the Beast</i>). Look at a picture of baby Jesus from the Christian tradition. What can pupils tell about him from the picture? Most Christians believe he was very special – not an ordinary baby, but God on Earth! Note that the word 'incarnation' means 'God in the flesh'. Christmas celebrates the incarnation. Talk about getting a bedroom ready for a new baby. What would families do to prepare? Imagine the new baby is 'God come to Earth' – what kind of room do the pupils expect would be suitable for this baby? Who might come and visit? Tell the story of the Nativity from the Gospel of Luke, chapters 1 and 2. You could use a Christmas story trail (e.g. <i>Experience Christmas</i> from Jumping Fish). Set up some stations: Gabriel visits Mary, the journey to Bethlehem, Jesus is born and placed in a manger, angels appear to shepherds, shepherds visit Mary. Pupils hear the story at each station then go back to their places and draw pictures/write sentences to retell it. Of course, many schools dramatise the Nativity story in Christmas plays. Use this practice for learning too. Talk about Jesus' birth in the outhouse/stable – what were conditions like, and who visited? Luke's story talks about Jesus' birth being 'good news'. Talk about who it might be good news for and why, and why Christmas is important for Christians. Look at a selection of Christmas cards: which ones have a clear link to the story in Luke? Ask pupils to explain the links. Either visit a church to find out what will be happening around Christmas, or get a local Christian leader to bring in photos. Find out about the colours the vicar/priest might wear. What other signs will there be about Jesus' birthday and that this is important to Christians? Introduce the word 'advent', which is when Christians prepare for Jesus' arrival. Find out about some Advent traditions (e.g. Advent wreath, candle, calendar; making a crib scene; etc.). Make connections with the kinds of decorations people put up for birthdays or for Diwali with those put up by Christians for Jesus' birthday. What decorations would connect with the story in Luke? Which ones are not connected to the Bible, but to other secular (non-religious) Christmas traditions? Are there themes, such as light, which can be found in different celebrations? People give gifts and say 'thank you' at Christmas. Ask pupils to create the 'thank you' prayers of all the characters in the Nativity story in Luke. Think about all the people pupils would like to thank at Christmas time. Ask pupils to create some of their own 'thank you' statements and give them out. <p>Note: This unit focuses on Luke's Gospel, so that if your school does Christmas in each year group, the other class(es) could use Matthew's account (chapters 1 and 2), including the wise men and gifts, Christmas carols linking to giving and incarnation and ways in which people help and support others at Christmas.</p> <p style="text-align: right;">These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.</p>

Key question 1.3: Who is Jewish? What do Jewish people believe and how do they live?

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage:</p> <p>Making sense of belief</p> <ul style="list-style-type: none"> recognise the words of the Shema as a Jewish prayer retell simply some stories used in Jewish celebrations (e.g. Hanukkah or Pesach) <p>Understanding the impact</p> <ul style="list-style-type: none"> give examples of how Jewish people celebrate special times (e.g. Shabbat, Sukkot, Hanukkah, Pesach) make links between Jewish ideas of God found in the stories of the Torah and how people live <p>Making connections</p> <ul style="list-style-type: none"> ask questions about and talk about what they think is good about reflecting, thanking, praising and remembering for Jewish people give a good reason for their ideas about whether any of these things are good for them too <p>5 key words to teach: Moses, Passover, Torah, Synagogue, Star of David</p>	<p>Remembering</p> <ul style="list-style-type: none"> 'Big reminders'. As a way in, discuss what precious items pupils have in their home – not in terms of money but in terms of being meaningful. Why are they important? Talk about remembering what really matters: how do people make a special time to remember? Find out what special objects Jewish people might have in their home (e.g. a 'through the keyhole' activity, looking at pictures of <i>mezuzah</i>, candlesticks, <i>challah</i> bread, <i>challah</i> board, <i>challah</i> cover, wine goblet, other <i>kosher</i> food, <i>Seder</i> plate, <i>matzah</i> cover, Star of David on a chain, prayer books, <i>hanukiah</i>, <i>kippah</i>). Gather pupils' questions about the objects. Help them make sense of them as they go through the unit – refer back to their questions and help them to understand each item in its context. Using Jewish artefacts can bring a powerful reality to the learning. BBC Teach has lots of helpful material for this unit – start here: https://www.bbc.co.uk/bitesize/topics/zqbw2hv Introduce Jewish beliefs about God as expressed in the Shema (i.e. God is one, Creator, and cares for all people). (Note that some Jewish people write 'G-d', because they do not want the name of God to be erased or defaced.) Use this as the background to exploring <i>mezuzah</i>, Shabbat and Jewish festivals – how they remind Jews about what God is like as described in the Shema, how God chose them as his people and how festivals help them to remember him. Look at a <i>mezuzah</i>, how it is used and how it has the words of the Shema inside. Find out why many Jews have this in their home. Ask pupils what words they would like to have displayed in their home and why. If this is hard, give some choices. Find out what many Jewish people do in the home on Shabbat, including preparation for Shabbat, candles, blessing the children, wine, <i>challah</i> bread, family meal, rest. Explore how some Jewish people call it the 'day of delight', and celebrate God's creation (God rested on the seventh day). Put together a 3D mind-map by collecting, connecting and labelling pictures of all of the parts of the Shabbat celebrations. Talk about what would be good about times of rest if the rest of life is very busy, and share examples of times of rest and for family in pupils' homes. <p>Festivities and beliefs</p> <ul style="list-style-type: none"> Use a variety of interactive ways of learning about the festivals of Sukkot, Hanukkah and Pesach (Passover), the stories from the Torah and meanings associated with them, including the Jews as God's Chosen People. Find out about the <i>menorah</i> (seven-branched candlestick) and how the nine-branched <i>hanukiah</i> links to the story of Hanukkah; explore how the <i>Seder</i> plate tells the story of Pesach/Passover. Explore how these experiences encourage times of reflection, thanksgiving, praise and remembrance for Jewish people. The festivals often show God as the rescuer; the saviour of his people. Consider the importance and value of celebration and remembrance in pupils' own lives. Experience celebrating in the classroom, with music, food or fun, and talk about how special times can make people happy and thoughtful.

- Make connections with the ways in which Jews celebrate, talk and remember, and talk about why this is so important to them and to others. Draw attention to the idea that Jews believe God rescues people and brings freedom. Jewish people celebrate this, for example at Purim, Hanukkah or Pesach. What do the children think of the idea of ‘God the rescuer’?

Sacred words: the Torah

- Ask the children to look at pictures, videos or artefacts connected to the Torah. What makes a Torah scroll special?
- Look at a picture of a Torah scroll in a synagogue, and hear about the ways the stories and words of the Torah are made special in Jewish homes and places of worship.
- Find out what Jewish people do on Shabbat. Why do they have Shabbat? When do you have times of rest and for family in your house? What makes a day very special? On Shabbat, at synagogue, the Torah scrolls are brought out of their special cupboard (‘Ark’) and read aloud for the people to hear altogether. Experience something like this, enacted in the classroom.
- Consider the importance of these holy words to Jewish people. We may have favourite books or films, but if something is holy, like the Torah, then it might mean more than even our favourites! Do children understand these ideas? ‘For about 3,400 years, the Torah scrolls have been holy to Jewish people because the scrolls teach the people about God, the Creator of the world, our rescuer and the one who we serve.’ What do children think of these big ideas?

‘Sacred words’ beyond religions?

- Talk to the children about whether some words are special, but not religious. Do words like *peace*, *love*, *co-operation* and *kindness* need religion to make them special, or are they important to every human, including those who are not religious? Link this discussion to the work described above.

Bringing the work together

- Children might use play, artefacts, photographs and storytelling to explore questions and express their knowledge about Jewish life, beliefs and identity for themselves.
- You might tell the pupils that there are approximately 250,000 Jewish people in the UK. It is a smaller religious community, but that is still a lot of people!
- Consider with the class: can they spot some connections between Jewish family life and their own family life?
- Talk about what really matters in the family and how it shows (Jewish family and their own family).

Key question 1.4: Who is Muslim? What do Muslims believe and how do they live? (God / tawhid / ibadah / iman) (Double unit)

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> recognise the words of the <i>Shahadah</i> and that it is very important for Muslims identify some of the key Muslim beliefs about God found in the <i>Shahadah</i> and a small number of the 99 Beautiful Names of Allah, and give a simple description of what some of them mean give examples of how stories about the Prophets show what Muslims believe. <p>Understand the impact</p> <ul style="list-style-type: none"> give examples of how Muslims use stories about the Prophets to guide their beliefs and actions (e.g. care for creation, fast in Ramadan, pray 5 times daily) give examples of how Muslims put their beliefs about prayer and about Allah into action (e.g. by daily prayer, by using <i>subhah</i> beads) 	<p>Muslims believe there is one God only. Muslims say 'Allah' for God (it is the Arabic word for God)</p> <ul style="list-style-type: none"> You could start by talking about prayer. What makes prayer special? Many people believe they are talking to God when they pray. God is invisible, but has the power to hear all the prayers. Ask the children to think up good questions about prayer and about God. Make some lists of questions. Talk about where we might find answers to these questions. Muslims find answers revealed to the Prophet in the Qur'an. Introduce the idea that Muslims believe in Allah as the one true God ('Allah' is the word for 'God' in Arabic, not a name). In Islam, the central belief that there is only one God is referred to as <i>tawhid</i>. Muslims always teach the unity of the one true God, Allah (the Arabic word for God). BBC has helpful resources here. Begin from this site: https://www.bbc.co.uk/bitesize/topics/zj3d7ty <i>Iman</i> means belief, and it is expressed in the words of the <i>Shahadah</i> ('There is no god except Allah, Muhammad is the Messenger of Allah'). Find out about the <i>Shahadah</i>, and how this is the most important belief for Muslims. It is part of Muslims' daily prayers, and also called out as part of the call to prayer (<i>adhan</i>). Its words are incorporated into the <i>adhan</i>, is seen as the best first words for a baby to hear, so it is often whispered into babies' ears soon after birth. Talk about why it is used in these ways, and how it shows what is most important to Muslims. To be a Muslim is to submit willingly to God – to allow Allah to guide them through life. Muslims believe it is impossible to capture fully what God is like, but they use 99 names for Allah to help them understand Allah better. Explore some of the names and what they mean; look at some of them written in beautiful calligraphy. Ask the pupils to choose one of the names, and to think about what the name means and how this quality might be seen in their life or the lives of others. Respond to the sentence starters: <i>One beautiful name found in the Qur'an for Allah is ... If I was ... I would ... If other people were ... they would ...</i> Ask the pupils to create some calligraphy around a 'beautiful name' of Allah; ask them to explain why this characteristic of God might be important to a Muslim. Examples might include: Merciful / Giver of Peace / Creator / Giver of Life / The Protector / The Knower of Secrets / The Majestic / The Care-Taker. Look at calligraphy and listen to <i>nasheeds</i> (e.g. by Dawud Wharmsby Ali) that express ideas about God and Muhammad, e.g. calligraphy showing some of the 99 names of Allah; <i>I am a Muslim</i> by Zain Bhikka; share the words of the <i>Shahadah</i>; listen to the <i>adhan</i>. Give pupils a way to respond to their own big questions, e.g. writing a class 'big questions' poem or a 'Where is God?' poem: can they describe one of the beliefs that Muslims hold about God? <p>Muslims follow the example of Messenger of God, called Muhammad. His example is found in the sunnah.</p> <ul style="list-style-type: none"> Remind pupils that the <i>Shahadah</i> says Muhammad is God's messenger (many Muslims say 'Peace be upon him' after his name, or write 'PBUH'). Examine the idea that stories of Muhammad are very important in Islam. They say a lot about what the Prophet said and did, and these stories often teach Muslims an inspiring lesson. Muslims follow Allah (God), but they learn a lot from Muhammad's example. Remind children that Islam also teaches that Allah has sent many prophets to earth: Muhammad is the last prophet.

Make connections

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

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

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

The Five Pillars of Islam: simple starting points

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

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

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

You might tell the pupils that the Muslim communities in the UK add up to around 4 million people, 6.3% of the population. There are an estimated 2230 mosques. It is the second biggest religion in the UK and in the world (to make sense of the numbers: there are about 27 million Christians according to the 2021 Census, and about 50,000 churches). Tell them that if the UK was 100 people, 6 would be Muslims.

Key question 1.5: Why does Easter matter to Christians? (Salvation)

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> recognise that incarnation and salvation are part of a 'big story' of the Bible tell stories of Holy Week and Easter from the Bible and recognise a link with the idea of salvation (Jesus rescuing people) <p>Understand the impact</p> <ul style="list-style-type: none"> give at least three examples of how Christians show their beliefs about Jesus' death and resurrection in church worship at Easter <p>Make connections</p> <ul style="list-style-type: none"> think, talk and ask questions about whether the story of Easter only has something to say to Christians, or if it has anything to say to any person about sadness, hope or heaven, exploring different ideas and giving a good reason for their ideas <p>5 key words to teach: Easter, Jesus, Gospel, Cross, Empty Tomb</p>	<ul style="list-style-type: none"> New life in spring: if you are doing this unit in the Spring Term (although this is not compulsory timing), you might introduce it by looking around for examples of the new life that comes in the spring, and get pupils to observe flowers, buds, eggs, lambs and so on. The story for Christians leads to the idea of new life. Introduce the story of Holy Week. (Note that pupils should understand that this story takes place about 33 years after the events of the Nativity, even though pupils have only celebrated Christmas three months earlier!) Set up an Easter labyrinth or outdoor trail for pupils, including: 1) The entry into Jerusalem, e.g. John 12:12–15; 2) Jesus asks his followers to remember him with bread and wine; 3) Jesus' betrayal and arrest at the Mount of Olives, e.g. Luke 22:47–53; 4) Jesus dies on the cross, e.g. Luke 23:26–56; 5) The empty tomb, e.g. Luke 24:1–12; 6) Jesus' appearance to Mary Magdalene and the disciples in John 20:11–23. At each stop on the labyrinth, pupils should hear part of the story and have a chance to discuss and reflect on it, expressing their thoughts, feelings and questions. Make the labyrinth as sensory as possible: for example, have palm leaves to feel (and wave) for the entry into Jerusalem, and vinegar to smell or taste for the crucifixion. Use a variety of active strategies to get pupils to become familiar with the story (e.g. simple role play, freeze-framing, simple diary entries for different characters, story-boarding, putting images in chronological order, retelling events to each other, making a symbol with playdough). Talk about the emotions of Jesus' followers during the week. Match the emotions to different characters at different times (e.g. being angry, sad, excited, worried, scared, surprised, happy, puzzled, overjoyed, etc.) Note the big change from Friday (sad) to Sunday (puzzled and overjoyed). Connect the idea of eggs, new life and the belief in Jesus' resurrection. Look at decorated Easter eggs. Children could draw onto two sides of an egg-shaped piece of card a scene from Good Friday and one from Easter Sunday. Talk about the Christian belief that Jesus rises from death (resurrection) on the Sunday after his death, and how this shows Christians that Jesus has opened up a way for them to have a new life after they die – a life with God in heaven. This is part of the idea of 'salvation' – for Christians, Jesus offers to save them from death. Talk about why this is important for Christians, and about the hope Christians have that heaven is a place without pain or suffering – a place of joy. Find out about how churches celebrate different parts of Holy Week, e.g. Palm Sunday crosses; Good Friday (church services, hot cross buns, Stations of the Cross); Easter Sunday (joyful songs, decorating a cross in church, giving and eating eggs). Connect these practices with the events in the story. Make up some simple actions that help them to remember the story – and that could be used in Christian celebrations. Ask pupils why people find it helpful to believe that there is life in heaven after death. Make a link with the idea that, for Christians, Jesus brings good news (see Unit 1.4). Give pupils time to reflect on the way the story changes from sadness to happiness, or from darkness to light. Give them a chance to paint some dark marks on a page, perhaps listening to some quiet music, then to paint some bright colours, with joyous music accompanying. Ask them to talk about what it might feel like when something good happens after something sad. <p style="text-align: center;">These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used with permission.</p>

Key question 1.6: What makes some places significant? What makes some places sacred to believers?

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning. Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Some schools will work from two religions in this unit, others from all three.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> recognise that there are special places where people go to worship, and talk about what people do there identify at least 3 objects used in worship in 2 religions and give a simple account of how they are used and what they mean <p>Understand the impact</p> <ul style="list-style-type: none"> give examples of stories, objects, symbols and actions used in churches, mosques and/or synagogues which show what people believe or how they worship talk about why some people like to belong to a sacred building or a community <p>Make connections</p> <ul style="list-style-type: none"> think, talk and ask good questions about what happens in a church, synagogue or mosque, saying what they think about these questions, giving good reasons for their ideas talk about differences between religious and non-religious special places <p>5 key words to teach: Sacred place, holy building, Church, Mosque, Synagogue</p>	<p>Throughout this unit, make connections with pupils' prior learning from earlier in the year: how do places of worship connect with Christian and Muslims/Jewish beliefs and practices studied? E.g. key stories of Jesus are shown in a church, including clear links to Easter; mosques are used as a place of prayer, and often contain calligraphy; many Jewish symbols are seen in synagogues and in the home. Connect the work to children's own 'special places'.</p> <p>Sacred and holy places: find out!</p> <ul style="list-style-type: none"> Talk about how the words 'sacred' and 'holy' are used; what makes some places and things special, sacred or holy; consider what things and places are special to pupils and their families, and why. Do they have any things that are holy and sacred? Look at photos of different holy buildings and objects found inside them: can pupils work out which objects might go inside which building, and talk about what the objects are for? Match photos to buildings, and some keywords. Talk about why it is important to show respect for other people's precious or sacred belongings (e.g. the importance of having clean hands; treating objects in certain ways or dressing in certain ways). Explore the main features of places of worship in Christianity and at least one other religion, ideally by visiting some places of worship. While visiting, ask questions, handle artefacts, take photos, listen to a story, sing a song, etc. Pupils should explore the unusual things they see, do some drawings of details and collect some keywords. Find out how the place of worship is used and talk to some Christians, Muslims and/or Jewish people about how and why it is important in their lives. Look carefully at objects found and used in a sacred building, drawing them carefully and adding labels, lists and captions. Talk about different objects with other learners. Notice some similarities and differences between places of worship and how they are used, talking about why people go there: to be friendly, to be thoughtful, to find peace, to feel close to God. <p>Symbols and signs: look and learn</p> <ul style="list-style-type: none"> Explore the meanings of signs, symbols, artefacts and actions and how they help in worship. Church: altar, cross, crucifix, font, lectern, candles and the symbol of light; specific features from different denominations as appropriate: vestments and colours, icons, Stations of the Cross, baptismal pool, pulpit. Synagogue: Ark, Ner Tamid, Torah scroll, <i>tzitzit</i> (tassels), <i>tefillin</i>, <i>Tallit</i> (prayer shawl) and <i>kippah</i> (skullcap), <i>hanukkah</i>, <i>bimah</i>. Mosque/masjid: <i>wudu</i>, calligraphy, prayer mat, prayer beads, <i>minbar</i>, <i>mihrab</i>, <i>muezzin</i>. Explore how religious believers sometimes use music to help them in worship, e.g. Christians and Jewish people sing Psalms, hymns and prayers. These may be traditional or contemporary, with varied instruments and voices. Music can be used to praise God, thank God, say 'sorry' and prepare for prayer. Muslims do not use music so freely, but still use the human voice for the prayer call and to recite the Qur'an in beautiful ways. Listen to some songs, prayers or recitations that are used in a holy building, and talk about whether these songs are about peace, friendliness, looking for God, thanking God or thinking about God. How do the songs make people feel? Emotions of worship include feeling excited, calm, peaceful, secure, hopeful, etc. Use the idea of community: a group of people, who look after each other and do things together. Are holy buildings for God or for a community or both? Talk about other community buildings, and what makes religious buildings different from, say, a library, museum or school. Learn and use the word 'sacred', meaning 'a religious kind of special'.

Key question 1.7: How and why do we celebrate significant times? What makes some celebrations sacred to believers?

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> identify and name at least three different religious festivals, giving two facts about each one identify a belief that connects to a festival, e.g. 'they do it because they believe ...' <p>Understand the impact</p> <ul style="list-style-type: none"> give simple examples of the ways a festival makes a difference, e.g. to emotions, to families notice and suggest a meaning for some symbols used in the celebrations they learn about, e.g. light, water, signs of togetherness <p>Make connections</p> <ul style="list-style-type: none"> talk about links between how people celebrate today and old stories notice and find out about simple similarities: special or sacred food, music, stories, gatherings prayers or gifts <p>5 key words to teach: Sacred times, festivals, celebrations, symbols, community</p>	<p>Throughout this unit, make connections with pupils' prior learning from earlier in the year, where they have studied festivals which Jewish, Christian or Muslim people celebrate. This is a chance to introduce some festivals the children have not already thought about. It is recommended that these come from three different religions and that you spend two or more lessons on each festival. Examples might include those celebrated by some members of the class, Diwali, Holi, Eid-ul-Fitr, Vaisakhi, Guru Nanak's birthday, Pesach and Harvest. Non-religious celebrations include New Year and – maybe – Red Nose Day! Remembrance Day is, in Britain, a shared celebration of sacrifice.</p> <p>For each festival you choose, plan a range of activities including story, enactment and multi-sensory work</p> <ul style="list-style-type: none"> Talk about the people who celebrate the festival, what time of year it happens and what the best things about it might be. Tell the story of the festival's origin (festivals nearly always retell an old story of faith!). What does this festival give to your five senses? Look at, touch and handle pictures, videos and artefacts, listen to songs and prayers, smell and taste foods and drinks associated with the festival. Can children remember how all five senses are used in the three festivals they learn about? Which parts do they like the best? Explore the meaning of the festival. Is it about goodness winning over evil? How? Who are the goodies and baddies? What happens in the festival story to bring light or to send evil away? Find out about the symbols in the festival: are there trees/lights/dances/clothes/weather/food/clothing/stars/angels/stones/ others? Can children suggest a meaning for some of the symbols and contribute a symbolic leaf/candle/star/other to a classroom display? What values and beliefs does the festival show off? Is it about God as a comforter, presence, rescuer or leader in the community? Are there values of peace, kindness, caring, generosity or remembrance being celebrated? Which ones, and how? Are they similar to others? Consider the importance and value of celebration and remembrance in pupils' own lives. You might invite them all to: <ul style="list-style-type: none"> think about a toy they have had for a long time, and talk about the memories that go with this toy. If the toy could talk, what conversation would they have? What have they 'been through' with the toy? ask parents or carers if there is a particular object, gift, place or song that is full of meaning or brings back good memories for the child. Parents and carers are often happy to help with this kind of focus – but be sensitive. Could children bring in the item, or a picture or description of it, to share and talk about? Use these personal remembrances from some children (some might be too personal to share) to focus the understanding of why festivals and all their fun are full of meaning. Have a talk session in which the children think, talk and ask good questions about big days in different religions, talk about links between how people celebrate today and old stories and notice simple similarities between different festivities such as special or sacred food, music, stories, gatherings prayers or gifts. Can children draw and perhaps label five of their favourite things from the festivals they have learned about? Can children contribute to a display? Make three sections to show all the information they have learned about the three festivals studied, and a fourth central section that shows what the festivals share: stories, food, prayers, special clothes, lights, symbols ...

Key question 1.8: What can we learn from sacred books and stories?

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> identify a belief about God linked to what a holy book says recognise that sacred texts contain stories which are special to many people and should be treated with respect <p>Understand the impact</p> <ul style="list-style-type: none"> recognise how different religions express their respect for their scriptures, giving at least 3 examples of symbols of respect give simple examples of 'hidden messages' in faith stories, or wise sayings that believers may follow <p>Make connections</p> <ul style="list-style-type: none"> think, talk and ask good questions about messages within sacred texts and the values, behaviour and attitudes of people suggest feelings and reactions of characters at key points in faith stories, and suggest meanings in the stories <p>5+ key words to teach: God, creator, Jesus, Christian, Bible, Torah, Qur'an, holy book, symbol</p>	<p>Throughout this unit, make connections with pupils' prior learning from earlier RE.</p> <p>Examples of holy books: the Jewish Torah, Muslim Qur'an and Christian Bible</p> <ul style="list-style-type: none"> Make a display of books for children to think about, including some favourite and famous books. Look at these together, and talk about why some books are especially important to us. Pupils explore in paired talk the books they like best and why. Are they funny? Good to read more than once? Moving? Exciting? Do they tell great stories? Tell the pupils that different religions often have a special/holy book that they love best of all, and show them either artefacts or pictures to do with the Torah, the Bible and the Qur'an. Note that many people learn from books that are not holy, but just great! Teach the class that these holy books all have stories, wise words, messages for people from that religion from God and ideas about how to live – rules, if you like – inside them. Find out together what stories the children know that come from holy books: do they remember any stories of Moses, Jesus or the Prophet Muhammad? These people are associated with the holy books in Jewish, Christian and Muslim religions. Can the children consider some simple pieces of 'wise advice' from the different books and say what they like about it? Symbols of respect: teach the children (with artefacts, pictures or videos) that religious people sometimes show their respect for their holy book with some symbols. Examples: a Jewish Torah is handwritten on a scroll, kept in a special place in the synagogue and never touched by hands, but with a pointer called a <i>Yad</i>. A Christian Bible may be read aloud in church. Some churches have the congregation stand as the Gospel is read. Bibles might be leather-bound and gold-leaf decorated. Many Muslims keep the Qur'an wrapped up on a high shelf and never on the floor, opened only with clean hands on a Qur'an stand. But also talk to the pupils about this idea: the best way to respect your holy book is to do what it says, e.g. love, forgive, care, share, be kind, trust in God. <p>A story from each of the holy books to think about</p> <ul style="list-style-type: none"> Notice that the books from these three religions tell us stories about God and about the people who try to follow God. Listen to a story from each of the religions, and think and talk about these questions: What does this story mean to believers? Does this story have some hidden messages? How do the stories and messages in these books help people know how to live their lives? Learn and use the idea of hidden messages: think together about three examples. Here are three suggestions: <ul style="list-style-type: none"> Learn from a Jewish story that teaches about God looking after his people (e.g. Call of Samuel, 1 Samuel 3; David and Goliath, 1 Samuel 17; Jonah 1–3). Learn from a story Jesus told (e.g. The Lost Sheep/Lost Coin, Luke 15) and how to treat each other (e.g. The Good Samaritan, Luke 10). Learn from a story from Muslim tradition, e.g. Hagar and Ismail and the Well of ZamZam, where an angel provides a spring of water to save a mother and child when they are thirsty. The story expresses the idea that Allah is a caring rescuer of those in trouble, and answers prayers. The story is remembered as a part of the Hajj, the Muslim pilgrimage to Makkah. Can the pupils retell stories, suggest feelings and reactions of characters at key points in faith stories, suggest meanings in the stories and make a link to beliefs about God from the stories?

Key question 1.9: How should we care for each other? Why does it matter?

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> identify a story or text that says something about each person being unique and valuable give an example of a key belief some people find in one of these stories (e.g. that God loves all people) <p>Understand the impact</p> <ul style="list-style-type: none"> give an example of how people show that they care for others (e.g. by giving to charity), making a link to one of the stories <p>Make connections</p> <ul style="list-style-type: none"> think, talk and ask questions about what difference believing in God makes to how people treat each other give good reasons why everyone (religious and non-religious) should care for others <p>5 key words to teach: community, rules for living, holy words, friendship, fellowship.</p>	<p>Throughout this unit, make connections with pupils' prior learning from earlier RE. This unit begins with Christianity as a part of the balance of the syllabus, but of course people from many religions and worldviews have reasons to care. Teaching can make links across different worldviews.</p> <p>Reasons to care: why caring for each other matters</p> <ul style="list-style-type: none"> Introduce the idea that each person is unique and important. Use teachings to explain why Christians and Jews believe that God values everyone, such as for Christians, Matthew 6:26, or where Jesus blesses the children (Matthew 19, Mark 10, Luke 18). For Jews and Christians, teachings such as Genesis 1, where humanity is called 'very good' by the Creator. Use the Golden Rule to illustrate a non-religious view of the value of all people. The Golden Rule is found in many religions. Talk about the benefits and responsibilities of friendship and the ways in which people care for others. Talk about characters in books exploring friendship, such as Winnie the Pooh and Piglet or the Rainbow Fish. Explore stories from the Christian Bible about friendship and care for others and how these show ideas of good and bad, right and wrong, e.g. Jesus' special friends (Luke 5:1–11), four friends take the paralysed man to Jesus (Luke 5:17–26), 'The Good Samaritan' (Luke 10:25–37); or the Jewish story of Ruth and Naomi (Ruth 1–4). Ask pupils to describe their friend's special skills, leading to the idea that we all have special skills we can use to benefit others. Are their friends good at talking kindly, making them laugh, having fun, playing for a long time, being happy together ...? <p>Religious communities in service to humanity</p> <ul style="list-style-type: none"> Learn that some religions believe that serving others and supporting the poor are important parts of being a religious believer, e.g. <i>zakah</i> (almsgiving) in Islam and <i>tzedaka</i> (charity) in Judaism. What do children know about charity? Why does it matter to help those who are not as well off or as fortunate as we are? Read stories about how some people or groups have been inspired to care for people because of their religious or ethical beliefs, e.g. Mother Teresa, Dr Barnardo, Sister Frances Dominica, Islamic Relief (a good child-friendly website), the Jewish charity Tzedek, non-religious charities such as WaterAid and Oxfam. Also find out about religious and non-religious people known in the local area. Other religions have charities for helping the poor as well, such as Khalsa Aid (Sikhi) or Sewa International (Hindu). 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 you could organise a small fundraising 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 pupils can suggest times when it has been followed and times when it has not been followed. Talk about how the Golden Rule can make life better for everyone. Ask children to draw a two-part cartoon of what happens when people are selfish, and what happens when people follow the Golden Rule instead. In a circle time or whole-class discussion, identify people in school who make the school a kind and caring place. What do these people do? Can anyone and everyone join in? A display might be made: 'leaves on the tree of kindness'.

Key question 1.10: How should we care for the Earth? Why does it matter?

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> identify what a story or text says about the beautiful Earth give a clear, simple account of what Genesis 1 tells Christians and Jews about God and about the natural world <p>Understand the impact</p> <ul style="list-style-type: none"> give an example of how people can show that they care for the Earth, making a link to a creation story give examples of how Christians and Jews can show care for the Earth <p>Make connections</p> <ul style="list-style-type: none"> think, talk and ask questions about what difference believing in God makes to how people treat the natural world give good reasons why everyone (religious and non-religious) should look after the natural world <p>5 key words to teach: God, creator, environment, Earth, care.</p>	<p>Throughout this unit, make connections with pupils' prior learning from earlier RE.</p> <p>Wonderful world: appreciating the beauty of the Earth is where this unit starts</p> <ul style="list-style-type: none"> Walk around the school grounds. Practice 'stop and stare' for 15 or 20 seconds. Try 'eyes closed and listen' for 20 seconds. Try out 'class shout'. What did you look at? What did you hear? Try out 'sniff and smell' with eyes closed too – pupils tell their partner if they could sense a scent. Encourage pupils to look at and think deeply about what they see. Choose 3 things that give them pleasure: one that is part of the school building (human-made), one that is outside and living (natural) and one that is a person. How could we be thankful for all these everyday senses of beauty? Talk together, both on the walk and back in class: were the children pleased with what they saw? Why? Discuss in buzz pairs. What could a person do to show thanks for these things? How did these things get there in the first place? Encourage the asking of big questions. Talk about and encourage questions and ideas about the human-made and natural origins of what they chose. Promote wide-ranging ideas: scientific, imaginative, spiritual and speculative questions. <p>Some people thank God for the Earth and its beauty – in various ways</p> <ul style="list-style-type: none"> Genesis 1 is the Jewish and Christian story of creation. Adam, from Genesis 2 is also a Prophet of Islam. Tell the story, discussing with each other what it tells Jewish and Christian believers about God and creation (e.g. that God is great, creative, and concerned with creation; that creation is important; that humans are important within it). Talk about ways in which Jews, Muslims and Christians might treat the world, making connections with the Genesis account (e.g. humans are important but have a role as God's representatives on God's creation; Genesis 2:15 says they are to care for it, as a gardener tends a garden). Find out about the idea of <i>Khalifah</i> in Islam. This means that humans have a responsibility to look after the Earth for God. In English this word can be translated as 'steward'. Discuss this word – a football ground or theatre has a steward – what are their roles and responsibilities? How should humans treat the natural world if they are to be good stewards? Read Psalm 8 (David praises God's creation and how each person is special in it). Can the children each suggest one or two lines for a 'class Psalm' that gives thanks for the beauty of the Earth? Can the most able writers put the lines together into a poem? Investigate ways that people can look after the world and think of good reasons why this is important for everyone, not just religious believers. Teach the class about the Jewish idea of <i>Tikkun Olam</i> (repairing the world) and Tu B'shevat (the festival of the new year for trees). Find out about practices and connect them to the belief that humans care for God's world, on God's behalf. <p>Learning about Harvest Thanksgiving: what happens and why?</p> <ul style="list-style-type: none"> Ask the pupils to make a list of their favourite things from the natural world: view, place, beach, tree, flower, fruit, bird, tame animal, wild animal, kind of weather, season of the year, water. This can be made into a list poem, like the song 'Wonderful World' by Stephen Fischbacher (www.fischy.com). Find out about Harvest Festival celebrations – holding a shared celebration is the best way, but this can be done from simple information books or from videos or web-based sources – try www.request.org.uk. Give pupils six features of a Christian Harvest festival service – a set of cards might work well. Examples include giving food to people in need/singing hymns to praise God/having a thankful heart/getting together for praying and worshipping/noticing all the ways the Earth is generous to humans/making a pretty box of fruit to display in church. Talk about these six things, and make sure children understand them – can they put them in a 'right order?'

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

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.

<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select what is best for your class.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> identify at least three people from religions who are admired by believers as good followers of God describe stories that are told by and about special people in two religions <p>Understand the impact</p> <ul style="list-style-type: none"> identify the characteristics in inspiring people in religions, local leaders and people who influence the pupils themselves give simple examples of inspiration, for example, 'Moses / Jesus / Muhammad inspired people to ... by ...' <p>Make connections</p> <ul style="list-style-type: none"> talk about links between the work and the question: who inspires me? <p>5+ key words to teach: Inspiring, leaders, holy or sacred, Prophet, Lord, Patriarch.</p>	<p>Throughout this unit, make connections with pupils' prior learning from earlier in the year.</p> <p>People who inspire others from the Jewish, Christian and Muslim religions</p> <ul style="list-style-type: none"> What makes an inspiring leader? Pupils could choose 10 words from a list of 20. Think of examples from sport, fiction, movies and local or personal examples. Ask the children to think about religious leaders: they might be people who are admired because they are good followers of God, or for other similar reasons. What might it mean to be a good follower of God? Christianity: Share stories from the life and teachings of Jesus and how these are important to Christians today, e.g. Peter and Andrew – the first disciples (Luke 5:1–11), Zacchaeus – how following Jesus changed his life (Luke 19:1–10). Why do people follow Jesus today? Pupils could select three good reasons from a longer list. Islam: Share stories and teachings from the life of the Prophet Muhammad, and consider why these are important for Muslim people today. The story of the First Revelation of the Qur'an, or of Muhammad and the Black Stone, would be good examples. Find these stories in free versions at https://shop.natre.org.uk/category/stories.isla.pr (40 other faith stories available too) Judaism: Share stories from the life of Moses, and consider why Moses was a good leader. How do some stories from his life show him as a leader sent by God? Good examples include Moses and the Burning Bush (Exodus 3), leading his people (Exodus 7–14), receiving the Ten Commandments from God (Exodus 20). There are links between these three Abrahamic faiths. <p>Local examples</p> <ul style="list-style-type: none"> Investigate local leaders in places of worship, their role in worship, care and the wider community. What are the differences between the great ancient leaders and the local leaders? Remind pupils of the list of heroes we made at the start of the unit. Can they describe a way a Muslim, Jew or a Christian might be inspired by a story from their faith and use religious vocabulary such as <i>Patriarch</i>, <i>Lord</i> or <i>Prophet</i> to describe who inspires Jews, Muslims and Christians? Note again links between the three Abrahamic faiths. <p>A display idea</p> <ul style="list-style-type: none"> Can pupils each contribute to a class display about people who inspire us? Using key words, pictures, simple sayings from the leaders they study and their own ideas, the class might create a wall display about inspiration. Can they talk about how and why stories of religious leaders are important, talk about their own experiences of leaders who they admire and talk about what can be good and bad about following others? Can some pupils make connections between what they admire in other people and what kind of person they would like to be themselves? What sort of values, qualities or talents would they like to copy?

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

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don’t try to teach all this content: select for your class’s needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> • tell stories from the Bible and recognise a link with the concept of ‘Gospel’ or ‘good news’ • give clear, simple accounts of what Bible texts (such as the story of Matthew the tax collector) mean to Christians <p>Understand the impact</p> <ul style="list-style-type: none"> • give at least two examples of how Christians put these beliefs into practice in the Church community and their own lives (for example: charity, confession) <p>Make connections</p> <ul style="list-style-type: none"> • think, talk and ask questions about whether Jesus’ ‘good news’ is only good news for Christians, or if there are things for anyone to learn about how to live, giving a good reason for their ideas <p>5 key words to teach: God, Jesus, Gospel, incarnation, Christian.</p>	<p>People who change the world</p> <ul style="list-style-type: none"> • As a part of the way the syllabus balances the study of religions in line with the law, this unit is about Christianity. • Ask pupils to come up with a class list of 12 people (or professions) to change the world: who would they choose and why? The New Testament describes the 12 people Jesus chose – they were not necessarily the kinds of people pupils might expect. Read, dramatise and illustrate the following story about one of Jesus’ ‘world-changers’: Matthew the tax collector (Matthew 9:9–13). Tax collectors were reviled by the Jewish people because they worked for the occupying Roman forces. Explore how and why Matthew’s life was changed by his encounter with Jesus, ‘friend of the friendless’. (Compare with story of Zacchaeus in Luke 19:1–10; Matthew becomes one of Jesus’ 12 disciples.) These accounts are part of the ‘Gospel’ of Jesus, meaning ‘good news’. What was the ‘good news’ that Jesus brought? <p>Forgiveness, peace, friendship</p> <ul style="list-style-type: none"> • Forgiveness: Luke 6:37–38. Jesus teaches his followers that God forgives them, but they need to forgive others too. Talk about who needs forgiveness and how people might feel if they are forgiven. Pupils can talk about real life examples if appropriate. Talk about why forgiveness from God is good news for Christians, and why forgiveness from people is important for all of us. What happens if someone does not forgive, compared with if they do? • Peace: John 14:27 Jesus promises his followers peace. Talk about things that stop us having peace (e.g. worry, illness, conflict, fear). Talk about and try out some ways in which people get peace (music, laughter, being quiet, exercise, saying ‘sorry’ and being forgiven, a hug). How do Christians receive peace from Jesus? If they believe Jesus loves them and forgives them, how does that bring them peace? How is that ‘good news’ for Christians? • Explore some ways in which Christians try to bring Jesus’ ‘good news’ to others. For example, just like Jesus was ‘friend to the friendless’, Christians try to help people in need, e.g. through local food banks and working with the homeless – look at the churches that support Bedford Foodbank https://bedford.foodbank.org.uk/locations/ or St George’s Crypt, Leeds for a national example https://www.stgeorgescrypt.org.uk/how-we-help • Find out how Christians say ‘sorry’ to God and receive forgiveness. Sometimes they say ‘sorry’ in public sometimes in private (remember the ‘saying sorry’ prayers in Unit 1.1). Sometimes Christians say confession to a priest or vicar. Talk to a Christian to ask about why they say ‘sorry’, and what difference it makes to them, believing that God forgives them. Build on earlier learning about forgiveness as part of Jesus’ ‘good news’ for Christians. Some examples here: https://www.churchofengland.org/our-faith/our-faith-videos/what-line-lords-prayer-stands-out-you-most-and-why • Ask pupils to investigate a church building and find out how it helps Christians remember the ways in which Jesus’ life and teaching offers them ‘good news’: where can Christians find friendship, peace and forgiveness in this place? For example, how is prayer encouraged? (E.g. candles.) Does it feel peaceful? Are there groups who promote friendship in this church? (Note that this leads well into Unit 1.8, which talks about what makes some places sacred to believers.) • Explore the idea that offering friendship to others (especially the friendless), finding ways of being at peace and bringing peace, such as through forgiveness – these are all good things for people, not only Christians. Note that Christians believe they receive these things especially (but not exclusively) through Jesus.

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

RE in Key Stage 2

The Programme of Study



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. 7–11s are also getting ‘secondary ready’ in their RE, although the learning in this key stage is focused on the needs of junior children.

Aims and outcomes

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

RE teaching and learning should enable pupils to:

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

RE should enable pupils to:

<ul style="list-style-type: none"> identify and describe the core beliefs and concepts studied 	<ul style="list-style-type: none"> make simple links between stories, teachings and concepts studied and how people live, individually and in communities 	<ul style="list-style-type: none"> raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live
<ul style="list-style-type: none"> make clear links between texts / sources of wisdom and authority and the key concepts studied 	<ul style="list-style-type: none"> describe how people show their beliefs in how they worship and in the way they live 	<ul style="list-style-type: none"> make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly
<ul style="list-style-type: none"> offer suggestions about what texts / sources of authority can mean and give examples of what these sources mean to believers 	<ul style="list-style-type: none"> identify some differences in how people put their beliefs into action 	<ul style="list-style-type: none"> give good reasons for the views they have and the connections they make

These general outcomes are related to specific content within the unit outlines which follow.

End of upper Key Stage 2 outcomes

RE should enable pupils to:

<ul style="list-style-type: none"> identify and explain the core beliefs and concepts studied, using examples from sources of authority in religions 	<ul style="list-style-type: none"> make clear connections between what people believe and how they live, individually and in communities 	<ul style="list-style-type: none"> Make connections between the beliefs and practices studied, evaluating and explaining their importance to different people (e.g. believers and atheists)
<ul style="list-style-type: none"> describe examples of ways in which people use texts/sources of authority to make sense of core beliefs and concepts 	<ul style="list-style-type: none"> using evidence and examples, show how and why people put their beliefs into action in different ways, e.g. in different communities, denominations or cultures 	<ul style="list-style-type: none"> reflect on and articulate lessons people might gain from the beliefs/practices studied, including their own responses, recognising that others may think differently
<ul style="list-style-type: none"> give meanings for texts/sources of authority studied, comparing these ideas with ways in which believers interpret texts/sources of authority 		<ul style="list-style-type: none"> consider and weigh up how ideas studied in this unit relate to their own experiences and experiences of the world today, developing insights of their own and giving good reasons for the views they have and the connections they make

These general outcomes are related to specific content within the unit outlines which follow.

Progression in knowledge: the value of checking pupils' knowledge, and planning for increasing knowledge and understanding, is built into every unit of the syllabus. Good teaching is not repetitive, but uses, reinforces and expands the knowledge taught to increase understanding. Learning processes such as reminding, recapping, checking facts, identifying misunderstandings and inviting learners to name what they know and what they need to know are a part of all good RE teaching. The focus of the syllabus at KS2 is to enable pupils to know more and remember more so that they can understand and apply their knowledge.

Religions and worldviews: overview of planned units During the key stage, pupils should be taught knowledge, skills and understanding through learning about Christians, Muslims, Hindus and Jews. This is the minimum entitlement. Pupils may also encounter other religions and worldviews (including non-religious worldviews) in thematic units. These units are not presented here in a fixed teaching sequence. Schools can write additional units of their own.

Unit key questions: schools should select from these for a balanced and locally appropriate sequence of learning.

Lower Key Stage 2	Upper Key Stage 2
L2.1: Where, how and why do people worship? <i>Muslims, Jewish people, Christians.</i>	U2.1: What does it mean if Christians believe God is holy and loving? <i>Christians.</i>
L2.2: Why do some people think life is like a journey? How and why do people mark the significant events of life? <i>Christians, Hindus, Muslims, non-religious people.</i>	U2.2: Creation and science: conflicting or complementary? <i>Christians, non-religious people, other religious views</i>
L2.3: What is the 'Trinity' and why is it important for Christians? <i>Christians.</i>	U2.3: Values: what matters most to Humanists and Christians? <i>Christians and non-religious people, with opportunities to include other faiths studied.</i>
L2.4: What kind of world did Jesus want? <i>Christians.</i>	U2.4: How and why do some people inspire others? Examples from religions <i>Hindus, Sikhs, Jewish people, Muslims.</i>
L2.5: Why do Christians call the day Jesus died 'Good Friday'? <i>Christians.</i>	U2.5: How do Christians decide how to live? 'What would Jesus do?' <i>Christians.</i>
L2.6: How do festivals and family life show what matters to Jewish people? <i>Jewish people.</i>	U2.6: What do Christians believe Jesus did to 'save' people? <i>Christians.</i>
L2.7: How is faith expressed in Hindu communities and traditions? <i>Hindus.</i>	U2.7: What helps Hindu people as they try to be good? <i>Hindus.</i>
L2.8: How is faith expressed in Sikh communities and traditions? <i>Sikhs.</i>	U2.8: How is faith expressed in Islam? <i>Muslims.</i>
L2.9: How do festivals and worship show what matters to Muslims? <i>Muslims.</i>	U2.9: Justice and poverty: does faith make a difference? <i>Christians, Muslims, non-religious people.</i>
L2.10: For Christians, what was the impact of Pentecost? <i>Christians.</i>	U2.10: What will make our community a more respectful place? <i>Religious and non-religious ideas.</i>
L2.11: What are the deeper meanings of the festivals? <i>Muslims, Jewish people, Hindus, Sikhs, non-religious celebrations.</i>	U2.11: Why do some people believe in God and some people not? <i>Christians, Muslims, non-religious people.</i>
L2.12: How and why do people try to make the world a better place? <i>Christians, Muslims, Sikhs, non-religious people.</i>	U2.12: How does faith enable resilience? <i>Christians, Muslims and / or Jews and / or Hindus, non-religious people.</i>
	U2.13: What are the main ways being Jewish makes a difference to people's lives in Britain today? <i>Jewish people</i>
	U2.14: How do Sikhs put the teachings and ideas of their Gurus into action? <i>Sikhs</i>
	U2.15: Who are the Baha'i and what are their key beliefs, ideas and values? <i>Baha'i faith</i>

Notes on the KS2 Scheme of Work

There are more than enough questions here for one per half term, assuming 6–8 hours of teaching time per unit. Teachers should plan a balanced programme in a careful sequence that enables pupils to build their progress from prior learning and gain a coherent understanding of the religious and non-religious worldviews studied, achieving the unit outcomes. This will be demanding. Teachers should remember that not all of the suggested content needs to be covered: they should select content sufficient to enable pupils to achieve the outcomes. Sometimes good planning will do less units at greater depth. No school is expected to cover all these unit plans. Some schools write their own units and leave out some of the ones offered in the syllabus. This is welcomed by SACRE.

The pages that follow provide sample long-term plans. Additional guidance plans are available from SACRE.

Additional units

Church of England schools that are teaching Christianity for two-thirds of their RE timetable will find additional units for upper KS2 available in the *Understanding Christianity* resource pack, including, for example:

- How can following God bring freedom and justice? (*People of God*)
- What difference does the Resurrection make for Christians? (*Salvation*)

Judaism, the Baha'i faith and / or Sikhi for Key Stage 2

Schools wishing to make a systematic study of Judaism, the Baha'i faith and / or Sikhi in Key Stage 2 can use the supplementary units U2.13, U2.14 and U2.15, and should decide which of the other planned units they leave out.

- What are the main ways being Jewish makes a difference to people's lives in Britain today?
- Who are the Baha'i and what are their key beliefs, ideas and values?
- How do Sikhs put the teachings and ideas of their Gurus into action?

These units could be adapted for Year 3 or 4 if schools wanted to use them lower down in Key Stage 2.

Big RE events

Some schools wish to teach their RE through an occasional RE week, or some RE days in addition to a regular weekly lesson. It is important in this approach that appropriate time (45 hours per year) is given to RE. Some of the units have been found particularly appropriate for 'collapsed time' days or weeks for RE, including L2.1, L2.6, L2.7, L2.8, U2.3 and U2.9. Any other ways of planning whole-day or 'big' RE are also possible.

Secondary ready?

Junior schools are good at preparing pupils for the transition to secondary school. This syllabus requires challenging and rigorous RE learning for pupils at KS2, and this enables pupils to be RE-ready for secondary education. At the same time, the SACREs assert that RE in the junior school is an end in itself, enriching, challenging and opening minds for all 7–11 year olds.

Consultation when pupils move from school to school, in Yr3, 5, 7 or 9 about the RE curriculum that has been taught and the progress made is always valuable. Our schools are warmly encouraged to work together sharing information and ideas about RE

Unit L2.1: Where, how and why do people worship?

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<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> identify and describe how key actions, features and artefacts help people worship in different religions explain the meanings of examples of texts that believers use in worship consider questions about the belief that worship can bring peace, comfort or challenge <p>Understand the impact</p> <ul style="list-style-type: none"> describe how people show devotion in different religions <p>Make connections</p> <ul style="list-style-type: none"> raise questions about why believers value worship and prayer, expressing their own ideas. <p>5 key words to teach: Worship, prayer, faith, ritual, symbol.</p>	<p>What is worship and what do people feel as they worship?</p> <ul style="list-style-type: none"> Introduce the big concept of worship by talking about the one thing we love the most. One definition says that is what we worship. In different religions, worship is an activity expressed in many parts: community, music, prayer, ritual, symbol, shared food – but also service to God and other people. Worship can be private or shared; daily, weekly or occasional. Lots of good free BBC clips here, to support the unit: https://www.bbc.co.uk/teach/ks2-religious-studies/z6pbqp3 Ask pupils to think about how and why religious people think it matters to speak and listen to God in different ways of worshipping. <p>For each religion studied (note that it makes sense here to carefully introduce a new religious community such as Hindus or Sikhs):</p> <ul style="list-style-type: none"> choose questions and find answers about worship in the home, in the place of worship and in other settings, e.g. on pilgrimage identify and describe symbolic actions in the worship of the community which express inner feelings, for example, of love for God, sorrow, aspiration or compassion use religious vocabulary to identify and suggest meanings for some symbolic objects, actions and sounds found in a church (mandir/mosque/gurdwara/synagogue and say how these help people worship <p>Why do some people choose to go to a place of worship?</p> <ul style="list-style-type: none"> People use places of worship to seek peace, to think deeply, to be part of a community or to seek the presence of God. On a trip to a place of worship, ask groups of pupils to discuss, agree and photograph a peaceful/thoughtful/friendly/close-to-God place within the building. Use four photos for a written recount of the visit and the purposes of the place of worship. Read and discuss the words of some prayer, devotional songs or liturgies and discuss their meanings. What beliefs lie behind these acts of worship? Can pupils express their own reflections in a prayer or a poem? Get the pupils to ask – and sort – some thoughtful questions about why worshippers choose to attend a church, mosque, mandir or gurdwara, and then in pairs to suggest some possible answers. <p>What happens when people worship? Develop pupils' factual knowledge of the religions they study (three would be plenty!)</p> <ul style="list-style-type: none"> Christians: using bread and wine to remember Jesus in the Eucharist/Lord's Prayer/music of different styles used in worship. Muslims: the Five Daily Prayers/Friday prayer at the mosque/the <i>Shahadah</i> expressed in calligraphy and art. Hindus: <i>puja</i>/the daily worship of gods and goddesses at a mandir/the <i>arti</i> ceremony. Jewish people: worship on Shabbat at home with family/worship in the synagogue/music used in worship. Sikhs: listening to the words of Guru Granth Sahib at the gurdwara/shared food at the <i>langar</i> as an act of devotion/personal prayer. <p>What connections to their own lives can pupils make?</p> <ul style="list-style-type: none"> Pupils think about the significant and spiritual places in their own lives and why these are special. They consider and discuss how symbolic actions in everyday life express inner feelings and beliefs. They explore the meaning and main features, rituals, symbols and sounds that may be used in worship to express beliefs and feelings, considering similarities and differences in the way believers worship within and between different religions. <p>As always, good RE plans deep learning from worship, but also notes that some non-religious people do not join in with religious worship. Are meditation, kindness and thoughtfulness the non-religious ways of doing something similar? Ask the class for their ideas.</p>

Unit L2.2: Why do some people think that life is like a journey? How and why do some people mark the significant events of life?

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning. Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> identify some beliefs about love, commitment and promises in two religious traditions and describe what they mean offer informed suggestions about the meaning and importance of ceremonies of commitment for religious and non-religious people today <p>Understand the impact</p> <ul style="list-style-type: none"> describe what happens in ceremonies of commitment (e.g. baptism, sacred thread, marriage) and say what these rituals mean identify some similarities and differences in how people celebrate commitment (e.g. different practices of marriage, Christian baptism) <p>Make connections</p> <ul style="list-style-type: none"> raise questions and suggest answers about whether it is good for everyone to see life as a journey, and to mark the milestones make links between ideas of love, commitment and promises in religious and non-religious ceremonies <p>5 key words to teach: ritual, symbol, ceremony, commitment, devotion.</p>	<p>Throughout this unit, make connections with pupils' prior learning from earlier in the year. Compare the ways Christians mark their journey through life with whichever religion has been studied this year, as well as non-religious responses, where appropriate.</p> <ul style="list-style-type: none"> Explore and use the religious metaphor of life as a journey. What are the significant milestones on this journey? What other metaphors could be used for life? Consider the value and meaning of ceremonies that mark milestones in life, particularly those associated with growing up and taking responsibility within a faith community. How do these practices show what is important in the lives of those taking these steps? Explore the symbols and rituals used and the promises made; explore what meaning these ceremonies have to the individual, their family and their communities; reflect on the ongoing impact of these commitments: <ul style="list-style-type: none"> Christians: Baptists/Pentecostals celebrate 'believers' baptism' or adult baptism. Compare this with Church of England and Roman Catholic celebrations of infant baptism. Roman Catholics celebrate first communion and confession; Church of England and Roman Catholics celebrate confirmation. Hindus: a sacred thread ceremony marks the start of adult life and responsibilities for some Hindus, involving a time of learning, new responsibilities and acceptance of adulthood (there are many varied Hindu rituals for these things, of which the sacred thread ceremony is just one visible example). Jews: <i>Bar/Bat Mitzvah</i> for boys and girls aged 12 or 13 to become 'son/daughter of the Commandments'. Consider whether and how non-religious people (e.g. pupils and families in your school who have no religious background; Humanists) mark these moments with celebrations, personal or family rituals and expressions of love. Why are these moments important to people? Compare 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 wedding ceremonies and marriage commitments in two religious traditions, e.g. Christian and Hindu or Jewish (note: Christian and Jewish marriages were introduced in Unit 1.10, so build on that learning). What happens? What promises are made? Why are they important? What prayers are offered? How do people's religious beliefs show through these ceremonies and commitments? Compare with non-religious, civil wedding ceremonies. Work with the metaphor of life as a journey: what might be the signposts, guidebooks, stopping points or traffic jams? Do religious or spiritual teachings have an impact on believers on 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 for life'? Pupils could reflect on their own ideas about the importance of love, commitment, community, belonging and belief. <p>Note: Pupils may naturally bring up the topics of death or afterlife in this unit. If they do, discussions about these topics may be valid as part of pupils' RE in this unit and these discussions should be handled sensitively. However, these topics are not the main focus of this unit as they appear in the upper Key Stage 2 units.</p>

Unit L2.3: What is the 'Trinity' and why is it important for Christians? (God/Incarnation)

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> recognise what a 'Gospel' is and give an example of the kinds of stories it contains offer suggestions about what texts about baptism and the Trinity mean to different Christians today <p>Understand the impact</p> <ul style="list-style-type: none"> describe how Christians show their beliefs about God the Trinity in worship in different ways (in baptism and prayer, for example) and in the way they live <p>Make connections</p> <ul style="list-style-type: none"> make links between some Bible texts studied and the idea of God in Christianity, expressing clearly some ideas of their own about what Christians believe God is like <p>5 key words to teach: God, Trinity, Father, Son, Holy Spirit.</p>	<ul style="list-style-type: none"> This unit explores Christianity as a part of the balance of the syllabus as a whole. Other units consider key ideas from other traditions and communities. The symbol of water. A way into this unit would be to explore how and why water is used as a symbol in Christianity: use some water to prompt pupils to think about how and when it can be cleansing, refreshing, life-giving, beautiful, dangerous, still, flowing, reflective, thirst-quenching, fun, etc. Make a link with why water is used in Christian baptisms – because of its many symbolic meanings. Introduce the idea of a 'gospel' – a life story or biography of the life and teaching of Jesus. Tell pupils the story from one of the four Gospels, Matthew 3:13–17. Ask what they think is going on. Ask for suggestions about the meaning of details: the water, the voice, the dove. At the very start of Jesus' public life, it pictures the Trinity: the voice of God announces Jesus as the Son of God, and the Holy Spirit is present in the form of a dove. Christians believe that one important thing the story teaches is that Jesus is not just a good man, but God who has come to Earth to rescue humanity. Ask pupils to list clues they can find in the story for this message. Look carefully at two paintings of the Baptism (for example, by Verrocchio and Daniel Bonnell – see www.artbible.info and search 'baptism'). Discuss similarities and differences between how the different painters show God. Christians believe God is three in one: Father, Son and Holy Spirit. They sometimes describe the Trinity according to their different roles: God the Father and Creator, God the Son and Saviour and God the Holy Spirit as the presence and power of God at work in all life today. Ask pupils to list ways in which these pictures show this belief. Ask the class to make their own pictures of the baptism of Jesus which include symbols for the voice of God and the Holy Spirit. Ask pupils to draft a suggestion for a baptism prayer for a baby in a Christian family today: from their learning about Jesus' baptism, what kinds of words do they think will be in the prayer? Investigate what happens and what prayers are said at Christian baptisms, and compare the official prayers with their suggestions: what did they miss out? (See e.g. bit.ly/1xR5bBc). (Note that baptism has been introduced in Units F4, 1.8 and 1.10, so build on that learning.) Notice where Christian belief in the Trinity (God as three persons in one, Father, Son and Holy Spirit) is shown in the celebrations. Explore the differences between baptising babies and adults. List similarities and differences between the celebrations and make connections with the story of Jesus' baptism. Remind pupils of the symbolism of water: list as many ideas as possible for what water symbolises in baptism. Return to the unit question: What is the 'Trinity' and why is it important for Christians? Ask pupils to express their response using symbols and art. Use a triangle, a triptych or a three-piece Venn diagram and ask pupils to design a work of art for a church called 'Holy Trinity'. (There will be one not too far from you — there are at least eight in Bedfordshire and many hundreds in the UK.) Ask them to write a short piece to explain their artwork and the 'big idea'. <p style="text-align: right;">These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.</p>

Unit L2.4: What kind of world did Jesus want? (Gospel)

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> identify texts that come from a Gospel, which tells the story of the life and teaching of Jesus make clear links between the calling of the first disciples and how Christians today try to follow Jesus and be 'fishers of people' suggest ideas and then find out about what Jesus' inclusive actions towards outcasts mean for a Christian <p>Understand the impact</p> <ul style="list-style-type: none"> give examples of how Christians try to show love for all, including how Christian leaders try to follow Jesus' teaching in different ways <p>Make connections</p> <ul style="list-style-type: none"> make links between the importance of love in the Bible stories studied and life in the world today, giving a good reason for their ideas <p>5 key words to teach: Jesus Christ (Messiah), Gospel, good news, disciple.</p>	<ul style="list-style-type: none"> Introduce this unit by getting pupils to think about their favourite possessions and what things they spend their time doing on a regular weekend. This unit explores Christianity as a part of the balance of the syllabus as a whole. Other units consider key ideas from other traditions and communities. Remind pupils that Jesus is revered in Muslim life as the Prophet Isa. Read the account of Jesus calling his first disciples (Matthew 4:18–22). Note what Jesus asks these people to do. What would they have to give up? How much would pupils be prepared to give up of their weekend routines? Why did these men leave everything to follow Jesus? Role-play this, getting pupils to suggest what the disciples thought and why. What might a 'fisher of people' be expected to do? Note that the word 'gospel' means 'good news' – Jesus must have seemed like good news to them. This unit explores some examples of why people thought he and his message were 'good news'. Tell pupils that this story is part of a 'gospel', which tells the story of the life and teaching of Jesus. It's a kind of biography, and the writers made choices about what to include – they don't tell everything he ever said and did (and not all Christians agree about whether they include the actual words of Jesus). Ask pupils why they think Matthew included this story in his Gospel. Why didn't Matthew just give a list of qualities Jesus was looking for in a disciple – like a set of entry qualifications? Look at some other stories that show what kind of world Jesus wanted. E.g. the story of the healing of the leper in Mark 1:40–44. Note how lepers were viewed at the time – as unclean and rejected. Explore why Jesus touched and healed this person, and note Jesus' practice of showing love to those most vulnerable and often rejected by society). Or the Good Samaritan (Luke 10:25–37). What kind of world did Jesus want? How did he want his followers to behave? Look for evidence that churches are making the world like the one Jesus wanted: look at local church noticeboards or websites to see what they spend their time doing. Get pupils to reflect on the impact of these actions by weighing up which is more important to Christians: toddler groups or food banks; worship services or caring for the elderly; celebrating a baptism, a wedding or a funeral; reading the Bible or giving to charity, etc. These are all important to Christians, so pupils need to give good reasons, connecting with Jesus' teaching and example of love for others. Imagine a day/week in the life of a church leader – what do pupils think will be involved? How much time is spent 'fishing for people'? How will they show love for God and for their neighbour? Then invite a church leader in to talk about their week. Find some examples of Christian leaders going beyond the everyday routines to show love for others (e.g. Keith Hebden fasting for 40 days, and some local examples). Of course, it is not only Christians who want a better world – so do people from other faiths and those with no religious faith. First, ask pupils to describe what kind of world they would like to see and why, and what they would do to bring it about. Second, ask pupils to describe what kind of world they think Jesus wanted (e.g. showing love for all, even the outcasts). Compare these two worlds – similarities and differences. What is good and what is challenging about Jesus' teaching of love? Talk about what pupils think are the most important things all people can do to make a better world. <p style="text-align: right;">These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.</p>

Unit L2.5: Why do Christians call the day Jesus died 'Good Friday'? (Salvation)

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> recognise the word 'salvation', and that Christians believe Jesus came to 'save' or 'rescue' people, e.g. by showing them how to live, forgiving them, calling them to new life offer informed suggestions about what the events of Holy Week mean to Christians <p>Understand the impact</p> <ul style="list-style-type: none"> make simple links between the Gospel accounts and how Christians mark the Easter events in their communities describe how Christians show their beliefs about Jesus in worship in different ways <p>Make connections</p> <ul style="list-style-type: none"> raise thoughtful questions and suggest some answers about why Christians call the day Jesus died 'Good Friday', giving good reasons for their suggestions <p>5 key words to teach: Holy Week, Easter, crucifixion, resurrection, Salvation.</p>	<ul style="list-style-type: none"> This unit explores Christianity as a part of the balance of the syllabus as a whole. Other units consider key ideas from other traditions and communities. Remind pupils that Christians believe humans are separated from God because they all sin – that is, they prefer to go their own way rather than God's. Most Christians say that Jesus came to show people how to live a life of love and obedience – saving or rescuing them by helping them to live God's way. (Some Christians say Jesus did more – that he actually died to pay the penalty for all people's sin). Recap work on Holy Week from Unit 1.5 – what can pupils remember? Get pupils to prepare to write a diary entry for Mary, the mother of Jesus, for three important days in Holy Week: Palm Sunday (entry to Jerusalem: Matthew 21:7–11), Good Friday (Jesus' death: Luke 23:13–25, 32–48) and Easter Sunday (Jesus is raised to life: Luke 24:1–12). Use active strategies to tell the story of each day, discussing how Mary might be feeling, perhaps through some hot-seating, freeze-framing and role play; explore questions pupils have about the stories and any surprises for the characters and for pupils. Create an emotion graph for Mary for the week. Use these to help pupils write a simple diary for the three days, showing ideas about what happened, how Mary might feel, and why she thought it happened. Would Mary call the day Jesus died 'Good Friday'? Would she say something different on Sunday? Talk about pupils' responses and reaction to the story: how did it make them feel? How do they think Christians will feel as they read this account? What would Christians learn from Jesus' example and teaching in these accounts? Use visits, visitors, church websites and church programme cards to find photos and other information about what different churches do on Palm Sunday, Good Friday and Easter Sunday (e.g. types of service, music, readings, actions and rituals, colours, decorations). Use this BBC clip to explore these ideas more fully: www.bbc.co.uk/programmes/p02mww94. Record how Christians (e.g. Nathan and Lara in the clip) might feel on each Good Friday and Easter Sunday – perhaps compare their emotion graph with Mary's. Talk about what Christians think about Jesus and the idea of 'salvation': one idea is that Christians see Jesus shows them how to live a life that pleases God, a life of love for all – 'saving' them from going down the wrong path in life. Design a display to show the importance of each day – linking the texts, various Christian practices and the meanings for Christians. For people at the time, these three parts of the story provoke hope, sadness and joy. Why was there hope as Jesus arrived as King? (E.g. the people were expecting God to rescue them and restore their land.) Why was there sadness? (E.g. their King was killed and everything seemed lost.) Why was there joy? (E.g. Jesus was alive!) You could annotate Mary's emotion graph with these explanations. Explore why these stories still provoke these emotions in Christians today. Compare with what brings hope, sadness and joy to pupils. Reflect on the key question: Why do Christians call the day Jesus died 'Good' Friday? (E.g. they think that Jesus rose from death so Friday was not the end, and he opened up a way to heaven too, which Christians say is good news for all.) <p><i>These outcomes and activities are abridged from Understanding Christianity, published by RE Today © 2016. Used by permission.</i></p>

Unit L2.6: How do festivals and family life show what matters to Jewish people? (God / Torah / the Jewish People)

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<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> identify some Jewish beliefs about God, sin and forgiveness and describe what they mean make clear links between the story of the Exodus and Jewish beliefs about God and his relationship with the Jewish people <p>Understand the impact</p> <ul style="list-style-type: none"> make simple links between Jewish beliefs about God and his people and how Jews live (e.g. through celebrating forgiveness, salvation and freedom at festivals) describe how Jews show their beliefs through worship in festivals, both at home and in wider communities <p>Make connections</p> <ul style="list-style-type: none"> raise questions and suggest answers about whether it is good for Jews and everyone else to remember the past and look forward to the future make links with the value of personal reflection, saying 'sorry', being forgiven, being grateful, seeking freedom and justice in the world today, including pupils' own lives, and giving good reasons for their ideas <p>5 key words to teach: Almighty / Eternal, Torah, Chosen People, Jewish, ritual.</p>	<p>Note that this unit builds on learning from earlier in the syllabus. It explores the importance of the family and home in Judaism as you look at ways in which festivals are celebrated. You could revisit the celebration of Shabbat and deepen pupils' understanding in this context.</p> <ul style="list-style-type: none"> Use a variety of creative and interactive ways to explore the stories behind Jewish festivals: what they mean, their significance, and how believers express the meanings through symbols, sounds, actions, stories and rituals: Rosh Hashanah and Yom Kippur: Explore Rosh Hashanah, the Jewish new year festival. Consider how Jews examine their deeds from the past year and look to make a fresh start for the next one; find out about the <i>shofar</i> and eating sweet foods, <i>tashlich</i>. Yom Kippur is the 'Day of Atonement': a day of fasting and praying for forgiveness. What happens, and why? Explore the main themes of repentance, deliverance and salvation; consider how for Jews this is both solemn (because of the reality of sin) and joyful (God's readiness to forgive). (Note that some Jewish people write 'G-d', because they wish to respect the name of God and do not want it to be erased or defaced.) Talk about the value in pupils' own lives of reflection, saying 'sorry', being forgiven and making resolutions to improve. Pesach/Passover: Explore the epic story of the Exodus through text, art, film and drama, exploring the relationship between the people and God; find out how this dramatic story is remembered at the festival of Pesach and celebrated in Jewish homes, including the preparation and the <i>Seder</i> meal. Reflect on the important themes of Pesach (e.g. freedom, faithfulness of God, the Jewish people's place as God's Chosen or Favoured People – rescued from slavery to demonstrate this, brought into the Promised Land) and what Pesach means to Jews today. Talk about the ways in which slavery is still present in the world today, and how important freedom is. What role do all of us have in bringing freedom? Learn that after their escape from Egypt, the Jewish people were given the Ten Commandments. Consider the important of the Commandments to the Jewish people at the time, and why they are still important to Jews (and Christians) today. Find out about some of the prayers and blessings that Jewish people say through the day (e.g. the Talmud teaches that Jews should say 'thank you' 100 times a day! The Siddur prayer book contains numerous '<i>baruch atah Adonai</i>' prayers – 'Blessed are you, King of the Universe'). What are the benefits of expressing gratitude regularly? Note that non-religious people are encouraged to keep 'gratitude journals' today because it makes them happier. Make connections with the practice of gratitude in Jewish living (and other faith traditions). Compare and consider the value of family rituals in pupils' own lives. Make connections with the way Jewish family life and festivals encourage a reflective approach to life and living, and talk about whether there are good opportunities for reflection, remembering past times and looking forward in school life as well.

Unit L2.7: How is faith expressed in Hindu communities and traditions? (Dharma)

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> identify the terms 'dharma', 'Sanatan Dharma' and 'Hinduism' and say what they mean make links between Hindu practices and the idea that Hinduism / Sanatan Dharma is a whole 'way of life' (dharma) <p>Understand the impact</p> <ul style="list-style-type: none"> describe how Hindus show their faith within their families in Britain today (e.g. home puja) describe how Hindus show their faith within their faith communities in Britain today in varied ways (e.g. arti and bhajans at the mandir; in festivals such as Diwali, in worship at a home shrine) <p>Make connections</p> <ul style="list-style-type: none"> raise questions and suggest answers about what is good about being a Hindu in Britain today, and whether taking part in family and community rituals is a good thing for individuals and society, giving good reasons for their ideas <p>5 key words to teach: Hindu, Dharma, gods and goddesses, murtis, mandir.</p>	<ul style="list-style-type: none"> Note that the word 'Hinduism' is a European word for describing a diverse religious tradition that developed in what is now northern India. People within the tradition itself often call Hinduism 'Sanatan Dharma', which means 'Eternal Way' and describes a complete way of life rather than a set of beliefs. Introduce the word <i>dharmā</i>. This describes a Hindu's whole way of life – there is no separation between their religious, social and moral duties. (Note: this is why the Understanding the impact element comes first in this unit.) Find out about how Hindus show their faith within their families. Show pupils objects you might find in a Hindu's home, and why, e.g. <i>murtis</i>; family shrine; statues and pictures of deities; <i>puja</i> tray including incense, fruit, bells, flowers, candles; some sacred texts such as the Bhagavad Gita; <i>Aum</i> symbols. Find out what they mean, how they are used, when and why. Explore the kinds of things Hindu families would do during the week, e.g. daily <i>puja</i>, blessing food, <i>arti</i> ceremony, singing hymns, reading holy texts, visit the temple, etc. Talk about which objects and actions are most important, and why. What similarities and differences are there with the family values and home rituals of pupils in the class? Explore what Hindus do to show their tradition within their faith communities. Find out what Hindus do together, and why, e.g. visiting the temple/mandir; performing rituals including prayer, praise such as singing hymns/songs (<i>bhajans</i>); offerings before the <i>murtis</i>; sharing and receiving <i>prashad</i> (an apple or sweet) representing the grace of God; looking at Hindu iconography – make links with learning from Unit L2.7 about how the different images show the different characters and attributes of the deities. Find out how Hindus celebrate Diwali in Britain today. Show images of Diwali being celebrated in the UK (e.g. www.leicestermercury.co.uk/live-diwali-day-2016-in-leicester/story-29853142-detail/story.html) and recall the story of Rama and Sita from Unit L2.7. Identify the characters; connect with ideas of Rama as the god Vishnu in human form (<i>avatar</i>); examine the role of Sita; examine the use of light in Hindu celebrations to represent good overcoming bad and Hindus overcoming temptation in their own lives; and the festival as an invitation to Lakshmi, goddess of prosperity and good fortune. Ask pupils to weigh up what matters most at Diwali. Talk about whether Hindus should be given a day off for Diwali in Britain: a social justice issue? Find out about other Hindu celebrations, e.g. Holi, or Navaratri/Durga Puja in Britain (e.g. www.londonpuja.com). There is a BBC clip on Durga Puja in Kolkata here: www.bbc.co.uk/religion/religions/hinduism/holydays/navaratri.shtml). Talk about what good things come from sharing in worship and rituals in family and community. Are there similarities and differences with people in other faith communities pupils have studied already? Are there similarities and differences with people who are not part of a faith community? If possible, invite a Hindu visitor to talk about how they live, including ideas studied above.

Unit L2.8: How is faith expressed in Sikh communities and traditions?

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> identify and describe key Sikh beliefs and values including Waheguru and Sewa explain examples of texts such as the Mool Mantar and what this teaches about God <p>Understand the impact</p> <ul style="list-style-type: none"> make simple connections between sacred texts and practice, e.g. in provision of food and care for those 'left out' describe how people show their Sikh identity in dress, behaviour and values <p>Make connections</p> <ul style="list-style-type: none"> raise questions about what it means to live a good life and examine Sikh answers give good reasons for their own views about the importance of values such as equality, community, tradition and respect <p>5 key words to teach: Sikh, 10 Gurus, Guru Granth Sahib, Gurdwara, Langar.</p>	<p>Focus on Sikh ways of living and sources of guidance in Britain today (use the BBC series <i>My Life, My Religion: Sikhism</i>).</p> <ul style="list-style-type: none"> Develop an understanding of the key Sikhi beliefs, for example, one God (use the Mool Mantar – a key text that describes God as Truth, One, 'Waheguru', the wonderful Lord). <i>Sewa</i> is the idea of service, human equality and dignity. Find out that Sikh people in the UK number over half a million, and there are over 120 gurdwaras, including three in Bedfordshire. Consider what beliefs, practices and values are significant in the pupils' lives, and consider their experience of community in comparison to Sikh community life. Explain the key beliefs of Sikhs and how these affect the ways Sikhs choose to behave. Explore the importance of the Ten Gurus through stories and teachings. For example, Guru Nanak's calling to preach, the story of the Milk and the Jasmine Flower, Guru Nanak and the Needle. The forming of the <i>Khalsa</i> under Guru Gobind Singh; the collecting together of the first Sikh scriptures, 'Adi Granth' by Guru Arjan; the celebration of Guru Nanak's birthday in the UK. Discuss the importance of sacred words, especially the Guru Granth Sahib for Sikhs – understood as a living Guru. How is it used, treated and learnt from? Recognise and describe how the Guru Granth Sahib may provide inspiration or guidance to a Sikh. Enquire into the importance of the Sikh community, for example, the <i>Khalsa</i>, wearing of the Five Ks, worship in the gurdwara, eating together in the <i>langar</i> and serving others. Consider and investigate the gurdwaras in Bedfordshire and Luton: why are these buildings significant to Sikhs? Should everyone go and have a look? What can be learned? What are the five main things that show Sikh spiritual ideas at a gurdwara? (Might be: the Guru Granth Sahib, signs of respect, a place where everyone can eat for free, a bedroom for the Guru, a community centre.) Evaluate the spiritual significance of Amritsar in the lives of Sikhs. The Golden Temple is a centre and embodiment of Sikh spiritual ideals and a place to visit and be inspired. Look at the work of Pingalwara – to include anyone 'left out': pingalwara.org Give pupils opportunities to make connections with their learning about Sikh life for themselves, so that they can ask and respond to questions (stimulated by a range of source material) about how Sikhs everyday lives are affected by their beliefs. Describe the forms of guidance a Sikh uses and compare them with forms of guidance experienced by pupils. Reflect with pupils on the beliefs, values and practices that are important in their own lives, and how these have an effect on people's lives. Pupils could be invited to express their own views, commitments, beliefs and responsibilities in the light of their learning about Sikhs and Sikhi.

Unit L2.9: How do festivals and worship show what matters to a Muslim? (*Ibadah, the Muslim concept of worship / tawhid*)

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> identify some beliefs about God in Islam, expressed in <i>Sura 1</i> of the Qur'an make clear links between beliefs about God and <i>ibadah</i> (e.g. how God is worth worshipping; how Muslims submit to God) <p>Understand the impact</p> <ul style="list-style-type: none"> give examples of <i>ibadah</i> (worship) in Islam (e.g. prayer, fasting, celebrating) and describe what they involve, connecting the practice to ideas about God <p>Make connections</p> <ul style="list-style-type: none"> raise questions and suggest answers about the value of submission and self-control to Muslims, and whether there are benefits for people who are not Muslim make links between the Muslim idea of living in harmony with the Creator and the need for all people to live in harmony with each other in the world today, giving good reasons for their ideas <p>5 key words to teach: Muslim, 5 Pillars, Prophet, <i>ibadah</i>, Qur'an.</p>	<p>Recall learning from earlier RE about Muslim worship and belief in action. Remind pupils about the Five Pillars. This unit builds on prior learning by digging a little deeper into prayer, then looking at fasting in Ramadan and the festival of Eid-ul-Fitr. Make connections in each area to teaching from the Qur'an and Hadith.</p> <p>Introduce the meaning of the words 'Islam' and 'Muslim': based on the Arabic root 'slm', which means 'peace'. 'Islam' means 'the peace that comes from being in harmony with God', and 'Muslim' means 'one who willingly submits to God'.</p> <ul style="list-style-type: none"> Read <i>Sura 1</i> (chapter 1) of the Qur'an, The Opener. What does it tell Muslims about what God is like? Explore how this chapter shows the nature of God in Islam (<i>tawhid</i> – the oneness of God). Look at the five names of God used in the chapter. Teach pupils what these names mean and how they show Islamic beliefs about Allah (remind them that Allah is the Arabic word for God, not a name) Think together about <i>salah</i> – prayer five times a day. Build on prior learning: ask pupils why they think Muslims pray. For Muslims, the God revealed in Qur'an in <i>Sura 1</i> is worth worshipping, submitting to and praying to. Look at what happens in prayer: the preparation and the <i>rak'ah</i> (prayer positions), etc. Use this to help find out about the significance of prayer to Muslims – why it is important to worship God and pray, and what difference it makes to Muslim ways of living; talk about how regular praying might make life easier and/or harder. The BBC series <i>My Life, My Religion: Islam</i> has good video clips. Compare prayer at home with Friday prayer at the mosque. Look at the use of <i>subhah</i> beads in some Muslim prayer. How does prayer show what matters to a Muslim? The mosque/<i>masjid</i> is important within the Muslim communities. Explore how it is a place of prayer, teaching and community support. Another of the Five Pillars is fasting during Ramadan. Find out about the experiences of a Muslim fasting during Ramadan and how Muslims celebrate Eid-ul-Fitr at the end of the fast: <ul style="list-style-type: none"> Explore how Muslims show self-control by fasting during Ramadan and why this is important. What are the benefits for Muslims of fasting, and what can they learn from this experience? Keywords: obedience, submission, empathy. Explore the 'Night of Power' (Laylat-ul-Qadr) which is celebrated during the last ten days of Ramadan to mark the giving of the Qur'an. What happens in the community, and why? Explore what happens in a Muslim household for Eid-ul-Fitr, and how this shows that Muslims worship Allah. How and why do they celebrate the end of Ramadan? Willing submission to God is central to Islam; ideally Muslims demonstrate this through <i>ibadah</i> (worship). What are the benefits for anyone of living a self-disciplined life? What things might people who are not Muslims stop and reflect on five times a day, and what benefits could these things have? How can pupils live more harmoniously? What steps could the class, school, neighbourhood, country and world take to live in harmony?

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

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> offer informed suggestions about what the events of Pentecost in Acts 2 might mean, referring to beliefs about the Holy Spirit give examples of what Pentecost means to some Christians now <p>Understand the impact</p> <ul style="list-style-type: none"> make simple links between the description of Pentecost in Acts 2, the Holy Spirit, the kingdom of God and how Christians live now describe how Christians show their beliefs about the Holy Spirit in worship <p>Make connections</p> <ul style="list-style-type: none"> make links between ideas about the kingdom of God in the Bible and what people believe about following God today, giving good reasons for their ideas <p>5 key words to teach: Holy Spirit, Pentecost, Kingdom of God, New Testament, symbol, trinity.</p>	<ul style="list-style-type: none"> This unit is a part of how the syllabus balances its teaching in line with the law. Other units explore key concepts from other religions. Recall learning from Unit L2.5, about belief in Jesus' death and resurrection. Many Christians say Jesus was raised to new life to bring in a new 'kingdom' where God rules in people's lives. The Bible says that Jesus went to heaven after his resurrection, leaving his disciples behind. They wanted to show everyone that God rules on Earth – but how? Ask pupils what they think happens next. The story says God sent his Holy Spirit to empower the disciples. Read or tell the story of Pentecost (Acts 2:1–15, 22 and 37–41) using a suitable translation (e.g. International Children's Bible on www.biblegateway.com). Make it dramatic and exciting (fire, tornadoes, accusations of drunkenness, confusion and 3,000 people changing their lives!) Ask 'I wonder ...' questions as you go: Why is the Spirit like a wind? Like a flame? Why do they appear drunk? Why did the people who listened come from 15 different countries? Consider pupils' responses to the story – their questions, comments, surprises, puzzles. Give pupils part of some artwork that shows the story (e.g. from www.artbible.info) and ask pupils to sketch the rest of the picture from the story. Compare with the original artwork to see what they included and left out. How have artists expressed the idea of the power of the Holy Spirit and the impact on the disciples and listeners? In the final part of the chapter, Acts 2:41–47, 3,000 people accept Jesus as king of their lives, and join the 'kingdom of God'. Ask pupils to use the text to find out what these new followers of Jesus were told to do, what they did and how they felt. Connect with their learning on God as Trinity (Unit L2.3). Who or what do Christians think the Holy Spirit is? Why do Christians think the Holy Spirit is important now? Christians might say the Spirit of God is like a battery: Christians can't do God's work and live in God's way without the Holy Spirit's power. Find out more about Christian beliefs about the Holy Spirit (e.g. bit.ly/2mfD7fG) and list the ways in which Christians believe the Holy Spirit helps them. Since Pentecost, Christians have been trying to make the world look more like the kingdom of God. Ask pupils to describe what it might be like, if the God described by Christians really did rule in everyone's heart. Talk about why Christians would say God's rule on Earth is a good thing today. Look at the words of the Lord's Prayer: what clues does that give to what Christians might believe the kingdom of God should be like? Pentecost is the Church's birthday. Ask pupils to suggest ways in which Christians should celebrate this birthday – the giving of the Holy Spirit. List some activities Christians might do and say, where this would be, and why. Think about ways of capturing the excitement of that first Pentecost with sound, movement, colour, and so on. Compare with examples of what churches do. Consider why quite a few people do not want to have God as 'king' in their life. See if pupils can give some reasons, from people being atheists to preferring to make up their own minds about how to live. Consider why Christians believe allowing God to rule in their lives is a good thing, and is a thing which guides and comforts them. Ask pupils to explain what difference they think the giving of the Holy Spirit at Pentecost made to Christians, then and now.

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Unit L2.11 What are the deeper meanings of religious festivals? (Choose three religious festivals)

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p>	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify and describe how festivals from at least three religions are celebrated, using the right words Consider questions about the belief that God is at work in human life and stories which show how this should be celebrated. <p>Understand the impact:</p> <ul style="list-style-type: none"> Describe how people show devotion to God and commitment to key values in their festivals Identify similarities, differences and generalities in relation to the festivals they study <p>Make connections:</p> <ul style="list-style-type: none"> Raise questions about what is worth celebrating and why, suggesting answers of their own with reasons Make links between different religions, which all celebrate the triumph of goodness over evil. <p>5 key words to teach: Festival, celebration, ritual, symbol, values.</p>	<p>Pupils will have studied some religious festivals previously, so the key to this unit is a progression to thinking about the deeper meanings. Examples given here are Diwali, Eid al Fitr, Passover and Vaisakhi, but other examples could be used. Find information on these festivals using BBC Schools:</p> <ul style="list-style-type: none"> Diwali (Hinduism): http://www.bbc.co.uk/schools/religion/hinduism/diwali.shtml Eid al Fitr (Islam): http://www.bbc.co.uk/religion/religions/islam/holydays/eidulfitr.shtml Passover (Judaism): http://www.bbc.co.uk/schools/religion/judaism/passover.shtml Vaisakhi (Sikhi): http://www.bbc.co.uk/schools/religion/sikhism/baisakhi.shtml <p>Ancient stories, modern community life For each festival studied, learn the ancient story behind the festival. Find clues in modern festivals which point to elements of the ancient story, for example, Muslims have been fasting at Ramadan since the 7th Century (Eid al Fitr occurs at the end of Ramadan), and Jews remember the story of Moses on Passover. Explore and describe how believers express the meaning of religious festivals through symbols, sounds, actions, story and rituals – which vary, but may include shared food, expressing devotion in worship in many ways and some ‘upside down’ moments, when ‘normal’ behaviour is reversed, for fun and learning;</p> <p>Sacred symbols, rituals and remembrance Consider, using P4C, questions about the deep meaning of the festivals: does light conquer darkness (Diwali)? Can God free people from slavery (Passover)? Does fasting make you a better person? How? (Ramadan and Eid Al Fitr) Is it important to commit your life to your religion (Vaisakhi)?</p> <p>Contemporary celebrations in the UK Consider questions about the role of festivals in the life of Britain today: Is Comic Relief day a bigger festival than Easter? Should everyone be allowed a day off work for their festivals? Is Christmas for the Christians or for everyone? Can the real meaning of a festival be preserved, or do the shops and shopping always take over? Is Halloween a ‘religious’ festival? What about Saint Valentine’s Day or Remembrance on 11th November?</p> <p>Thinking about deeper meanings: set activities which get the pupils thinking about these questions: Can we identify some differences between religious festivals and other types of celebrations? What are the connections between stories, symbols and beliefs with what happens at Eid, Divali, Pesach or Vaisakhi? What are the main similarities and differences in the way festivals are celebrated within and between religions? What is worth remembering and celebrating every year?</p> <p>Creative engagement: create a group display of the festivals studied, showing common features Use religious vocabulary, symbols, art, music, dance, drama, ICT to express understanding of the meaning of religious festivals for believers, reflecting on what is worth celebrating and remembering in their own life and community, expressing their own responses that show their understanding of the values and beliefs at the heart of each festival studied, using a variety of media.</p>

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

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> identify some beliefs about why the world is not always a good place (e.g. Christian ideas of sin) make links between religious beliefs and teachings and why people try to live in ways that make the world a better place <p>Understand the impact</p> <ul style="list-style-type: none"> make simple links between teachings about how to live and ways in which people try to make the world a better place (e.g. <i>Tikkun Olam</i> and the charity Tzedek) identify some differences in how people put their beliefs into action <p>Make connections</p> <ul style="list-style-type: none"> express their own ideas about the best ways to make the world a better place, making links with religious ideas studied, giving good reasons for their views. <p>5 key words to teach: values and virtues, charities, world development, devotion, love in action.</p>	<ul style="list-style-type: none"> Throughout this unit, make connections with pupils' learning from earlier in the year: what have they already learned about how believers try to live? Why do believers want to follow the commands and teachings of their traditions? Think about some of the ways in which the world is not such a good place: you could start small and local, and end up big and global, e.g. from upsetting people in the dinner queue through to messing up the environment. Talk about why people are not always as good as they could be. Connect with Units L2.1 and L2.4 which explore the idea for Christians and Jewish people that people prefer to do their own thing rather than obey the Creator (sin) and so keep needing to say 'sorry' and ask for help. Recall that Christians believe God helps them through the Holy Spirit (see Unit L2.1). Muslims also believe people do good and bad deeds and need God's mercy. Sikhs speak of being 'manmukh' or human-centred, not centred on God. Religions suggest that people need help and guidance to live in the right way. Explore teachings which act as guides for living within two religious traditions studied during the year, and a non-religious belief system, e.g. the Ten Commandments (Exodus 20:1–21, Deuteronomy 5:1–22), the Two Commandments of Jesus (Mark 12:28–34) and the 'Golden Rule' (Matthew 7:12). Note that the Golden Rule is important in many traditions, including for Humanists. Work out what people must have been doing if they needed to be given those rules. Do people still behave like that? What difference would it make if people keep these guides for living? How would it make the world a better place? Explore some ideas and individuals that help inspire people to make the world a better place: <ul style="list-style-type: none"> The Jewish teaching of <i>Tikkun Olam</i> (mending the world) and <i>tzedaka</i> (charity). Find some examples of Jewish charities that try to make the world better: what do they do, and why? (E.g. Tzedek, Jewish Child's Day.) Find out about the Jewish new year festival for trees (Tu B'shevat) and how that can 'mend the world'. The Muslim belief in charity (<i>zakah</i>): find out what it is and how Muslims give charity. Use some examples of charities such as www.Islamic-Relief.org.uk or www.muslimhands.org.uk and find out how and why they help to make the world a better place. Connect this to teachings of the Prophet about care for widows or orphans or the importance of water for everyone. Explore the lives of inspirational Christians (e.g. Desmond Tutu, Martin Luther King Jr, Mother Teresa, etc.). Consider how their religious faith inspired and guided them in their lives, and their contributions to making the world a better place. Compare the work of Christian Aid and Islamic Relief: can they change the world? Other development charities could be studied: Khalsa Aid is a Sikh charity and Sewa International is a Hindu charity. Compare non-religious ways of 'being good without God', e.g. what do Humanists use to guide their ways of living? Many use the Golden Rule (which is common across many religions too), using reason and listening to conscience. Look at some inspiring Humanists who fight for justice (e.g. Annie Besant, who worked for women's rights) and why they did this. Look at the work of a secular charity such as Oxfam. How have they made the world a better place? Enable pupils to reflect on the values 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. How can these values become stronger in our lives and communities and in the world?

Upper Key Stage 2: Ages 9–11, Years 5 and 6

U2.1: What does it mean if Christians believe God is holy and loving?	<i>Christians.</i>
U2.2: Creation and science: conflicting or complementary?	<i>Christians, non-religious people.</i>
U2.3: Values: What matters most to Humanists and Christians?	<i>Christians and non-religious people, with opportunities to include other faiths studied.</i>
U2.4: How and why do some people inspire others? Examples from religions	<i>Hindus, Sikhs, Jewish people, Muslims.</i>
U2.5: How do Christians decide how to live? 'What would Jesus do?'	<i>Christians.</i>
U2.6: What do Christians believe Jesus did to 'save' people?	<i>Christians.</i>
U2.7: What helps Hindu people as they try to be good?	<i>Hindus.</i>
U2.8: How is faith expressed in Islam?	<i>Muslims.</i>
U2.9: Justice and poverty: does faith make a difference?	<i>Christians, Muslims, non-religious people.</i>
U2.10: What will make our community a more respectful place?	<i>Many different religions and worldviews.</i>
U2.11: Why do some people believe in God and some people not?	<i>Christians, Muslims, non-religious people.</i>
U2.12: Does faith enable resilience?	<i>Christians, Muslims and/or Jews and/or Hindus, non-religious people.</i>
U2.13 What are the main ways being Jewish makes a difference to people's lives in Britain today?	<i>Jewish people</i>
U2.14 How do Sikhs put the teachings and ideas of their Gurus into action?	<i>Sikhs</i>
U2.15: Who are the Baha'i and what are their key beliefs, ideas and values?	<i>Baha'i faith</i>

Note A: Schools are free to order these unit plans in a sequence that works well for the progress of their pupils, and are free to devise more units of their own, using our statutory outcomes, in order to reflect the balances of their own pupil populations and communities.

Note B: Additional medium-term unit plans are available for those wishing to plan an additional systematic study of Judaism, the Baha'i faith or Sikhi in Year 5 or 6, but schools taking this route should decide which of the first 12 plans *not* to follow.

Note C: this plan provides for six units per year, each taking about 6–7 hours of tuition. Some schools may wish to cover fewer units in greater depth, depending on time available: the balance of religions and the achievement of the age-related outcomes must guide planning in line with the law on RE.

Note D: Up to 12 units make up a full programme of study (schools may plan to do fewer units in greater depth)

Note E: Naming the worldviews is a difficult matter. Here we refer to non-religious worldviews, which might often positively be called secular worldviews, though some religious people are secularists too in the sense that they do not want privileges of religion. There are many different ways to be secular or non-religious.

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

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> identify some different types of biblical texts, using technical terms accurately explain connections between biblical texts and Christian ideas of God, using theological terms <p>Understand the impact</p> <ul style="list-style-type: none"> make clear connections between Bible texts studied and what Christians believe about God, for example through how cathedrals are designed show how Christians put their beliefs into practice in worship <p>Make connections</p> <ul style="list-style-type: none"> weigh up how biblical ideas and teachings about God as holy and loving might make a difference in the world today, developing insights of their own. <p>6 key words to teach: Trinity, holiness, love of God, spiritual architecture, devotion, symbol.</p>	<ul style="list-style-type: none"> This unit is about Christianity as part of the way the syllabus meets the legal requirements for RE. Other concepts and ideas about God from different worldviews are studied in other units. 'If God ...' Ask pupils to put together some words to describe a divine being, a god. If the being they imagine existed, what would this God be like? Collect their ideas from their previous study of religions in RE, naming specific ideas from different traditions where they can. Biblical ideas of God. Explore what Christians believe about God, using a selection of Bible texts, e.g. Psalm 103 (a prayer of King David), Isaiah 6:1–5 (where a prophet has a religious experience) and 1 John 4:7–13 (where one of the followers of Jesus writes a letter about what God is like). Gather all the words and ideas describing what Christians believe about God and compare with pupils' ideas from the first section. Holy God, Loving God. Explore which parts of the texts talk about God being holy and which are about God being loving. Examine the difference between these ideas, coming up with good definitions of both terms. Beliefs in music from Christians. Listen to some Christian worship songs, both traditional and contemporary. Find some that talk about God and look closely to work out how much they emphasise the idea of God's holiness and/or love. (Modern songs can be found here: https://www.praisecharts.com/song-lists/top-100-worship-songs-this-year and a list of more traditional hymns from the BBC's <i>Songs of Praise</i> here: bbc.in/1PSm10Q) You can play extracts from some examples.. Building to God's glory. Mediaeval Christians built cathedrals 'to the glory of God'. Talk about what kind of God cathedrals suggest the builders had in mind. Investigate how different parts of cathedrals express ideas about God as holy and loving, connecting with the ideas about God learnt earlier in the unit. Look at St Alban's Cathedral as a local example: https://www.stalbanscathedral.org/ Get creative. Ask pupils to express creatively the Christian ideas they have learned about God in this unit. They should use symbols, images, signs and colours to represent the qualities and attributes explored. Bear in mind the prohibition on depicting God in Judaism and Islam and teach appropriately for the pupils in your class. Writing poems might be an acceptable alternative for classes with Jewish and Muslim pupils and a good idea for anyone to choose.) Two things that matter to Christians. Set a short writing task where pupils explain why it is important for Christians that the God they believe in and worship is not only holy, and not only loving, but holy <i>and</i> loving. God – maybe not! Many people do not believe in God, so what kinds of guidelines for living might they draw up? Compare with Humanist ideas. Consider whether these guidelines reflect more of a 'holy' or a 'loving' response to humanity, i.e. do they balance justice and mercy? Are they more strict or relaxed, stern or forgiving? Discuss how far it is good that there are strict rules and laws in the UK; and how far it is good that people can be forgiven. Pupils could compare their own experiences: what are the advantages/disadvantages of having strict rules in a school (for example) or of being in a place where forgiveness is offered? What could the world do with more of? These areas are explored more fully in Unit 2.3 on Humanist and Christian values. <p style="text-align: right;">These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.</p>

Unit U2.2: Creation and science: conflicting or complementary? (Creation)

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Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> identify what type of text some Christians say Genesis 1 is, and its purpose taking account of the context, suggest what Genesis 1 might mean, and compare their ideas with ways in which Christians interpret it, showing awareness of different interpretations <p>Understand the impact</p> <ul style="list-style-type: none"> show understanding of why many Christians find science and faith go together <p>Make connections</p> <ul style="list-style-type: none"> weigh up how far the Genesis 1 creation narrative is in conflict, or is complementary, with a scientific account, giving good reasons for their views <p>6 key words to teach: creation stories, the Big Bang, evolution, science and faith, rationality, atheism.</p>	<ul style="list-style-type: none"> As preparation for this unit, revise work on genre with pupils. Give them a range of text types (e.g. newspaper, poem, prayer) and match them to the possible author and audience. This unit teaches pupils to think on the frontiers between Christianity and non-religious worldviews. There is also rich material about how religions like Islam or Buddhism contribute to science and faith and the dialogues between them. Teachers can plan to include this in the studies alongside or instead of Christian material. Read Genesis 1:1 – 2:3 in creative and interactive ways. Talk about what the story means, how it makes them feel, and any surprising, interesting or puzzling moments. Engage with this first as a story, a narrative. Remind pupils that this text is sacred to three religions, Judaism, Christianity and Islam. In fact, this unit can draw on ideas from any religion alongside those presented here. Suggest to pupils that this text is a detective story or a newspaper report. Ask them to find any evidence for or against these ideas. Ask them to suggest what type of writing/genre it is and why they think that. Think about the context of the story – it's at least 2,500 years old and was written within an ancient society/culture. Look at The Message Bible translation (bit.ly/2m3tv6M). What clues are there to show that this is a poem? If it is, what effect does that have on the meaning? Note that people (including Christians) disagree about the genre, purpose and meaning of Genesis. Some say it is a literal account (the Universe was created in six days), others that it is more a description of what God and creation are like rather than how creation actually happened. Explore scientific accounts of cosmology (the beginning of the Universe) and evolution (the development of living beings). Summarise them in a simplified diagram. Children will have many questions about this – record them all for a 'community of enquiry / P4C' activity. Work out what difference it makes if someone interprets Genesis literally or poetically, when considering the connection between Genesis and science. (Literal readings lead to conflict with science; poetic readings do not necessarily.) Ask pupils to come up with as many questions as they can about the Genesis text and the beginnings of the Universe and life. Sort them – are some better answered by science and some by the text? Recall work on genre and purpose: which purposes are more likely for Genesis (e.g. for a science textbook or a worship prayer; for worshippers of God or 'unbelievers'; to explain who God is, why the world is beautiful, who humans are, etc.). Reflect on why some might say science and belief in creation are in conflict or complementary. Find out about Christians who are also scientists (e.g. astrophysicist Jennifer Wiseman – see interview clips at www.faradayschools.com/library/video-gallery/ and bit.ly/1lv1o1G). How do they reconcile their faith with their professional work? Invite some local Christians who are scientists (e.g. teachers, parents, a local vicar, vet, doctor or engineer). How do they make sense of believing in God and doing science? (Note links with Unit U2.11.) Of course people from many religions are also scientists and harmonise their faith and their scientific ideas. Some Humanists and atheists see the debates differently, and emphasise scientific knowledge as superior to religious worldviews. Set a homework where pupils silently gaze up at the night sky outdoors for two minutes. Ask them to record their feelings and sensations. Connect responses with the sense of awe Christians describe and their belief in a Creator. Ask pupils to see how far they agree or disagree with the statement: 'Genesis explores why the Universe and life exists. Science explores how the Universe works the way it does.' Come up with some questions that science definitely can answer (e.g. to do with properties or laws of nature) and ones it cannot (e.g. to do with questions of personal meaning and value). Look at the key question: 'Creation and science: conflicting or complementary?' Ask pupils to give a written response, giving good reasons, and a creative response to the ideas explored. They can use material from Christianity, non-religious ideas and ideas from other religions such as Islam if they wish. <p>These outcomes and activities are abridged from Understanding Christianity, published by RE Today © 2016. Used by permission.</p>

Unit U2.3: Values: what matters most to Humanists and Christians?

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> identify and explain beliefs about why people are good and bad (e.g. Christian and Humanist) make links with sources of wisdom that tell people how to be good (e.g. Christian ideas of 'being made in the image of God' but 'fallen'; Humanists saying people can be 'good without God', and exist without a designer, and can live the one life we have for the wellbeing of all) <p>Understand the impact</p> <ul style="list-style-type: none"> make clear connections between Christian and Humanist ideas about being good and how people live suggest reasons why it might be helpful to follow a moral code and why it might be difficult, offering different points of view <p>Make connections</p> <ul style="list-style-type: none"> raise important questions and suggest answers about how and why people should be good, connecting the values studied and their own values thoughtfully <p>6 key words to teach: Humanist, atheist, agnostic, rationality, theist, questions of origins.</p>	<ul style="list-style-type: none"> Talk about what kinds of behaviour and actions pupils think of as bad (examples from films, books and TV as well as real life). Rank some of these ideas – which are the worst, and which are less bad? Why? Reflect on the question: why do people do good things and bad things? Are we all a mixture of good and bad? Explore pupils' answers. Make a link with previous learning on the Christian belief about humans being made in the image of God (Genesis 1:28) and also sinful (the 'Fall' in Genesis 3). Why do some Christians think this is a good explanation of why humans are good and bad? Note that not everyone agrees with this idea. Other faith traditions have different explanations. People who are non-religious may just say that people have developed with a mix of good and bad. Teach pupils that Humanists are the modern representatives of a philosophical tradition, dating back to ancient Greek thinkers, which holds that since there is no secure evidence of divine influence in our lives, humans must work out their own way of being good, without reference to any 'divine being' or ancient authority: they maintain that people can be 'good without god'. Note that many pupils may not have heard the term 'Humanist' before. Refer to Humanists UK, whose high-quality website is a key resource for this unit of work. There is lots of excellent material at: https://humanists.uk/. Present Humanism as a positive worldview, not merely about what Humanists reject, but about their ethical embrace of life. Talk about how having a 'code for living' might help people to be good: we don't always keep the rules, but they can still help us to be clear about what we want to do and determined to follow our 'moral plan' or 'path of goodness'. Look at a Humanist 'code for living', e.g. Be honest. Use your mind to think for yourself. Tell the truth. Do to other people what you would like them to do to you. How would this help people to behave? What would a Humanist class, school or town look like? Can these moral ideas be out into practice without divine help? Humanists say 'yes'. Explore the meanings of some big moral concepts, e.g. fairness, freedom, truth, honesty, kindness, peace, integrity, peace-making, forgiveness, respect. What do they look like in everyday life? Give some examples. Christian codes for living can be summed up in Jesus' two rules: love God and love your neighbour. Explore in detail how Jesus expects his followers to behave through the story of the Good Samaritan (Luke 10:25–37) and Jesus' attitude on the cross (Luke 23:32–35). Jesus talks about actions as fruit. What does he mean? If a person's intentions are bad, can their actions produce good fruit? Discuss what matters most, e.g. by ranking, sorting and ordering a list of 'valuable things': family/friends/Xbox/pets/God/food/ being safe/being clever/being beautiful/being good/sport/music/worship/love/honesty/human beings. Get pupils to consider why they hold the values they do, and how these values make a difference to their lives. Consider some direct questions about values: is peace more valuable than money? Is love more important than freedom? Is thinking bad thoughts as bad as acting upon them? Is using your own brains better than following God or a holy text? Notice and think about the fact that values can clash, and that doing the right thing can be difficult. How do pupils decide for themselves? Consider similarities and differences between Christian and Humanist values. They sometime / often share similar values but the beliefs behind them are different – see Unit U2.11 for more. What have pupils learned about what matters most to Humanists and Christians? Make sure pupils have a firm grasp of the basic outline of a Humanist worldview, which this unit addresses centrally.

Unit U2.4: How and why do some people inspire others? Examples of Hindus, Sikhs, Jewish people and Muslims

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> explain beliefs about how inspirational people can bring believers closer to God describe examples of texts or quotes which explain what an ideal way of life might be compare inspiring leaders from different religions <p>Understand the impact</p> <ul style="list-style-type: none"> make clear connections between belief about living a good life and the leaders they study explain differences between leaders from different religions <p>Make connections</p> <ul style="list-style-type: none"> raise questions about the concept of 'inspirational people', suggesting good answers express their own response to the role models or inspiring lives they have studied. <p>6 key words to teach: inspiration, leadership, saint / guru, devotion, compassion, values and virtues.</p>	<p>In this unit plan, we suggest pupils spend six or more lessons learning about three people who might be inspiring. We have not chosen religious founders or people from many centuries past here. These examples are specific, but other 'great lives' could be studied too.</p> <p>Inspiring people: what does it mean? And what does it mean in religion? And who is a non-religious inspiring person?</p> <ul style="list-style-type: none"> Pupils consider and ask questions about what makes a person inspirational to others, identifying characteristics of a good role model. We are sometimes inspired by people who are good at one thing – sport, music or cookery, for example. But others are inspiring because they are good in a human and humane sense. Make some lists and distinguish these kinds of inspiration. This unit gives pupils a chance to hear stories of inspiring people from different religions. Teachers might use these examples: <ul style="list-style-type: none"> Hindu religion: Pandurang Shastri Athavale (1920–2003) who changed India with campaigns for fairness, justice and love for the Earth. 120 million follow his ideas for justice, fairness and the Hindu way of Sanatan dharma today. Muslim religion: Malala Yousafzai is an Islamic campaigner for girls' education and equality. Despite being shot by sexist troops, she went on to become the youngest-ever Nobel Peace Prize winner, and a movie of her life won many prizes. How does she exemplify some Muslim values? There are many other Muslim Nobel Laureates, whose examples could also be studied: https://en.wikipedia.org/wiki/List_of_Muslim_Nobel_laureates Sikh religion: Bhagat Puran Singh set up Pingalwara, a home for destitute people in Amritsar, inspiring a generation to Sikhi Sewa, after his own life was changed by friendship with a person with profound learning needs. Jewish religion: Rabbi Hugo Gryn, who survived the Holocaust and became a much-loved Jewish leader in the UK. Christian religion: Revd Dr Martin Luther King Jr, a civil rights campaigner in 1950s USA who was shot dead aged 39 after a lifelong struggle against racism. <p>Exploring inspiration: four keys</p> <ul style="list-style-type: none"> As pupils study the actions and words of an inspiring person (and it could be someone local instead of the examples given – John Bunyan maybe?) make sure they link the life story into the beliefs and values of the religion. Four key ways to do this can be seen in these four questions: <ol style="list-style-type: none"> Did this person follow the teaching of their scriptures? How? Give three or more examples, using texts accurately. Does this person encourage others to follow God in their religion? How? Give three examples using incidents from life stories accurately. What difference did this person make to others? Was a movement inspired by their life? What is their 'legacy'? What is going to be most remembered? Did this person sum up their vision in some famous sayings or memorable quotes? What do you think of them? <p>Investigations and enquiries: can the class work in small research teams?</p> <ul style="list-style-type: none"> The class might work on group presentations in teams of four or five to investigate one person from religion who is inspiring. Can they retell that person's life story, or some key incidents from it? Can they give several reasons and examples of what makes this person inspirational? Can they use religious vocabulary to describe aspects of lives and teachings of inspiring leaders and inspirational people? Can they make links and identify similarities and differences between the different people studied? Can they accept that no one is perfect, and that these heroes (to some) may also have a 'downside' to their lives? Can you be inspiring as well as having weaknesses? Of course. Talk about this balance and ask pupils to write: 'Heroes aren't perfect but...' These studies may have a personal impact. Can pupils working alone explain the qualities they admire in their heroes/role models? Can they say why they admire them and how this may influence their own lives? Can they respond to questions raised by the stories from the lives of key religious figures and contemporary followers? Can they make links between what they have learnt about inspirational people and their own behaviour?

Unit U2.5: How do Christians decide how to live? ‘What would Jesus do?’ (Gospel)

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<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> identify features of Gospel texts (for example, teachings, parable, narrative) taking account of the context, suggest meanings of Gospel texts, comparing their own ideas with Christian interpretations of bible texts <p>Understand the impact</p> <ul style="list-style-type: none"> make clear connections between Gospel texts, Jesus' 'good news' and values expressed in Christian communities. <p>Make connections</p> <ul style="list-style-type: none"> make connections between Christian teachings (e.g. about peace, forgiveness, healing) and the issues, problems and opportunities in the world today, including their own ideas and lives. <p>6 key words to teach: Gospel, kingdom of God, forgiveness, love, community, gratitude.</p>	<p>Examine Jesus' teaching about the two greatest commandments – to love God and love your neighbour (Matthew 22:36–40). How do these help Christians to decide how to live? Keep these commands in mind as pupils explore the following teachings. Christians might ask ‘What would Jesus do?’ as they encounter issues in life. So, what <i>would</i> Jesus do? This unit is a part of how the syllabus balances its teaching in line with the law. Other units explore key concepts from other religions.</p> <ul style="list-style-type: none"> Foundations for living: the wise and foolish builders (Matthew 7:24–27). Why did Matthew record these words? Why did Jesus have to teach them? What were people doing? What did the wise and foolish builders learn? So, what is the message for Jesus' listeners? Is it the same message for Christians today? Sermon on the Mount: Matthew 5–7. Note that these help Christians to think about ‘what Jesus would do’. Are there any surprising ideas in the passage? Take extracts from the Sermon; ask pupils to suggest what they think they mean. What does Jesus think people are like if he needs to give this sermon? Is he right? Look for clues as to what people at the time thought was the right way to live. In what way was Jesus' view different? If this is ‘good news’, who is it good news for? Collect the vivid metaphors/similes Jesus uses. Which are the most effective for communicating Jesus' teachings about loving God and neighbour? A healing miracle: The Centurion's Servant: Luke 7:1–10. Dramatise this story. For whom does Jesus bring ‘good news’ here? Remember that the Romans were the occupying forces in Israel. Jesus' ‘good news’ is meant to extend beyond the ‘people of God’. <p>Explore ways in which Christians try to use Jesus' words as their ‘foundations for living’</p> <ul style="list-style-type: none"> Prayer: recall the common components of Christian prayer – praise, confession, asking, thanking (see Units 1.1 and 1.4). Find some examples of Christian prayers; what prayers might Christians say on the topics of justice, health, kindness or peace, linking to the Sermon on the Mount? Justice: there are many people who are persecuted and who mourn; look at the work of Christian Aid in trying to bring justice www.christianaid.org.uk/whatwedo/ Illness and healing: e.g. explore the work of www.leprosymission.org.uk and its connection with Jesus' life and teachings, and find out about the role of the Roman Catholic Church – it runs over 5,000 hospitals, 17,000 dispensaries, 577 leprosy clinics and over 15,000 houses for the elderly and chronically ill (<i>Catholic Herald</i>, bit.ly/1UgFgl1). How do these examples put Jesus' teachings into practice? Which examples show Jesus' teaching most clearly? Turning enemies into friends: Jesus talks about turning the other cheek, not using violence. Find out about Christian Peacemaker Teams, who stand between warring forces to stop violence (cpt.org/work). Look at the work of Desmond Tutu and the Truth and Reconciliation Commission, or stories from the Forgiveness Project, or Taizé. Can pupils work out what it is that helps people to forgive? Is there anything we can learn from these examples? 100 ways to be generous: look at ways in which people show generosity to those in need, e.g. supporting foodbanks, volunteering for charities. Non-religious people and people of other faiths are also committed to serving others – why do they do it? Which of these examples is the most inspiring to pupils? Are there any practical ways they can help people in need? Should they? <p>These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.</p>

Unit U2.6: What do Christians believe Jesus did to ‘save’ people? (Salvation)

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Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):	Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> outline the ‘big story’ of the Bible, explaining how incarnation and salvation fit within it explain what Christians mean when they say that Jesus’ death was a sacrifice <p>Understand the impact</p> <ul style="list-style-type: none"> make clear connections between the Christian belief in Jesus’ death as a sacrifice and how Christians celebrate Holy Communion / the Lord’s Supper <p>Make connections</p> <ul style="list-style-type: none"> weigh up the value and impact of ideas of sacrifice in their own lives and the world today articulate their own responses to the idea of sacrifice, recognising different points of view. <p>6 key words to teach: Holy Communion, symbolism, sacrifice, crucifixion, salvation, Mass.</p>	<ul style="list-style-type: none"> This unit is a part of how the syllabus balances its teaching in line with the law. Other units explore key concepts from other religions. Explore what happened in Holy Week. All four Gospels describe the events, but Mark 14–15 offers the most succinct account. You could start by giving pairs of pupils some short extracts (e.g. Last Supper, Garden of Gethsemane, Judas’ betrayal and arrest, trial, Peter’s denial, Pilate, crucifixion, death, burial, resurrection), asking them to decide how they would portray this scene in art, or do a freeze frame. Hand out some examples of artwork of these scenes (see jesus-story.net/index.htm) and see what differences there are with their ideas. Talk about why the artists presented the scenes the way they did. How have they communicated the events? Get pupils to order the extracts. Talk about their responses: key moments, feelings, surprises, puzzles? How would they sum up the meaning of the story? Consider who was responsible for Jesus’ death: e.g. the Romans, the crowd, Pilate, the Jewish authorities, God, Jesus himself. Remind pupils of the wider context of the ‘big story’ (see Guidance, p. X). What difference does this make to their ideas? Many Christians say that Jesus willingly gave his life to repair the damage done between humans and God (see sin and ‘the Fall’, Unit L2.1). Explore the mainstream Christian belief that Jesus’s death was a sacrifice – a price he paid to save people from their sins and bring them back to God. Christians think of this in different ways, e.g. people deserve punishment for their sins, but Jesus was punished in the place of everyone – he was a substitute; Jesus took everyone’s sins as he died, lifting the burden from the believer; Jesus’ example guides the lost back to God. How might Christians respond to the idea that Jesus sacrificed his life for their sakes? Remember that Christians believe Jesus’ death was not the end. Christians remember Jesus’ death and resurrection throughout the year, particularly through the celebration of Holy Communion/the Lord’s Supper. Find out about how different Christian churches celebrate Communion. Talk about what symbols are, and then explore the symbolism of the bread and wine, linking with the Passover celebration (see Unit L2.10) but also connecting with sacrifice – representing Jesus’ body and blood. Ask pupils for some suitable ideas that could be included in a ceremony for Christians to remember the salvation brought by Jesus. Ask pupils to say how the actions, words, music and symbols they have included are appropriate for such an important ceremony, and how they link with Jesus’ life, death and resurrection, and the idea of ‘salvation’. Some Christians follow Jesus’ example even to the point of dying. Talk about what a martyr is and show images of the commemoration of twentieth-century martyrs at Westminster Abbey (bit.ly/2lrOQCP). Find out a bit about these people. Talk about what kinds of things people are prepared to die for. How much are pupils prepared to sacrifice for something they believe in? What would they sacrifice and for what? Find a good cause that would be worth putting some effort into supporting. www.givingwhatwecan.org indicates charities that make a big impact; www.toilettwinning.org is another worthwhile cause. What would your class be prepared to do to bring health and life to others in need? Connect this with a Christian understanding of Jesus’ sacrifice bringing salvation. Ask pupils to draft a short charter for the school, local community or the world (if they can get that far) to explain how far the idea of sacrifice is good and necessary for making the world a better place. They should make links with Christian ideas and Jesus’ teachings. It is perfectly fine for them to say that sacrifice is not good, but they must offer good reasons and alternatives that will make the world a better place! <p style="text-align: center;">These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.</p>

Unit U2.7: What helps Hindu people as they try to be good? (Karma / dharma / samsara / moksha) ‘Sanatan dharma, the Eternal Way, is a preferred name for Hinduism among many Hindus.

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning. Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> identify and explain Hindu beliefs, e.g. <i>dharma</i>, <i>karma</i>, <i>samsara</i> and <i>moksha</i>, using technical terms accurately give meanings for the story of the man in the well and explain how it relates to Hindu beliefs about <i>samsara</i>, <i>moksha</i> and <i>dharma</i> <p>Understand the impact</p> <ul style="list-style-type: none"> make clear connections between Hindu beliefs about <i>dharma</i>, <i>karma</i>, <i>samsara</i> and <i>moksha</i> and some ways in which Hindus live connect the four Hindu aims of life and the four stages of life with beliefs about <i>dharma</i>, <i>karma</i>, <i>moksha</i>, etc. <p>Make connections</p> <ul style="list-style-type: none"> reflect on and articulate what impact belief in <i>karma</i> and <i>dharma</i> might have on individuals and the world, recognising different points of view and giving their own ideas <p>6 key words to teach: Hindu, Karma, dharma, samsara, moksha, devotion.</p>	<ul style="list-style-type: none"> Recall learning about Brahman (God, Ultimate Reality) and <i>atman</i> (eternal self) from earlier work in RE. Remember that Hinduism / Sanatan Dharma is very diverse, and so there is hardly anything that we can say which starts ‘all Hindus believe ...’ However, the ideas of <i>dharma</i>, <i>karma</i>, <i>samsara</i> and <i>moksha</i> are commonly held, although described in a range of ways. The BBC’s <i>My Life, My Religion: Hinduism</i> is an excellent source for this unit. Teachers will also find the online Heart of Hinduism resource helpful: iskconeducationservices.org/HoH/concepts/103.htm Explore the Hindu story from the Mahabharata, the ‘man in the well’ (www.indianetzone.com/50/man_well.htm) in a creative way. This presents one picture of the way the world is for a Hindu worldview: the <i>atman</i> is trapped in the physical body and wants to escape the terrible dangers, but the human is distracted by the trivial pleasures instead of trying to get out. This is a warning to Hindus that they should pay attention to finding the way to escape the cycle of life, death and rebirth. Use this to set the scene for learning about <i>karma</i>, <i>samsara</i> and <i>dharma</i> below. Explore Hindu idea of <i>karma</i> – the law of cause and effect, and how actions bring good or bad <i>karma</i>. Connect this with Hindu beliefs or ideas about <i>samsara</i> – the cycle of life death and rebirth travelled by the <i>atman</i> through various reincarnations, to achieve <i>moksha</i> (release from the cycle of <i>samsara</i>, and – for many Hindus – the goal of union with Brahman (for some)). Find out how and why the game of ‘snakes and ladders’ links with Hindu ideas of <i>karma</i> and <i>moksha</i>. Reflect on how these beliefs offer reasons why a Hindu might try to be good – to gain good <i>karma</i> and a better reincarnation, and ultimately release from <i>samsara</i>. Uses resources from within the Hindu community if possible, e.g. Heart of Hinduism (see link above). Explore Hindu ideas about the four aims of life (<i>punusharthas</i>): <i>dharma</i> – religious or moral duty; <i>artha</i> – economic development, providing for family and society by honest means; <i>kama</i> – regulated enjoyment of the pleasures and beauty of life; <i>moksha</i> – liberation from the cycle of birth and rebirth/reincarnation. Compare these with pupils’ goals for living. Connect with the idea of <i>karma</i> – pursuing these aims contribute to good <i>karma</i>; doing things selfishly or in ways that harm other living things brings bad <i>karma</i>. Hindus might describe life as a journey towards <i>moksha</i>. Hindu life is also part of a journey through different stages (<i>ashramas</i>), each with different duties. Look at the different <i>dharma</i>/duties Hindus have at the four <i>ashramas</i>: student, householder, retired person, renouncer. How does the <i>dharma</i> for these stages help Hindus to be good? Compare with the duties pupils have now, and ones they think they will have at later stages of life. Consider some Hindu values and how they make a difference to Hindu life, individually and in community, e.g. <i>ahimsa</i> (non-violence) and <i>satya</i> (truthfulness). Connect these with ideas of <i>atman</i>/<i>karma</i> (all living beings have an eternal self/<i>atman</i> and so deserve to be treated well; learning the truth and speaking truthfully are ways of worshipping God). Find out about some ways in which Hindus make a difference in the worldwide community. How does a Hindu way of life guide them in how they live? E.g. Mahatma Gandhi, Pandurang Shastri Athavale. Consider the value of the idea of <i>karma</i> and reincarnation: what difference would it make to the way people live if everything they did carries good or bad <i>karma</i>, affecting future rebirths? If no one escapes from this law of justice, how does that change how we view injustice now? Talk about how different people respond to this idea, including non-religious responses and the ideas of pupils themselves. What difference would it make to how they live? Why?

Unit U2.8: How is faith expressed in Islam? (*Tawhid / iman / ibadah*)

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> identify and explain Muslim beliefs about God, the Prophet and the Holy Qur'an (e.g. <i>tawhid</i>; Prophet Muhammad* as the Messenger, the Qur'an as the message) Describe ways in which Muslim sources of authority guide Muslim living (e.g. Qur'an guidance on Five Pillars; <i>Hajj</i> practices follow the example of Muhammad) <p>Understand the impact</p> <ul style="list-style-type: none"> make clear connections between Muslim beliefs and <i>ibadah</i> (e.g. Five Pillars, festivals, mosques, art) give evidence and examples to show how Muslims put their beliefs into practice in different ways <p>Make connections</p> <ul style="list-style-type: none"> make connections between Muslim beliefs studied and Muslim ways of living in Britain / Bedfordshire today reflect on and articulate what it is like to be a Muslim in Britain today, giving good reasons for their views. <p>6 key words to teach: Allah, Prophet, Qur'an, Tawhid, Iman, Ibadah.</p>	<p>Note that this unit builds on two previous units on Islam (1.6, L2.9) and some thematic study (e.g. 1.8, L2.12), so start by finding out what pupils already know / remember. Recall key concepts: <i>ibadah</i>, <i>tawhid</i>, <i>iman</i>. Remind pupils of some of the prophets of Islam whose stories they have heard: Adam, Ibrahim, Moses / Musa, Jesus / Isa, and the Last Prophet, Muhammad [PBUH].</p> <ul style="list-style-type: none"> Set the context, using the information in the 2021 Census from the Office of National Statistics. Ask pupils how many Muslims they think there are in Britain and in Bedfordshire. This unit explores what it is like to be one of these Muslims. Talk about the fact that there are two main Muslim groups: Sunni and Shi'a. Most British Muslims are Sunni. The national population of Muslims is 6.5%. There are 8 mosques in Bedford (this number may increase). Teach pupils about how Muslims live out their faith: give an overview of the Five Pillars as expressions of <i>ibadah</i> (worship and belief in action). Deepen pupils' understanding of the ones to which they have already been introduced: <i>Shahadah</i> (belief in one God and the Prophet of God); <i>salat</i> (daily prayer); <i>sawm</i> (fasting); and <i>zakah</i> (almsgiving). Introduce <i>Hajj</i> (pilgrimage): what happens, where, when, why? Focus on the deeper meanings of the pillars, not just remembering what they are. Introduce the idea of 'God-consciousness', or <i>taqwa</i> in Arabic. It can also be translated as 'mindfulness'. Talk about the Five Pillars in terms of being conscious of God, or mindful of God, moment by moment, daily, annually and over a lifetime. Think about and discuss the value and challenge for Muslims of following the Five Pillars, and how they might make a difference to individual Muslims and to the Muslim community (<i>Ummah</i>). Investigate how they are practised by Muslims in Bedfordshire / Britain today. Consider what beliefs, practices and values are significant in pupils' lives. Find out about the festival of Eid-ul-Adha, at the end of <i>Hajj</i>, celebrated to recall Ibrahim's faith being tested when he was asked to sacrifice his son Isma'il. This narrative connects closely to the practice of stoning the jamarats at the Hajj. Consider the significance of the Holy Qur'an for Muslims as the final revealed word of God, including how it was revealed to the Prophet Muhammad by the Angel Jibril, and examples of key stories of the Prophets (e.g. Ibrahim, Musa, Isa, Prophet Muhammad), noting how some of these stories are shared with Christian and Jewish people (e.g. Ibrahim/Abraham, Musa/Moses, Isa/Jesus). Examples of stories and teachings could include <i>Sura</i> 1, 'The Opening' and <i>Sura</i> 17, the Prophet's Night Journey. Look at how they are used, treated and learnt. Find out about people who memorise the Qur'an and why (<i>hafiz</i>, <i>hafiza</i>). Find out about the difference between the authority of the Qur'an and other forms of guidance for Muslims: <i>Sunnah</i> (model practices, customs and traditions of the Prophet Muhammad) and <i>Hadith</i> (sayings and actions of the Prophet Muhammad). Reflect on what forms of guidance pupils turn to when they need guidance or advice, and examine ways in which these are different from the Qur'an for Muslims. Explore how Muslims put the words of the Qur'an and the words and actions of the Prophet Muhammad into practice, and what difference they make to the lives of Muslims, e.g. giving of <i>sadaqah</i> (voluntary charity); respect for guests, teachers, elders and the wise; refraining from gossip; being truthful and trustworthy. Investigate the design and purpose of a mosque/<i>masjid</i> and explain how and why the architecture, artwork and activities (e.g. preparing for prayer, wudu) reflect Muslim beliefs. <p>*Note: many Muslims say the words 'Peace be upon him' after saying the name of the Prophet Muhammad. This is sometimes abbreviated to 'PBUH' when written down.</p>

Unit U2.9: Justice and poverty: does faith make a difference?

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> explain beliefs and teachings about justice from Christian and Muslim texts compare their ideas about justice and fairness with those studied in Islam and Christianity <p>Understand the impact</p> <ul style="list-style-type: none"> make clear connections between belief about justice from sacred texts and the actions of two modern religiously based charities explain some differences between the two charities <p>Make connections</p> <ul style="list-style-type: none"> explain the importance of the idea that God loves justice and is just to Muslims and Christians express their own ideas about justice <p>6 key words to teach: Charity, world development, compassion, religious plurality, commitment, Golden Rule.</p>	<p>Discuss what, within the experience of the pupils, is fair and unfair, in terms of wealth and poverty. Draw meanings from stories and teachings from Islam and Christianity (or other religions and beliefs) which highlight justice and fairness for all people.</p> <ul style="list-style-type: none"> E.g. Christian teachings of Jesus and Paul on values and justice and their meaning for Christians today. The Widow's Mite (Mark 12:41–44), The Rich Fool (Luke 12:16–21), Two Great Commandments (Mark 12:28–34), All Equal in Christ (Galatians 3:28), The Fruit of the Holy Spirit (Galatians 5:22). E.g. Muslim teachings in the Qur'an and Hadith: Muhammad overcomes hatred with kindness: the woman at the gates of Makkah; the practice of the Third Pillar of Islam – <i>zakah</i> – giving 2.5% of one's wealth to those in need, examples of hadith in which the Prophet shows generosity and compassion, challenging unfairness and greed. Qur'anic quotes: '<i>And be steadfast in prayer and regular in charity. And whatever good you send out before you, you shall find it with Allah: for Allah sees all that you do</i>' (Qur'an 2.110); '<i>So establish regular prayer and give regular charity; and obey the Apostle; that you may receive mercy.</i>' (Qur'an 24.56); '<i>For those who give in charity, men and women, and loan to Allah a beautiful loan, it shall be increased manifold (to their credit) and they shall have (besides) a liberal reward</i>' (Qur'an 57.18). Islam and Christianity are among many religions and worldviews which encourage charitable giving as a way of compensating for the unfairness which seems to surround us. Accordingly, many of our major charities have religious origins, e.g. Christian Aid and Islamic Relief. Many others do not, e.g. Save the Children and Oxfam. Donors to any of these may or may not be motivated by religion. Investigate the work of two charities, one religious, one not, for example, www.cinnamonnetwork.co.uk and practicalaction.org. Consider the ways they encourage people to give, and the aims and methods of the organisations' work in affected communities. Can they see any differences between faith-based and other kinds of appeal? Is faith likely to make a difference to people's reasons for donating, or their willingness to donate? Give pairs of pupils a series of questions to find answers to – the websites of these charities are very helpful. How do they interpret and follow the principles of their worldview? What is the impact of the charities' work? What money do they raise? How do they spend it? What difference do these two charities make? How are they changing the world? Pairs of pupils might examine a particular project from the charity in an area such as medical, educational, agricultural, emergency relief or conflict reduction. Many charities work in all these areas. Note that famous charities in the UK: 'Children in Need' or 'Red Nose Day / Comic Relief' are agencies that raise funds and distribute them to her agencies., Make sure that work focuses on the beliefs, values and convictions from different worldviews that motivate the charity as well as its practical projects. The Charities Aid Foundation publishes a report showing total donations in the UK, at around £10 billion annually, and analyses how this is distributed. Religious organisations are the largest single category, at 20% of the total. How should this figure be interpreted? All our major religious traditions originated in a world where inequality was taken as a natural part of life, and charitable giving was a way of making up for any sense of unfairness. Have modern societies found other ways of addressing the same problems? For example, there has recently been huge growth in food banks, because of the increasing number of families on very low incomes. Are these to be welcomed as an opportunity to exercise our generosity, or are there better ways of approaching the issue? Set a final task that enables pupils to make connections between the teachings of St Paul and Jesus and the work of Christians today, between the teachings of Islam and the work of Islamic Relief/Muslim Aid today, and similarly between these and secular ways of addressing the same issues, asking and responding to questions about fairness and justice in the world. Why? Return to the key question: 'Does faith make a difference?' Discuss with the class, drawing on their wider knowledge and understanding, whether faith seems to make a difference to practical, community-based work in the fight against injustice.

U2.10: What will make our community a more respectful place? (Many different religions and worldviews) This local unit focuses on the need for respect between those who believe differently in modern Britain.

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<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> explain beliefs about the value of religious and cultural diversity in their local town / community describe examples of texts which explain why honouring all humans is important in, for example, both Christianity and Islam <p>Understand the impact</p> <ul style="list-style-type: none"> make clear connections between belief in the 'Golden Rule' and the needs of a mixed community give examples of the impact of interfaith work in their community <p>Make connections</p> <ul style="list-style-type: none"> raise questions about how we can be a more tolerant and respectful community, suggesting answers give good reasons for their views about tolerance, respect and harmony in our communities. <p>6 key words to teach: Inter faith dialogue, harmony, religious plurality, compassion, respect.</p>	<p>Religion, worldviews, demographics and co-operation</p> <ul style="list-style-type: none"> Play a simple guessing game about the statistics of religion in Bedfordshire (including Luton), in Britain and in the world to get a sense of 'how religious the world is' today. What surprises the pupils? What do they learn from the statistics? Link to Geography. This plan provides for pupils to learn from diversity through visiting places of worship from different faiths. Find out about local examples of different religious communities in your area, looking at changes over time and differences between them, e.g. food, buildings, community work. Why are there now 20+ mosques/Islamic centres in Luton, and maybe 40 in Bedfordshire (and around 2,300 in the UK), where 50 years ago there were none? Why are there hundreds of churches in Bedfordshire, some of them over 500 years old and some brand new? Compare your community with another more diverse community. Identify similarities and differences. Explore with pupils the tensions that are identified between religious and non-religious communities. Develop understanding of examples of community harmony, reflecting that this does not mean 'being all the same' but does mean 'accepting our differences'. Find out about examples of interfaith work in your area or another nearby, e.g. The Bedford Faith Trail, The Inter Faith Network or the Luton Peace Walk. Do people from different religions co-operate well in our area? How? (The RE syllabus itself is an example of an interfaith shared endeavour). Have pupils worked on shared social justice projects, or are there shared celebrations, e.g. an interfaith week? How do they feel about the benefits of a multi-faith society and of harmony between different religions and worldviews? Consider teaching from different religions about dealing with differences, e.g. responses of respect, tolerance, mutual learning and recognising each other's spirituality rather than mere argument or even conflict. Do recognise that conflict and tension are a part of the picture too. Why? What can be done? Study different examples of the Golden Rule from many religions. Weigh up examples of how people have dealt well with difference or conflict. Give pupils some scenarios to think about in which people choose conflict or acceptance, hostility or tolerance, enabling pupils to show an increasing understanding of the richness of religious and worldview diversity of Great Britain and in our own locality. <p>Making recommendations: a charter for a more tolerant and respectful community</p> <ul style="list-style-type: none"> Help pupils to describe similarities and differences between living in a plural community and living in a community where almost everyone has similar beliefs and customs, noticing that our communities vary from towns like Luton and Bedford to villages. Make links between how we treat each other and the idea of a respectful community, and introduce the task of the 'charter for respect'. Can pupils understand, select, develop and justify up to ten ideas that will help a community be more respectful? Ideas might include: equality for different religions/more RE for everyone/the chance to visit different religious buildings without joining them/celebrations and festivals that are for all religions at once/strong support for people to 'be themselves'/getting your roots down into your own religion so you are not scared of other religions. There are many more ... Pupils tackle this writing task: Imagine you are the speechwriter for someone who wants to be elected as the mayor in your community, and s/he is giving a speech to members of all the main religions. Write the speech. This is a useful assessment activity.

Unit U2.11: Why do some people believe in God and some people not? (Atheists, agnostics, theists, sceptics, freethinkers)

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> define the terms 'theist', 'atheist' and 'agnostic' and give examples of statements that reflect these beliefs identify and explain what religious and non-religious people believe about God, giving examples of reasons why people do or do not believe in God <p>Understand the impact</p> <ul style="list-style-type: none"> make clear connections between what people believe about God and the impact of this belief on how they live give evidence and examples to show how Christians sometimes disagree about what God is like (e.g. some differences in interpreting Genesis) <p>Make connections</p> <ul style="list-style-type: none"> consider and weigh up different views on theism, agnosticism and atheism, expressing insights of their own about why people believe in God or not make connections between belief and behaviour in their own lives, in the light of their learning <p>6 key words to teach: Humanist, atheist, agnostic, rationality, faith, argument.</p>	<ul style="list-style-type: none"> During this unit, take the opportunity to find out what pupils already know from previous study, and build on that prior learning. Their understanding of what God is like as far as Christians, Jews and Muslims are concerned should be reasonably developed by now. Reinforce the use of the key words about non-religious or secular worldviews too. Find out about how many people in the world and in your local area believe in God – using global statistics and the 2011 / 2021 UK Census. 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). Note that for atheists, there is no compelling evidence for the reality of God. To explore the key question, ask pupils to raise questions about the existence and nature of God. Focus on Christian ideas of God, in order to make this more manageable. Start by clarifying what Christians believe God is like and where they get their ideas from. Revisit 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, mother). If this God exists, what difference would 'he' make to the way people live? Investigate a range of viewpoints on the question, from believers to atheists. Compare the sources of authority of Christians (e.g. Bible, Church teachings, religious leaders, individual conscience) with some non-religious sources (e.g. individual conscience, some philosophers and other thinkers). Explore some reasons why people do or do not believe in God. Consider some of the main reasons. These include: family background – many people believe (or don't believe) because of their home background; religious experience – many people say they have experienced a sense of 'the presence of God' or had prayer answered; many would argue that the Universe, the Earth and life are extraordinary and are best explained as the result of an all-powerful Creator. Many people who do not believe in God point to the existence of terrible suffering as a key reason. Many atheists argue that religions are all created by humans. Some argue that there is no need to use a Creator to explain the existence of the Universe and life; they argue that science provides reliable evidence and explanations, and that religion does not. Many secular people are proud to be morally autonomous, deciding for themselves what is good or evil. Recall and build on learning from Unit U2.2 to explore how and why Christians still believe in God in an age of science. Many Christians would say that they want to find out more about the world and how it works – doing science is part of their response to belief in God as Creator. Find out about Christians who are also scientists (e.g. Jennifer Wiseman, John Polkinghorne, Denis Alexander, Russell Stannard and local examples). Invite some Christians, agnostics and atheists in to answer questions about why they do or do not believe in God (members of other religions could also contribute to this debate). Explore what impact believing in God might make on the way someone lives his or her everyday life. Is faith in God restricting or liberating? How do people respond to God? E.g. from personal responses in private prayer, study, worship; communal responses of worship and striving for justice. Talk about and reflect upon the possible benefits and challenges of believing or not believing in God in Britain today. Get pupils to reflect upon their own views and how they view people with different beliefs than their own.

Unit U2.12: [How] Does faith enable resilience? (Christians, Muslims, Hindus, Jewish people, non-religious people, others)

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<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning. Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> describe 3+ examples of ways in which religions guide people in good and hard times in life identify beliefs about life after death in at least two religions describing similarities and differences <p>Understand the impact</p> <ul style="list-style-type: none"> make clear connections between what people believe about God and how they respond to challenges in life (e.g. suffering, bereavement) give examples of ways in which beliefs about resurrection / judgement / heaven / <i>karma</i> / reincarnation make a difference to how someone lives <p>Make connections</p> <ul style="list-style-type: none"> interpret varied artistic expressions of the afterlife, explaining different ways of understanding these offer reasoned responses to the unit question, with evidence and examples, expressing insights of their own <p>6 key words to teach: Faith, resilience, religious, spiritual, secular, sources of wisdom.</p>	<ul style="list-style-type: none"> Show age-appropriate stimuli referencing suffering or disasters on the news currently. Ask the class to consider: can any good ever be said to come out of suffering? Does suffering make some people stronger or more loving? Discuss a range of answers. Explore ways in which religions help people to live, even when times are tough, e.g. through prayer, giving a sense of purpose, a guide to deciding what is right and wrong, membership of a community who care for each other, opportunities to celebrate together. Ask some religious believers to explain how their faith has helped them in difficult times, and how it encourages them to enjoy life too. Use the story of Job in the Jewish and Christian scriptures (he is also a Prophet of Islam). Material from, for example, the Bahá'í faith could be added to the usual religions studied. https://www.bahai.org/ is a good place to begin. Islam teaches that life is a test and humans can use hard times as an opportunity for growth. Make a list of the ways a person might grow through suffering. Make links to the initial conversation above. Can people become strong, more courageous or more merciful because of hard times? Recap the idea of God-consciousness in Islam (Unit U2.8 above). If God-consciousness can be understood as 'mindfulness', discuss how far faith offers mind-growth in the face of suffering. Introduce the idea that most religious traditions teach about some form of life after death, which can bring comfort to people as they face suffering, or if they are bereaved. Does believing in heaven or paradise make it more possible to bear suffering on Earth? Learn some key concepts about life after death, comparing beliefs and sources of authority, and exploring whether these beliefs make a difference to people when facing death and bereavement. Christianity: Bible teaching on resurrection of the body, judgment by God, salvation through Jesus, heaven. Hinduism / Sanatan Dharma: the law of <i>karma</i> affects the reincarnation of the individual <i>atman</i>, pinning it to <i>samsara</i> (the cycle of life death and rebirth) until it can escape (<i>moksha</i>) and be absorbed back to Brahman. For most Hindus, <i>moksha</i> refers to merging with the Brahman, while others according to their denomination may prefer a different 'destination'. Islam: find out about the communal nature of prayer in Islam: <i>jammah</i>. Prayer is done together. Discuss how communal prayer could strengthen community spirit, faith and solidarity and how this could be of benefit in times of hardship or struggle. One secular/non-religious view about what happens after death, e.g. Humanism. Many Humanists believe that what happens after death is nothing: we might continue in people's memories and through our achievements, but death is final. Compare different funeral ceremonies that mark death /passing away, noting similarities and differences, how these express different beliefs and how they might be important to the living. Read and respond to prayers, liturgies, meditation texts and songs/hymns used when someone has died, and think about the questions and beliefs they address. Look at examples of 'art of heaven' in which religious believers imagine the afterlife; explore how these artworks reflect Christian, Hindu and non-religious beliefs. Get pupils to respond with artwork of their own. How do ideas of life after death help people in difficult times? Respond to the question, 'How far does faith enable resilience?' Encourage pupils to think more widely than religious faith. How could faith in justice, community or love enable a person to reach out to others and grow through suffering?

Unit U2.13: What are some main ways being Jewish makes a difference to people's lives in Britain today?

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

<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> identify and explain Jewish ideas and beliefs about the Almighty, the Torah and Jewish ways of life. Describe some ways in which sources of authority guide and have an impact on living Judaism <p>Understand the impact</p> <ul style="list-style-type: none"> make clear connections between beliefs and ideas from Jewish communities and community and charitable activity <p>Make connections</p> <ul style="list-style-type: none"> connect beliefs and ideas studied and Jewish ways of living in Britain / Bedfordshire today reflect on and articulate what it is like to be Jewish in Britain today, giving good reasons for their views. <p>6 key words to teach: synagogue, shabbat, rabbi, Exodus, Torah, the Shema.</p>	<ul style="list-style-type: none"> Set the context, using the information in the 2021 Census. Recap what pupils know about Judaism, places of worship and religious leaders. Introduce the synagogue as the place where Jewish people meet for worship. https://www.bbc.co.uk/bitesize/topics/znwhfg8 is the relevant 'Religion Road' material from the BBC Find out about the work of a Rabbi. Work out questions pupils would like to ask a Rabbi. Work together to find out the answers to these questions from texts, videos etc. Some questions might be hard to answer clearly, even after research. In these cases, identify the top three or four of these questions as a class and gather answers from web sources such as https://www.rabbisacks.org/jewish-festivals/ or Rabbi Amy Scheinerman's site: http://scheinerman.net/judaism/ If possible, a visit from a Rabbi is even better than having email contact. Consider how the Torah is kept and used in the synagogue. What did children find out about this during their visit/virtual tour? Show a short video extract such as one from the BBC's selection to illustrate how the Torah is used in worship. If possible organise a visit to a synagogue. Introduce the key idea of Shabbat – Friday night. Set out a table as it would be set up in a Jewish family on a Friday night – wine, candles, 2 loaves of challah bread etc. Invite a Jewish visitor to demonstrate the main parts of the Friday night ceremony in a Jewish household or demonstrate/role play these with pupils in the class if appropriate. Include the lighting of the candles, blessing the children, husband praising his wife, kiddush prayers and wine, challah, eating a meal, singing songs. Think about and discuss the value and challenge of Moses: Introduce Moses as a key figure in Judaism. In groups or whole class - mind map the name Moses to identify what pupils already know about him. Remind pupils that they learnt a little bit about Moses when looking at the Torah. Together, go through some of the key stories from the life of Moses: (as found in the 2nd book of the Torah). Moses as a child of a slave in Egypt; his life as a prince of Egypt and decision to stand up for the slaves; Burning Bush when God called Moses to return to Egypt to free the slaves from captivity; the escape from Egypt following the Passover events; Moses as a leader; the Ten Commandments. Why do Jews celebrate Pesach today? Hold a discussion about what is meant for the Jewish people to be set free and what it means for us to be free (brainstorm ideas on whiteboard). Use poems and stories to explore the concept of 'freedom' – this is the 'key idea' of Pesach – a celebration of freedom and identity as a people / nation chosen by God. Arts and architecture: Consider the significance of some examples of synagogues from historical and modern settings in the UK and around the world. What do they have in common? How are they made beautiful? How are synagogues used as sites for art and crafts? The websites of the 'Birmingham Faith Visits' https://birmingham-faith-visits.theartssociety.org/jewish and https://www.chabad.org/library/article_cdo/aid/1144404/jewish/Synagogue-Architecture.htm are useful - but also look at Flickr for images as well. https://www.flickr.com/groups/synagogues/ Set pupils a written and visual task to conclude the work (it could be for assessment): 'Imagine you are a museum curator in Bedfordshire, and you want to put on an exhibition to help local people understand the Jewish ways of living. You are going to borrow 6 artefacts from each of the two other big Jewish museums in the UK – choose the objects you think would help people understand the religion the best, and copy pictures of them into a document and explain what can be learned from them.' Here's the online gallery from the Manchester Jewish Museum https://www.manchesterjewishmuseum.com/collection/online-collection/ And the Jewish Museum in Camden, in London: https://jewishmuseum.org.uk/collections/online-collections/ In your document of images, descriptions explain your reasons for choosing each of your six objects, to share with other pupils.

Unit U2.14: How do Sikhs put the teachings and ideas of their Gurus into action?

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

<p>Impact: learning outcomes (intended to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> identify and explain Sikh ideas and beliefs about God-consciousness, service and worship Describe some ways in which sources of authority guide living for Sikhs today <p>Understand the impact</p> <ul style="list-style-type: none"> give evidence and examples to show how Sikh beliefs and ideas are put into practice in different ways <p>Make connections</p> <ul style="list-style-type: none"> reflect on and articulate what it is like to be a Sikh in Britain today, giving good reasons for their views. <p>6 key words to teach: Sikhi, Guru, Guru Granth Sahib, Gurdwara, Pingalwara.</p>	<ul style="list-style-type: none"> Focus on Sikh ways of living and sources of guidance in Britain today (use the BBC series 'My Life, My Religion: Sikh') Develop an understanding of the key Beliefs in Sikhi, for example, one God (use the Mool Mantar, a key text that describes God as 'Waheguru', the wonderful Lord). Sewa – the idea of service, human equality and dignity. Find out that Sikhi people in the UK number over half a million, and there are around 200 Gurdwaras, including many in our locality. Consider what beliefs, practices and values are significant in the pupils' lives, and consider their experience of community in comparison to Sikh community life. Explain the key beliefs of Sikhs and how these affect the way Sikhs choose to behave Explore the importance of the Ten Gurus, through stories and teachings. For example, Guru Nanak's calling to preach, the story of the Milk and the Jasmine Flower, Guru Nanak as a boy. The forming of the Khalsa under Guru Gobind Singh, The collecting together of the first Sikh scriptures, Adi Granth by Guru Arjan, and learn about the celebration of Guru Nanak's birthday in the UK Discuss the importance of sacred words, especially the Guru Granth Sahib for Sikhs, understood as a living Guru – how is it used, treated and learnt from? Recognise and describe how the Guru Granth Sahib may provide inspiration or guidance to a Sikh. Enquire into the importance of the Sikh community, for example, the khalsa, wearing of 5 Ks, worship in the Gurdwara, eating together in the Langar and serving others – local examples from Bedford are usable. Find out about local Gurdwaras: they will be able to help you plan a visit. Why are these buildings significant to Sikhs? What are the five main things that show Sikh spiritual ideas at a Gurdwara (this makes a great photo-project on a visit)? Evaluate the spiritual significance of Amritsar in the lives of Sikhs. The Golden Temple as a centre and embodiment of Sikh spiritual ideals and a place to visit and be inspired. The work of the Pingalwara to include anyone 'left out, for example children living with disabilities and people who have no money': http://pingalwara.org/ Give pupils opportunities to make connections with their learning about Sikh life for themselves, so that they can ask and respond to questions (stimulated by a range source material) about how Sikh's everyday lives are affected by their beliefs; Describe the forms of guidance a Sikh uses – a set of 10 inspirational Sikh quotes to think about, sort and rank would be good. What would a Sikh do, because they believe in these words? Compare them with forms of guidance experienced by pupils, reflect on the beliefs, values and practices that are important in their own lives and how these have an effect on people's lives. Express their own views, commitments, beliefs and responsibilities in the light of their learning about Sikh religion. Create a display about Sikhi life in our locality and the UK. Use photos, quotes, examples of stories and children's reflections, questions, lessons learned and ideas. Incorporate the Khanda, the Sikh symbol, in to the display and focus on the Sikh values of equality, tradition, community, respect: in what ways does each child in the class share these values, whether they are Sikh or not? Answer the question of the unit in detail using words and images. What is it like to be a Sikh in Britain today?

Unit U2.15: Who are the Bahá'í and what are their key beliefs, ideas and values?

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<p>Intent: Learning outcomes (to enable pupils to achieve end-of-key-stage outcomes selected from these):</p>	<p>Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Don't try to teach all this content: select for your class's needs.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> Identify and explain Bahá'í ideas, beliefs and practice about God, humanity and virtues like love, peace and unity Describe some ways in which sources of authority guide living for Bahá'í people <p>Understand the impact</p> <ul style="list-style-type: none"> Make clear connections between beliefs and ideas from the Bahá'í faith and the architecture of Bahá'í houses of worship. <p>Make connections</p> <ul style="list-style-type: none"> Reflect on and articulate their own ideas about some key visions from the Bahá'í faith, giving good reasons for their views. <p>6 key words to teach: Bahá'í faith, Bahá'u'lláh and the Bab, religion, messengers, world unity.</p>	<ul style="list-style-type: none"> How do religions begin? Set the context by asking the pupils what elements make up a religion. Consider whether religions begin with founders and leaders like Moses or Jesus or the Buddha, and how important scriptures, holy buildings, festivals, values and ethics, beliefs and teachings and community life might be. Ask the children to think about how the religions they know about began. Can they give examples from prior learning? Can they suggest what might start off a new religion in our own times? (Bear in mind that followers of current religions may see this as unnecessary: tell them we are just imagining the scenario). If God wanted to send a new messenger to Earth today, for our times and the issues we face, how would that happen? What would they say? Overview of the Bahá'í faith: teach the class that this (quite) new religion began less than 200 years ago. Since then has grown to about 8 million strong and to have houses of worship all over the world. How did that happen? The story of 'The Bab' (The Gate) and Baha'u'llah (the Glory of God') gives some answers. Use a simple version of the story to enable pupils to understand that this faith grew fast in popularity because it brought a fresh vision of human unity, world peace, love, knowledge of God and good values to life. Ask pupils what kind of values a new religion like this might promote, then show them some quotations from the faith: ask them to pick, explain, rank the values they think might have made Bahá'í faith grow fast to its current size in the last 200 years. Stories and applications of the teachings. Use resources from the faith to explore some of these values. This is a good gateway site: http://re.bahai.org.uk/classroom-resources/age-7-11-ks2/ It is worth looking at Dayspring, the children's magazine. The story about Lily on the link in this issue is only one of many examples that you can use in lessons. https://www.dayspring-magazine.org.uk/pdf/dayspring-0108.pdf This could be the basis of joint work between RE and literacy using a story as a literacy and RE text and working on the meanings and values conveyed in the text. What are the main teachings and principles of the Bahá'í faith? Download the leaflet about beliefs from this link and print copies for pupils, one between three. http://re.bahai.org.uk/wp-content/uploads/2020/11/BFWII-bw.pdf The leaflet includes these key points to share with pupils. Bahá'ís believe that Moses, Jesus Christ, Muhammad, Krishna and Buddha were all Messengers from God. These Messengers all said basically the same thing: we should love God and love one another, that we should be honest, truthful, kind, trustworthy, humble. Differences between them show that they were each meant for a particular time and place. Now we are part of a world society, and a new messenger has come (as promised by older messengers) Bahá'ís believe that Bahá'u'lláh came to bring peace to the world. Bahá'ís do everything they can to bring world peace and unity. It starts with peace between individuals, but Bahá'ís also work towards Bahá'u'lláh's plan for an international peace conference for all governments of the world. Think about and discuss these big ideas. Do the pupils agree with any of these ideas? Can we imagine a world of peace and love and unity? What difference would that make in our town or village? Design and make a leaflet. Show the pupils the leaflet and tell them that it is full of good words, but maybe not very child friendly. What if they were to make a version of this leaflet to introduce the faith to 7-9 year olds? Set them this challenge in 3s, to write a simplified text and to use pictures and cartoons, logos and graphics to make their leaflet child friendly. Give plenty of time for this creative and thoughtful task, using the outcomes for assessment if needed. Images – for example, of temples from flickr – can be used and can teach a lot about the faith. https://www.flickr.com/groups/bahaitemple/pool/with/42082198055/ Holy Places, architecture for peace, love and unity: Bahá'í temples around the world are spectacular. While pupils are making their leaflets, add an additional activity – get each trio group to look up and find out about one of the major temples. This website is a fine starting point: https://www.bahai.org.uk/articles/bahai-life/bahai-temples-a-brief-introduction/ They can include information about the temple they research in their leaflet, and also share what they find out with other groups. Can they select three pictures that show the main points about how these temples are designed to praise God and promote love and peace? Here are some more useful websites for teachers to secure knowledge and content for this unit: http://info.bahai.org/ http://www.bahai.org/ http://www.onecountry.org/

RE in Key Stage 3

The Programme of Study



'Seeking the truth is like a spiral' by Alicia, 12

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

Aims and outcomes

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

RE teaching and learning should enable pupils to:

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

More specifically, students should be taught to:

<ul style="list-style-type: none"> give reasoned explanations of how and why the selected core beliefs and concepts are important within the religions studied 	<ul style="list-style-type: none"> give reasons and examples to account for how and why people put their beliefs into practice in different ways, individually and in various communities (e.g. denominations, times or cultures; faith or other communities) 	<ul style="list-style-type: none"> give coherent accounts of the significance and implications of the beliefs and practices studied in the world today
<ul style="list-style-type: none"> taking account of context(s), explain how and why people use and make sense of texts/sources of authority differently 	<ul style="list-style-type: none"> show how beliefs guide people in making moral and religious decisions, applying these ideas to situations in the world today 	<ul style="list-style-type: none"> evaluate how far the beliefs and practices studied help pupils themselves and others to make sense of the world
<ul style="list-style-type: none"> in the light of their learning, explain how appropriate different interpretations of texts/sources of authority are, including their own ideas 		<ul style="list-style-type: none"> respond to the challenges raised by questions of belief and practice, both in the world today and in their own lives, offering reasons and justifications for their responses

Religions and worldviews: planning for breadth, balance and depth in RE

During the key stage, pupils should be taught knowledge, skills and understanding through learning about **Christians, Muslims, Sikhs, Buddhists and non-religious worldviews**. This implements the plan of the whole agreed syllabus for 5–14 RE to include the six principal religions in the UK and reflects the place of Christianity in the law about RE. Pupils should also encounter non-religious worldviews such as Humanism, and may encounter other religions and worldviews in thematic units where appropriate.

Selecting units for study: The teaching order and sequence here is a matter for schools. The list does not imply an order. The 22 units are based on key questions which have been planned for schools to use or adapt. Schools should select a minimum of four and a maximum of six investigations per year, or plan their own units using the syllabus outcomes. Schools must balance the religions studied, and match work to pupils' learning needs as they construct their own programmes from these 'raw materials', sequencing learning for progress.

3.1: Why do Christians believe Jesus was God on Earth? (<i>Incarnation</i>)	Suggestion: use 4-6 of these for Year 7 Muslim Sikh Christian Non-religious
3.2: Core and diverse Islam: what is universal and what is different? (<i>Iman / ibadah / akhlaq</i>)	
3.3: How are Sikh teachings on equality and service put into practice today? (<i>God / the Gurus / values / Panth</i>)	
3.4: What happens when we die? What difference does it make if you believe in life after death?	
3.5: What do people believe about God and the Universe? (<i>Science and religion</i>)	
3.6: Should Christians be greener than everyone else? (<i>Creation</i>)	
3.7: Why are people good and bad? (<i>Fall</i>)	
3.8: It's my life: what should I do with it? Questions of meaning and commitment	Suggestion: use 4-6 of these for Year 8 Christian Muslim Non-religious
3.9: What difference does it make to be an atheist or agnostic in Britain today?	
3.10: Do prophets still influence us today? (<i>People of God</i>)	
3.11: Why is there suffering in the world? Are there any good solutions? (<i>Christians, Muslims, Hindus, non-religious worldviews</i>)	
3.12: What do we do when life gets hard?	
3.13: What makes a person inspirational to others?	
3.14: How can people express the spiritual through the arts?	
3.15: Good, bad; right, wrong: how do I decide? (<i>Comparing religious and non-religious ethics</i>)	Suggestion: use 4-6 of these for Year 9 Non-religious, Christian, Buddhist, Hindu
3.16: What is so radical about Jesus?	
3.17: Why don't Hindus want to be reincarnated and what do they do about it? (<i>Samsara / moksha / brahman / atman / karma / dharma</i>)	
3.18: What does it mean for Christians to believe in God as Trinity? (<i>God</i>)	
3.19: Sharing one world: are religions part of the problem or the solution?	
3.20: What will make our community a more respectful place? (<i>Concepts: cohesion, tolerance, mutual respect, community harmony, prejudice, inclusion, exclusion</i>)	
3.21: The Buddha: how and why do his experiences and teachings have meaning for people today? (<i>Buddha / dharma / Sangha</i>)	
3.22: Should happiness be the purpose of life?	
Additional units written by the school must enable students to achieve the outcomes of the syllabus.	

These questions are intended to be challenging and enable rigour, while at the same time giving all pupils a chance to increase their knowledge and understanding from very varied starting points. Differentiation of learning by task, resource, choice and outcome is part of teachers' responsibilities in curriculum planning.

Selecting and sequencing the questions

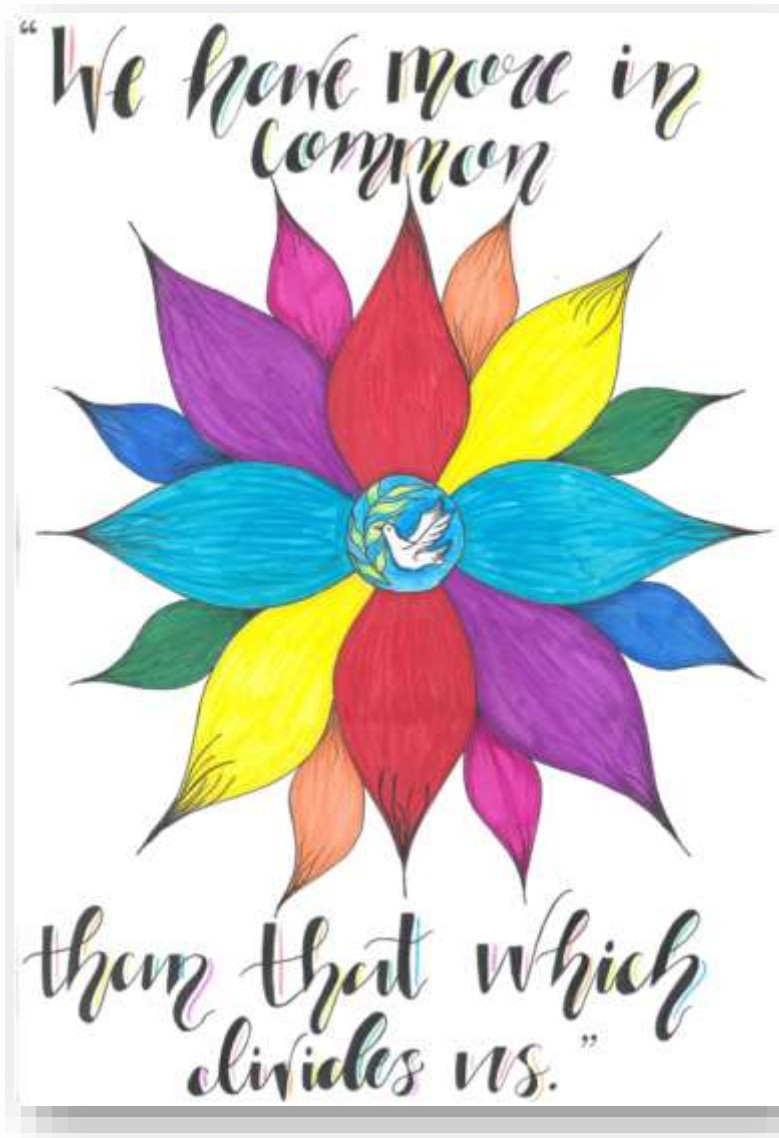
There are more than enough questions here to have one per half term in a three-year KS3. Teachers should select the questions that they think will work best for their school and context, ensuring a balanced programme that enables students to build on prior learning and to gain a coherent understanding of the religions and beliefs studied and the connections between them. The suggested content in the unit outlines on the following pages include key information that is also found in the GCSE specifications. Teachers can design their own units to enable pupils to achieve the statutory outcomes.

Liaison between middle and upper schools is essential.

Teachers may see KS3 RE learning as laying the foundations for learning at KS4 and in GCSE, but 11–14 RE is a valuable and broad experience of investigating religion and belief in itself. An ambitious curriculum for 11-14 RE is to be developed in every school.

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

Freya, 14 "Hope & Strength – We Have Far More in Common. I chose to draw a flower because it represents, hope, strength and remembrance. If you are going through difficult times you need to strengthen hope to get you through.



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

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Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):	Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> explain, with reference to the 'I am' sayings and/or the signs, what John's Gospel says about Jesus' 'true nature', and how this connects to Christian beliefs about what God is like explain how the Bible uses different types of text (for example, the Gospels) and language (such as metaphor) to communicate ideas about Jesus as God incarnate <p>Understand the impact</p> <ul style="list-style-type: none"> show how Christian worship reflects Christian beliefs in Jesus as God incarnate comment on the different ways in which Christians express worship of God <p>Make connections</p> <ul style="list-style-type: none"> reflect and comment on the value of belief in Jesus as God incarnate and as saviour of the world for Christians in the world today <p>7 Key Concepts / Vocabulary: Gospel / Incarnation / symbolic language / miracles / human nature / signs of divinity / worship</p>	<p>Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p> <ul style="list-style-type: none"> The Christian religion is founded on the belief in incarnation: God became human to bring divine grace and forgiveness to anyone. This central belief is studied here in depth. Muslims also honour the place of Jesus / Prophet Isa in their tradition. He is mentioned more than 25 times in the Qur'an. Recap students' learning and knowledge about the nature of God in Christian belief, including the Bible's use of metaphors and similes to express some of these ideas. Look at the episode of Moses and the 'burning bush' (Exodus 3) and the name for God found here: 'I am who I am'. Use this as background for the seven 'I am' statements John's Gospel applies to Jesus. Connect this with prior learning about Jesus as God, as one member of the Trinity. Compare these ideas to Muslim ideas about God studied when pupils encountered the first Surah of the Qur'an, the 'Opener'. Consider the 'I am' statements of Jesus in St John's Gospel. 'I am the bread of life' (John 6:35, 48, 51); 'I am the light of the world' (8:12, 9:5); 'I am the door of the sheep' (10:7, 9); 'I am the good shepherd' (10:11, 14); 'I am the resurrection and the life' (11:25); 'I am the way, the truth and the life' (14:6); 'I am the true vine' (15:1). Consider in what ways these metaphors relate to the particular time and context of John's readers: what significance did water, bread, shepherd, light, etc., have? Consider how Christians might interpret these metaphors today and what they find out about Jesus from them. What difference would it make for people to believe these seven things about Jesus? Find out about the seven 'signs' in John's Gospel, which each have spiritual connections to the 'I am...' sayings: <ol style="list-style-type: none"> Changing water into wine (2:1–12). Healing the royal official's son (4:46–54). Healing the paralytic at Bethesda (5:1–15). Feeding the crowd in Galilee (6:1–15), which links with 'I am the bread of life'. Walking on the Sea of Galilee (6:16–21). Healing the blind man in Jerusalem (9:1–7), which links with 'I am the light of the world'. Raising Lazarus to life at Bethany (11:1–3, 17–44), which links with 'I am the resurrection and the life'. <p>What do these add to the picture of Jesus? How do these ideas relate to Christian belief in the person and role of Jesus as God?</p> Explore how contemporary Christian worship music uses metaphors and similes to communicate belief in Jesus as God, and God as Trinity (e.g. www.worshipcentral.org/music). Compare these styles of worship with other music (e.g. Christian heavy metal bands such as 'Stryper') and other forms of worship, e.g. Quaker, Pentecostal, and Anglican cathedral worship (there are good materials on film on GCSE RS Bitesize). What do they communicate about the nature of Jesus and God, and what effect do they have on worshippers? Comment on the central importance of belief in Jesus as God incarnate and Saviour for most Christians today, in the light of students' learning in this unit. Note that others may revere Jesus, without believing he was the divine Son of God – including Muslims and non-religious people. Reflect on different understandings of Jesus, including those held in the Muslim community, where he is honoured as Prophet Isa / Jesus. Consider whether or not students think the world could do with a 'saviour' today. If so, how and why might such a 'saviour' offer guidance, direction, sustenance, wisdom, protection, life, hope and so on? Explore a Humanist alternative argument: we need to be our own 'saviours' and not think there is any external source of salvation. The thinking here is about human nature, and its 'dark side'. <p>These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.</p>

Unit 3.2: Core and diverse Islam: what is universal and what is different? (*Iman / ibadah / akhlaq*)

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

<p>Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):</p>	<p>Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> explain the importance of the key beliefs studied (e.g. <i>iman</i>, <i>ibadah</i>, <i>akhlaq</i>) for Muslim ways of living in Britain today <p>Understand the impact</p> <ul style="list-style-type: none"> give reasons and examples to explain how and why Muslims put their beliefs into action in different ways (e.g. Sunni/Shi'a traditions) show how beliefs and teachings guide Muslims in responding to the challenges of life in Britain today <p>Make connections</p> <ul style="list-style-type: none"> give a coherent account of the challenges and opportunities of being a Muslim teenager in Britain today, offering reasons and justifications for their responses <p>7 Key Concepts / Vocabulary: <i>iman</i> / <i>ibadah</i> / <i>akhlaq</i> / <i>sunni</i> / <i>shi'a</i> / submission to Allah / British Islam</p>	<p>This unit explores what unites Muslim people (core) and also looks at Muslim diversity. Check out upper KS2 Unit 2.8 and reinforce or build on prior learning – do not repeat material, e.g. the Five Pillars. Revise the key concepts of <i>iman</i> (faith), <i>ibadah</i> (worship and belief-in-action) and <i>akhlaq</i> (character and moral conduct).</p> <ul style="list-style-type: none"> Discuss questions about Muslims who are British. Find examples of British Muslims creating contemporary media forms, such as British Muslim TV, whose tagline is ‘confidently Muslim and comfortably British’. Use their programme list to see how British Muslims are exploring their faith in a Western context. Teach pupils that more Muslims in Britain were born here than anywhere else in the world. From the starting point of British Islam, consider global Islam, such as using a map of Islamic populations globally. Discuss the main languages and cultures of global Islam: Arabic, South Asian, Central Asian, South East Asian, Russian, Eastern European, etc. Consider an image of pilgrims at the Ka’aba during <i>Hajj</i>. Muslims from around the globe wear the <i>Ihram</i> robes to eradicate their differences and stand before God as equals. Prophet Muhammad forbade Muslims to discriminate between people of different races. Explore where Sunni and Shi’a Islam differ in subtle ways from the universal or central ‘core’ of Islamic life, such as in the six articles of Sunni faith and the five roots of Shi’a faith. Note that the idea of a ‘core’ is controversial to some as well. Using prior knowledge of Islamic belief and living and the Sunni and Shi’a learning above, create a diagram showing ‘core’ Islamic belief and ‘diversity’ for Sunni and Shi’a Muslims. Note that a large majority of British Muslims are Sunni (certainly over 75%). Research Sunni and Shi’a populations around the world. Identify Saudi Arabia as the heart of the Sunni world, and Iran and Iraq as the heart of the Shi’a world. Find out what languages would be spoken in these countries. Research famous mosques around the world, such as in Indonesia, Russia, Egypt, Saudi Arabia, London and Mali. What similar features can the class identify? What cultural ‘flavours’ can they see in the different mosques? Add ‘core’ mosque features and ‘diverse’ mosque features to the ‘core’ and ‘diversity’ diagram. Note that Muslim mosque architecture has often been technically innovative, spiritually powerful and very beautiful. One nearby example is the new Eco-Mosque in Cambridge – can you visit, or do a virtual tour? Examine the term <i>ijtihad</i> to consider some different approaches to Islam in the modern world. <i>Ijtihad</i> is the intellectual effort of qualified scholars to employ reason and analysis of authoritative sources (Qur’an and <i>Sunnah</i>) to find legal solutions to new and challenging situations or where sources are ambiguous on issues. Some Muslims argue that the time for <i>ijtihad</i> is past and Muslims should live according to traditional ways; some Muslims argue that it is the duty of all Muslims to engage in <i>ijtihad</i>. Find out the arguments for different views on this continuum. Consider how far the requirement for submission in Islam incorporates the highest intellectual effort, and that submission does not bypass the brain. Consider how far this applies to all religions and beliefs. Reflect on how much effort students put into working out their own ideas.

Unit 3.3: How are Sikh teachings on equality and service put into practice today? (God/the Guru/Panth)

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

Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):	Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> explain the key beliefs of Sikhi (e.g. about God and the Gurus; <i>nam japna</i>, <i>kirat karna</i> and <i>vand chhakna</i>) and their importance for Sikhs in Britain today explain how Sikhs interpret the Mool Mantar and what it tells them about God, life and how to live <p>Understand the impact</p> <ul style="list-style-type: none"> give reasons and examples to explain how and why Sikhs put their beliefs into action in different ways (e.g. compare Kartarpur to a UK city today; the choice to become <i>Amritdhari</i> or not) show how beliefs and teachings guide Sikhs in responding to the challenges of life in Britain today (e.g. a call for equality and service) <p>Make connections</p> <ul style="list-style-type: none"> comment thoughtfully on whether the Sikh emphasis on equality and service has anything to say to students themselves, offering reasons and justifications for their responses <p>7 Key Concepts / Vocabulary: Gurus / <i>nam japna</i> / <i>mool mantar</i> / <i>amritdhari</i> / <i>manmukh</i> and <i>gurmukh</i> / <i>sewa</i></p>	<ul style="list-style-type: none"> Find out how and why Sikhs remember God: use stories of Guru Nanak, including his disappearance in the river and his revelation from God; use Guru Nanak's words in the Mool Mantar and analyse what these say about Sikh beliefs about God. Explore Guru Nanak's teaching about equality, exemplified in the community he founded at Kartarpur. What implications did this teaching have for Muslims and Hindus at the time? Set Sikhi in the context of the religions of the time. Examine how the teachings and lives of Guru Nanak and the Ten Gurus guide Sikh living today. Explore examples of how they are put into practice by Sikhs (e.g. impact of <i>Sewa</i> (loving action); equality of women; <i>langar</i> meal (including recent 'langar on the streets' initiatives, food banks and homelessness projects); gurdwara open to all). How are these teachings communicated in the Guru Granth Sahib? How do they connect to pupils' own sense of 'the good life'? Find out about a Sikh's three duties: <i>nam japna</i> (meditation on God's name), <i>kirat karna</i> (hard work) and <i>vand chhakna</i> (sharing, charitable giving). Discover how these can be fulfilled in the gurdwara and how the gurdwara helps Sikhs in their relationship with God. Explore the Sikh path of life, away from being self-centred (<i>manmukh</i>) towards being God-centred (<i>gurmukh</i>), overcoming the ego (<i>haumai</i>) by living according to the will of God (<i>Hukam</i>), and how this enables a person to escape from the cycle of life, death and rebirth (<i>samsara</i>) and achieve liberation (<i>mukti</i>). A very good source for this is the BBC Bitesize site: Try here as a starting point. Includes a good 'day in the life' video. https://www.bbc.co.uk/bitesize/guides/z4p7xfr/revision/2 Ask students to begin a glossary of new words for their study of Sikhs adding new words during the unit. Can they learn 5 terms? 10? 15? Find out about what it means to be <i>Amritdhari</i> Sikh: the obligations (<i>rahit</i> – Five Ks, prayer) and prohibitions (<i>kurahit</i> – e.g. not cutting hair, no harmful drugs, no adultery). Consider implications of being <i>Amritdhari</i> at school. Note that there is diversity in Sikh practice and that not all Sikhs are <i>Amritdhari</i>. Should Sikhi practice be welcome in British schools? How and why? Consider the questions of Sikh identity in modern British culture, from religious and sociological perspectives. Investigate what it means to be a young Sikh in Britain today: what are the challenges? Opportunities? Read the 'British Sikh Report (BSR) 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. Devise a diagram of the multiple identities of British Sikhs. Find out about Gurmukhi, the language developed by Guru Nanak so people from all castes could read the Sikh scriptures. Present factual, statistical and social studies info for pupils from the latest British Sikh Report: https://britishsikhreport.org/british-sikh-report-2020-2/ How and why do the facts and figures present challenges to Sikh teenagers? Are they under pressure to conform either to Sikh tradition or to modern 'British' ways? Is this a challenge for Sikh teenagers: are they losing touch with their roots, or putting down new ones? Create a set of ten suggestions for Sikh futures: how can Sikhi communities put their beliefs and values into action in modern Britain? Think about charity, arts, community, celebration, worship and other areas.

Unit 3.4: What happens when we die? What difference does it make if you believe in life after death?

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

<p>Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):</p>	<p>Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> explain the key beliefs about life after death in at least two traditions explain how and why Christians interpret biblical sources about life after death differently (e.g. Protestant / Catholic) <p>Understand the impact</p> <ul style="list-style-type: none"> show how religious and non-religious beliefs about life after death affect the ways people live, including how death is marked <p>Make connections</p> <ul style="list-style-type: none"> offer a coherent account of the impact of beliefs about life after death, comparing two views evaluate how far different ideas about life after death help students to make sense of the world, offering reasons and justifications for their responses <p>7 Key Concepts / Vocabulary: life after death / judgement / eternal life / reincarnation / rebirth / paradise / nirvana / 'the one life we have'.</p>	<ul style="list-style-type: none"> Consider a range of reasons people give for belief in life after death (e.g. religious teachings, religious and near-death experiences, desire for justice to offset an unjust world, etc). Reflect on the persistence of this belief and consider why it is so enduring. The charity Christian Aid often runs the tagline 'we believe in life before death'. Discuss which is more important, this life or a possible one to come? To what extent does one affect the other? Do you live differently if you believe 'You Only Live Once'? You might clip the documentary here, and stimulate interest in the topic from these examples of near death experiences. https://documentaryheaven.com/today-i-died/ But this is an educational plan, not just using the 'wow' factor, but engaging WITH RELIGIOUS IDEAS. Examine and compare a range of beliefs and teachings about death. All religions and worldviews say something about this, but here it is good to focus on two or three, e.g.: <ul style="list-style-type: none"> Christian ideas: explore some Christian teachings (e.g. resurrection appearances of Jesus, such as in Luke 24, John 5:24–25 and 28–29, John 14:1–7, 1 Corinthians 15:51–56 and Revelation 21:1–4. The Nicene Creed also states the Christian belief in a life after bodily death). What do these teachings say about what life after death is like? How do Christians interpret them differently? Consider how different Christian traditions offer different ideas about life after death, e.g. purgatory, heaven, hell, eternal soul or bodily resurrection. Explore the kinds of music, hymns and songs used at Christian and secular funeral services. What do the words used tell us about different beliefs about life and life after death in Britain today? Muslim ideas about Paradise, <i>Akhirah</i> and the Day of Judgment (e.g. resurrection of the body, Qur'an 56.60–61; accounting for actions, Qur'an 23.99–100; standing before God as Judge, Qur'an 35.18; deeds recorded in the Book of Life, Qur'an 17.13–14; heaven and hell, Qur'an 32.17). You could look at Islamic practice in the treatment of bodies, burial and expectation of life after this life. Buddhist ideas of rebirth and <i>nirvana/nibbana</i> and the role of <i>arhat/arahant/Bodhisattva</i>. Sikh ideas of immortality of the soul, reincarnation and <i>mukti</i>. Humanist ideas: this life is all there is, the human person is annihilated at death, and so the only kind of immortality is by remembrance, which is limited. The British Humanist association, HumanistsUK affirms Humanist ethics 'for the one life we have'. Humanists think the lack of an afterlife is a reason to make the most of this life. Reflect on whether 'one life' is a liberating or terrifying notion. Consider the effects of these beliefs on the lives of individuals and communities, e.g. impact of beliefs about rewards / punishments on moral choices, and implications of believing that there is no judgement after death. Does belief in the next life distract us from the important things of this life? How far does the idea of an afterlife help religious people live a good earthly life? Is existence a state of suffering, an ordeal to endure on a path to eternal happiness, or a chance to achieve one's goals and hopes? Is belief in afterlife manipulated by religious leaders and used coercively – or is it a free choice?

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

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

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

Unit 3.6: Should Christians be greener than everyone else? (Creation)

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

<p>Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> explain the type and purpose of the Genesis creation texts, and their place in the overall Bible narrative explain the concepts of creation and stewardship in Christianity explain what Genesis 1 and 2-3 tells Christians about the nature of humans, their capacities and responsibilities <p>Understand the impact</p> <ul style="list-style-type: none"> give some examples of how Christians have responded to the idea of stewardship, as a community and individually, showing how Christians have used Genesis 1-3 to guide how they treat the environment <p>Make connections</p> <ul style="list-style-type: none"> offer a justified response to the question of whether Christians should be better stewards than everyone else (e.g. non-religious people or members of another faith) respond to the challenge of caring for the planet, in the light of their learning, offering reasons and arguments for their responses <p>7 Key Concepts / Vocabulary: Genesis / myth / literalist / interpretation / environmental issues / 'green religion' / stewardship</p>	<ul style="list-style-type: none"> Consider the place, genre and purpose of Genesis 1 (e.g. as a narrative that originated among a small group in the Middle East c. 4,000 years ago; as a prelude to a longer drama; viewed differently as a possibly mythic/poetic/historical or proto-historical text). Look at the text to explore how interpretations can lead to different ideas. Examine the place of human beings in Genesis 1 and 2 and what they reveal about the role of God and the place of human beings in creation – their capacities and responsibilities. Examine the Christian idea of stewardship that arises from these passages. Consider what stewardship might have looked like 2,000 years ago, 200 years ago and today: how would the guidelines for stewardship change over those changing contexts? Are there implications for how Christians apply the Bible today? Explore some Christian responses to the call for stewardship in Genesis 1 and 2, e.g. the Eco Church Awards. Look at other examples of good stewardship of the Earth and its resources from beyond the Christian community – e.g. the use of scientific advances to make life better in terms of protecting crops, responding to disease, etc. Collect examples of good and bad stewardship; reflect on whether Christians have been <i>good enough</i> stewards. How might Christians respond to a challenge from their Creator about the state of the environment and human attitudes to it? Explore the different context from the early audiences for the Genesis accounts (e.g. at the mercy of the environment) and today (e.g. for many in the West, we are distanced from the Earth that sustains us). What difference does that make to how people read Genesis and respond to the idea of a Creator? Consider how far Christians and non-religious responses to the environment are effective and sufficient for the future. Weigh up and evaluate the key question, using evidence and argument: 'Should Christians be greener than everyone else because of their beliefs about God, creation and stewardship?' Or do all humans have an equal responsibility on behalf of future generations? <p>Note: schools might like to write a version of this unit based upon another religion. The focus on Christianity here is not exclusive. There are environmental movements in all faiths.</p> <p>These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.</p>

Unit 3.7: Why are people good and bad? (Christian understanding of ‘the Fall of humanity’)

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

<p>Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):</p>	<p>Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> explain how the idea of ‘the Fall’ is found in the text of Genesis 3, and that this is a significant part of the ‘salvation narrative’ of the Bible explain the nature of the texts in Genesis 1, 2 and 3; give at least two examples of how they have been interpreted differently by Christian <p>Understand the impact</p> <ul style="list-style-type: none"> explain the impact of Genesis 3 and how belief in the Fall has affected the treatment of women show how Christians have responded to the idea of being ‘fallen’, in the Church community and personal living, for example, through confession, forgiveness, and seeking a holy life <p>Make connections</p> <ul style="list-style-type: none"> give a coherent account of how being ‘fallen’ has influenced how people live and behave, evaluating how far this concept helps to make sense of the world <p>7 Key Concepts / Vocabulary: creation and fall / human nature / original blessing and original sin / transcendent and immanent / forgiveness and redemption.</p>	<ul style="list-style-type: none"> Reflect on why human beings are both good and bad, considering example of what Pascal called ‘the glory and wretchedness’ of humanity. Investigate the different presentations of God in Genesis 1 (Elohim – powerful eternal, transcendent) and 2 (Yahweh – personal, parental, immanent). Explore what it means for Christians to believe that humans are made ‘in the image of God’ (Genesis 1:27). Contrast the relationship between God and humans in Genesis 1 and 2 with the story of ‘the Fall’ in Genesis 3 – read it, hot-seating characters, and recording how the relationships change as a result of the actions of the man and the woman. Consider the type of text this could be (e.g. history, myth, narrative of purposes) and what difference that makes to how people interpret it. Examine the mainstream Christian view that this account expresses a truth about the human condition – that humans are ‘fallen’, people’s character is spoiled by sin, and the relationship between humans and God is seriously damaged, so that something needs to be done to put it right, according to Christians. Consider how persuasive this account is in terms of explaining why humans are both good (‘image of God’) and bad (‘fallen’): is a human a ‘good thing, spoiled’? Explore some consequences of belief in fallen human nature: if humans are fallen, what evidence is there for this? Build on examples from the start of this unit and Unit 3.2. Include additional case studies, e.g. gender issues: how has male language dominated the language about God (king, lord, father, etc.) and what impact has this had on the role, place and treatment of women? Consider some examples of the general role of women through history, such as the role of women priests in Anglican Church as a specific example. How far can the idea of ‘fallen human nature’ explain gender inequality? Show how the idea of ‘the Fall’ leads to the belief that humanity needs to be saved – rescued by God; and how this leads to belief in Jesus as Saviour – repairing the effects of sin. Explore examples of how Christians acknowledge their ‘sinfulness’ and need for a saviour, so they can receive forgiveness and reconciliation (e.g. Roman Catholic practices of confession and reconciliation). Explore alternative explanations for human nature: e.g. Hindu ideas of <i>karma/samsara</i>, psychological accounts such as Freud’s, sociological accounts such as Durkheim’s, evolutionary accounts and Humanist accounts of human responsibility. How effective are these at explaining why humans are good <i>and</i> bad? <p>These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.</p>

Unit 3.8: It's my life: what should I do with it? (Concepts: commitment, identity, belief, values)

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<p>Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):</p>	<p>Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> investigate and explain a range of beliefs / views about the nature of good and evil develop understanding of a range of ideas about the meaning of life, weighing up evidence, arguments and reasoning <p>Understand the impact</p> <ul style="list-style-type: none"> compare and evaluate the impact of religious and secular stances on ways of living and questions about meaning, purpose and value in life <p>Make connections</p> <ul style="list-style-type: none"> use diverse religious vocabulary and concepts to ask good questions of my own about how atheists, Christians and members of another religion explain the meaning of life give reasoned arguments about the principles, beliefs, ideas and teachings which I use to guide my own life <p>7 Key Concepts / Vocabulary: philosophy / values / meaning in life / ethical dilemmas / tradition / rationality / revelation / ultimate good.</p>	<p>This unit investigates big questions. What are good human values? What are mine? How do I decide what is right and what is wrong? Why do people follow different religions or none? Does it make a difference to how people live? Is there a God and a devil? What do I think?</p> <ul style="list-style-type: none"> Introduce this topic by exploring the uniqueness of individual human beings: physical, emotional, intellectual, moral, spiritual. Consider the factors and influences that shape a person. Encourage pupils' personal engagement. Identify some ultimate questions. Why are they asked and why are they difficult to answer? What is the purpose of life? Are humans made in the image of God or is God made in the image of humans? What shall we live for? Is there anything worth dying for? What matters most? Discuss a range of views/beliefs. Reflect and make a personal response. Identify examples of some basic good and evil actions/choices in everyday life, e.g. decision making, questions of freedom and constraint. What are the worst things faced by young people in the UK today? What values and virtues help people to respond well to the negatives? Truthfulness, honesty, kindness, solidarity, co-operation, fairness, patience, love, etc. Analyse the portrayal of good and evil in the media, e.g. soaps, films, the press. Is the world made up of goodies and baddies? No! Where do we learn a more complex and real view of the world and our own natures? Compare and evaluate religious and secular views of good and evil: as forces (e.g. concepts of <i>karma</i>, <i>yin</i> and <i>yang</i>); as beings (e.g. images of God and the devil, the story of Adam and Eve) and as purely the result of higher consciousness, genes and upbringing. Analyse human values such as love, peace, non-violence, truth, justice, forgiveness, honesty and integrity and how these values are determined (explore religious and secular viewpoints). Can we live out these values, turning values into virtues, or are we all hypocrites? Identify key points, religious and secular, 'for' and 'against' for some moral dilemmas, e.g. capital punishment, embryo research, development aid, giving to charity, choosing to be an ethical consumer. How do these topics relate to the questions 'What does it mean to be human?' and 'What is the value of a human life?' Identify beliefs that inform views and actions on these issues, and investigate the source of authority for religious people, e.g. sacred writings, sources of wisdom, teaching of leaders and institutions, past and present. Evaluate whether a religious or a secular stance makes a positive difference to a person's life. Reflect on and evaluate personal views: their source and how they compare to others. Ask students to summarise their own thinking and beliefs in a personal creed and a personal set of 'Ten Commandments'.

Unit 3.9: What difference does it make to be an atheist or agnostic in Britain today?

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<p>Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):</p>	<p>Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> explain what is meant by the terms ‘atheist’ and ‘agnostic’, and give reasons for the range of views that can be covered by these terms (e.g. ‘spiritual but not religious’ (SBNR), ‘nones’, Humanists, etc.) explain what sources of authority non-religious people might use to decide how to live, and why <p>Understand the impact</p> <ul style="list-style-type: none"> show how Humanist beliefs / principles guide some non-religious people in making moral decisions and finding commitment by which to live their lives <p>Make connections</p> <ul style="list-style-type: none"> develop a reasoned account of the significance and impact of non-religious beliefs in the changing religious landscape of the UK evaluate how far the non-religious beliefs and practices studied help students to make sense of the world, offering reasons and justifications for their responses <p>7 Key Concepts / Vocabulary: Humanist / atheist / moral autonomy / agnostic / spiritual (but not religious) / secularist / rationalist</p>	<ul style="list-style-type: none"> Look at the 2021 Census results (key information from the Office for National Statistics, https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity). Note how many people are recorded as ‘not religious’, and the diverse breakdown of these ‘nones’ as they are sometimes called (including atheist, agnostic, Humanist and Jedi ...). Comment on these numbers and the changes from 2011 and 2001. You might use the 2012 Theos Report <i>Post-Religious Britain? The Faith of the Faithless</i> (www.theosthinktank.co.uk/files/files/Post%20Religious%20Britain%20pdf.pdf) to find out more about the varied beliefs of atheists, the ‘non-religious’ and those who never participate in religious services (e.g. 11% of atheists describe themselves as Christian; 15% believe in life after death, etc.). Reflect on this information and try and give reasons for the diversity. Explore the identity of people who are SBNR (e.g. via work of Linda Woodhead: bit.ly/2mofcqS). Describe some beliefs and practices that might characterise this group. Consider alternative non-religious rituals, such as the Sunday Assembly. Investigate non-religious ceremonies, e.g. weddings, funerals and namings (www.humanism.org.uk/ceremonies/find-a-celebrant/). To what extent do non-religious people replicate the practices of religion, without the supernatural, and why? Look at the ideas of Alain de Botton, who looks to retrieve the personal and community benefits of religion without the supernatural elements (see <i>Religion for Atheists</i>, Pantheon Books 2012). Find out about Humanist beliefs, as presented by the British Humanist Association/Humanists UK and their local group of Humanists. Invite a Humanist in to talk about being ‘godless’ ‘happy Humanists’. Explore the arguments they offer for living a life without religion, and the key ideas and beliefs that are at the heart of this non-religious worldview (e.g. the Universe as a natural phenomenon best understood through science; the importance of making this life meaningful without belief in any kind of afterlife; the importance of using human reason, empathy, compassion and respect when deciding how to act). See understandinghumanism.org.uk for ideas and resources. Consider the range of beliefs encompassed by the term ‘non-religious’, from the SBNRs, through some agnostics who may be indifferent to religion, to some atheists who seek to persuade people of the falsehood of religious beliefs. Find some examples of people with this range of views, perhaps including some of your students. To what extent is it fair to describe the ‘non-religious’ in relation to religion?

Unit 3.10: Do prophets still influence us today? (Key concepts: the word of God, the People of God)

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<p>Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> explain the place and role of the prophets in the Bible, including the ‘big story’ salvation narrative of the Bible explain the messages Isaiah and Amos transmitted <p>Understand the impact</p> <ul style="list-style-type: none"> discuss what a modern-day prophet would do and say, with examples, evidence and argument <p>Make connections</p> <ul style="list-style-type: none"> offer a view as to how far Isaiah and Amos’s messages are valuable today offer a view as to whether the modern world needs prophets, who they might be, and how students themselves might respond to them <p>7 Key Concepts / Vocabulary: prophets / revelation / visions / justice / truth / ‘speaking truth to power’ / inspiration</p>	<ul style="list-style-type: none"> Consider some examples of people who have changed the world for the better; are there any common traits or qualities of these people? Choose examples from many religions and worldviews. Introduce the role of the prophet in the Hebrew scriptures: reminding the People of God of their covenant responsibilities to their God. One significant call from the prophets of Israel and Judah was for justice. Explore some prophetic texts that call for justice (e.g. Amos 5:6–24 and 8:4–10). Work out what must have been going on – present an account of ‘what’s wrong with the world’ in relation to Amos’ experience. Consider why the behaviour Amos saw runs contrary to God’s covenant with his people, according to the Bible (see the Ten Commandments in Exodus 20). Compare these accusations from the eighth-century BCE with behaviour in the world today. Does the world need prophets today? Look at Isaiah 2:15. Consider why the prophet called for peace-making then, and give reasons why some would say it is a call worth heeding today too. What steps could or should people take to bring peace? The Jewish and Christian idea of a prophet is one who sees things as they are, denounces what is wrong and announces God’s good news. Find out about some recent or living Christians who perform this prophetic role, such as Dietrich Bonhoeffer, Martin Luther King, Maria Gomez, Shane Claiborne. What did they denounce and announce and why? How did they communicate, and what impact did they have? Connect with contemporary world issues and events. Who are the equivalent prophetic voices from other religious or non-religious communities? Compare their motivations. Consider what the biblical prophets might say about our current culture and ways of living. What would Amos say about, for example, treatment of the elderly, child refugees, asylum seekers, migrants, bankers’ bonuses, sexism, racism, the environment, faith and commitment, if he were around now? As well as denouncing, what might Amos or Isaiah <i>announce</i> today and why? Reflect on the need for people to champion justice and truth: whose responsibility is this? Comment in the context of a country of declining religious adherence, such as a secular UK, and in a world of growing religious commitment. <p>Note: Jewish, Christian and Islamic concepts of prophethood overlap in many ways and are also distinctive to each religion. Jesus, the Prophet Isa in Islam, is not always or chiefly seen as a prophet in Christianity. Abraham/Ibrahim and Moses/Musa are key figures for Jews, Christians and Muslims in similar and distinctive ways. Jewish people refer to these leaders as Patriarchs: fathers of the faith. Whilst this unit has a Christian focus, the syllabus is always broad and open to other religious and non religious examples.</p>

Unit 3.11: Why is there suffering in the world? Are there any good solutions?

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<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> compare and explain what two or more religions and worldviews say about why humans suffer explain two or more religious or philosophical solutions to the problem of suffering offered by religious traditions and worldviews <p>Understand the impact</p> <ul style="list-style-type: none"> give reasons and examples to explain why people respond to suffering in different ways (e.g. reject God; seeking to heal the world) <p>Make connections</p> <ul style="list-style-type: none"> offer a coherent account of their own responses to the study of causes of suffering evaluate how far it is the case that religions exist to help humans cope with suffering, offering reasons for their responses <p>7+ Key Concepts / Vocabulary: problem of evil / natural suffering / devil or personification of evil / theodicy / freewill defence / Dukkha / Eightfold Path / crucified God</p>	<ul style="list-style-type: none"> Explore questions raised by the experience of suffering, in relation to God, the world, human life and life after death. Explore different causes and types of suffering: emotional, physical, existential. Consider how suffering differs around the world, e.g. compare relative poverty to absolute poverty. Consider the phrase ‘first world problems’ – do students suffer from these? Is suffering a natural human state, wherever we live and whatever we have? Explore Old Testament accounts of why we suffer. Link with Unit 3.3 and the story of the ‘Fall’ in Genesis 3. Explore some Christian understandings of how sin is the root cause of human problems. Read some Proverbs, e.g. Proverbs 10:1 and 22:1. If we follow these instructions (work hard, don’t be greedy, be obedient, etc.) will we avoid suffering? Compare to Job, who demands to know why the righteous suffer. Explore the story of Job (build on Unit 3.5). Read God’s answers in e.g. Job 38:2–11. How far is Job happy with this response and why? How do Christians respond to Job’s example? Can students suggest alternative answers to Job as to why good people suffer? In the New Testament, Jesus says his followers should alleviate suffering. In Matthew 25:31–46 Jesus explains that when ‘you help one of my brothers/sisters, you help me’. Is there suffering because humans do not help each other? Explore examples of Christians who seek to alleviate suffering. Explore a philosophical approach: how can a good God allow suffering? Many people argue that God cannot be good, or that God does not exist. How do Christians see the death and resurrection of Jesus (the ‘crucified God’, says German theologian Jurgen Moltmann) as an answer to the challenge of the problem of suffering? Explore Buddhist explanations of the suffering as <i>dukkha</i>, or discontentment (the First Noble Truth). We cause discontentment through craving (the Second Noble Truth). Look for examples of how craving brings discontentment in the lives of individuals. How far does this reflect students’ own experience? Find out about the Buddhist solution to suffering: cessation of craving (<i>tanha</i>) through following the Middle Way. How does the wheel of life offer a map to escape the jaws of <i>dukkha</i>? Consider how far humans are responsible for causing discontentment <i>and</i> overcoming it. Consider different views: are suffering, cruelty and injustice easier or more difficult to understand and come to terms with if, like humanists, we have no expectations of a ‘higher power’? Link with Unit 3.15 and evaluate how far Christian, Buddhist and Humanist beliefs about life after death affect their views on suffering. All religions and worldviews take a view of these questions of course, while the focus here is specific. Ask students to summarise each religious teaching, e.g. behave well and trust God (Old Testament), get your hands dirty; follow Jesus (New Testament); stop wanting what you cannot have (Buddhism). Evaluate each of the ideas and thinking frameworks they have studied and express students’ own responses to the question: Are there any good solutions to suffering?

Unit 3.12: What do we do when life gets hard? (Key concept: wisdom)

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<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> suggest meanings of biblical concepts and texts to do with wisdom, suffering, evil and the meaning of life, explaining their ideas with reasons and evidence <p>Understand the impact</p> <ul style="list-style-type: none"> give reasons and examples to explain the range of ways Christians respond to and are influenced by Bible texts about meaning in life, suffering and wisdom and the key concepts studied <p>Make connections</p> <ul style="list-style-type: none"> respond to the challenges of biblical ideas and teachings in the world today and in their own lives, offering reasons and justifications for their responses <p>7 Key Concepts / Vocabulary: evil / suffering / wisdom / apologetics / sacrificial living / atonement / theodicy</p>	<p>Note the overlap with Unit 3.11: Why is there suffering? Teachers will probably not use both these units.</p> <ul style="list-style-type: none"> Explore examples of evils and types of suffering in the world. Consider some questions: Which evils and suffering are our own fault? Should God be blamed for evil? If there is a great, all-loving God, why is the world so terrible for so many? Does a wise life avoid evil or attack it? Can religion help to reduce evil or does it contribute to it? Explore the ancient biblical Book of Job to see how it responds to the existence of suffering and how someone should respond to it. What is the image of God that is conveyed in the text? How does it depict the relationship between Job and God? What is its message about evil and suffering? What comforts does the book offer the Jewish or Christian reader today? Examine the ancient context of the story and decide how it can translate to today's world. Consider what a twenty-first-century version of the Book of Job would look like. Explore different ways Christians respond to the challenge of evil and suffering, for example: <ul style="list-style-type: none"> Apologetics: what arguments do Christians use to counter the charge that evil means God does not exist, and to persuade people that their God is all-loving, despite the presence of evil and suffering? Action: instead of philosophical arguments, many Christians argue that the response to suffering should be love and action. Find out about ways in which local Christians respond to examples of suffering in their neighbourhood and further afield. Debate some of these issues, drawing on learning about Job and Christian responses today, e.g. use debate statements such as 'Innocent suffering means that there cannot be a God', 'God is beyond understanding, so why God allows suffering is also beyond human understanding' or 'Instead of arguing about evil and suffering, Christians should just get on with overcoming it with love and care'. Recall the view of many Christians that evil and suffering was ultimately dealt with through Jesus' sacrifice on the cross. Ask some Christians how that helps them deal with it. Write responses to the unit question, 'What do we do when life gets hard?' Answer from a variety of different perspectives, including a Christian and an atheist response. Weigh up how satisfying, persuasive or feeble each response is, giving reasons and evidence. Can they articulate their own response to suffering? <p>These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.</p>

Unit 3.13: What makes a person inspirational to others? (This unit takes a ‘case study’ approach. Students prepare a presentation)

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<p>Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):</p>	<p>Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> use religious text, vocabulary and concepts to explain the impact of a selected inspirational leader, researching questions about the power of inspiring leaders to effect social change give reasoned arguments which justify or question the work of a selected inspirational figure in relation to social and political issues <p>Understand the impact</p> <ul style="list-style-type: none"> give reasons and examples to explain the concept of inspirational leadership, communicating ideas effectively <p>Make connections</p> <ul style="list-style-type: none"> offer a coherent account and personal evaluation of the impact of the leader they chose on the modern world, using evidence and examples evaluate how far it is the case that religions provide a context for inspirational leaders to flourish <p>7 Key Concepts / Vocabulary: leadership / inspiration / spirituality / social justice / community ethics / activism / equality</p>	<p>This unit will examine questions such as: What makes a person inspiring to others? Who is worthy of the Nobel Peace Prize? Why are inspiring exemplars important in different religions? ‘No one is perfect’ – how should we respond when our sources of inspiration are disappointing?</p> <p>Students will choose, investigate and present a case study of one or more inspirational leaders, exploring their religion, belief and convictions and the impact they have had on today’s world. Examples from Judaism, Islam, Christianity and Hindu traditions might include: Marc Chagall and Elie Wiesel (Jewish people), Malala Yousafzai and Dr Hany El Banna (Muslims), Sister Teresa Forcades and Revd Dr Martin Luther King Jr (Christians) and Mahatma Gandhi and Pandurang Shastri Athavale (Hindus). Students can be encouraged to look more widely than this too. The Nobel Peace Prize list of winners is a good place to begin research.</p> <p>Here is an outstanding free resource on this topic: https://templetonreligiontrust.org/explore/unveiling-the-heart-of-100-humanitarians/</p> <p>Questions for the investigation: students might use this initial list and develop their own questions</p> <p>What inspired the leader you chose? Investigate the key events in their life. Relate their choices to sources of wisdom and authority in their tradition.</p> <ul style="list-style-type: none"> Evaluate the influence of faith on your chosen person’s approach to changing society, promoting goodness or challenging evil. What conflict and opposition did you chosen leader meet, and how did they respond? Reflect on the key actions, speeches, leadership roles and impact of your chosen leader. What were their greatest achievements? How did the community get inspired? What is the long-term impact? Express your personal views about why this person’s beliefs and practices made a difference. Select some key quotations and give a commentary on them. How has your inspirational figure been celebrated – with prizes, in song, in film, or with a movement that follows his/her example? How will this person’s inspiration live on into the future, do you think? Consider this question: if your inspiring person came to your school and joined in with everything for one week, then, on Friday, took assembly, what would s/he say to your school? What would they like? What would they challenge? <p>Presentations: encourage pupils to write their presentation for the rest of the class, for assembly or for younger pupils in RE, as well as presenting a Prezi, PowerPoint or similar.</p> <p>Note: it is important to liaise with other curriculum areas (e.g. History) to ensure that RE complements, and does not repeat, work undertaken elsewhere.</p>

Unit 3.14: How can people express the spiritual through the arts?

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<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> compare and explain at least two ways to describe ‘the spiritual’ explain how and why music and art are important ways of expressing the spiritual <p>Understand the impact</p> <ul style="list-style-type: none"> show how people express spirituality in different ways (e.g. through art, music, activism) give reasons and examples to explain how music and art can help people understand big ideas in their tradition <p>Make connections</p> <ul style="list-style-type: none"> offer a coherent account of the value of spirituality in the lives of religious and non-religious people, including themselves evaluate how far growing up in a tradition will shape the way someone sees all aspects of life, offering reasons for their responses <p>7 Key Concepts / Vocabulary: spirituality / numinous / creativity / art-forms in religions / intensity of experience (aesthetic or spiritual)</p>	<ul style="list-style-type: none"> Explore a range of definitions of ‘spiritual’ and ‘spirituality’, including students’ ideas. Investigate what some people mean by ‘living a spiritual life’ or being a spiritual person. Consider: is spirituality about how we relate to ourselves, others, the Earth and ‘God’ or the ‘ultimate’? Muslims: explore modern Islamic art such as Ali Omar Ermes’ use of Arabic letters. Find out about the rich meanings behind each piece. Discover the use of words and phrases in Islamic art and architecture, such as those carved into stone in the Alhambra or the Taj Mahal or the French Muslim calligraphy for peace of Ali Caligraff. Christians: learn that Christians represent Jesus in Christian art because they believe he represented himself as a human in becoming incarnate (e.g. John 1:14). Explore diverse cultural or ethnic depictions of Jesus. Why do Christians want to portray Jesus as the same type of person as them? What does this tell us about what Jesus is to Christians? How do artists convey Jesus as equally God and human? Buddhists: find out about sand <i>mandalas</i>; representations of the Universe to aid meditation in Tibetan Buddhism. Watch a video to see how the <i>mandalas</i> are destroyed, to remind Buddhists of the all-important teaching of impermanence. Make a <i>mandala</i> (with pasta and rice?). How difficult is it for students to destroy their own <i>mandala</i>? Why is impermanence an important idea in Buddhism? How is spirituality expressed in the <i>mandalas</i>? Jews: listen to some <i>klezmer</i>, the music of Ashkenazi Jewish communities, played at joyful events (<i>simcha</i>) such as weddings. The music, a mixture of religious phrases, lively folk tunes and mournful, wordless passages evoking the human voice, is designed to make people want to dance, to feel joy, sadness and hope. The Hasidim (ultra-Orthodox Jews) used <i>klezmer</i> to attain joyful connection with God. Explore whether the human experiences of love, longing and joy are central to spirituality – or to music. Consider whether spiritual experiences are always positive. Sikhs: explore why music takes central stage in Sikh worship, and how it is used as a way to alter the emotional state to reach a better understanding of God. The scriptures are written in 60 different melodies that each establish a mood. E.g. <i>Raag Asa</i> (inspiration and courage) and <i>Raag Asavari</i> (enthusiasm). Explain why music can be seen as a spiritual form of expression. Examine these methods of expressing and exploring the spiritual beyond words. How far do music and the visual arts access the spiritual dimension (including Rudolf Otto’s idea of the <i>mysterium tremendum et fascinans</i> – the numinous), in a way rational thought and discussion cannot? Pupils could express creatively their own sense of the spiritual, and use art, music, poetry, text to express personal reflections on key themes, e.g. God, incarnation, salvation, justice, impermanence, hope. <p>Teachers helping develop this scheme of work suggest that if you do not choose this unit, you might split its methods across other units taught during KS3. This is also a unit in which a range of smaller religious communities can be studied, e.g. through Bahá’í architecture or Jain sculptures.</p>

Unit 3.15: Good, bad; right, wrong: how do I decide?

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<p>Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> explain the differences between absolute and relative morality and what difference they make for how people decide what is right and wrong explain how and why people use and make sense of different sources of authority in deciding how to live <p>Understand the impact</p> <ul style="list-style-type: none"> show how some religious and non-religious ideas guide people in making moral decisions, explaining why people come to different views on moral issues <p>Make connections</p> <ul style="list-style-type: none"> offer a coherent account of the impact of beliefs on how people decide what is right and wrong, comparing two views (e.g. one religious and one non-religious, or contrasting religious views within or between faith traditions) evaluate how far the beliefs and principles studied help students to make sense of the world, offering reasons and justifications for their responses <p>7 Key Concepts / Vocabulary: ethics / relative morality / absolute morality / situation ethics / religious ethics / divine command, Buddhist precepts and skilful means</p>	<ul style="list-style-type: none"> Examine the key terms: ethics, morality, absolute morality, relative morality, and how beliefs, values and principles act as a guide for moral decision-making, using case studies and moral dilemmas. Enable and encourage students to reflect upon their own process of moral decision-making throughout this unit. Consider where people get their moral values from, e.g. society, family, conscience and religion. Explore which have most authority, and why. Do my morals and ethics come from family? Friends? Films? Our own hearts? How can I tell? Explore how Christians, Buddhists, Sikhs or Muslims decide what is right and wrong, by looking at teachings and codes for living in Christianity and at least one other religion and examining how these are applied to everyday living and social issues. Reflect on the practice of virtue as well as the application of laws. Christianity: teachings of Jesus: Sermon on the Mount (Matthew 5–7), Two Great Commandments (Matthew 22:36–39), The Golden Rule (Matthew 7:12), The Sheep and the Goats (Matthew 25:31–46). Consider humanity from a Christian perspective of being at once ‘fallen’ and ‘in the image of God’. How do they affect Christian ideas about how to be good? Ask: what do students admire here? Sikhi: meditation on God’s name (<i>nam japna</i>); honest work (<i>kirat karna</i>); sharing (<i>vand chhakna</i>); service to others (<i>Sewa</i>) regardless of colour, caste, class or creed; obeying God’s will. Read some extracts of the Sikhi manual <i>Rohiy Maryada</i> to explore Sikh moral guidance. Behaviour is often linked to belief about God here. Ask: what do students value here? Buddhism: the Noble Eightfold Path and the Five Moral Precepts. Find out what ‘good’ involves in Buddhist communal life. What approach to living do Buddhist principles demand? Buddhists might prefer the term ‘wise’ to ‘good’, and ‘unwise’ to ‘bad’ or ‘evil’. Discuss what difference it makes to strive for ‘wisdom’ rather than ‘goodness’. What do students appreciate here? Islam: Muslim teachings in the Qur’an, such as that righteousness comes from <i>iman</i>, assenting to the seven key beliefs (2.177); some things are forbidden by Allah (7.33); fasting and <i>zakah</i> in the Five Pillars; <i>ihsan</i> (excellence, doing what is good; from the <i>Hadith</i> of Gabriel). Consider the importance of submission in Islam – how does it affect moral decision-making? Consider why Ibrahim’s willingness to sacrifice his son Isma’il made him the perfect Muslim. For Muslims, what is the necessity and benefit of submission to Allah? Do students agree? Non-religious: compare religious moral visions / rules with non-religious moral principles. For example, enquire into non-religious ethicist Peter Singer’s charity ‘The Life You Can Save’. Singer is not inspired by God to be good – debate how far God or religion encourages and inspires loving actions, for example by looking at statistics for charitable giving from different groups. What do students value here? Reflect upon what students have learned about their own ways of thinking and deciding about moral issues. Ask them to create a ‘Charter for a better Luton / Bedford / Dunstable / Leighton Buzzard’, expressing their own moral vision.

Unit 3.16: What is so radical about Jesus? (Gospel)

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<p>Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> • suggest meanings of the texts studied, and how they challenged religious and political authorities, explaining ideas with reasons and evidence • consider which interpretations are appropriate, and why <p>Understand the impact</p> <ul style="list-style-type: none"> • give reasons and examples to explain how Christians use Jesus' teaching to guide their actions / behaviour <p>Make connections</p> <ul style="list-style-type: none"> • express an account of the implications for the modern world of Jesus' treatment of the marginalised • respond to the challenges of Jesus' teaching about love and justice, offering reasons and justifications for their responses <p>7 Key Concepts / Vocabulary: Jesus as a prophet, as a radical / marginalisation / gospel in action / liberation theologies / hypocrisy / integrity.</p>	<ul style="list-style-type: none"> • Explore the background contexts of Gospel accounts on Jesus' relationship with 'sinners' and with the religious authorities (e.g. Mark 2:15–18 and Matthew 23:1–12). What do these texts suggest were the attitudes of the religious authorities to 'sinners', and how was Jesus' attitude different? • Explore other texts which articulate Jesus' concerns, as far as the Gospel writers saw it (e.g. Mark 11:15–19 and Luke 4:16–12). In the context of the 'big story' or 'salvation narrative' of the Bible, what was Jesus' 'good news'? (I.e. in the context of the 'big story' of creation, Fall and God's rescue attempts leading to his offer of salvation in Jesus, what was Jesus' message and what did he offer those who seemed outside the system at the time? In what ways were Jesus' message and actions radical? • Explore a range of ways in which Christians try to put Jesus' message of 'good news' into action. Examples include putting the needs of the outcasts and vulnerable first (e.g. poor people, ill people, refugees, asylum seekers, etc.); challenging injustice and hypocrisy where they encounter it (e.g. challenging governments and corporate greed); the role of street pastors, the Salvation Army, the Society of St Vincent de Paul, L'Arche, Jubilee Debt Campaign, liberation theology; World Vision, World Relief; individuals like William Tyndale, Elizabeth Fry, Olaudah Equiano Martin Luther King (https://www.youtube.com/watch?v=ewJb8obYOKs) and John Sentamu. Consider whose actions were most radical. • Consider how Christians might respond to challenges such as: 'You can't call yourself a Christian if you are not serving the marginalised. Christianity is basically a call for radically loving action.' • Summarise five ways Christians could put Jesus' teaching into action in the world today. Add five more of students' own ideas for ways for bringing love and justice to the world, drawing on ideas from other faiths and from non-religious traditions. Reflect on the challenge of putting these ideas into practice, and how far they would be prepared to follow this guidance. Building on prior learning in Unit 3.3 about 'fallen' human nature, account for why people often know the good we should do but do not always do it. <p>These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.</p>

Unit 3.17: Why don't Hindus want to be reincarnated and what do they do about it? (*Samsara / karma / moksha / dharma / Brahman / atman*)

This is an optional unit for schools teaching Hinduism / Sanatan Dharma at GCSE.

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<p>Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):</p>	<p>Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> explain the importance of the key beliefs studied (e.g. <i>karma</i>, <i>samsara</i>, <i>moksha</i>) for Hindu ways of living <p>Understand the impact</p> <ul style="list-style-type: none"> give reasons and examples to explain how and why Hindus put their beliefs into action in different ways (e.g. paths to <i>moksha</i>; aims in life; <i>varnas</i>) show how Hindu beliefs and teachings guide them in making moral decisions (e.g. non-violence, vegetarianism) <p>Make connections</p> <ul style="list-style-type: none"> give a coherent account of why a Hindu would not want to be reincarnated, and what they might do about it evaluate how far the ideas of <i>karma</i> and <i>samsara</i> help students to make sense of the world and their own experiences <p>7 Key Concepts / Vocabulary: <i>samsara / karma / moksha / yoga / atman / brahman / dharma</i></p>	<p>Check out upper KS2 Unit 2.7 and reinforce or build on prior learning. The story of 'the man in the well' from the Mahabharata is a good starting point for this unit too.</p> <ul style="list-style-type: none"> Explore Hindu ideas about <i>samsara</i>, <i>karma</i> and <i>moksha</i>. What is the problem that causes the individual eternal self (<i>atman</i>) to be trapped within the cycle of life, death and rebirth (<i>samsara</i>)? Examine how the law of <i>karma</i> governs reincarnation. Consider how endless reincarnations is not an appealing prospect, and hence the desire to escape from <i>samsara</i>. Explore some of the ways Hindus can escape from <i>samsara</i> and attain <i>moksha</i>, e.g. <i>karma yoga</i> (a path of unselfish action), <i>bhakti yoga</i> (a path of devotion to God), <i>jnana yoga</i> (a path of knowledge) and <i>astanga yoga</i> (a path of meditation). Explore Hindu ideas about the four aims of life (<i>punusharthas</i>): <ul style="list-style-type: none"> <i>Dharma</i>: religious or moral duty. <i>Artha</i>: economic development, providing for family and society by honest means. <i>Kama</i>: regulated enjoyment of the pleasures and beauty of life. <i>Moksha</i>: liberation from the cycle of birth and rebirth. Explore British Hindu teenagers' lives, their multiple identities and thoughts about their traditions. Investigate what they think about goals in life, connecting with <i>dharma</i>, <i>artha</i>, <i>karma</i> and <i>moksha</i>. Compare similarities and differences with the diverse lives of students in your class. Analyse sacred texts dealing with <i>dharma</i>, such as passages from the Bhagavad Gita or the Ramayana. Explore the idea of <i>dharma</i> and <i>varna</i> in modern Indian and British Hindu communities. Evaluate this system of social organisation. Explore Hindu commitments to non-violence (<i>ahimsa</i>), harmlessness and vegetarian food. Contrast this with some Western attitudes. Evaluate the proposition that the Hindu path is our best hope in the battle to protect the environment.

Unit 3.18: What does it mean for Christians to believe in God as Trinity? (God)

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<p>Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):</p>	<p>Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> explain what Christians mean by talking about God as Father, Son and Holy Spirit, using evidence from at least three Bible texts show understanding of different types of text that talk about God as ‘Father, Son and Holy Spirit’, and how these can be read (narrative, prayer, letter, and so on) make links between the concept of Trinity and the roles and actions of God through the ‘big story’ of the Bible <p>Understand the impact</p> <ul style="list-style-type: none"> give examples of how the Christian community responds to the idea of God as Trinity, for example, in expressing ideas about God through art, symbols, etc., in churches <p>Make connections</p> <ul style="list-style-type: none"> evaluate their learning and express a view, giving a coherent account and offering reasons for their responses. Why do Christians worship God as Trinity, and what difference does belief in God as Trinity make to them? <p>7+ Key Concepts / Vocabulary: God as one / God as Trinity / Father, Son and Holy Spirit / Apostle’s Creed / Creator / Saviour / Comforter.</p>	<ul style="list-style-type: none"> Clarify what Christians mean by the term ‘God’. Consider the inadequacy of the view that God is ‘an old man in the sky’ as far as Christians are concerned. God in Trinity, God as an active presence in the world and all that lives are important ideas here for Christianity. Explore biblical views of God as Trinity through three key texts, noting the different kinds of texts: God the Father and Creator: Psalm 104:5–14, God the Son: Romans 5:6–8, and God the Spirit: Galatians 5:22–23. Compare with Christian statements of belief in the Trinity in the Apostles’ Creed, for example. Compare this view of God with the ‘old man in the sky concept’ – note differences. Reflect on what differences there might be in Christian practice without belief in God as Trinity. Reflect on the ‘big story’ of the Bible, from creation and Fall to salvation and the kingdom of God. Note the role of God at each stage (e.g. God as Creator, Son as Saviour, Spirit as Comforter to Christians). Construct a theological ‘timeline’ of these stages by finding and using artworks that express these ideas. Imagine how a church called ‘Holy Trinity Church’ (there are several hundred in the UK) might be appropriately decorated and used. Use art, architecture, symbol, signs, rituals and actions that reflect beliefs about God as Father, Son and Holy Spirit. How do Christians express and communicate their belief in God as Trinity, including use of symbols in art? Explore what this belief in God as Trinity teaches Christians. If God is like this, what should Christians be like? Christians say all three persons of the Trinity love and serve each other in a mutual relationship. Ask the class to suggest at least five examples of how Christians should live and act in the light of this teaching (for example, follow Jesus’ examples in love, self-sacrifice and obedience; allow the Holy Spirit to work in their lives and so on). What difference would it make if Christians only believed in one person of the Trinity? Add to students’ earlier discussion. Ask them to articulate reasons and arguments why most Christians worship God as Trinity, on the basis of their learning in this unit. Ask students to express their own responses to the idea, with reasons, evidence and argument. <p>These outcomes and activities are abridged from <i>Understanding Christianity</i>, published by RE Today © 2016. Used by permission.</p>

Unit 3.19: Sharing one world: are religions part of the problem or the solution?

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<p>Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> explain some causes of prejudice and some ideas about what reduces prejudice use religious texts and beliefs to explain how prejudice might be reduced give reasoned arguments about how to tackle the barriers to sharing one world <p>Understand the impact</p> <ul style="list-style-type: none"> explain some of the contributions of inspirational people and groups in overcoming barriers develop points of view and insights into ways of overcoming the barriers of prejudice and discrimination <p>Make connections</p> <ul style="list-style-type: none"> describe examples of links between religion and prejudice, and examples of religious challenges to prejudice engage critically and personally with moral, philosophical, social and religious questions raised by the hatred humans often express to each other <p>7 Key Concepts / Vocabulary: prejudice, discrimination, injustice, stereotyping, Inter-faith dialogue, global ethics, sources of wisdom.</p>	<p>This unit will enable learners to consider questions such as: What barriers exist in global society? Why do they exist? Do these barriers matter – to the world, to me? Does religion do more harm or more good in the world today? Is religion part of the problem to sharing one world, or part of the solution? How can we share one world more fairly? Can the human race tackle racism, sexism and poverty more effectively in the next generation? What do I think?</p> <ul style="list-style-type: none"> If religions preach peace, why do they often fight? Consider with pupils the inclusive and loving intentions of religions, in texts and in contemporary life. What examples of religious action have challenged prejudices about race, religion, gender and homophobia? But also, what examples have reinforced these prejudices? What stops people sharing one world fairly? Evaluate the underlying causes of the prejudice that creates all these barriers. Learn to use negative terms such as ignorance, fear, scapegoating, stereotyping and prejudice. Learn to use positive terms such as tolerance, acceptance, respect, mutual understanding and celebration of diversity. Think about the directions of travel that the world is taking in relation to respect. This work may open up some ‘dangerous conversations’ if genuine dialogue is promoted. Consider relevant school principles and values, legislation on discrimination and incitement to religious hatred, and the Universal Declaration of Human Rights. Set clear ground rules for discussion. Investigate recent and current examples of racial/religious prejudice and the consequences. Refer to the Holocaust, Rwanda, Darfur, Bosnia, Afghanistan, Iraq, Syria – and, close to home, the prejudices often expressed about migrants, refugees and people who are newcomers to the UK. What does religious teaching say about attitudes to such people? Reflect on what questions these events raise about the nature and power of God: has God made one world to work as one, or does the existence of many religions make human unity impossible? Hans Küng said that there can be ‘no peace among the nations without peace among the religions’*. Make personal responses to the personal, social and moral issues raised by prejudice. Analyse common threads in religious teaching about the equality of all human beings. Explore differing religious responses to these issues, e.g. investigate the differing beliefs about women in the Church and attitudes to homosexuality in Christianity, and make comparisons with other faiths, selecting from Judaism (Orthodox and Reform), Islam, Sikhi and Hinduism / Sanatan Dharma. Evaluate these differing religious attitudes and beliefs. Research the impact of relevant legislation on discrimination on grounds of gender and sexual orientation (e.g. the Civil Partnerships Act). Is our world taking steps forward to accept that rights apply equally to all? Is there still some way to go? Analyse the barriers created by religion (with its close links to politics). For example: the tensions in the Middle East with reference to the Jewish/Palestinian situation and the conflict over Jerusalem; differing beliefs in Islam about the interpretation of <i>jihad</i> (the struggle for goodness); the conflicts over land and power between Roman Catholic and Protestant Christians in Northern Ireland; conflicts between Muslims and Hindus; the caste system. Research and reflect on the attempts by religious groups or individuals to build ‘bridges’. This should include local community and interfaith activities, and a selection from the following: Desmond Tutu and the Peace and Reconciliation movement in South Africa, Corrymeela in Northern Ireland, the Community of the Cross of Nails (Coventry Cathedral), the ‘House of One’ a shared sacred space for Muslims, Christians and Jews in Berlin and Neve Shalom (an interfaith school in Jerusalem). <p style="text-align: right;">* ‘Exhibit on the World’s Religions’, Santa Clara University, March 2005.</p>

Unit 3.20: What will make our community a more respectful place? (Concepts: cohesion, tolerance, mutual respect)

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<p>Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):</p>	<p>Implementation: Ideas and some content for learning Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> explain and interpret reasons why a plural society in our region of the UK is sometimes seen as a good thing and sometimes raises problems use religious vocabulary, texts and concepts to explain attitudes of respect and fairness, or prejudice and inequality <p>Understand the impact</p> <ul style="list-style-type: none"> show how some religious and non-religious beliefs and teachings can affect attitudes to our plural society raise and research questions and explanations about how to make Bedfordshire a place where respect for all can flourish give reasoned arguments to show their interpretation of the kind of society that is good for all its communities <p>Make connections</p> <ul style="list-style-type: none"> develop insights into questions and issues about living in a multi-religious community engage critically and personally with some questions, issues and dilemmas about community cohesion, respect for all and fairness, using religious teachings to evaluate our society <p>7 Key Concepts / Vocabulary: cohesion, tolerance, mutual respect, celebration of difference, prejudice, discrimination.</p>	<p>This unit will explore questions such as: What can reduce prejudice? What can build respect for all? Am I making our town more or less respectful? Is respect a religious or spiritual matter? Is it a personal or ethical matter? What actions can be taken in our area to increase inter-religious respect?</p> <ul style="list-style-type: none"> Investigate how the area where the school is contrasts with other parts of Bedfordshire (including Luton). Some areas are very plural, and others have a single cultural group in a dominant position. List what is good and bad about this state of affairs. Explore the idea that interfaith dialogue contributes to prejudice reduction: what is valuable in this? Does a society grow more cohesive where people can share their varied religions and beliefs openly? Look at census statistics that picture the plurality of our towns, area, county or region. What is changing in our county and what challenges are we facing? Luton has a higher Muslim population than any other part of the UK. The proportion of non-religious people is growing. Almost 50 per cent of the UK population say they are Christians (see bit.ly/2r533g8). What sense can we make of these facts? Consider the different kinds of prejudice that can sometimes divide our communities. Race, gender, sexuality, religion and social class are all differences: why do they sometimes divide us? Is anyone free of such prejudices? Can everyone decide how to be less prejudiced for themselves? Consider some teachings – found in every religion – about the duty to care and show love or compassion to people who are different. One example is the ‘Golden Rule’, but there are many more. Is our area/town/region marked by tolerance and respect or hostility and prejudice? If the answer is ‘a bit of both’ then what can be done to make our area more respectful, for the well-being of all? Consider: if pupils were mayor, how would they promote the well-being of all citizens? Pupils might create speeches, ten-point action plans or debating points. Suggest resolutions to some dilemmas we face in a plural society. Should mosques call to prayer on Fridays? Should Hindus celebrate Diwali on the streets? Does everyone need a bank holiday for Christmas and Easter? Should all religions be taught in school RE? Why does religious fairness matter? When racists come to town preaching hate, who can stop them? What are the benefits of a non-violent approach to conflict? Identify and research some approaches to living in a plural society: multiculturalism, anti-racism, community cohesion and respect for all projects are suitable for study. Does everyone have a moral duty of respect or care for others in society, or should everyone just look after themselves? If the Buddha, Muhammad or Jesus came to Bedfordshire, what would they praise and commend? What would they challenge? What teachings from the religions can be applied to our situation? Engage in personal reflection on whether pupils feel they are a contributor to a more respectful society. Include consideration of why and how a person might have this as a goal in life: a positive, personal, moral choice.

Unit 3.21: The Buddha: how and why do his experiences and teachings have meaning for people today? (Buddha / dharma / Sangha)

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<p>Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):</p>	<p>Implementation: Ideas and some content for learning</p> <p>Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> describe how the life of the Buddha led to his teachings (<i>dharma/dhamma</i>) explain the Buddhist <i>dharma</i> (i.e. universal truths, Noble Truths, Noble Path) compare some varieties of Buddhist traditions and describe how they relate to the <i>dharma</i> <p>Understand the impact</p> <ul style="list-style-type: none"> give reasons and examples to explain how and why Buddhists put their beliefs into action in different ways (e.g. ordained or lay; meditation in Tibetan and Zen Buddhism) show how Buddhist teachings guide them in making moral decisions (e.g. non-violence, vegetarianism) <p>Make connections</p> <ul style="list-style-type: none"> offer an account of what difference it makes that overcoming <i>dukkha</i> and attaining enlightenment is achievable by anyone without supernatural help, giving reasons evaluate how far the ideas of the Buddhist <i>dharma</i> help students to make sense of the world and their own experience <p>7 Key Concepts / Vocabulary: Buddha, dharma, sangha, enlightenment, Noble Eightfold Path, Four Noble Truths, harmlessness, the Five Precepts.</p>	<p>This is an important unit which can bring together the understanding students have developed about the way of the Buddha across Key Stage 3. This BBC site is a useful place for thinking about the terminology in the unit and includes a useful introductory film. https://www.bbc.co.uk/bitesize/topics/zfxchbk</p> <ul style="list-style-type: none"> Explore the key events in the life of the Buddha and how they led him to seek enlightenment. Examine some key texts used within Buddhist traditions to teach central Buddhist teachings (e.g. Dhammacakkappattana). Explore the <i>dharma/dhamma</i>: the key teachings of the Buddha and the impact these have on Buddhists today: <ul style="list-style-type: none"> three universal truths life as suffering (<i>dukkha</i>) and how this may be alleviated (the Four Noble Truths) the Noble Eightfold Path Explore what difference these ideas make to everyday life for Buddhists e.g. connect Buddhist ideas about suffering with the practices of compassion, meditation and vegetarianism. Read and explore some stories or wise sayings from the Pali Canon, e.g. a dramatic story in <i>Majjhima Nikaya</i> 86 (the second book of the <i>Sutta Pitaka</i>) where the Buddha stands up to Angulimala, a robber and murderer, who then becomes a disciple. Explain what the Buddha is saying about wisdom, justice and strength in this story. Analyse ways in which ‘engaged Buddhism’ promotes peace and justice, e.g. using the teachings and example of Thich Nhat Hanh. Here is the story in video: https://www.youtube.com/watch?v=wGFrYupKbvw Get the pupils to watch it and consider the value of the fact that it originates from inside the Buddhist sangha, and is not of the style we may be used to on TV. The Buddhist Prison Chaplaincy service in the UK is called ‘Angulimala’ (Consider: why?) Study their work and consider what impact the teaching of the Buddha might have on people in UK prisons convicted of crime. https://angulimala.org.uk/ Explore some Buddhist symbols and artefacts beyond statues of Buddha (<i>rupas</i>): lotus flower, <i>stupa</i>, bells, <i>mala</i> (beads), prayer wheel, prayer flags, singing bowls, <i>mudras</i> (hand gestures). Introduce the <i>Sangha</i> – the Buddhist community. Outline the different schools in Buddhism (i.e. Mahayana, Theravada). Introduce some diverse perspectives on Buddhism in British Buddhist communities. Compare the outlooks of a traditional perspective (e.g. Tibetan, Pure Land or Zen) with a recent perspective (e.g. Triratna). Find out what it means to be Buddhist in a British context. Compare Buddhist ethics with Humanist ethics. Is Buddhism an early form of Humanism? (The answer is complex, but must allow people to identify for themselves) Investigate what it is about Buddhism that makes it attractive to Westerners – it is in some ways the UK’s most successful religion at proselytising or winning converts or gathering new followers. Analyse how it is marketed and used in marketing. Evaluate whether its interpretation as a philosophy and as non-theistic makes it ‘acceptable’ to a secular media or society. Weigh up the unit key question: ‘How and why do the Buddha’s life and teachings have meaning for people today?’ Give examples, reasons and evidence.

Unit 3.22: Should happiness be the purpose of life? What purposes in life do religions and world views offer their followers?

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

<p>Impact: learning outcomes (intended to enable students to achieve end-of-key-stage outcomes):</p>	<p>Implementation: Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief</p> <ul style="list-style-type: none"> compare and explain different ways to happiness (e.g. Christian, Buddhist and non-religious) explain how people use different sources of authority in deciding what the purpose of life is <p>Understand the impact</p> <ul style="list-style-type: none"> show how beliefs and teachings can affect people's views on whether or not it is important to achieve happiness <p>Make connections</p> <ul style="list-style-type: none"> offer a coherent account of the value of happiness as the purpose in life, weighing up religious and non-religious views, including their own evaluate how far these ideas and beliefs about happiness help students to make sense of the world, offering reasons and justifications for their responses <p>7 Key Concepts / Vocabulary: happiness, positive psychology, religion and wellbeing, spirituality, purposes in life, living generously, altruism.</p>	<ul style="list-style-type: none"> Explore what people mean by happiness. There are different ways we use the term, e.g. happiness as pleasure, as an emotion, as life-satisfaction, as flourishing, or as a term linked to a more transcendent view of meaning and purpose. Decide which might be most easily measured when governments want to promote happiness, and which view of happiness might be most satisfying. Christianity: explore what the Bible says: compare the happiness that comes from a life lived in relationship with God (e.g. Psalms 2:12, 32:1–2) to the happiness that comes from acting to make the world better (e.g. Psalms 41:1, Matthew 5:9). Consider how far the commands in Matthew 22:37–39 encapsulate Christian ideas of happiness. Is Christianity concerned with happiness on Earth or joy and contentment in heaven? Is there some other purpose that is more important? Buddhism: explore the unsatisfactoriness of life: <i>dukkha</i>. Find out whether the teachings of the Buddha can be understood as above all, a search for happiness, through relinquishing the hold that craving has on us. Would students define this as 'happiness', or something else? Non-religious worldviews: find out about the secular organisation Action for Happiness, which promotes mindfulness, celebration of life and community action. How does a religious idea of 'the good life' compare to a non-religious view? Compare secular views of how to gain happiness from positive psychology (see e.g. www.actionforhappiness.org/10-keys-to-happier-living). To what extent does the positive psychology 'happiness movement' offer a secular version of religion? Explore contrasting existentialist or nihilist responses about the struggle or meaninglessness of existence. Consider how religious or spiritual happiness is attained: e.g. through acting in the world (such as the actions of <i>Bodhisattvas</i>), or through prayer and contemplation? Compare to a consumerist or materialist pursuit of happiness. Consider if attaining happiness is morally acceptable: can we evaluate the sort of happiness aimed for, and say one is morally better than another? Reflect on where people attain happiness – the future or the here and now. The Buddhist 'wheel of life' suggests that 'heaven' and 'hell' are found in daily existence in our outlook and mood. Compare this 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. Consider whether students see happiness as the purpose of life, or whether there are higher goals.

RE for 14-19 year olds

Programme of Study



‘Does it help the poor more to pray or to pay?’ Ilsa, 17.

RE for all, 14s–19s

The statutory requirements for RE are clear in law: RE is for all students

All state-funded schools of all types 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 should pursue an accredited course** of religious study. Normally this is to be GCSE RS, while some lower-achieving students' learning needs will be better met by using an entry-level accredited course.

- Schools should enable all 14–16 students to pursue a national qualification at this stage.
- It is clearly good practice to provide opportunities for students to study RS A level in 16–19 settings.
- Schools are also required to provide enrichment opportunities in core RE for those who do not take examined and certificated courses.
- These provisions should be clearly identifiable and should avoid tokenism: OFSTED are critical of 'weakly framed' RE in which learners find it hard to see what they are learning.

Appropriate modes of accreditation include nationally accredited courses in RE such as GCSE (full or short course) RS 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.

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.



Ewan, 13, suggests that we have far more in common than that which divides us (Jo Cox MP). We can unite across any visible divisions as humanity.

Specifically students should be taught to:

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

Examples of core RE investigations

- **Navigating multicultural Britain:** how can our varied religious and non-religious communities live for the wellbeing of all? How can we all improve our knowledge of different beliefs and our skills in interfaith dialogue? How shall we weigh up the value of a secular society? Does this knowledge make a society more respectful?
- **Good without God?** Ethics and religion are sometimes intertwined, and sometimes separated. How do different religions contribute to ethical ideals and practices? Why might a non-religious basis for ethics help a plural society?
- **SBNR: a growing identity?** Is the identification of being 'spiritual but not religious' important in the UK today? Are many people SBNR? What variety of meanings is there in this identity? Does being SBNR help people with personal, social and political life?
- **Religion and politics:** does religion in Britain and globally contribute to political stability or instability? Should politicians control religion? Is it always a bad idea for religion to control politics? How has religion challenged politics to be 'the best that we can be'? Why does religion sometimes contribute to conflict? What secular critiques of religion carry weight?
- **Film and faith:** are the movies key ways of communicating and exploring what it means to be human in the contemporary world? In what ways are movies similar to sacred texts, and in what ways different? Which movies do students find pose the challenges of being human most clearly?
- **Evil: what do different religions say and do to reduce it?** An exploration of the nature of evil according to different faiths and beliefs and a consideration of ways to reduce evil in the modern world

Note: a day conference approach is not a substitute for regular weekly lessons because students may gain much from such conferences, but do not have opportunities to respond for themselves with work that shows their progress. Schools are welcome to ask for SACRE advice about 14–19 provision that is both legal and of good quality. The quality of teaching in RE depends upon specialist planning and delivery, and upon strongly framed ways of providing the subject that enable progress towards high standards.

Respect for All, Global Learning, British Values and Community Cohesion

What does RE offer to pupils?

This agreed syllabus provides many opportunities for RE teaching and learning to challenge stereotypical views and to appreciate difference positively. Examining what makes for community harmony is built into the syllabus.

Learning for diversity. Government guidance advises that every school is responsible for educating children and young people who will live and work in a country which is diverse in terms of cultures, religions or beliefs. A recurring theme of government and HMI guidance on Religious Education is to develop a positive attitude towards other people, respecting their right to hold different beliefs from their own, and towards living in a world of diverse religions. RE guidance also requires schools to enable pupils to examine the consequences of anti-social behaviour such as racism and to develop strategies for dealing with it. Equally, Ofsted also points to the major contribution that RE makes in promoting British Values and enabling learners to develop positive attitudes through ‘valuing diversity, promoting multicultural understanding and respect’.

Reducing intolerance. Promoting community cohesion aims to contribute to reducing the corrosive effects of intolerance. It is too simplistic to assume that merely by teaching about the major world religions, RE will automatically contribute to community cohesion. It is even possible for weaker teaching to reinforce stereotypes, e.g. ‘Muslims are from Pakistan’ or ‘Christians are white’. It is valuable to note that, for example, Christians, Bahá’ís and Muslims all give great significance to Jesus (who was himself Jewish) within their religious tradition, holding some aspects in common and diverging on other fundamental points. There is also, of course, great diversity within religions, where different interpretations can clash sharply. As well as learning about the historical and current relationship between cultures, pupils should study the ways in which one religion has influenced the development of another.

Visits and visitors. RE is the ideal vehicle for building links with faith communities in the local area of the school. Pupils need opportunities to meet people of different faiths and cultures to develop a respect for those who believe, think and practice differently, without feeling that their own identity or views are threatened. In fact, pupils can deepen and clarify their sense of identity through their encounter with the ‘other’. It is important to set ground rules for discussion when religious differences are explored, in order to create a safe and positive environment. This is particularly relevant where there may be media misrepresentations and commonly held negative stereotypes, e.g. anti-Christian or Islamophobic ideas, unfair negativity to any religion and any preaching of extremist or violent views. RE has a place in reducing extremism by providing clear and accurate knowledge about different religions and worldviews, and challenging prejudice.

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

Planned support for teaching. At Key Stages 2 and 3 there are planned units for investigating these important issues. For Key Stage 2, see the unit on ‘Enquiring into places of worship through visits’ and for Years 7–9, ‘How can our town become a more respectful place?’

Schools' work in promoting community cohesion and preventing extremism:

The key role of RE in the curriculum

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

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

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

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

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

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

Fundamental British Values and RE

School inspection, since the 2015 Inspection framework, explores and judges the contribution schools make to actively promoting British Values, in the context of spiritual, moral, social and cultural (SMSC) development.

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

Teaching this RE Agreed Syllabus will enable pupils to learn to think for themselves about British Values in relation to the values of different religions and worldviews and their own values.

Questions about whether social and moral values are best described as 'British Values' or seen as more universal human values will continue to be debated, but for the purposes of teachers of RE, the subject offers opportunities to build an accurate knowledge base about religions and beliefs in relation to values. This in turn supports children and young people so that they are able to move beyond attitudes of tolerance towards increasing respect, so that they can celebrate diversity.

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

- **Mutual tolerance.** Schools do not accept intolerant attitudes to members of the community: attitudes which reject other people on the basis of race, faith or belief, gender, sexual orientation or age are rightly challenged. The baseline for a fair community is that each person's right to 'be themselves' is to be accepted by all. Tolerance may not be enough: RE can challenge children and young people to be increasingly respectful and to celebrate diversity, but tolerance is a starting point. It is much better than intolerance of other people. Put simply for young children, this is about accepting that we are all different.
- **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. Put simply for young children, this is about taking a positive attitude to learning from each other.
- **Democracy.** In RE pupils learn the significance of each person's ideas and experiences through methods of discussion. In debating the fundamental questions of life, pupils learn to respect a range of perspectives. This contributes to learning about democracy, examining the idea that we all share a responsibility to use our voice and influence for the wellbeing of others. Put simply for young children, this is about the idea that everybody counts.
- **The rule of law.** In RE pupils examine different examples of codes for human life, including commandments, rules or precepts offered by different religious communities. They learn to appreciate how individuals choose between good and evil, right and wrong, and they learn to apply these ideas to their own communities. They learn that fairness requires that the law apply equally to all, irrespective of a person's status or wealth. Put simply for young children, this is about the idea that rules apply fairly to everyone.
- **Individual liberty.** In RE, pupils consider questions about identity, belonging and diversity, learning what it means to live a life free from constraints. They study examples of pioneers of human freedom, including those from within different religions, so that they can examine tensions between the value of a stable society and the value of change for human development. Put simply for young children, this is about the idea that we all get to make our own choices in a fair way.

Cultural Capital and RE

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

How does RE contribute to building cultural capital for learners?

Cultural capital is a sociological concept which describes a person's social assets, usable in seeking and securing status within the social groups to which the individual belongs, from the local and familial to the national or global. Cultural and social assets include, for example, education, family status, style of speech – whatever gives access to a society's benefits. Religions make key contributions to cultural capital in many areas. This might relate to culture in its widest sense, including film, food, sport, fashion, the arts, language, history, science – and indeed faiths, beliefs and religions, in relation to the multicultural society. The distribution and accumulation of cultural capital - as with financial capital – seems to be unequal, and this can lead to some groups being disadvantaged.

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

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

Intent: leaders take on or construct a curriculum that is ambitious and designed to give all learners, particularly the most disadvantaged and those with special educational needs and/or disabilities (SEND) or high needs, the knowledge and cultural capital they need to succeed in life. (p9)

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

How does this connect to RE?

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



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

<p>Experiences in RE which enhance cultural capital:</p> <ul style="list-style-type: none"> ▪ Being able to explore the culture and values of different religions and worldviews. ▪ Receiving visitors from different faith communities. ▪ Visiting places of worship from different faith communities. ▪ Engaging with music, dance, drama and the arts inspired by religions and worldviews. ▪ Recognising expressions of religion in culture: food, symbols, dress. 	<p>Opportunities to demonstrate cultural capital:</p> <ul style="list-style-type: none"> ▪ Collaborative teamwork activities that enable learners to express their own culture and beliefs in creative ways. ▪ Engaging in activities which enable learners to see, experience and use for themselves ‘the best that has been thought and said’ in religions and worldviews. ▪ Chances to participate in making cultural experiences that have lasting positive impact on the learners, e.g. in performance of music, dance, drama or worship.
<p>A religiously educated young person: skills and competencies include:</p> <ul style="list-style-type: none"> • The skills needed to navigate a society in which different cultures and religions are present. • The skills of listening and dialogue which enable mutual understanding and respect. • The skills needed to contribute to enabling inclusive communities, e.g. in class or school, to flourish for the wellbeing of all. • Simple examples include meeting and greeting others, engaging in conversation, sharing food with respect to differences of culture and recognizing examples of religious expression. 	<p>Skills and competencies in cultural capital which RE offers</p> <ul style="list-style-type: none"> ▪ The ability to speak confidently about their engagement with and appraisal of religious and spiritual aspects of culture. ▪ The ability to engage with and respond for themselves to dilemmas of belief and value in their society. ▪ The ability to relate without embarrassment or fear to people who are different, being polite, showing interest and always avoiding negativity such as ridicule. ▪ The ability to make and enjoy cultural ‘products’ such as art, music, dance, drama in the context of RE.

Religious Education and Statutory Relationships and Sex Education

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

[Government RSHE guidance 2020](#)

Special Needs and RE

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

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

Two principles: good RE seeks to be holistic and inclusive

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

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

Following the Rochford Review (2019), the government announced plans to introduce the engagement model. This is a new form of assessment for pupils working below the standard of the national curriculum tests and not engaged in subject-specific study. It replaces the Performance Scale's steps 1 to 4 (often called 'P' scales) and will be statutory from 2022.

Further general details of the Engagement model can be found here:

https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/903458/Engagement_Model_Guidance_2020.pdf

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

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

How will pupils be assessed using the engagement model?

The engagement model has 5 areas of engagement, and pupils can show responses to experience of RE in relation to these areas.

- exploration
- realisation
- anticipation
- persistence
- initiation

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

The model provides a flexible description of ways in which pupils with severe and profound learning difficulties make progress in their education, and recognises that progress for these pupils is not merely linear. The model does not specify a curriculum, but does offer a rounded and holistic way to identify small steps of progress, linked to termly outcomes for these pupils, supporting and enriching the learning pathways for non-subject specific

learning. The model allows teachers to assess their own effectiveness in connecting their teaching to the learning needs of each pupil, clarifying teachers' understandings of the pupils' learning journeys.

Progress through each of the 5 areas of engagement should be measured by identifying how established the pupil is against each of the areas of engagement. This will differ for each pupil according to their profile of needs as set out in their Education, Health and Care plan (EHCP).

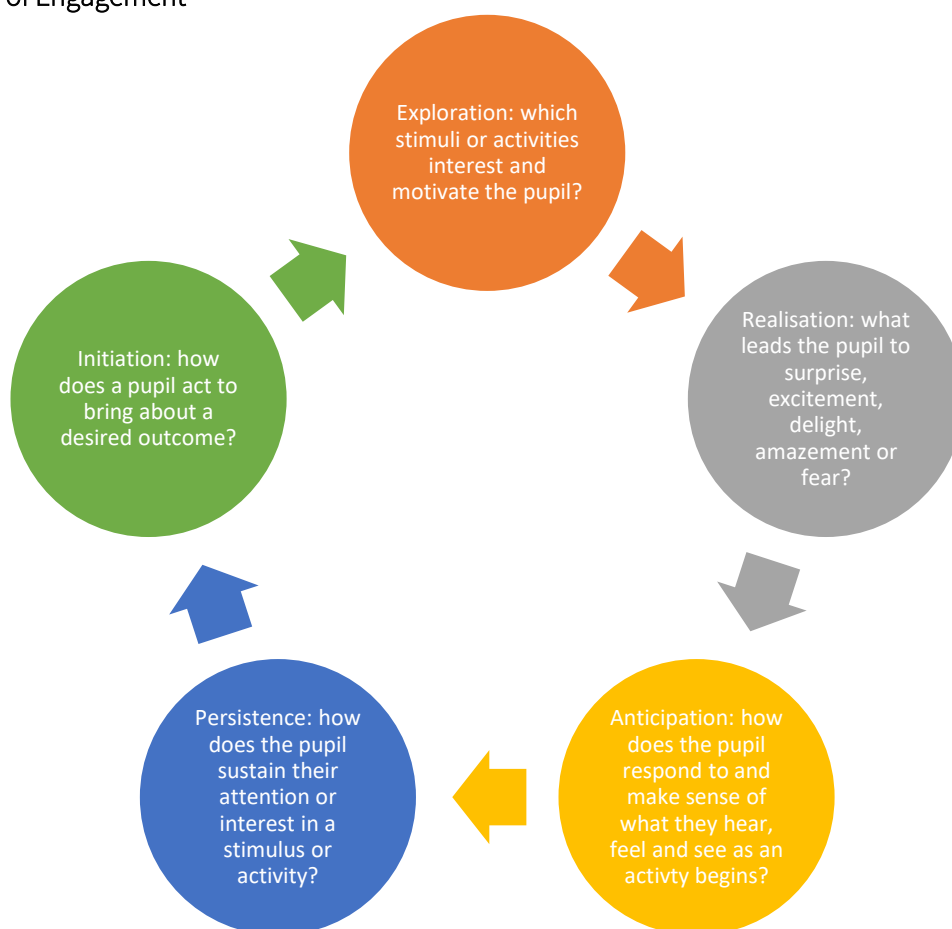
The model recognises that engagement is multi-dimensional and breaks it down into 5 areas that allow teachers, in relation to RE, to assess:

- how well their pupils are being engaged in developing new skills, knowledge and concepts in the school's RE curriculum
- how effective the special educational provision is in empowering their pupils to progress against the agreed outcomes in their EHCPs and how effectively pupils are engaging with and making progress against these plans in particular relation to RE
- pupils' achievements and progress across the 4 areas of need of the SEND code of practice (communication and interaction, cognition and learning, social, emotional and mental health difficulties, and sensory and/or physical needs) The four areas all connect to good RE.

The engagement model:

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

The Five areas of Engagement



Religious Education may provide opportunities for pupils to learn in all of these areas. Using outcome statements from the early years foundation stage profile can provide helpful and relevant clarification of learners' progress.

<https://www.gov.uk/government/publications/early-years-foundation-stage-profile-handbook>

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

In what ways can RE for pupils with SEND:

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

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

1. Introduction

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

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

2. Principles for RE and pupils with SEND.

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

RE is part of the core curriculum and is a positive entitlement for all pupils and should be taught with the same educational purposes, validity and integrity to all. In special schools the law requires the Agreed Syllabus to be taught 'as far as is practicable', and quality teaching will tailor the syllabus carefully to the special needs of all pupils. The positive effect may be that in RE pupils with difficulties, problems or tragedies in their young lives find the most space to explore and seek to resolve their own conflicts.

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

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

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

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

D. Valuing pupils' use of religious language.

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

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

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

F. Allowing pupils to engage with explicit religious material.

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

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

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

H. Recognising pupils' intuitive responses to religious issues.

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

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

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

3. Educational contexts.

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

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

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

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

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

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

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

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

5. Planning.

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

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

Planning should provide for:

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

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

6. Teaching and learning approaches for pupils with SEND

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

7. Recording pupils' engagement and achievement.

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

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

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

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

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

8. Accreditation of RE.

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

Descriptions of achievements for pupils with SEND who are working below National Curriculum Outcomes

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

Pupils learning in RE may be characterised by increasing progress described below. These descriptions are open to interpretation by teachers and provide flexible tools for recognising some steps towards learning and progress in RE.	
Involvement is mostly responsive and prompted (formerly P4)	Pupil can: <ul style="list-style-type: none"> • use single elements of communication e.g. words, gestures, signs or symbols, to express their feelings. • show they understand 'yes' and 'no'. • begin to respond to the feelings of others e.g. matching their emotions and laughing when another pupil is laughing. • join in with activities by initiating ritual actions and sounds. • demonstrate an appreciation of stillness and quiet.
Involvement is increasingly active and intentional (formerly P5)	Pupils can: <ul style="list-style-type: none"> • respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings. • respond to a variety of new religious experiences e.g. involving music, shared emotion, drama, colour, lights, food or tactile objects. • take part in activities involving two or three other learners. • may also engage in moments of individual reflection.
Learners are beginning to gain skills and understanding (formerly P6)	Pupils can: <ul style="list-style-type: none"> • express and communicate their feelings in different ways. • respond to others in group situations and co-operate when working in small groups. • listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals. • carry out ritualised actions in familiar circumstances. • show concern and sympathy for others in distress e.g. through gestures, facial expressions or by offering comfort. • start to be aware of their own influence on events and other people.

<p>Learners are beginning to be able to use their skills and understanding (formerly P7)</p>	<p>Pupils can:</p> <ul style="list-style-type: none"> • listen to and follow religious stories. • can communicate their ideas about religion, life events and experiences in simple phrases. • can evaluate their own work and behaviour in simple ways, beginning to identify some actions as right and wrong on the basis of consequences. • can find out about aspects of religion through stories, music, or drama, answer questions and communicate their responses. • may communicate their feelings about what is special to them e.g. through role play. • can begin to understand that other people have needs and to respect these. • can make purposeful relationships with others in group activity.
<p>Learners are more secure in using the skills and understanding they have gained (formerly P8)</p>	<p>Pupils can:</p> <ul style="list-style-type: none"> • can listen attentively to religious stories or to people talking about religion. • can begin to understand that religious and other stories carry moral and religious meaning. • are increasingly able to communicate ideas, feelings or responses to experiences or retell religious stories. • can communicate simple facts about religion and important people in religions. • can begin to realise the significance of religious artefacts, symbols and places. • can reflect on what makes them happy, sad, excited or lonely. • are able to demonstrate a basic understanding of what is right and wrong in familiar situations. • are often sensitive to the needs and feelings of others and show respect for themselves and others. • treat living things and their environment with care and concern.

Additional practical materials:

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

NATRE member link:

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

It provides practical illustrations of SEND RE work.

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

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



Physical

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



Social

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



Emotional

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



Intellectual

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

For pupils with complex learning difficulties and disabilities (CLDD)

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

For pupils with severe learning difficulties (SLD)

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

For pupils with moderate learning difficulties (MLD)

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

For pupils with emotional and behavioural difficulties (EBD)

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

Planning for RE in special schools

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

The 'five keys' planning model

This syllabus recommends a model devised by Anne Krisman⁹, teacher at Little Heath School in the London Borough of Redbridge. She advocates five keys for planning in RE for SEND.

1 Connection – what links can we make with our pupils' lives?

Creating a bridge between pupils' experiences and the religious theme.

2 Knowledge – what is the burning core of the faith?

Selecting what really matters in a religious theme, cutting out peripheral information.

3 Senses – what sensory elements are in the religion?

Looking for a range of authentic sensory experiences that link with the theme.

4 Symbols – what are the symbols that are most accessible?

Choosing symbols that will encapsulate the theme.

5 Values – what are the values in the religion that speak to us?

Making links between the values of the religious theme and the children's lives.

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

The planning model looks like this:

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

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

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

References

- These purpose statements are adapted from *A Curriculum Framework for Religious Education in England* (Religious Education Council 2013). See resubjectreview.recouncil.org.uk/media/file/RE_Review.pdf
- QCA 2004: www.mmiweb.org.uk/publications/re/NSNF.pdf; REC 2013: resubjectreview.recouncil.org.uk/media/file/RE_Review.pdf
- School Standards and Framework Act 1998, Schedule 19, www.legislation.gov.uk/ukpga/1998/31/schedule/19; Education Act 2002, section 80, www.legislation.gov.uk/ukpga/2002/32/section/80
- The Education (Special Educational Needs) (England) (Consolidation) (Amendment) Regulations 2006, Regulation 5A, www.legislation.gov.uk/uksi/2006/3346/regulation/5/made
- Education Act 1996, Schedule 31, www.legislation.gov.uk/ukpga/1996/56/schedule/31
- Education Act 1996, section 375, www.legislation.gov.uk/ukpga/1996/56/section/375
- Section 96 of the Learning and Skills Act 2000 requires maintained schools to provide only qualifications approved by the Secretary of State. See www.dfes.gov.uk/section96/uploads/download_records_full.xls
- Ofsted reports; RE for Real etc reports
- Little Heath School's RE features in Ofsted's good practice resources, which give more details of the Five Keys approach, and some examples of pupil responses. <http://tinyurl.com/ao4ey4q>

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

Example of a five keys planning model

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

Key	Focus	Activities
Connection <i>What links can we make with our pupils' lives?</i>	What times are special to us? What food do we like to eat? What does the Moon look like?	<ul style="list-style-type: none"> • Create pictures of pupils with speech bubbles saying what times are special to them, e.g. birthdays, Christmas, holidays. • Ask each other what food they like to eat and tell the class what they have found out. • Look at different pictures of the Moon, e.g. surface, crescent, full.
Knowledge <i>What is at the burning core of the religion?</i>	Muslims give up food (fast) during daylight hours during Ramadan. It makes them think of poor people and they give charity (<i>zakah</i>). When the new moon comes, it is Eid-ul-Fitr and they celebrate.	<ul style="list-style-type: none"> • Act out getting up early in the morning with an alarm clock ringing, eating, saying 'no' to food, feeling hungry but happy, going home, looking for stars in sky, eating a date. • Look at pictures of poor people and say how you know they are poor. Make a charity box with a moon and stars on. • Read <i>Ramadan Moon</i> and talk about what the family does for Ramadan and Eid.
Senses <i>What sensory elements are in the religion?</i>	Eating dates to end the fast (<i>iftaar</i>). The prayer mat. Listening to Arabic prayers. Washing (<i>wudu</i>).	<ul style="list-style-type: none"> • Experience eating dates and Indian sweets, talking about special tastes and special times. • Feel different prayer mats while listening to Islamic prayers. Watch a film of children praying. Hear some Muslim Arabic words. • Show how you wash hands. Watch a film of children doing <i>wudu</i> before they pray.
Symbols <i>What are the symbols that are the most accessible?</i>	The Moon and the stars. The word 'Allah'. The word 'Muhammad'.	<ul style="list-style-type: none"> • Create moon pictures out of silver paper, add onto Arabic prayers (see <i>Ramadan Moon</i>). • Recognise the words 'Allah' and 'Muhammad' and say how special they are to Muslims. • Create pictures using stencils of the words 'Allah' and 'Muhammad' in Arabic, adding gold and making them look beautiful, while listening to <i>nasheeds</i> (devotional songs)
Values <i>What are the values in the religion that speak to us?</i>	Doing things that are hard. Thinking of poor people. Giving to charity (<i>zakah</i>). Being with family.	<ul style="list-style-type: none"> • Try to complete something that is hard, e.g. a jigsaw puzzle. Everyone says 'well done'. • Make a collection around the school or make something to sell for charity, e.g. ice cream or cakes. • Make 3D dolls of happy Muslim families in traditional clothes.



Bedford Borough

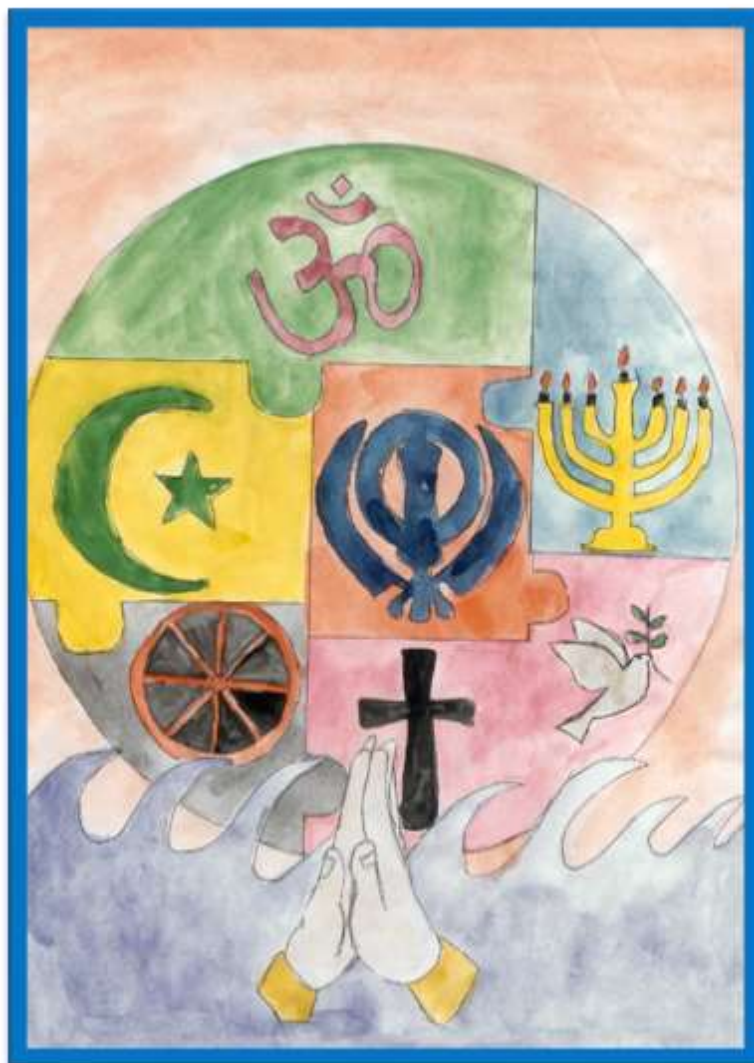


Central Bedfordshire Council

Identities, Meanings, Values

The RE Agreed Syllabus 2024-2029

Bedford Borough and Central Bedfordshire



Religions in a world of beliefs
By Inoja, age 13