

Together for Tomorrow

The Rotherham Agreed Syllabus for Religious Education 2026



Phoebe, 14, asks big questions about the origins of humanity and the universe.



Oliver, 6, asks:
'What matters most?'



Abbie, 9, uses the Christian story of the Prodigal Son to ask: can we be reconciled to each other and to God?'

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Introduction

This Agreed Syllabus for Religious Education (AS for RE) has been produced by the Rotherham Agreed Syllabus Conference and approved by the Standing Advisory Council for Religious Education (SACRE) for use in all community and Voluntary Controlled schools in Rotherham. As RE is a locally determined subject, this syllabus forms the legal basis for Religious Education in Rotherham. Local Authority schools that implement it are fulfilling their statutory duty and teaching RE in accordance with the law.

Since the Education Act of 1944, all schools have been required to provide RE for all pupils on roll (unless parents exercise their right to withdraw their child). Religious Education therefore sits within the Basic Curriculum, alongside English, Mathematics, Science, Computing, Secondary Citizenship, and the wider foundation subjects. Although Academies and Free Schools are not required to follow a locally agreed syllabus, they must still provide RE for all pupils. Rotherham Local Authority and SACRE warmly encourage them to adopt this syllabus as a high-quality, coherent, and locally informed approach to meeting their statutory obligations.

This syllabus sets out the aims, value, and purpose of RE for all pupils, and clearly defines what should be taught across each phase. It provides a coherent, progressive framework for high standards in RE, supporting teachers in delivering rich and meaningful learning that enables pupils to achieve their full potential. In its structure and intent, the Agreed Syllabus aligns with the government's expectations for National Curriculum subjects, while reflecting Rotherham's local context and priorities.

Importantly, this syllabus is closely connected to the Rotherham Together for Tomorrow initiative, which places strong emphasis on building an inclusive, respectful, and resilient community for future generations. RE plays a vital role in this vision by helping pupils understand and appreciate the diverse faiths and worldviews that shape life in modern Britain. Through exploring similarities, celebrating shared values, and developing respect and tolerance, pupils learn to contribute positively to Rotherham's shared future. The syllabus therefore supports schools in nurturing young people who are thoughtful, compassionate, and equipped to live well together in a diverse society.

All schools across Rotherham—including Academies and Free Schools—are invited and encouraged to use this syllabus as a local, professional, legally robust, and up-to-date framework for delivering high-quality Religious Education to every pupil.

Executive Summary: What schools must do:

Essential Agreed Syllabus Requirements for RE

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

- All pupils on the school roll are entitled to receive Religious Education. This includes pupils in the Reception year and 16-19 year old students in school Sixth Forms.
- This syllabus is the legal basis for RE in Rotherham schools where it applies ([see 'RE and the Law' ~ an appendix to the syllabus](#)). Inspection will be based upon the implementation of this syllabus.
- Time for RE is strongly recommended to be 5% of curriculum time in Key Stages 1-4. SACRE expects schools to follow these time guidelines, in order to implement the syllabus, enable learning from Christianity and the principal religions in the UK as the law requires, and set good standards.
- It is important for pupils to have opportunities to learn about the principal religions and worldviews in the UK while they are at school. In Rotherham this means schools are to plan, as a minimum, to teach about:

KS1: Christianity + Islam + Judaism

KS2: Christianity + Islam + Hinduism + Humanism

KS3: Christianity + Sikhism and Buddhism, + one more religion selected by the school (exemplary material in the scheme of work uses Islam)

14-19: Christianity plus, normally, one religion selected by the school (or a nationally accredited qualification such as the GCSE short course or full course in RS).

With regard to non-religious or secular life stances, an inclusive RE curriculum enables the study of these views, which is appropriate at each key stage. This study is built into our syllabus, and refers to Humanism as one visible example of non-religious worldviews. Other non-religious ways of life and worldviews are also appropriate for study.

- Schools must plan for assessment in RE: the syllabus provides guidance for outcomes for most pupils at 7, 11 and 14, and a planned progression approach to assessing pupils progress in order to establish and guide expectations. Schools must report to parents on pupils' attainment and progress in RE annually, as with other subjects.
- Schools must implement an appropriate scheme of work for RE which enhances their school context. The Agreed Syllabus specifies succinct programmes of study for each key stage. Optional study units are provided for guidance, which schools may use to construct their RE schemes of work.
- Schools will use this syllabus for the coming 5 years. The Agreed Syllabus, launched in 2026 is valid for 5 years.
- In meeting all these requirements, schools will find it helpful to consult the extensive guidance papers on issues for school RE, to support the statutory Agreed Syllabus. The guidance recognizes the need for schools to improve teachers' confidence with regard to teaching RE. The suite of online guidance materials is published with the syllabus, but may be updated during the lifetime of the syllabus.

Religious Education in Rotherham: Aims and Purposes

The aim of Religious Education in Rotherham is that pupils will know about and understand a range of religions and world views. They will express ideas and insights of their own into the significant human questions which religions address, gaining and deploying the skills needed to study religion.

Religious Education in Rotherham schools makes a dynamic and meaningful contribution to the education of all children and young people. In line with the REC's National Statement of Entitlement, RE enables pupils to explore and respond to challenging questions about human life, beliefs, communities, and ideas. Through a structured enquiry approach, pupils learn from **religions and worldviews** by examining diverse ways of living, thinking, and belonging in local, national, and global contexts.

In RE, pupils investigate a wide range of responses to questions concerning human identity, meaning, purpose, and value. They learn to consider different perspectives thoughtfully, drawing on the wisdom and insights of both religious and non-religious communities. The subject encourages pupils to develop their own well-reasoned viewpoints while learning to disagree respectfully, evaluate evidence, think critically, and respond with imagination, empathy, and respect. In doing so, they build the foundations of **religious literacy**, enabling them to engage confidently and sensitively with people who hold different beliefs and worldviews.

This approach strongly supports the vision of **Together for Tomorrow**, which commits to creating a borough where children grow up with a deep sense of belonging, mutual respect, and pride in their diverse community. RE contributes directly to this vision by helping pupils understand the experiences and beliefs of others, celebrate common values across traditions and worldviews, and develop the tolerance, compassion, and respect needed to build a thriving and cohesive future Rotherham. Through RE, pupils gain the knowledge and attitudes outlined in *Together for Tomorrow*—preparing them to participate positively in a diverse society and contribute to our shared future.

The National Curriculum sets out the legal requirement that all state-funded schools must offer a curriculum that is balanced and broadly based, and that:

- **Promotes the spiritual, moral, cultural,**

mental and physical development of pupils and of society, and

- **Prepares pupils for the opportunities, responsibilities and experiences of later life.**

In addition: "All state schools... must teach religious education to pupils at every key stage... All schools must publish their curriculum by subject and academic year online."

(DfE National Curriculum Framework, July 2013, p.4)

This updated RE Syllabus for Rotherham establishes clear expectations for what should be taught in RE across all phases, providing practical support, structured progression, and guidance for teachers. It ensures RE is ambitious, inclusive, and meaningful for all pupils.

The 2026 Rotherham Agreed Syllabus builds on its predecessor. RE is framed through clear purposes, aims, and programmes of study for each age group, including explicit guidance for the Early Years Foundation Stage and learners aged 14–19. As a core subject of the curriculum for all pupils, RE is described using the same structured approach as English, Mathematics, and Science, including exemplification and detailed notes for Key Stages 1–3.

To support effective progression, the syllabus outlines how pupils develop increasing breadth and depth of subject knowledge and become more confident in religious literacy, including the skills of:

- **Discovering religion** – investigating religions and worldviews through rich learning experiences, disciplinary engagement and diverse sources of knowledge.
- **Developing their own views** – reflecting on and articulating their own ideas and those of others with clarity, creativity, and sensitivity.
- **Being reasonable about religion** – forming balanced and well-argued responses to religions and worldviews, drawing on evidence, critical thinking, and respectful dialogue.

RE plays a key role in supporting pupils to understand **British values**, such as mutual respect and tolerance of different faiths and worldviews.

RE helps pupils appreciate the richness of Rotherham's cultural and religious diversity, recognise shared human values and develop the respectful attitudes needed for future community cohesion. By encouraging pupils to reflect on their place within the wider community and the world, RE strengthens the

borough's shared ambition to nurture confident, compassionate and responsible citizens.

This syllabus provides a strong foundation upon which schools can build **ambitious, inclusive, and inspiring** Religious Education for all pupils across Rotherham—helping shape a thoughtful, respectful, and cohesive future community.

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Religious Education: the Purposes of Studying RE

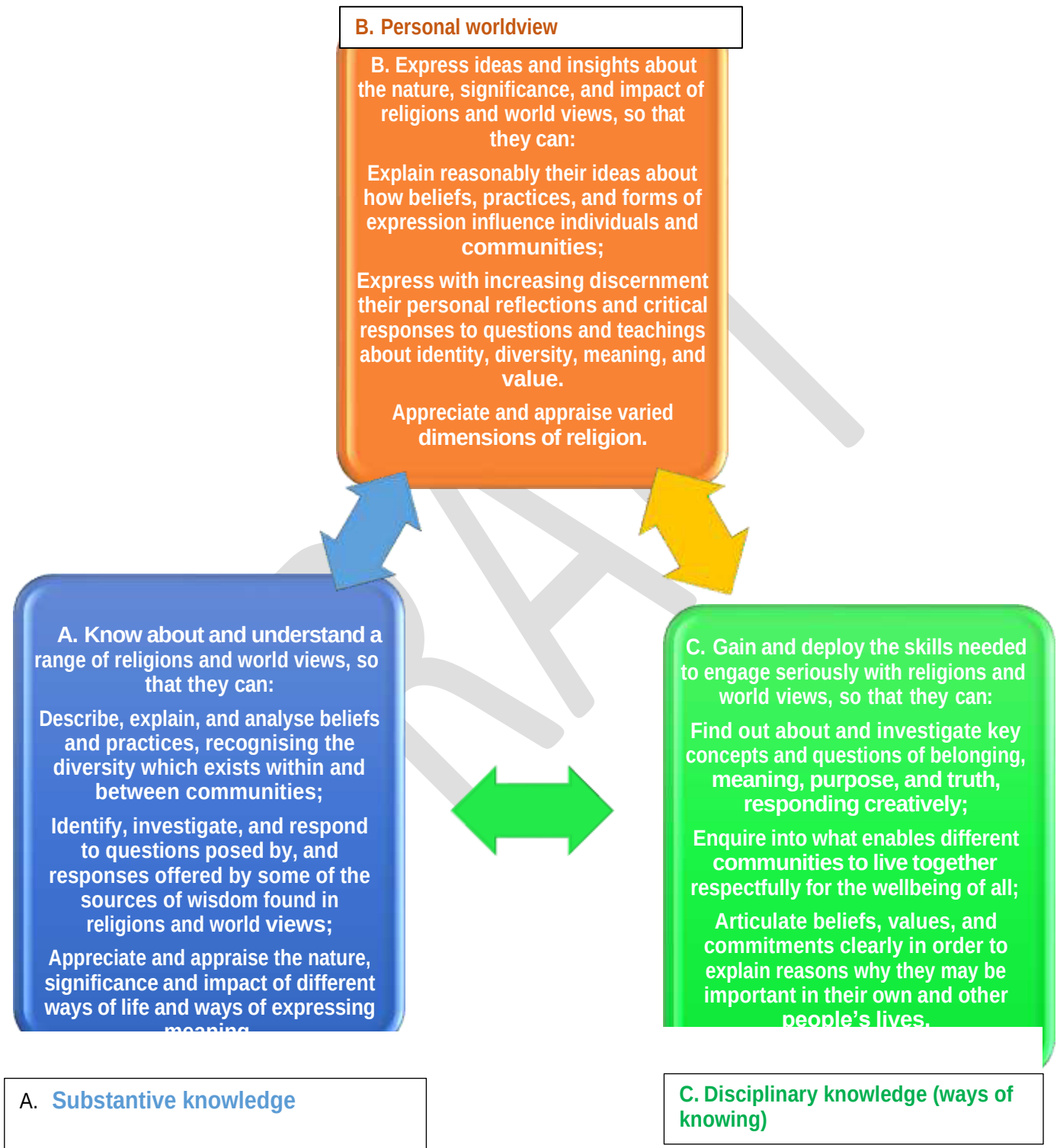
Religious Education invites pupils to engage with challenging and meaningful questions about human existence, including beliefs about God and ultimate reality, the nature of right and wrong, and what it means to be human. Drawing on the REC's National Statement of Entitlement and current research into effective RE, teaching should provide pupils with a secure and well-informed understanding of a diverse range of religious and non-religious worldviews. Through this, pupils develop their own ideas, values and sense of identity in ways that are reflective, reasoned and well informed.

RE should nurture pupils' **aptitude for dialogue**, enabling them to participate positively in a society characterised by rich diversity of cultures, beliefs and ways of life. Pupils learn to engage in thoughtful, respectful and constructive conversations about worldviews, recognising both differences and shared human concerns.

In line with contemporary disciplinary approaches, pupils are taught how to study religions and worldviews **systematically and rigorously**, drawing on theology, philosophy and the human and social sciences. They make progress by exploring how worldviews shape—and are shaped by—human experience in local, national and global contexts, developing increasing complexity and depth as they move through the curriculum.

Pupils also gain and apply the analytical skills needed to interpret and evaluate evidence, arguments, texts and sources of wisdom or authority. They learn to construct clear, coherent and reflective accounts of their own beliefs, ideas, values and experiences while recognising and respecting the rights of others to hold different perspectives and live in diverse ways.

Intentions of RE: the key aim of the subject is expressed in these three elements, knowledge, expression and skills



Spiritual Moral, Social and Cultural Development (SMSC): A distinctive contribution from Religious Education

The Agreed Syllabus for RE enables the teaching of RE to make a distinctive and significant contribution to these four aspects of pupils' development. While schools provide for these aspects of personal development in many ways, and through many subjects of the curriculum, RE often focuses on spiritual and moral education within the curriculum, and makes a distinctive contribution to understanding cultural diversity through developing understanding of religions. These opportunities for personal development contribute to high standards and aspirations for each pupil.

Spiritual Development

Current research highlights that spiritual development involves nurturing pupils' capacity for reflection, meaning-making, emotional awareness, and connection to others and the world around them. Many recent SMSC frameworks emphasise experiences that help pupils reflect on life's big questions, develop empathy, and consider their place in the world, rather than focusing solely on "belief in the divine."

In Rotherham, Together for Tomorrow supports this by helping pupils build resilience, empathy, and a sense of belonging following recent community tensions. Schools are encouraged to create curriculum experiences that strengthen emotional literacy, hope, compassion, and connection across diverse groups.

RE promotes spiritual development through:

- Exploring questions of meaning, purpose, identity, and ultimate reality.
- Reflecting on key beliefs, experiences, and concepts within diverse religious and non-religious worldviews.
- Engaging with arts, literature, and sciences to understand how humans' express belief, creativity, and identity.
- Considering how religions and worldviews understand human value, relationships, and the natural world.
- Exploring shared values connected to British values, such as respect and tolerance.
- Developing a sense of belonging and learning to appreciate the experiences of others.
- Forming and expressing personal views on religious and spiritual issues with confidence and sensitivity.

Moral Development

Recent research emphasises that moral development is shaped through dialogue, ethical enquiry, and real-world dilemmas, not simply learning rules or behaviour expectations. Schools are expected to help pupils understand and apply values such as justice, fairness, and respect.

The Together for Tomorrow project explicitly promotes moral development by strengthening pupils' ability to make informed choices, understand risk, evaluate misinformation, and consider the impact of actions on themselves and others—key skills linked with both PSHE and RE.

RE promotes moral development through:

- Engaging with values such as honesty, justice, compassion, and respect as expressed within religions and worldviews.
- Exploring how families, communities, media, and beliefs influence moral decision-making.
- Investigating ethical issues—including diversity, equality, justice, and human rights—to promote respect and community cohesion.
- Understanding rights, responsibilities, and the development of moral conscience.
- Applying moral reasoning to contemporary issues and British values such as democracy, individual liberty, tolerance, and the rule of law.

Social Development

Latest SMSC work recognises that social development involves purposeful opportunities for pupils to collaborate, encounter difference, build relationships and participate in community life.

The Together for Tomorrow initiative reinforces this by nurturing empathy, promoting safe decision-making and providing school-to-school linking opportunities that help pupils meet peers from different cultural and religious backgrounds. Its aims include strengthening community cohesion and giving pupils confidence to participate positively in Rotherham's diverse society.

RE promotes social development through:

- Exploring how beliefs lead individuals and communities to act on social issues.
- Investigating social and ethical questions from multiple religious and worldview perspectives.
- Recognising diversity within and between traditions while also identifying shared values and concerns.

- Discussing contemporary social issues—equality, the environment, inclusion—and their relationship to British values.
- Supporting opportunities for dialogue, collaboration, and community engagement.
-

Cultural Development

Current SMSC guidance stresses developing cultural awareness, identity, participation, and appreciation of diversity. It highlights the arts, literature, heritage, and inter-cultural understanding as essential aspects of personal development.

In Rotherham, Together for Tomorrow strengthens cultural development by celebrating the borough's diversity, supporting cultural pride, and creating community projects—including arts-based work—that highlight shared identity and connection across differences.

RE promotes cultural development through:

- Encountering diverse cultures, arts, literatures, and creative expressions connected to worldviews.
- Exploring how religions and worldviews shape cultural identity, festivals, practices, and values.
- Examining what it means to grow up in Britain today, including historic and contemporary expressions of British values.
- Promoting racial and interfaith harmony, challenging prejudice, and contributing to community cohesion.
- Understanding how interfaith cooperation and shared values support the common good in Rotherham and beyond.



"Love Forever"

Ellie (age 10)

"At the current time there are lots of groups who use religion as a reason to be racist, homophobic or to be prejudiced towards a certain group of people."

The Bible tells several stories that tell us to "Love Your Neighbour" regardless of colour, race or any other criteria."

Religious Education and Statutory Relationships and Sex Education

Religious Education contributes significantly to pupils' understanding of relationships, families, values, and personal responsibility, and therefore plays an important complementary role alongside the 2026 statutory RSHE curriculum. The updated RSHE guidance encourages schools—particularly at primary level—to teach about diverse families, as part of fostering understanding of healthy and loving relationships. It also places strengthened emphasis on respect for protected characteristics, with teaching grounded in factual information and the legal framework. RE provides a natural context for exploring these themes by enabling pupils to encounter how different religions and worldviews understand family life, commitment, marriage, identity, equality, and moral values. In addition, the 2026 RSHE revisions highlight the importance of respectful relationships, safeguarding, online safety, and the impact of harmful ideologies—including misogyny, online risks, and toxic influences. Within RE, pupils can examine ethical teachings, community responsibilities, and the moral reasoning found in global belief traditions, helping to build critical thinking and character formation. Schools are therefore encouraged to recognise and articulate these cross-curricular links within curriculum planning, ensuring that RE strengthens pupils' spiritual, moral and social development while supporting statutory RSHE aims.

Religion in Rotherham, our region and the UK

RE prepares children and young people to live in a local society, but also in a region, a national community and the world as a whole. RE therefore needs to develop pupils understanding of the rich diversity of Rotherham, Yorkshire the UK, and the world. Inspectors from OFSTED often judge whether a school's RE is preparing pupils for life in modern, diverse Britain.

The 2001 Census showed that around 197 000 of the people of Rotherham identified themselves as Christians of a population of approximately 257 280. There were about 5 500 Muslim people. Hindus and Buddhists were numbered in their hundreds. Ten percent of Rotherham's population were non-religious.

The 2011 Census showed that 171,068 of the people in Rotherham identified themselves as Christians. There were about 9614 Muslim people.

At the 2021 census, Rotherham had a population of approximately 265,800 people.

Figures have been rounded up or down to the nearest 10, or 100 for England and Wales.

Religion in England and Wales, 2021			
Religion / Belief	Rotherham	Yorkshire and the Humber	England and Wales
Buddhist	540	15,800	272,500
Christian	130,150	2,461,520	27,522,700
Hindu	670	29,240	1,032,800
Jewish	80	9,360	271,300
Muslim	13,470	442,530	3,868,100
Sikh	460	24,030	524,100
Other religion	930	23,620	348,300
No religion	105,820	2,161,190	22,162,100
Not answered	13,690	313,480	3,595,600
Source: Census 2021, ONS		Numbers rounded to the nearest 10 and 100	

All pupils should build an accurate understanding of these figures, so that they can see clearly the place of religion in contemporary Britain.

Note that while some populations may be numbered in hundreds in our immediate area, we are educating pupils to live in a region, a nation, and a world – not merely in a single city. Religious plurality is the context of RE in Yorkshire and in the UK. Note that the 'Other religious groups' include populations numbered in many millions globally, but is smaller numbers within the UK, such as members of the Baha'i faith, Jains, Pagans or Zoroastrians.

Our RE syllabus, in line with the law and all government guidance, is balanced: pupils will learn from Christianity in each year of their schooling, and more than half of their studies will centre on Christianity. A balanced program of learning from other's religions and world views is offered as well.

Global religion: a simple approach

The Global Village, 2020	
Religion	If the world was a village of 100 people, this is how many would be...
Christian	29
Muslim	26
Unaffiliated (this includes non-religious people of many varieties)	24
Hindu	15
Buddhist	4
Other religious communities (this includes folk religions, Zoroastrians, Jains, Sikh, the Bahai Faith, and numerous others)	2
Jewish: estimated 15m worldwide	<1
Source: Pew Research Centre	

The challenge for RE is to enable the children and young people of Rotherham to understand what it means to live in a richly diverse religious region, nation, and world, and to challenge them to live for the wellbeing of all in ways that are respectful of people who are different.

Which religions and non-religious worldviews are to be studied?

It is through teaching RE's aims and attainment targets that high standards in RE can be established. Pupils' experience of the subject is the focus for their exploration of human experience and beliefs. It is also important that pupils are taught in depth and detail about particular religions and worldviews through each of the key stages.

In this Agreed Syllabus, schools contribute to pupils in Rotherham developing an overall understanding of the 6 principal religions in the UK plus non-religious worldviews. The balance between depth of understanding and the coverage of material in these religions is important, so the syllabus lays down which religions shall be taught at each key stage, as it has done previously. This is in line with the law, which states that Religious Education shall have regard to "the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the other principal religions represented in Great Britain." There is an emphasis on the depth of study of religions and beliefs. In primary school, it is recommended that children learn no more than 4 religions, plus a non-religious worldview eg Humanism.

It is important to notes that schools should start where the pupils are and build an increasingly diverse understanding of the religions in Rotherham, the region, the UK, and the world. This may be especially appropriate where children from many religions and worldviews are present in one class or school.

This structure promotes continuity and progression within and between schools. Schools may plan some RE that goes beyond this example – for example in response to topical events or local needs – but this should have regard to the importance of enabling pupils to study religions and beliefs in depth.

Additionally, schools should use material from other religious traditions and belief systems represented in the school, the local area, the region or the UK, such as Rastafari, the Bahá'í Faith, Pagan traditions, the Jehovah's Witnesses, the Latter-Day Saints or the Humanists (the most visible non-religious community in the UK today).

Which worldviews are to be studied? Examples

The Agreed Syllabus prescribes a minimum number of religions to be studied in depth as follows. This plan enables all pupils to learn about the 6 principal religions in the UK across the 5-14 age range. It is part of the legal framework of the syllabus.

	Minimum requirements: Religions to be studied:
Foundation Stage / Reception	Christianity Religions and beliefs represented in the class or school
Key Stage One	Islam, Christianity, and Judaism
Key Stage Two	Islam, Hinduism, Christianity, and Humanism
Key Stage Three	Buddhism, Sikhism, and Christianity + at least 1 further example of religion and belief selected by the school (exemplary material in the scheme of work uses Islam)
Key Stage Four	Two religions including Christianity (through a recognised national RS qualification course, usually GCSE RS).
16-19 RE for All	Belief systems or life stances as appropriate.

Notes about school choice with regard to religions to be studied.

- Christianity is to be studied as part of RE in each year group;
- The recommended religions for study here enable pupils to have some engagement with six 'principal religions in the UK', as the law and government guidance requires;
- Local, national, and global considerations are important where schools select religions beyond the minimum requirement for study;
- The major world religions represented in the UK include (according to the DfE) Christianity, Islam, Judaism, Hinduism, Buddhism, and Sikhi. Other religions include Zoroastrians, Jains, Baha'is, Pagans, African traditional religions, and other Eastern beliefs and religions.
- Some groups such as the Society of Friends and the Church of Jesus Christ of Latter-Day Saints may be included within Christianity or taught separately (there are differing views on this).
- It is appropriate to study non-religious worldviews such as Humanism at each key stage alongside religious beliefs. The diversity of non-religious ways of life – including people who are 'spiritual but not religious', agnostics, atheists, and many others, is an appropriate focus for study.
- All religions are united in some ways, but internally diverse in other ways. Study local examples and varieties where possible. The syllabus emphasises 'lived religion' alongside studying how religions began.
- Pupils may also be introduced to a wider range of faiths and beliefs through school assemblies.



"See where the tide takes you" Sam (11) and Huw (12)
 "Let not the deep swallow me up." We named our work "see where the tide takes you" because our final piece is a boat rocking in a rough sea of uncertainty but sailing with complete freewill towards a sun containing a big question. The cabin windows represent a religious journey, each row is the path a certain religion will try to follow. The painted rows are the colours of the religion of that row e.g. purple for Christianity or saffron for Sikhism. The question mark in the sun represents the future. The rough sea represents the many troubles you will face on your way, but like a boat it may be a struggle but you will rise up to them and carry on with your journey.

Organising RE: Curriculum Time for RE in Rotherham

Governors and Head teachers are responsible for ensuring that RE is taught in sufficient time in a broad and balanced curriculum. In order to deliver the aims and expected standards of the syllabus, SACRE and the Agreed Syllabus Conference expects a minimum allocation of curriculum time for RE based upon the law and DfE guidance. A minimum 5% of curriculum time is required for teaching RE. Schools should make plans to give at least this amount curriculum time to the subject as the syllabus is implemented. This is equivalent to about an hour a week.

This means in practice that schools are expected to allocate:

- **Reception and Key Stage 1: 36 hours of tuition per year** (e.g. 50+ minutes a week or some short sessions implemented through continuous provision)
- **Key Stage 2: 45 hours of tuition per year** (e.g. an hour a week)
- **Key Stage 3: 45 hours of tuition per year** (e.g. an hour a week, RE-centred Humanities lessons taught for 4 hours a week for one term of the year)
- **14-16s: 5% of curriculum time, or 70 hours of tuition across the key stage** (e.g. an hour a week for five terms)
- **16-19s: Allocation of time for RE for all should be clearly identifiable and should not be tokenistic.**

This means that this syllabus for RE can be delivered in an average of approximately an hour of teaching per week.

Notes

- **RE is legally required for all pupils.** RE is a core subject of the curriculum for all pupils in all maintained schools. The requirements of this Agreed Syllabus are not subject to the flexibility of the Foundation Subjects. This applies to Academies and all state-funded school types.
- **RE is different from assembly.** Curriculum time for Religious Education is distinct from the time schools may spend on collective worship or school assembly – or indeed tutorial time. The times given above are for RE in the curriculum.
- **Flexible delivery of RE is often good practice:** an RE themed day, or week of study can complement – but not replace - the regular program of timetabled lessons (see additional ideas on the next page).
- **RE should be taught in clearly identifiable time.** There is a common frontier between RE and such subjects as literacy, citizenship, History or PSHE. But the times given above are explicitly for the clearly identifiable teaching of RE. Where creative cross curricular planning is used, schools must ensure that RE objectives and outcomes from the syllabus are clearly planned and taught. RE provided in a 'drop down day' does not enable progress for individual pupils – this is tokenistic. OFSTED require a 'curriculum of ambition' similar to the National Curriculum subjects. This syllabus provides that kind of ambitious RE programme.
- **Coherence and progression.** Whilst schools are expected to make their own decisions about how to divide up curriculum time, schools must ensure that sufficient time is given to RE so that pupils can meet the standards and expectations set out in this Agreed Syllabus to provide coherence and progression in RE learning, with most pupils achieving the outcomes of the syllabus at 7, 11 and 14.
- **Too little time leads to low standards:** Any school 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 outcomes set out in this syllabus. Such unambitious RE will not have the impact this syllabus pictures.

Inclusion in RE

The following recommendations support inclusive practice in Religious Education (RE) in alignment with the Religious Education Council (REC) National Entitlement, the SEND Code of Practice (2015), and evidence-informed approaches including the EEF Five-a-Day, adaptive teaching principles, and attention to sensory needs. Maintain High Expectations for All Learners

- Ensure pupils with SEND access the full breadth of the RE curriculum without unnecessary simplification of content.
- Design learning that maintains cognitive challenge while removing barriers to access.
- Prioritise ambitious outcomes grounded in meaningful engagement with religious and non-religious worldviews.

Use Adaptive Teaching to Support Access

Adaptive teaching should be used to respond to individual learner needs and promote participation. Recommended strategies include:

- Providing scaffolds such as sentence stems, guided questions, writing frames or visual organisers.
- Using pre-teaching, over-learning and explicit vocabulary instruction to secure foundational knowledge.
- Offering alternative ways of recording, including visuals, symbols, digital tools, oral responses or practical demonstrations.
- Breaking instructions into manageable steps to support working memory.
- Using models, exemplars and structured enquiry to clarify expectations.

Adaptive teaching adjustments should remain flexible and temporary, enabling increasing independence over time.

Apply the EEF “Five-a-Day” Approach

To strengthen provision for pupils with SEND, the following EEF principles should be embedded into RE teaching:

1. Explicit Instruction – Break down complex concepts, model thinking processes, and check understanding systematically.
2. Cognitive and Metacognitive Strategies – Teach pupils how to plan, monitor, and reflect during RE enquiry.
3. Scaffolding – Provide thoughtfully designed supports that can be gradually removed.
4. Flexible Grouping – Use groups that change in response to need and task, rather than static or attainment-based groups.
5. Using Technology Purposefully – Employ assistive and educational technology where it removes barriers or enhances access.

Address Sensory and Physical Needs

To support sensory regulation and physical accessibility, RE provision should consider:

- Offering low-stimulation or quiet spaces for pupils who require them.
- Providing sensory regulation tools such as movement breaks, fidget items or calming routines.

- Adjusting environmental conditions (lighting, noise, seating) to reduce sensory overload.
- Incorporating multi-sensory learning approaches using artefacts, story, sound, kinaesthetic activities, and visual resources.
- Ensuring safe and meaningful access to religious artefacts, sensory materials, and practical learning spaces.

Support Communication and Interaction Needs

Pupils with communication differences, including those using AAC, should be supported through:

- Providing symbol-supported materials, visual prompts, and accessible communication boards.
- Allowing multiple modes of response, including non-verbal demonstrations.
- Using clear, consistent language and predictable routines.
- Structuring opportunities for supported dialogue and partner talk.

Consider Social, Emotional, and Mental Health (SEMH) Needs

To ensure emotionally safe RE learning environments:

- Establish predictable routines and calm, respectful learning spaces.
- Plan for sensitive handling of emotionally complex topics to avoid emotional overload.
- Provide regulation opportunities where pupils can safely step out and re-engage.
- Promote opportunities for identity exploration, belonging, and respectful dialogue.

Collaborate with Families and Specialists

- Draw on the expertise of families, SENDCOs, and specialist professionals when planning reasonable adjustments.
- Review adaptations regularly to ensure their continued relevance and effectiveness.
- Ensure individual needs identified in EHCPs or SEND support plans inform curriculum design and classroom practice.

Ensure the RE Curriculum is Accessible, Equitable and Meaningful

All pupils, including those with SEND, should be supported to:

- Engage with substantive and disciplinary knowledge in RE.
- Develop enquiry skills, critical thinking, empathy, and reflection.
- Explore their own values, beliefs, and worldviews in a safe environment.
- Participate fully in a rich, diverse, and knowledge-based RE curriculum

Flexible models of delivery and high standards in RE:

Religious Education must be planned for pupils to attain high standards. There are different ways that schools can do this. All Rotherham pupils, 4-19, are entitled to good learning in RE, so schools must plan sufficient time for the subject to be well taught. Good standards in the subject are seen where there is clear evidence that most pupils achieve the age-related RE outcomes. Subject leaders for RE, senior staff, head teachers, and governors will all take an interest in ensuring provision enables the best possible standards. This might be done in various ways:

Whilst there may be occasions where there are planned activities for children in the Early Years, these should always start with the experiences and events which relate to the children and their immediate families and communities. Other opportunities to develop children spiritually and morally and to strengthen their understanding of cultures and beliefs should be planned and delivered through ongoing high quality provision through play using children's own experiences and questions as starting points.

A large majority of Rotherham schools use **one or two weekly lessons of RE** as the standard way of running the curriculum plan. The advantages of this are that pupils get used to the RE lesson, the progress they make can be steady and continuous, and teachers 'know where they are'. The main disadvantage is that pupils' weekly experience of RE can be too spread out for the deeper learning that the subject requires to flourish.

- **Some schools use a themed curriculum approach to RE.** A series of lessons in the humanities are themed for RE, e.g. for half a term, and pupils spend four or five hours a week or more doing RE and relating the study to history or geography. In the next half term, the focus may be more on one of the other subjects. The main advantages of this are that pupils get a deeper and more continuous experience of RE. A disadvantage is that some schools use arbitrary themes or fail to plan RE investigations into the program at sufficient depth. Parity with, for example, History and Geography makes good sense here. Specialist RE teachers' involvement in setting a sharp focus on planned RE outcomes in planning is crucial.
- **Some schools use an 'RE Week' or an 'RE Day'** to focus learning, then follow up the 'big experience' with linked lessons over several weeks. Such 'big events' RE planning is demanding on teachers, but can for example help the whole school to focus and develop the subject. A day is about 5 hours, so is not, of course, a substitute for a term's worth of weekly lessons. The key to success is clarity about the RE learning that is planned. A guide to this kind of opportunity, with some practical ideas and outlines, is available from RE Today, titled 'Big RE'.
- **Creative curriculum planning** in which a modular approach to curriculum planning is used, can be effective. This approach can present both opportunities and challenges for RE: Why do inspectors sometimes find RE is least well covered in an integrated program of learning? Do some themes enable RE effectively, but do some themes make it harder to include real RE? Schools must consider the learning objectives and outcomes of the syllabus in deciding whether RE learning is well served by 'creative curriculum planning'.
- **Mixed Age Classes:** In schools where class groups include children from different year groups, this RE syllabus can be taught in very flexible ways using the guidance and materials the syllabus provides for the different ages in the class.

In deciding the ways in which the Agreed Syllabus will be implemented, schools should ensure that the full range of RE opportunities is offered to all pupils.

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.

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, Baha’is, and Muslims all give great significance to Jesus (who was himself Jewish) within their religious tradition, holding some aspects in common and diverging on other fundamental points. There is also, of course, great diversity within religions, where different interpretations can clash sharply. As well as learning about the historical and current relationship between cultures, pupils should study the ways in which one religion has influenced the development of another.

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

Breadth – cohesion for all. In terms of community cohesion and respect for all in Rotherham, 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 practised 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 Rotherham become a more respectful place?’

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

Our vision in Rotherham is of a community where people of different faiths and no faith live harmoniously side by side, displaying mutual respect, understanding and friendship. It is essential that our children and young people are supported in developing these qualities and whilst growing in confidence achieve a level of critical awareness that helps them to become builders and shapers of a better Rotherham. 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 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 every Rotherham school to have best practice in this area. The community cohesion agenda "is about how to avoid the corrosive effects of intolerance and harassment ... as race and faith are often seen as the most frequent friction points between communities, and the most visible sources of tension."

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

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

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

In terms of Community Cohesion in Rotherham 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 practiced and they must not be made to feel that their lives or families are less worthy as a result.

Fundamental British Values in RE

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

Teaching the Rotherham Agreed Syllabus for Religious Education will enable pupils to learn to think for themselves about British values in relation to the values of different religions and world views and their own values.

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

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

- **Mutual Tolerance.** Schools do not accept intolerant attitudes to members of the community: attitudes which reject other people on the basis of race, faith or belief, gender, sexual orientation or age are rightly challenged. The baseline for a fair community is that each person's right to 'be themselves' is to be accepted by all. Tolerance may not be enough: RE can challenge children and young people to be increasingly respectful and to celebrate diversity, but tolerance is a starting point. It is much better than intolerance of other people. Put simply for young children, this is about accepting that we are all different.
- **Respectful attitudes.** In the RE curriculum attention focusses on developing mutual respect between those of different faiths and beliefs, promoting an understanding of what a society gains from diversity. Pupils will learn about diversity in religions and world views, and will be challenged to respect other persons who see the world differently to themselves. Recognition and celebration of human diversity in many forms can flourish where pupils understand different faiths and beliefs, and are challenged to be broad minded and open hearted. Put simply for young children, this is about taking a positive attitude to learning from each other.
- **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.

RE subject content: programmes of study 4-19

Religious Education in the Early Years Foundation Stage (EYFS)

RE is compulsory for all pupils on the school roll in the Reception year and is delivered through play-based, child-centered provision integrated across the EYFS Areas of Learning. It introduces children to religious and non-religious worldviews, supports language development and personal, social, and emotional growth, and fosters curiosity about people, places, and celebrations in our community and beyond.

Statutory context and principles

- Legal entitlement in Reception. RE must be provided for all pupils in the Reception year; it is taught through the EYFS educational programmes rather than as a National Curriculum subject. Provision should be planned within the EYFS Areas of Learning (e.g., *Communication & Language, Personal, Social and Emotional Development, Understanding the World, Expressive Arts & Design*).
- Pedagogy. Teaching in EYFS RE is play-based with a balance of child-initiated and adult-guided experiences, making use of stories, artefacts, visitors/visits, and rich vocabulary to develop early knowledge and understanding.
- Worldviews and inclusion. Pupils encounter religious and non-religious worldviews in age-appropriate ways, promoting respect, community awareness, and the avoidance of stereotypes.

By the end of Reception, high-quality RE will have enabled children to:

1. Notice and talk about similarities and differences in how people live, celebrate, and belong, drawing on stories and first-hand experiences.
2. Develop early religious/worldview vocabulary (e.g., celebration, special, community; names for places of worship) and use it meaningfully in talk, role-play, and early writing.
3. Express feelings and ideas about special people, times, and places; listen to others with sensitivity and curiosity.
4. Build positive attitudes to diversity and to living well together in our local community.

Curriculum content: core experiences and enquiries

EYFS RE is organised around rich enquiry questions and experiences that connect with children's lives and the EYFS Areas of Learning. Schools should select and sequence enquiries to reflect local context, children's interests and the seasonal calendar. Typical foci include

- Special people (e.g., family, people who help us; how different communities show care and kindness).
- Special stories (from a range of traditions and worldviews), explored through storytelling, talk, drama, and small-world play.
- Special places (home, school, nature; visits or virtual tours of local places of worship).
- Special times and celebrations (e.g., Harvest, Diwali, Hanukkah, Christmas, Lunar New Year, Eid, Vaisakhi; also family traditions such as birthdays and naming).
- Belonging and identity (my name, my family, class community; symbols of belonging in different communities).

- Our special world (awe and wonder; caring for living things and the environment).

Note. These themes are examples, not a mandated sequence; depth, repetition, and responsive planning are encouraged to consolidate learning and language over time.

Pedagogy: how RE looks and feels in EYFS

- Continuous provision: provocations in role-play, storytelling corners, small-world sets, loose parts, and sensory trays linked to current enquiries or festivals.
- Adult-guided moments: shared reading of high-quality picture books; explicit vocabulary teaching; guided talk routines; “mystery bag” artefact handling; visitor talks, and simple local visits.
- Child-initiated exploration: time and space for children to rehearse language, re-tell stories, build places of worship, create cards or decorations, and role-play celebrations.
- Language-rich interactions: modelling, and extending talk (“Tell me more...”, “How did that make the character feel?”), supporting explanation and early reasoning.
- Creativity and the arts: songs, movement, patterns, and craft linked to stories and celebrations (e.g., rangoli patterns, candlelight paintings).

Mapping to EYFS Areas of Learning

RE contributes substantially to:

- Understanding the World (People, Culture, and Communities): noticing similarities and differences between communities; talking about places, traditions and stories.
- Personal, Social and Emotional Development: forming respectful relationships, recognising feelings, and building a positive sense of self and others.
- Communication and Language: developing subject vocabulary; listening attentively; asking and answering “why” questions; re-telling events and stories.
- Expressive Arts and Design: creating, performing, and responding imaginatively to story, symbol, pattern and celebration.

Inclusion, diversity and community

- Worldviews-inclusive RE. Children encounter a range of religious and non-religious worldviews represented locally and nationally, in line with national sector guidance. Resources and examples should normalise diversity and reflect children’s identities.
- SEND and equity. Provision is adapted through visuals, sensory experiences, scaffolded talk, and repetition, ensuring high expectations and access for all learners.
- Community engagement. Where possible, plan simple, well-prepared visits (e.g., to a nearby place of worship) and invite visitors who can share lived experiences; apply safeguarding and risk assessment procedures.

Planning guidance (what leaders and teachers should ensure)

1. Annual overview of enquiries and experiences, responsive to children and the local calendar of celebrations; balance depth, and breadth with revisiting key ideas.

2. Vocabulary progression (tiered word lists for each enquiry) introduced orally first, then through talk, captions, and early writing where appropriate.
3. High-quality texts and artefacts drawn from multiple traditions and worldviews; evaluate resources for accuracy, sensitivity, and representation.
4. Visits/visitors planned with clear intentions, pre-teaching of language, and follow-up play/storytelling to embed learning; adhere to safeguarding expectations.
5. Environment that celebrates diversity (labels, displays, continuous provision enhancements) and invites curiosity and questions.

Assessment: evidencing impact

Assessment in EYFS RE is formative, holistic, and observation-led. It is not about testing religion-specific attainment but about noticing what children say, do, make, and understand as part of the EYFS profile—particularly within *Understanding the World*, *Communication & Language*, and *PSED*. Practical approaches include:

- Learning stories and annotated photos from continuous provision and adult-guided activities.
- Child voice transcripts (“I think... because...”) capturing early reasoning and empathy.
- Floor books/mini-books co-created with children, displaying vocabulary and ideas revisited over time.

RE can be taught through all areas of the curriculum, developing children's key skills and knowledge 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
- Manage emotions and develop a positive sense of self, understanding their own feelings and those of others e.g. through religious story
- Talk and think about simple values as they learn how to make good friendships, co-operate and resolve conflicts peaceably
- Notice + respond to ideas of caring, sharing + 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.

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

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

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

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

Key Stage 1 RE Programme of Study

The Focus of RE for KS1 enables children to develop their knowledge and understanding of religions and world views. They find out about simple examples of religion that are drawn from local, national and global contexts. They learn to 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.

The aim of RE is expressed in age-appropriate outcomes for most 7 year olds.

Specifically, pupils should be taught to:

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

Pupils will achieve the outcomes by learning from at least two religions, studying Christianity in each year group and also either Judaism or Islam in key stage 1. They will study non-religious worldviews as appropriate alongside religions.

	Why do we pray? Who is listening? Abigail (7) This picture is all about a rainbow of courage and if you stand next to it you should see a cloud with God in it! This piece of work made me think about granddad who died. He was a really good person in life. In my picture you will see a rainbow of courage, cloud and a god cloud, a person praying, grass and flowers and last but not least a clear, blue, sky. Who is listening? Mummy is listening. Nanny is listening. God is listening. The End.
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The breadth of study in RE

During the key stage, pupils should be taught the Knowledge, skills and understanding through the following areas of study:

The Themes of Key Stage 1 RE

- **believing:** what people believe about God, humanity and the natural world;
- **story:** how and why some stories are sacred and important in religion;
- **celebrations:** how and why celebrations are important in religion;
- **symbols:** how and why symbols express religious meaning;
- **leaders and teachers:** figures who have an influence on others locally, nationally and globally in religion;
- **belonging:** where and how people belong and why belonging is important;
- **myself:** who I am and my uniqueness as a person in a family and community.

Experiences and opportunities for Key Stage 1 pupils:

- visiting places of worship and focusing on symbols and feelings;
- listening and responding to visitors from local faith communities;
- using their senses and having times of quiet reflection;
- using art and design, music, dance and drama to develop their creative talents and imagination;
- sharing their own beliefs, ideas and values and talking about their feelings and experiences;
- beginning to use ICT to explore religions and beliefs as practised in the local and wider community, for example through a 'virtual tour' of the sacred places of religions studied.

God Guards You

Jack, Age 8

"In my picture God hovers over earth to protect it from meteors, the sun and the moon from crashing.

He knows your problems and he knows your solutions. He will be with you until the world and you end. Everyone is God's best friend."



Guidance and planning will be greatly helped where teachers refer to the syllabus support materials from Rotherham SACRE, which include a complete planned scheme of work for pupils aged 5-7.

The investigation plans provided for 5-7 year olds are:

1.1 : Who am I? Myself and my communities

1.2 : How do Christians celebrate Christmas?

1.3 : What festivals do Jewish people like to celebrate?

1.4 : Find out: what happens in Churches and Synagogues?

1.5 : What can we learn from stories about Moses?

1.6 : What can we learn from stories of Jesus?

1.7: **Beginning to learn about Islam** (for schools that choose a study of Islam instead of Judaism, this unit provides 12 additional lessons of work, for use in Year 1 or 2)]

2.1 : What are the 'signs of belonging' for Christians and Jewish people?

2.2 : How do we say 'thank you' for a beautiful world? Christians, creation and thanksgiving

2.3 : Questions about God

2.4 : Being fair, showing care: what can we learn from religious stories?

2.5 : What do the symbols of the Easter festival mean?

2.6 : Leaders: who needs them? Learning from Jews and Christians

The scheme of work is flexible. Teachers are encouraged to use these plans flexibly, adapting them to pupils learning needs and to different age groups as appropriate. They are not prescriptive, and other plans devised by the school are always an alternative as long as they enable pupils to meet the outcomes of the syllabus. The plans can be used in a different order which the school chooses, though the first six are better adapted to Year 1 RE and the sequence of the exemplary plans is a sound basis for planned progress through the key stage.

Where is God?

Archie, Aged 5

"God works very hard. I think today he was busy working in His Church at His desk.

God sends messages to some people."



Program of Study for 5-7s

These investigations can be used in the order given above, which enables progression in learning, but schools are free to rearrange them if they wish, e.g. to accommodate the learning needs of mixed age classes.

Some examples of detailed planning for these units of work are available on the Agreed Syllabus Support website.

Year 1-2 RE Programmes of Study

Unit 1.1 Who am I? Myself and my communities		
Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to gain knowledge and to achieve?	Impact: what outcomes will pupils achieve?
Knowledge Pupils will learn about several different religious festivals and acquire new religious vocabulary. They will develop understanding of Jewish and Christian religions as identities held dear by some people, and learn about related symbols, including welcoming a new baby. Questions 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?	One way of introducing this question is to ask a new mum to bring a baby into the class and talk about how the baby was welcomed into their family. • Talk about the idea that each person is unique and valuable. Talk about occasions when things have happened in their lives that made them feel special, from everyday events (a hug from Mum/Dad/carer/friend) and special events (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. • 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. • Additional diversity work: You could also 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 (called a <i>rakhi</i>), sometimes 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. Can you do a song and dance about this?	• A2: re-tell religious stories making connections with personal experiences • A3: recognise what happens at a traditional Christian infant baptism and dedication • B2: observe and recount what happens when a baby is welcomed into a religion (other than Christianity) • C3: Find out more about belonging by asking questions and hearing answers, so that they can share and record occasions when things have happened in their lives that made them feel special

Key question 1.2: How do Christians celebrate Christmas? (Incarnation)

Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to gain knowledge and to achieve?	Impact: what outcomes will pupils achieve?
Knowledge Pupils will learn detailed factual information about the stories of Christmas and the celebrations today, gaining new vocabulary. They will discover and remember what symbols of Christmas point towards. They will find out how the bible tells the stories of Jesus and connect these stories to celebrations and songs, music and carols. Questions What makes some days special for different people? Who enjoys Christmas – is it for everyone – not just Christian people? What stories about Jesus matter to Christians at Christmas and why? What stories can be told in songs, drama, film, or by a storyteller that show the values of Christmas? What are the values of Christmas? Generosity, care, love, devotion to God, family?	Introduce this unit by looking for signs that Christmas is coming – signs of winter, decorations, adverts. Ask pupils why they think Christmas is important for Christians. • Tell some familiar stories about a character who appears to be someone he/she is not (e.g. in <i>Beauty and the Beast</i>). Look at a picture of baby Jesus from the Christian tradition. What can pupils tell about him from the picture? Most Christians believe he was very special – not an ordinary baby, but God on Earth! Note that the word ‘incarnation’ means ‘God in the flesh’. Christmas celebrates the incarnation. • Talk about getting a bedroom ready for a new baby. What would families do to prepare? Imagine the new baby is ‘God come to Earth’ – what kind of room do the pupils expect would be suitable for this baby? Who might come and visit? • Tell the story of the Nativity from the Gospel of Luke, chapters 1 and 2. You could use a Christmas story trail (e.g. <i>Experience Christmas</i> from Jumping Fish). Set up some stations: Gabriel visits Mary, the journey to Bethlehem, Jesus is born and placed in a manger, angels appear to shepherds, shepherds visit Mary. Pupils hear the story at each station then go back to their places and draw pictures/write sentences to retell it. Of course, many schools dramatise the Nativity story in Christmas plays. Use this practice for learning too. • Talk about Jesus’ birth in the outhouse/stable – what were conditions like, and who visited? Luke’s story talks about Jesus’ birth being ‘good news’. Talk about who it might be good news for and why, and why Christmas is important for Christians. • Look at a selection of Christmas cards: which ones have a clear link to the story in Luke? Ask pupils to explain the links. Either visit a church to find out what will be happening around Christmas, or get a local Christian leader to bring in photos. Find out about the colours the vicar/priest might wear. What other signs will there be about Jesus’ birthday and that this is important to Christians? Introduce the word ‘advent’, which is when Christians prepare for Jesus’ arrival. Find out about some Advent traditions (e.g. Advent wreath, candle, calendar; making a crib scene; etc.). • Make connections with the kinds of decorations people put up for birthdays or for Diwali with those put up by Christians for Jesus’ birthday. What decorations would connect with the story in Luke? Which ones are not connected to the Bible, but to other secular (non-religious) Christmas traditions? Are there themes, such as light, which can be found in different celebrations? • People give gifts and say ‘thank you’ at Christmas. Ask pupils to create the ‘thank you’ prayers of all the characters in the Nativity story in Luke. Think about all the people pupils would like to thank at Christmas time. Ask pupils to create some of their own ‘thank you’ statements and give them out. Note: This unit focuses on Luke’s Gospel, so that if your school does Christmas in each year group, the other class(es) could use Matthew’s account (chapters 1 and 2), including the wise men and gifts, Christmas carols linking to giving and incarnation and ways in which people help and support others at Christmas.	Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: Make sense of belief • recognise that stories of Jesus’ life come from the Gospels • give a clear, simple account of the story of Jesus’ birth and why Jesus is important for Christians Understand the impact • give examples of ways in which Christians use the story of the Nativity to guide their beliefs and actions at Christmas • ask questions about the values in the stories of Christmas and suggest answers Make connections • think, talk, and ask questions about Christmas for people who are Christians and for people who are not • decide what they personally have to be thankful for,

giving a
reason for their ideas

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Unit 1.3 What festivals do Jewish people like to celebrate?

Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to gain knowledge and to achieve?	Impact: what outcomes will pupils achieve?
Knowledge: Pupils will learn simply about annual or weekly celebrations for Jewish people, including Pesach, Hanukkah, and Shabbat. They will learn about the songs, worship, celebrations, stories, artefacts, and food. Festivals from other faiths can be introduced e.g. Diwali, Eid al Fitr. Skills: Pupils will practice the skills of suggesting a meaning in an artefact, symbol or religious practice. Key concepts and words Celebration, festival, religion, Jewish, Hanukkah, Pesach, Shabbat, synagogue, Torah.	Pupils: • explore and talk about stories and celebrations of, for example, Hanukkah, Pesach, finding out about what the stories told at the festivals mean, e.g. through hearing stories, talking about 'big days', learning from festive food, enacting celebrations, learning from artefacts or welcoming visitors to talk about their festivals (A1); • select examples of religious artefacts from Judaism that interest them, and name these, raising lists of questions about them and finding out what they mean and how they are used in festivals and for example in prayer and worship at the synagogue and in a Jewish home (A3); • find out about what different religions and world views do to celebrate the fruitfulness of the earth (e.g. in Harvest Festivals). They respond to questions about being generous and being thankful (B1); • notice and talk about the fact that people come from different religions. Think and talk about these questions: How can we tell? How can we live together kindly when we are all so different? (C2). • remember the names of the artefacts, religions, and stories they have learned • write or retell (e.g. by sequencing) a simple version of the stories they have learned as appropriate to their age group. BBC Teach's stories 'Religions of the World' for 4-7s are a good source. Hanukkah and Pesach are shown in these programmes.	Most pupils will be able to: • Recall and name religious festivals, objects and symbols • Retell a story that lies behind a festival • Suggest a meaning for an object used in the worship of the festival • Ask questions about the meaning of the festival and listen to answers • Respond to some of the experiences and emotions of festivals: e.g. joy, memory, community, faith, sensing God's presence. • Express an idea of their own about why festivals and celebrations matter • Give an example of a big day in their own lives and talk about what made it special

Unit 1.4: Find out what happens in churches and synagogues

Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to gain knowledge and to achieve?	Impact: what outcomes will pupils achieve?
Knowledge: Pupils will learn from visiting and studying churches and synagogues about the use of a place of worship. They will know about worship at a church and a synagogue, including the symbols, artefacts, music, holy books, and other things that happen there. They will learn about weddings in Jewish and Christian holy buildings. Skills: Pupils will use and develop their observation and thinking skills, applied to holy buildings. Other holy buildings – mosque or mandir – can be considered too. Key concepts and words Religion, Christian, Jewish, synagogue, church, symbol, ark, Torah, bimah, church, altar, font, Bible, worship, holiness, sacred, God.	Pupils: • Have many opportunities to recall and deploy the knowledge of Judaism and Jewish people they have already gained, make sure that the class can share their new vocabulary and use it to reinforce learning, maybe with a quiz about what they have already found out about Jewish people. • learn from visiting sacred places. Linking to English and computing, pupils recount a visit to a local church and a synagogue using digital photographs. They find out about the symbols and artefacts that they saw there and suggest meanings for them. (A1); • learn about and remember what happens at a church or a synagogue, including special events such as weddings (A1); • discuss reasons why some people go to synagogues or churches often, but other people never go to holy buildings. (B1); • choose to find out about the symbols of two different communities, looking for similarities between the ways they use common symbols such as light, water. (A3); • use a set of photos and a list of religious items they have encountered in Key Stage 1 RE to sort and order, saying which items are connected to a particular religion, and which are connected to more than one religion. Good examples from Judaism might include Jewish artefacts - Torah, yad, head covering (Kippah), Hanukiah, Challah bread, mezuzah, a prayer shawl (tallit) and photographs from a local synagogue. (B3). • recognise that some people prefer to be spiritual but not go to a holy building – e.g. people who are non-religious, or who sense the spiritual in the open air. This could link to some work in the style of 'Forest Schools' and is a n opportunity for outdoor 'natural world' reflection in RE. • talk about and remember key items from the worship of Christians and Jews and the main things they have learned about what happens in holy buildings, suggesting meanings for the symbols they have noticed. Note: there is a synagogue in Sheffield, but a virtual visit may be helpful, e.g. London: https://www.youtube.com/watch?v=nwPti4ev2VY Plymouth: http://www.plymouthsynagogue.com/video/virtual-tour-of-plymouth-synagogue.aspx	Most pupils will be able to: • Recall and name key objects from a church and a synagogue • Suggest a meaning for some Jewish and Christian symbols • Recognise that holy buildings are connected to beliefs about worshipping God, and talk about these connections • Ask questions about what happens and why in holy buildings • Recount their visit to a holy building, e.g by talking about photographs taken there. • Express an idea of their own about why some people go to holy buildings • Give an example of a sacred space that is out of doors, and talk about their own ideas of sacred spaces.

Unit 1.5 Jewish Stories of Moses: How and why are some stories important in religions? What can we learn from these stories and from the Torah and the Bible?

Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to gain knowledge and to achieve?	Impact: what outcomes will pupils achieve?
Knowledge: Pupils will learn Jewish stories about Moses. They will gain knowledge about the Jewish Bible and the importance of the Torah. Skills: Pupils will use and develop skills of discussion, observation, information gathering, and remembering. They will use their factual knowledge to suggest what makes ancient stories valuable to some people today. Key concepts and words Religion, Jewish, Humanist, synagogue, symbol, Torah, Bible, courage, persistence, forgiving, Humanist, God, Creator.	Pupils: • retell (for example through drama or in pictures) some religious stories with key characters such as Moses and Miriam, and suggest reasons why they are important to Jewish people (and Christians – teach the children that these stories are Jewish, first, but are also in the Christian Bible) (A2); • think about the behaviour shown by these characters e.g. being trustworthy, courageous, persistent, overcoming obstacles, forgiving, and explore some of these characteristics creatively. Note that these ‘Bible heroes’ are also people who makes mistakes – but they are forgiven by God (C1) • ask and find out about from where these stories come (The Torah, the Jewish Bible, called the Old Testament by Christians) (B3) • find out about the Torah, its use in synagogues and the symbols which show it is sacred or holy. Discover and remember the main features of how a Sefer Torah, the scroll, is decorated and how its value in Jewish life is celebrated (A3) • consider what is special about the Torah and respond sensitively, relating to their special things. Looking at some photographs or video as we as artefacts where possible, pupils find out about the ways symbols are used to mark the importance of the Torah. Consider with them the Shema, the text which reminds Jewish people that the Almighty is One and is their God (B1). • write an account of their favourite story from the Jewish Bible (so far) and suggest what it means to Jewish people and to anyone who likes stories (B2).	Most pupils will be able to: • Retell a story from the Jewish Bible skilfully • Suggest a meaning for the story • Recognise and talk about the role God plays in stories from the Jewish Bible • Ask questions about the stories they study, and suggest answers • Respond to big ideas and beliefs in the stories: does God forgive? Does God rescue? Does God create? • Express an idea of their own about some of the big questions the work throws up • Give at least two examples of Bible characters who ‘got it wrong’ and say what happened in the story.

Unit 1.6 Stories of Jesus: What can we learn from them? How do religious stories make a difference to people's lives?

Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to gain knowledge and to achieve?	Impact: what outcomes will pupils achieve?
Knowledge: Pupils will learn about some stories of Jesus, e.g. the Shepherds coming to the Manger, Healing the Ten Lepers, Calming the Storm on Lake Galilee, Feeding the 5000. They hear and learn about some stories Jesus told, e.g. The Lost Coin, the Lost Son. They learn that these stories matter to Christians because of who they believe Jesus was: God come to earth, with the power to help people in many ways. Skills: Literacy skills including the ability to engage with stories, remember characters, infer meaning, and enjoy retelling the stories. Key concepts and words Religion, Christian, church, Bible, symbol, thankful, faith, belief, Easter, God	Pupils: • retell stories (for example through drama or in pictures), using a range of different stories about Jesus, considering what they mean. These should include stories Jesus told and stories about His miracles. Good examples: The Lost Coin, Jesus and the Ten Lepers. They compare the stories and think about what Christians today learn from the stories (A2); • linking to English, pupils respond to the parables Jesus told, for example, such as the Lost Son, considering and talking about what they mean. They recognise Christianity as the religion from which the stories come (A2); • use songs, art, drama, video, and children's Bible retellings of key stories to learn more information about who Jesus was and why he matters so much to Christian people. • linking to English, pupils retell stories about Jesus, such as the miracle story of the healing of a blind person or a part of the Easter stories. They identify and talk about the values which different characters in the stories showed, and recognise Christianity as the religion from which the stories come (A2); • respond to stories about Jesus, talking about thankfulness as a result of miracles(C3); • ask and answer 'who', 'where', 'how', 'what' 'why' questions about religious stories (A2); • linking to 'Philosophy for Children', pupils think about and respond to 'big questions' in a classroom enquiry using, for example, a story from the New Testament: should Jesus have gone to the house of the tax collector Zacchaeus? Why did he? Why do Christians feel sad on 'Good Friday'? What happened after Jesus died, at Easter? (C1).	Most pupils will be able to: • Recall and name key figures in the stories of Jesus • Retell a story themselves, joining in with a song, a drama or a picture-book making activity • Suggest the 'hidden meanings' in stories Jesus told • Ask questions about Jesus' 'special powers' • Respond to the Christian belief that Jesus was God come to earth with a question or idea of their own • Give an example of a belief about Jesus • Find out more about Jesus, inferring a simple idea from a story.

Unit 1.7: Beginning to learn from Islam

Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to gain knowledge and to achieve?	Impact: what outcomes will pupils achieve?
Knowledge: Pupils will learn from stories of the Prophet Muhammad and from visiting and/or studying a mosque about the use of a Muslim place of worship. They will know about worship at a mosque, including the symbols, artefacts, holy books, and other things that are used there. Consider what happens at the mosque on the festival of Eid Al Fitr. Skills: Pupils will use and develop their observation and thinking skills, applied to religious stories and beliefs and to holy buildings. Key concepts and words Religion, Muslim, Prophet. Muhammad, Qur'an, Mosque, symbol, worship, holiness, sacred, God.	Introducing pupils to the Muslim religion - Share stories that help to show how Muslims think of God (Allah) and how following God shows them ways to behave e.g. 'Muhammad and the cat', 'The story of the two brothers', 'The crying camel'. - Look at calligraphy and listen to nasheeds that express ideas about God and the Prophet Muhammad e.g. calligraphy showing some of the 99 names of Allah; I am a Muslim by Zain Bhikha; share the words of the Shahadah, listen to the Call to Prayer. - Give pupils a way to respond to their own big questions e.g. writing a class 'big questions' poem or a 'Where is God?' poem. - Describe one of the beliefs that Muslims hold about God e.g. tawhid (note how this links to the idea that Muslims never try to draw Allah). - Share the Muslim story of the revelation of the Holy Qur'an – how the Angel Jibril revealed it to Prophet Muhammad on Mount Hira; how Muslims learn Arabic to be able to read and remember it; some teachings from the Holy Qur'an. - Can you arrange for children to talk to Muslims about what they believe about God? - Many pupils have no personal belief in God but will have learnt about Muslim people who do. Give pupils the opportunity to comment on the idea of God for themselves, in the light of their learning. Are their ideas similar or different to what they have been learning? - Identify the objects that are most precious to them. Why are they precious? How does it show? - Identify objects that are significant to Muslims; if possible, see them being used by a believer, e.g. prayer beads, prayer mat, Qur'an and stand, compass, headscarf. Why are these important? - Share the experiences of Muslims during the fast of Ramadan and the celebrating of Eid-ul-Fitr. How and why do Muslims celebrate?	A1. Recall and name different Muslim beliefs and practices A2. Retell and suggest meanings to some Muslim stories B2. Observe and recount different ways Muslims show they belong to their religion C1. Explore questions about how Muslims find meaning in stories of the Prophet, expressing their own ideas C3. Find out about Muslim ideas about questions of right and wrong, and begin to express their own opinions e.g on kindness to animals and to other people

Unit 2.1: What does it mean to belong? Jewish and Christian religions

Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to gain knowledge and to achieve?	Impact: what outcomes will pupils achieve?
Theme: Belonging Knowledge: Pupils will learn about belonging in a family, to a school, and in the community. They will gain knowledge about ways of belonging in Christianity e.g. Christenings and Believers' Baptisms. Jesus' Baptism. Following The Golden Rule ('do to others what you would like them to do to you') (which is much older than Christianity) and belonging to humanity. Skills: Pupils will use and develop skills of discussion, observation, information gathering, and remembering. They will use their factual knowledge to suggest what it means to belong in various ways. Key concepts and words Religion, Christian, church, symbol, Bible, Golden Rule ('do to others	What are the signs of belonging for Jewish and Christian people? Pupils: • Learn that being a part of the Christian religion includes some symbols and rituals of belonging, for a baby (Christening) or for a young adult (e.g. Believer's Baptism). (A2) • learn that the story of Jesus getting baptized in the river Jordan is an important story of Christians and carries some messages about belonging. (A2) • Linking to PSHE and RSE pupils make lists of the different groups to which they belong, e.g. in school, in the community, and consider the ways these contribute to human happiness. Why does belonging matter, and how can we be good members of different groups? (B1) • learn that there are over 70 churches in Rotherham and visit one to learn more; ask and think about the question: who belongs here? Does the building belong to God? There are over 50 000 Christian congregations in the UK. (B2) • express creatively (e.g. in art, poetry or drama) their own ideas about the questions: Who am I? Where do I belong? (B2) • explore ways in which Christians belong, for example, Christenings and Believers' Baptisms, showing why these are important to some Christians and relating them to Jesus' Baptism described in the Gospels (A1) • Linking to English and PSHE pupils could play some collaborative team games, and talk about how the games put the teaching of the 'Golden Rule' into action (C2). • talk about the fact that many non-religious people also follow the Golden Rule ('treat others how you wish to be treated'), and consider the question: how can all humanity belong together? • write a list of examples of different ways we have of belonging, and say which ones matter most to themselves (C1). Note: It is a simple planning issue to add another study of Jewish belonging to this one, including for example Jewish family and faith, the life of the synagogue, the concept of belonging to God and to the Jewish community and some relevant scriptures (the Bible story of Ruth is suitable) and music (the popular Jewish worship song Adon Olam is easily available)	Most pupils will be able to: • Retell the story of Jesus being baptized in the river Jordan • Suggest some reasons why it matters to people to belong to groups and communities • Ask questions about Christenings and Believer's Baptism for themselves • Recount how a baby or young adult is welcomed into the Christian community • Express an idea of their own about belonging to God – is this important? For Christians? • Give an example of their own community life and say why it matters: what groups do you belong to? What do you like about belonging?

as you would like them to do to you'), belonging, worship, holiness, sacred.

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Unit 2.2 How do we say thank you for the Earth? Cycles of the year: creation, harvest, giving thanks

Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to gain knowledge and to achieve?	Impact: what outcomes will pupils achieve?
Knowledge: Pupils will learn about Jewish and Christians stories that teach care for the earth, and About celebrations of fruitfulness and harvest. They will gain knowledge about what the Jewish and Christian scriptures teach about care for the planet. Skills: Pupils will use and develop skills of discussion, observation, information gathering and remembering. They will use their factual knowledge to suggest what the impact of beliefs about the world as created by God. Key concepts and words Religion, Jewish, Christian, Torah, Bible, creation, Creator, symbol.	• Ask pupils what they are thankful for: favourite animals, fruits, kinds of food, places to visit, friends. Can they make 'leaves on the thank you tree'? • Introduce the idea that each person is unique and important, using e.g. Christian teachings that God values the whole world and every person (Matthew 6.26); Jesus blesses the children (Matthew 19, Mark 10, Luke 18); Psalm 8 (David praises God's creation and how each person is special in it). • Talk about the benefits and responsibilities of friendship and the ways in which people care for others. Explore stories from the Bible about friendship and care for others and how these show ideas of good and bad, right and wrong, e.g. Jesus' special friends (Luke 5 v.1–11), four friends take the paralysed man to Jesus (Luke 5 v 17–26), 'The good Samaritan' (Luke 10: 25–37). • Consider the idea that we all have special gifts we can use to benefit others and to care for the earth. • Learn that some religions believe that serving others and supporting the poor are important parts of being a religious believer e.g. Zakat (almsgiving) in Islam; tzedekah (charity) in Judaism. • Read stories about how some people have been inspired to care for people and the earth because of their religious beliefs e.g. Mother Teresa, Dr Barnardo, Sister Frances Dominica; people known in the local area. • Having studied the teachings of one religion on caring, work together as a group to create an event e.g. a 'Thank you' tea party for some school helpers – make cakes and thank-you cards, write invitations and provide cake and drink, or organise a small fund-raising event and donate the money to a local charity. • Look carefully at some texts from different religious scriptures about the 'Golden Rule' and see if pupils can suggest times when it has been followed and times when it has not been followed. Talk about how the golden rule can make life better for everyone. Draw cartoons to show their ideas. • Explore the creation account in Genesis 1 in varied and creative ways, to find out what it tells Jewish and Christian believers about what God is like, and what these stories tell believers about God and creation (e.g. that God is great, creative, and concerned with creation; that creation is important, that humans are important within it). You could get pupils to collage a world map in blue and green, drawing their favourite sea and land creatures onto blue and green squares of paper. Can they select lines for prayers and reflections for the safety of the animals and of the Earth? • Explore the account in Genesis 2. Talk about ways in which religious believers might treat the world, making connections with the Genesis account (e.g. humans are important but have a role as God's representatives on God's creation, to care for it as a gardener tends a garden). • Investigate ways that people can look after the world and think of good reasons they this is important. Make links with the Jewish idea of tikkun olam (repairing the world) and Tu B'shevat (new year for trees). Why should we take care of the earth? Why does it matter?	A1. Recall and name different beliefs and practices that show care for the earth A2. Retell and suggest meanings to some religious and moral stories about care for other people and the earth B1. Ask and respond to questions about what communities do to care for people and the earth B3. Notice and respond sensitively to some similarities between religious teachings about creation and giving thanks C1. Explore questions about how and why we care and express their own ideas using words, music, art or poetry C3. Find out about questions of right and wrong and begin to express their own opinions about how we can show we care for animals, people and the earth

Unit 2.3 Questions that Puzzle Us: Questions about God.

Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to gain knowledge and to achieve?	Impact: what outcomes will pupils achieve?
Knowledge: Pupils will learn about the idea that different religions try to answer life's biggest questions. They will think about what questions count as 'life's biggest'. They will explore simple ways of asking big questions, and they will hear some answers from different religions. They will gain knowledge about what different scriptures teach about life's biggest questions. Skills: Pupils will use and develop skills of discussion, observation, information gathering and remembering. They will use their factual knowledge to suggest what the impact of beliefs about God, life, the universe and everything! Key concepts and words Religion, big questions, diversity.	Using a mystery work of art to think about big questions. • Begin this session with a mystery box. Teach pupils the word 'mystery': a puzzle that is important, but we can't be sure of the answer. In your box, you might have any of many mystery objects – one example is a picture postcard by Salvador Dali. Show it on the whiteboard and ask children to think of all the questions they would like to ask the painter. Consider together which are the 'biggest' questions – tricky to answer and really make us wonder? When we don't know the answers, what can we do? How can we find out? One way would be to ask the artist, the 'Maker'. Teach the children that Christians believe God is the maker, so God knows the answers to mysteries and puzzles. Introduce the idea of asking God a question. Do some children have a great one already? • Travelling to find an answer: fantastic facts • One memorable and graphic way to help children think about puzzling out a mystery is to walk a 'clue trail' round school. This is quite easy to set up. Ask teachers and other adults what for a 'fantastic fact'. Use 6 clues of 'secrets' about a member of staff – the Head was once on TV with Simon Cowell, or the premises officer has been swimming with dolphins in Florida. Tell the class we are going to walk round school looking for clues, which will all be hanging up on red cards, to find the answer to the mystery: what is Mr Jones' fantastic fact? Put the cards where sharp eyed children won't miss them, and take the walk together, collecting 6 or so pieces of information, and working out the secrets. Make it fun! • Puzzling Questions: getting started: ask the children to decide which of two questions is the biggest? • Talk about what makes a 'big question' giving some examples to sort out: which of these is the biggest question: • - What type of animal is this? / Why are there different sorts of animals on this earth? • - Do you like to eat sweets? / Why are sweets so tasty? • - What colour is the chair? / What is the chair made of? / What is the story of this chair? etc • Ask children to think of four big questions, one each about themselves, other people, the Earth and God. Talk about which is biggest! • Sometimes life makes us ask questions we don't know the answers to: think of some examples. How does the oak tree get into the acorn? How do flowers grow? Why did my hamster die? What makes the sun come up in the morning? Why is food nice? Why does love matter so much? Use a book like the book 'Why Do Stars Come Out at Night?' Children could suggest answers to the questions on each page before turning over to reveal the 'answer': whose answers do pupils like best? Can they think of more big questions? Asking someone who knows everything: big questions. • Remind children of the questions they have been asking and the mysteries they have thought about. Put some questions in different coloured speech bubbles on the floor, in circle time, and read them simply together. • Possible Questions to include in this activity: Why can't we fly? Who is God? Why was I born? Where does love come from? Why do we get older every day? What does it feel like to say thank you? Why do we live? Add to these any good ones that the pupils have discussed in the preceding sessions. Allow the children to suggest some more as you go along.	A2. Retell and suggest meanings to some religious and moral stories, B1. Ask and respond to big questions about life B3. Notice and respond sensitively to some similarities between religions as they suggest answers to big questions C1. Explore questions about belonging, meaning and truth and express their own ideas using words, music, art or poetry; C2. Respond to examples of co-operation between religions

	• Tell and discuss a story in which someone asks a question of God (or vice versa): there are lots of these in different religious traditions. • Ask the children in twos to say to each other which 'big question' they would ask the 'person who knows everything' if they could. Listen to the replies – have a vote on the top 5 if you like. • Remind children that Christians (or Muslims, Jews, Sikhs) believe that God is the person who knows everything. • Tell, for example, the story of Jesus and the healing of ten lepers. What messages does this story carry? What questions does it answer?	
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Unit 2.4 How do we show we care for others? Why does it matter? Christians and Jewish people

Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to gain knowledge and to achieve?	Impact: what outcomes will pupils achieve?
Knowledge: Pupils will learn about their uniqueness as a person in a family and community. They will be taught about examples of caring for others and exploring characteristics such as goodness, kindness, generosity, sharing. They will hear and consider religious stories and teachings, e.g. Jesus' story of the Lost Sheep, the Jewish Psalm 23 and infer ideas about care from these texts. Skills: Literacy skills, simple discussion, sharing and expressing their own ideas. Key concepts and words Religion, Christian, Jewish, Humanist, synagogue, church, symbol, God.	Pupils: • listen to and think about three moral stories, for example from Christians, Jewish people and Humanists. They think and talk about whether they are saying the same things about how we should behave. Use the idea that stories often have hidden messages in them, and consider whether the children can find the hidden messages by thinking, discussion, and sharing ideas (A3); • learn from songs from religious communities which express the importance of caring and kindness or other age-appropriate values words. Songs based on Psalms or stories of Jesus for Jewish or Christian children are available on the web: select examples that show how music is used in the religions and which will be fun for children to learn. • express creatively (e.g. in art, poetry or drama) their own ideas about the questions: Who am I? Where do I belong? Who cares for me? Who do I care for? How does it show? [www.natre.org.uk/spiritedarts is a useful website] For example you might ask pupils to create a patch for a quilt that expresses their idea of how to show thanks for being cared for, and how to encourage other people. Make the patchwork together and connect it to the ways religious texts sometimes list values and ideas about the best ways to live. (B2); • notice and talk about the fact that people come from different religions. How can we tell? How can we live together kindly when we are all so different? Talk about the fact that being different makes life good in many ways, but sometimes it can be hard as well. What difference do values like love, kindness, sharing, and being generous make? Are there (religious and other) stories that carry hidden messages about these ways of living together well for everyone? Can pupils draw inferences from stories like these? (C2); • linking to English, pupils ask questions about goodness and create simple sentences that say what happens when people are cheerful, honest, kind, thankful, fair or generous, and what happens when people are unkind, ungrateful, untruthful, unfair or mean (C3).	Most pupils will be able to: • Recall and name the main character in a story they have heard • Retell a story about caring simply • Suggest a meaning for a symbol, song or artefact from Judaism and Christianity • Ask questions about how we show we care for others • Respond to ideas and values such as care, kindness, and generosity with simple ideas of their own • Express an idea of their own about a religious story of caring • Give an example of how a person can show their values

Unit 2.5: What do the symbols of the Easter festival mean?

Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to gain knowledge and to achieve?	Impact: what outcomes will pupils achieve?
Knowledge: Pupils will learn about Christians stories of Holy Week and Easter, and related beliefs about Jesus as a model of loving kindness and as God on earth (incarnation). They will learn that Jesus' death on Good Friday was a part of the plan, according to the Bible, and Christians believe Jesus won a victory for love when he died and rose again. They will hear and consider religious stories and teachings, e.g. about Jesus' last days and his empty grave and infer ideas about care from these texts. Skills: Literacy skills, simple discussion, sharing and ex- pressing their own ideas. Key concepts and words Religion, Christian, Holy Week, Easter, crucifixion, empty grave, resurrection, church, symbol, God.	- 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. 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. From the following information choose ONE clue and ONE sentence or piece of the story; 1) The entry into Jerusalem (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 (Luke 22:47–53; 4) Jesus dies on the cross (Luke 23:26–56; 5) The empty tomb (Luke 24:1–12; 5) Jesus' appearance to Mary Magdalene and the disciples (John 20:11–23). At each stop on the labyrinth, pupils should hear part of the story, and touch and ask about the clue (an image, artefact or item from the story). Examples of clues; 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 dairy entries for different characters, story-boarding, putting images in chronological order, retelling events to each other, modelling a symbol with Play Doh). - 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 2 sides of a card egg shape 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 – talk about the hope Christians have that heaven is a place without pain or suffering – a place of joy. - Find out about how churches celebrate different parts of Holy Week, eg. Palm Sunday crosses; Good Friday (church services, hot cross buns, stations of the cross); Easter Sunday (joyful songs, decorating 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. - At the end of the learning bring all the colourful and expressive products of the children's work together and sit around them. Ask the key question; why does Easter matter to Christians? Listen to answers together.	A1. Recall and name different beliefs practices seen in Holy Week and at the festival of Easter A2. Retell and suggest meanings to some stories of Holy Week and Easter B1. Ask and respond to questions about what Christians do at Easter and why B2. Observe and recount what the rituals and remembrances of Easter mean for Christians C1. Explore questions about what Easter means and express their own ideas using words, music, art or poetry;

Unit 2.6 Leaders – who needs them? Who is an inspiring person? What stories inspire Christian, Muslim and/or Jewish people?

Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to gain knowledge and to achieve?	Impact: what outcomes will pupils achieve?
Knowledge: Pupils will learn about examples of the inspiration believers find in the lives of the heroes of their faith. They will learn to think about what makes a good leader, and infer qualities of leadership from stories about Muhammad, Moses or Jesus. They will hear and consider religious stories and teachings gathering information and rich knowledge of these figures whose influence on the world has been so huge. Skills: Literacy skills, simple discussion, sharing, and expressing their own ideas. Self expression skills: contributing to a display with clear ideas, good choice of vocabulary and creative imagination. Key concepts and words Religion, Jewish, Muslim, Christian, symbol, God, Patriarch, Prophet, Christ / Lord.	Throughout this unit, make connections with pupils' prior learning from earlier in the year. People who inspire others from the Jewish, Christian and Muslim religions - What makes an inspiring leader? Pupils could choose 10 words from a list of 20. Think of examples from sport, fiction, movies, and local or personal examples. Ask the children to think about religious leaders: they might be people who are admired because they are good followers of God, or for other similar reasons. What might it mean to be a good follower of God? Christianity: Share stories from the life and teachings of Jesus and how these are important to Christians today, e.g. Peter and Andrew – the first disciples (Luke 5:1–11), Zacchaeus – how following Jesus changed his life (Luke 19:1–10). - Why do people follow Jesus today? Pupils could select three good reasons from a longer list. Islam: Share stories and teachings from the life of the Prophet Muhammad and consider why these are important for Muslim people today. The story of the First Revelation of the Qur'an, or of Muhammad and the Black Stone, would be good examples. - Why do people who are Muslims like to follow the teaching and example of the Prophet today? Pupils could use the list from the first use of this activity. Are the reasons similar to those Christians might hold? 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). Local examples - Investigate local leaders in places of worship, their role in worship, care and the wider community. What are the differences between the great ancient leaders and the local leaders, for example rabbis, imams or priests?? - Remind pupils of the list of heroes we made at the start of the unit. Can they describe how Muslims, Jews or Christians might be inspired by their stories and use religious vocabulary such as <i>Patriarch</i>, <i>Lord</i> or <i>Prophet</i> to describe who inspires Jews, Muslims and Christians? A display idea - Can pupils each contribute to a class display about people who inspire us? Using key words, pictures, simple sayings from the leaders they study and their own ideas, the class might create a wall display about inspiration. Can they talk about how and why stories of religious leaders are important, talk about their own experiences of leaders who they admire and talk about what can be good and bad about following others? - Can some pupils make connections between what they admire in other people and what kind of person they would like to be themselves? What sort of values, qualities or talents would they like to copy?	Most pupils will be able to: - identify and recall stories about at least three people from religions who are admired as good followers of God - identify a belief about a religious leader - ask questions and suggest ideas about how and why some people inspire others - 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 ...' - think, talk, and ask good questions about leadership and inspiration - notice and find out about the different ways leaders are admired in different religions - talk about links between the work and the question: who inspires me?

Key Stage 2 RE Programme of Study

The Focus of RE for KS2 enables pupils to 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. The aim of RE is expressed in age-appropriate outcomes for most pupils at age 11.

Specifically, pupils should be taught to:

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

Pupils will achieve the outcomes by learning from at least three religions, studying Christianity in each year group plus Islam and Hinduism. They will study examples of non-religious worldviews alongside religions. Schools may choose to go beyond this minimum coverage of religions if they wish.

Breadth of study

During key stage 2 pupils should be taught the knowledge, skills and understanding through the following areas of study:

The Themes of Key Stage 2 RE

- **beliefs and questions:** how people's beliefs about God, the world and others impact on their lives;
- **teachings and authority:** what sacred texts and other sources say about God, the world and human life;
- **worship, pilgrimage, and sacred places:** where, how and why people worship, including at particular sites;
- **the journey of life and death:** why some occasions are sacred to believers, and what people think about life after death;
- **symbols and religious expression:** how religious and spiritual ideas are expressed;
- **inspirational people:** figures from whom believers find inspiration;
- **religion and the individual:** what is expected of a person in following a religion or belief;
- **religion, family, and community:** how religious families and communities practise their faith, and the contributions this makes to local life;
- **beliefs in action in the world:** how religions and beliefs respond to global issues of human rights, fairness, social justice, and the importance of the environment.

Experiences and opportunities

- **encountering religion** through visitors and visits to places of worship, virtual visits using ICT and focusing on the impact and reality of religion on the local and global community;
- **discussing** religious and philosophical questions, giving reasons for their own beliefs and those of others;
- **considering** a range of human experiences and feelings;
- **reflecting** on their own and others' insights into life and its origin, purpose and meaning;
- **expressing and communicating** their own and others' insights through art and design, music, dance, drama and ICT;
- **developing the use of ICT for RE,** particularly in enhancing pupils' awareness of religions and beliefs globally.



The Square of Peace by Maddie (11)

My picture is all about the right for people to be free and to be able to share their thoughts and ideas with others, not discriminating against each other and bringing war.

In the world people don't get along because of their colour, or where they live and what they believe in. My picture is showing that it doesn't matter if you're different to others you can still make peace. Everyone is different but that's how it's meant to be and that's how God made it. Some people don't realise this and they pulverize each other for it. Hopefully my picture will make people realise that it is good to be open minded and the world will become more peaceful.

Guidance and planning will be greatly helped where teachers refer to the syllabus support materials from SACRE, which include a complete planned scheme of work for this key stage. For each year group, we have provided three plans, which can be taught over the course of a term. Schools which choose to do a fourth, school-based unit plan may deliver those provided in 10 hours of tuition whereas schools using three units per year will probably allow 12-14+ hours of teaching time per unit.

The investigation plans provided for 7-11s are:

3.1 : What makes Jesus inspirational for some people?

3.2 : What is it like to be a Hindu?

3.3 : Christian Worship: How and why do some people find peace and strength by belonging to a Church?

4.1 : What is God like? What matters most in life? What happens when we die? Christian and Hindu answers to questions on life's journey.

4.2 : Values: what matters most to Christians and Humanists?

4.3 : Worship, pilgrimage, belonging + community: what matters to Hindus and Christians?

5.1 : How do Christians use the Bible?

5.2 : How do Muslims practice the 5 Pillars of Islam?

5.3 : Why are there now over 200 mosques in Yorkshire?

6.1 : Christian Aid and Islamic Relief: can they change the world?

6.2 : Who is inspiring to Muslims and to Christians?

6.3 : What will make Rotherham a more respectful place?

Teachers are encouraged to use these plans flexibly, adapting them to pupils learning needs and to different age groups as appropriate. They are not prescriptive, and other plans devised by the school are always an alternative as long as they enable pupils to meet the outcomes of the syllabus. Schools can use these plans in carefully sequenced order provided here to enable steady progress in RE, but if they choose to teach in a different order then planning a sequenced curriculum for progression is still a priority.

God who are you?

Poppy (10)

The Lord, the light

"In my art you can see a candle with all of Gods qualities written in it. You can see flames coming up the sides and that represents the Holy Spirit. It shows that the Lord is the light of the world. In my picture you can see my candle is lit. This means he is lit so he is making the path of Christianity easier to see. My background is lighter than black because it is starting to light up the world."



A long-term Key Stage Two Plan using planned investigations for RE 7-11 (3 for each year group)

These investigations can be used in the order given below, which enables progression in learning, but schools are free to rearrange them if they wish, e.g. to accommodate the learning needs of mixed age classes. Examples of detailed planning for these units of work are to be made available on the RE Agreed Syllabus Support website. Plan to sequence pupils learning to maximise their progress.

Year 3

	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 3 Unit Number 3.1 Theme: inspirational people Enquiry Question What makes Jesus inspirational for some people? Religion: Christianity	Knowledge: Pupils will learn that Jesus, the key figure of Christianity, is known from 4 Gospels, and they will be able to recall and describe details of numerous stories from his life, including miracles, parables, the stories of Holy Week and Easter. They will know that Christians offer many different reasons for finding him inspirational, including theological reasons. Skills: Discussion, gathering information from video, story, visual resources and where possible interviews or visits, inferring and suggesting meanings to religious practices. Key concepts and words Religion, spiritual, commitment, values, prayer, worship, devotion, belief, inspiration. Christian, Christmas, Easter, Pentecost, Harvest Festival, Messiah, liturgy, church, Gospel, Jesus, Holy Spirit God the Creator, Trinity, Heaven	- Briefly explore what makes a person inspirational to others, identifying characteristics of a good role model. - Explore creatively some words and actions of Jesus which continue to inspire Christians today eg parables of the kingdom of heaven (Matthew 13:1–45; sower, mustard seed, pearl etc.); parables of forgiveness (good Samaritan, Luke 10:29–37; two debtors, Luke 7:36–50; unforgiving servant, Matthew 18:21–35); hot-seat characters, freeze-frame or act out stories; create artworks; collect pupils' questions, then find out how Christians interpret these by asking some. - Use the events of Holy Week and Easter to find out why Jesus is so important to Christians today; how are the events of Holy Week celebrated by Christians, e.g. Palm Sunday, waving palms; Maundy Thursday, washing feet; sorrow of Good Friday services; darkness in churches on Saturday; light and joy of Easter Day. - Explore the question: why do Christians call Good Friday 'good'? Include the terms incarnation (Jesus as God as a human being) and salvation (Christians believe that Jesus' death and resurrection opens up a way for people to be forgiven and get close to God) (see Unit L2.2 for more on these terms). - Find out about the impact that believing in Jesus can have on a Christian's life and how Jesus has inspired some examples of contemporary inspirational Christians, e.g. how Christians show gratitude to Jesus for saving them, dealing with sin and death, and bringing forgiveness – by prayer, worship, giving generously, telling other people about Jesus, caring for others. - Introduce the belief that Christians cannot be completely good and so they rely on the Holy Spirit to help them follow Jesus and be more like him (see the 'fruit of the Spirit, Galatians 5:22–23). - Follow this up with examples of what some Christians say are the most important attitudes and values to have, as inspired by Jesus' teachings and actions (e.g. love, fairness, service, sacrifice, joy) comparing these with what pupils believe to be most important.	- A2. Describe and understand links between stories and other aspects of Christian belief about Jesus, responding thoughtfully to Bible texts; - A3. Explore and describe a range of beliefs, symbols and actions connected to the life of Jesus so that they can understand Christian ways of expressing meaning. - B1. Observe and understand how Christians worship God in Jesus so that they can explain, with reasons, why He is an inspiration to millions; - B2 Understand the challenges of commitment to Jesus for Christians, suggesting why belonging to the Christian community may be valuable; - C1. Discuss and present thoughtfully their own and others' views on challenging questions about inspiration and about Jesus' teaching and example; - C3. Discuss and apply their own and others' ideas about what is just and fair from Jesus' life story, and express their own ideas clearly in response.

	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 3 Unit Number 3.2 Theme Religion, family, community, worship, celebration, ways of living Enquiry Question What is it like to be a Hindu? How do Hindu families practise their faith? What are the deeper meanings of some Hindu festivals? Religion: Hinduism	Knowledge: - Pupils will gain knowledge about Hindu worship and celebration, including details information about stories of Rama and Sita, celebrations of Divali and at least one other Hindu festival in both India and in the UK, - They will explore Hindu ideas about gods and goddesses, worship in the home and Mandir, beliefs and values expressed in stories, festivities and worship and learning from Hindu community life. Skills: Discussion, gathering information from video, story, visual resources and where possible interviews or visits, inferring and suggesting meanings to religious practices. Key concepts and words Religion, Hindu, murtis, gods and goddesses, karma, dharma, spiritual, festivals, ritual, symbol (including the Aum symbol), community, commitment, values.	Pupils: pursue an enquiry into Hindu worship, festivals and celebrations, developing ideas of their own on the deeper meanings of festivals through asking questions, looking at evidence from video, photography, text, and participants' descriptions, including a visit or an interview with a visitor where possible (BBC 'My Life My Religion: Hindus' has good clips for this unit) (A1) find out about the meanings of stories, symbols, and actions used in Hindu worship and celebrations at home and in the mandir, learning about murtis, images of the gods and goddesses and the beliefs about the ultimate reality they express, including concepts of karma, dharma, and Brahman (A3) describe and understand links between Hindu stories and celebrations, examining the Divali stories, for example, and at least one other festival, using different literacy approaches to the characters and meanings of the stories (A2) investigate the deeper meanings of Hindu festivals and respond thoughtfully to them: themes of light and darkness, goodness and evil, honesty and trust, collaboration and co-operation, patience and devotion are to be explored in relation to the stories told at festivals and about the gods and goddesses (B1) express and communicate their understanding about the meanings of the festivals, reflecting on and learning from these and making deepening connections to their own lives and celebrations, this could include non-religious festivals such as New Year or Comic Relief Day (C3) write thoughtfully about their understanding of similarities and differences between the Hindu festivals and the things they celebrate on the 'big days of the year' – why do festivals from all religions often include such elements as old stories, charity, values, community gatherings, special foods, drinks and meals, shared music and dance, gifts, traditions, fireworks, processions?	Most pupils will be able to: - Describe Hindu beliefs about the gods and goddesses - Show that they understand what happens at Hindu worship in the home or the mandir - Respond with thoughtful ideas of their own to the ways Hindus celebrate - Express some 'deeper meanings' of the festivals they study, giving reasons why particular rituals are important to Hindus - Explain similarities and differences between two Hindu festivals - Explain similarities and differences between a 'big day' they celebrate and Hindu festivities

	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 3 Unit Number 3.3 Theme: Worship Enquiry Question Christian Worship: How and why do some people find peace and strength by belonging to a Church? Religion: Christianity	Knowledge: Pupils will learn that They will know that Christians offer many different reasons for taking part in worship and the life of a Christian community, including theological reasons. Skills: Discussion, gathering information from video, story, visual resources and where possible interviews or visits, inferring and suggesting meanings to religious practices. Key concepts and words Religion, spiritual, commitment, values, prayer, worship, devotion, belief, inspiration. Christian, Church, fellowship, community, 'the body of Christ', liturgy, Gospel, Jesus, Holy Spirit, God the Creator.	Teach pupils about Christian family life - Find out about how Christians show their faith within their families. What objects might you find in a Christian's home and why? E.g. Bible, cross/crucifix, palm cross, pictures of Jesus or the holy family (Mary, Joseph and Jesus), Christian magazines, Christian music, some Bible verses on the fridge. What kinds of things would Christian families do during the week? E.g. grace before meals, family prayers and Bible reading, private prayer and Bible reading, giving money to charity. Talk about which objects and actions are most important and why. What similarities and differences are there with the family values and home rituals of pupils in the class? BBC 'My Life My Religion' has 9 useful clips about British Christian children's lives and beliefs: click the link ~ https://www.bbc.co.uk/programmes/b05p6sp4 Teach pupils about Christian community life in Church - Explore what Christians do to show their faith within their church communities. What do they do together and why? Explore church noticeboards or websites to find out what goes on in at least two different kinds of churches (e.g. Anglican, Baptist, Roman Catholic, Pentecostal), and some of the similarities and differences between what Christians do there. E.g. Sunday school classes, 'Messy Church', Girls Brigade, Boys' Brigade, Sunday services, different types of worship music, home groups. Ask some teenagers from two churches about how they show their faith. Christian life in the wider community - Find out what Christians do to show their faith in how they help their local community. Choose one or two local churches to illustrate local involvement, e.g. in food banks, running crèches and toddler groups, supporting those in need (e.g. St Vincent de Paul Society), running 'Christians Against Poverty' money management courses, Alpha Courses, cake sales, visiting the sick, etc. Obviously, Christians are not the only people who do these things, but find out why Christians and others do work hard to help people in their communities. What kinds of things do pupils at your school do to help others, and why? - Find out about some ways in which Christians make a difference in the worldwide community. How do they show that they are Christians? Eg from Christianity leaders might include [Mother] Saint Teresa, Pope Francis, Archbishop Justin Welby. See if there are local Christians who are involved in working for justice etc. - Read a part of a chapter from the Bible and consider how and how far the Christians you found out about have put their scriptures into action. I Corinthians 13:4-7 or Romans 12: 9-21 would be suitable.	- A2. Describe and understand links between Christian beliefs and the life and practice of a local Church, responding thoughtfully to Bible texts; - A3. Explore and describe a range of beliefs, symbols and actions connected to Christian worship so that they can understand Christian ways of expressing meaning. - B1. Observe and understand how Christians worship God in the life of a church so that they can explain, with reasons, why the church can provide peace and strength I the community; - B2 Understand the challenges of commitment for Christians, suggesting why belonging to the Christian community may be valuable; - C1. Discuss and present thoughtfully their own and others' views on challenging questions about how being part of a community can shape our lives; - C3. Discuss and apply their own and others' ideas about community, togetherness and shared values, and express their own ideas clearly in response.

	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 4 Unit Number 4.1 Theme Religion, worldviews, family and community: Enquiry Questions What do different people – Hindus and Christians - believe about God, what matters and what happens when we die? Religions: Christians, Hindus	Knowledge: Pupils will: - Learn about examples of Hindu and Christian belief to do with God, the purposes of our lives and what happens when we die, using some original scripture sayings and texts - be taught about at least two examples of the ways these beliefs make an impact in practice for Hindus and Christians Skills: They will think reasonably about questions of belief, community and sources of wisdom Key concepts and words Belief, faith, devotion, symbol, God, Trinity Trimurti, murtis, atheist, agnostic, diversity.	Pupils: - Talk about ways in which we exercise trust and faith in our everyday lives. - Find some examples of how we know about something we have not seen or experienced for ourselves. - What do people believe about God? Explore some of the ways in which religions name and describe the attributes of God – with a particular focus on how Christians think of God as Trinity – Father, Son and Holy Spirit or Hindu beliefs about the Trimurti – Brahma (creator), Vishnu (preserver), Shiva (destroyer). - Study art (Christians), and/or murtis (Hindus) used to represent ideas about God to find out what they say about God. - Explore how ideas about God are shown in stories/narratives: E.g. encounters which help believers to understand God's relationship with people e.g., Moses and the Burning Bush (Exodus 3.1–15), Jonah (book of Jonah in the Old Testament); Baptism of Jesus (Mark 1.9–11); Pentecost (Acts 2. 1–21), and Paul's conversion (Acts 9.1–19); stories Jesus told which teach about God e.g. the parable of the Lost Son (or the Forgiving Father) (Luke 15.11–32). - Hindu texts which describe the indescribable (e.g. extract some of the more concrete metaphors from Bhagavad Gita 7:8–9 and 10:21–41; [www.asitis.com/7/] or the poem 'Who?' by Sri Aurobindo). - Examine similarities and differences between these views of God. - Explore the influence believing in God has on the lives of believers – how it affects their personal worldviews. - Explore the fact that many people do not believe in God. Find out some reasons why, and consider what difference it can make to someone's personal worldview. - Reflect on pupils' own questions and ideas about God in light of their learning. - Express their own ideas about God (whether or not they believe God is real) through art, music, poetry or drama.	Most pupils can: - Retell and suggest the meanings of stories from sacred texts about people who encountered God (A1). - Describe some of the ways in which Christians and Hindus describe God (A1). - Identify beliefs about God that are held by Christians and Hindus (B1). - Suggest why having a faith or belief in something can be hard (B2). - Identify how and say why it makes a difference in people's lives to believe in God (B1). - Identify some similarities and differences between ideas about what God is like in different religions (B3). - Ask questions and suggest some of their own responses to ideas about God (C1). - Discuss and present their own ideas about why there are many ideas about God and express their own understanding of God through words, symbols and the arts (C1)

	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 4 Unit Number 4.2 Theme Religion, worldviews, beliefs, values and moral choices Enquiry Questions What matters most to Christians and Humanists? Religions / worldviews: Christians, Humanists	Knowledge: - Pupils will learn 5 simple facts about Humanists and about Christians - They will be taught about at least two examples of the values that these two groups share, and two distinctive values from each group. Skills: They will think reasonably about questions of beliefs, ethics, values in action and community. Key concepts and words Atheist, Humanist, Agnostic, values, ethics, moral choices, commandments, religious rules, being rational, kindness, fairness, the Golden Rule.	Pupils: - Talk about what kinds of behaviour and actions pupils think of as bad (examples from films, books, TV as well as real life). Rank some of these ideas – which are the worst, and which are less bad? Why? - Reflect on the question: why do people do good things and bad things? Are we all a mixture of good and bad? Explore pupils' answers. Make a link with traditional Christian belief about humans being made in the image of God (Genesis 1:28) and also sinful (the 'Fall' in Genesis 3). Why do many Christians think this is a good explanation of why humans are good and bad? - Talk about how having a 'code for living' might help people to be good. Talk about the difference if someone believes guidance comes from a divine Being (e.g. many Christians) or that human beings must decide their own guidelines (most non-religious). - Look at a Humanist, non-religious 'code for living', e.g. be honest; use your mind; tell the truth; do to other people what you would like them to do to you. How would this help people to behave? What would a Humanist class, school or town look like? - Explore the meanings of some big moral concepts, e.g. fairness, freedom, truth, honesty, kindness, peace. What do they look like in everyday life? - Christian codes for living can be summed up in Jesus' two rules, love God and love your neighbour. Explore in detail how Jesus expects his followers to behave through the story of the good Samaritan (Luke 10:25–37) and Jesus' attitude on the cross (Luke 23:32–35). Jesus talks about actions as fruit. What does he mean? If a person's intentions are bad, can their actions produce good fruit? - Discuss what matters most, e.g. by ranking, sorting, and ordering a list of 'valuable things': family / friends / Xbox / pets / God / food / being safe / being clever / being beautiful / being good / sport / music / worship / love / honesty / human beings. Get pupils to consider why they hold the values which they do, and how these values make a difference to their lives. - Consider some direct questions about values: is peace more valuable than money? Is love more important than freedom? Is thinking bad thoughts as bad as acting on them? - Notice and think about the fact that values can clash, and that doing the right thing can be difficult. How do pupils decide for themselves?	Most pupils can: - Identify the values found in stories and texts (A2). - Describe what Christians mean about humans being made in the image of God and being 'fallen', giving examples (A2). - Suggest ideas about why humans can be both good and bad, making links with Christian and Humanist ideas (B3). - Suggest reasons why it might be helpful to follow a moral code and why it might be difficult, offering different points of view (B2). - Describe some Christian and Humanist values (B3). - Give examples of similarities and differences between Christian and Humanist values (B3). - Apply ideas about what really matters in life for themselves, including ideas about fairness, freedom, truth, peace, in the light of their learning (C2). - Express their own ideas about some big moral concepts, such as fairness, honesty etc., comparing them with the ideas of others they have studied (C3).

	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 4 Unit Number 4.3 Theme Religion, worldviews, beliefs, values, and moral choices Enquiry Questions Worship, pilgrimage, belonging, and community: What matters most to Hindus and to Christians? Religions / worldviews: Hindus, Christians	Knowledge: - Pupils will learn facts about Hindu and Christian examples of pilgrimages - They will be taught about at least two examples of the ways Hindus and Christians worship in Mandir and Church. Skills: They will think reasonably about questions of beliefs, worship, pilgrimage and community. Key concepts and words Pilgrim, spiritual journey, Varanasi, Kumbh Mela, Jerusalem, the 'Holy Land', worship, Aarti ceremony, the Lord's Prayer.	- What does the journey of life mean to us? Talk about changes in their own lives and their hopes and expectations for the future. Using an example of a growing tree, record where pupils are now and what their hopes and dreams might be – branches? Leaves? Flowers? Fruits? Seeds?' - Learn about Hindu pilgrimages and Christian pilgrimages in depth and detail: Varanasi, the 'Holy Land' and other examples should be studied carefully. - Learn about Hindu worship and Christian worship, e.g. in the Aarti Ceremony at a mandir and the use of the Lord's Prayer in Christian worship. Other examples could be studied. - What do Hindus believe about God and the journey(s) of life? Using a bag with several different Hindu Murtis (statues of gods), encourage the children to initially explore what they can feel without looking, and then remove the statues to examine them in detail. Research the meanings and uses of the murtis. Use the clips from 'My Life My Religion: Hindus' (BBC) to explore the many gods and goddesses worshipped in the Hindu tradition. Use the clip about the cycle of life (samsara) to explore the 'journey' metaphor (build on work from Y4a). - How do Christian communities, on occasions like baptism, weddings and funerals as well as in regular worship, use and enjoy music to express their beliefs about God and about the steps on the journey of life? Look at a wedding, baptism or first communion and consider how this important in the journey of life for some. - Is death the end? What do you believe and how does this affect the way you live your life? Ask children to reflect on their own, or in a pair/ small discussion group as appropriate. What do they believe about death? How does their belief affect the way they choose to live? Where have they obtained their ideas about these beliefs? NB - Sensitivity will clearly be needed throughout the teaching about death as children will have many and varied experiences of death in their own family contexts. - My journey through life: how is it going? Ask pupils to create a 'journey bag' for either a Christian or a Hindu. In the bag must be props that relate to what the pupils have learnt about the journey of life and death for the chosen religion. They consider their own ideas as well.	Most pupils can: - Identify some practices of worship and pilgrimage which matter to Hindus and to Christians (A2). - Describe what Hindus and Christians experience when they go on a pilgrimage and when they worship (A2). - Suggest ideas about why Hindus and Christians find pilgrimage and worship valuable, making links with beliefs and spiritual ideas (B3). - Suggest reasons why worship and pilgrimage are challenging, but popular aspects of religious practice, offering different points of view (B2). - Give examples of similarities and differences between Hindu and Christian worship and pilgrimage (B3). - Apply ideas about the significance of worship and pilgrimage for themselves in the light of their learning (C2). - Express their own ideas about spiritual journeys in a creative way, drawing on the ideas of others they have studied (C3).

	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 5 Unit Number 5.1 Theme Religion, beliefs and sources of wisdom and authority Enquiry Questions How do Christians use the Bible? Religions: Christianity	Knowledge: - Pupils will learn about different ways in which the Bible has an impact on Christian living, considering stories, wisdom, advice, and rules from the Bible in detail - They be taught about at least two examples of how the Bible has had an impact on people's lives individually and in community or society Skills: They will think reasonably about questions of sources of wisdom and authority and weigh up big ideas from the bible for themselves Key concepts and words Bible, Gospel, New Testament, authority, wisdom, creation, fall, redemption.	Pupils: - Talk about sources of guidance and wisdom in their own and others' lives: who or what helps them to decide how to live? Introduce the Bible as a guide for Christians. - Give pupils a brief introduction to the Christian Bible – Old and New Testaments, divided into books, chapters and verses; different types of writing (illustrate with two examples e.g. histories; laws; poems; prayers; biographies (Gospels); letters) (be clear that what Christians call the 'Old Testament' is Jewish scripture too). - Introduce pupils to the idea that for Christians, the Bible is the basis of Christian teachings, part of the 'organised worldview' of Christians. Not all Christians read the Bible, but in Christian teaching, the Bible tells them about what God is like. It also tells a 'big story' of God's dealings with human beings: God loves humans and created a wonderful world for people (creation); humans disobey God and go their own way ('the Fall'); God sends his Son, Jesus (incarnation) to save people – to bring them back to God (salvation). This story explains why Christians think they need to say sorry to God, why they try to follow Jesus, and why they are grateful to God for sending Jesus. It shows why Christians think the Bible is still important because it tells them about how to live, and why they should follow God. - Creation: Read Genesis 1 (use a lively children's version). Ask pupils to create dance/movement actions for each day, or artworks to reflect the narrative; focus on what the narrative shows God is like – powerful, creative, good etc. - Find out what good and bad things people sometimes do. Explore idea of temptation: what things are tempting? Why do we give in sometimes? Do we sometimes blame others? Tell the story of Adam and Eve giving in to temptation (Genesis 3 – often called 'the Fall'). Does the way the people behave sound familiar? What lessons do pupils think Christians might learn from this story? Christian teaching says that people all choose to go against God's commands. Think about why Christians say people need to ask God to forgive them. - Explore creatively the Lost Coin, Sheep and Son stories (Luke 15), building on prior learning, and how Christians interpret them as showing how much God wants 'sinners' to turn back to him; ask some Christians what they mean when they say Jesus saves or rescues them. - Look at examples of how some Christians use the Bible – for everyday prayer and Bible reading (often using notes), in Bible study groups; read aloud in church, with people talking about the meaning. What are the good things, and the difficult things Christians might find from trying to follow this book in day-to-day life?	Most pupils can: Describe some ways Christians say God is like, with examples from the Bible, using different forms of expression (A1). Make connections between stories in the Bible and what Christians believe about creation, the Fall, and salvation (A2). Recall and name some Bible stories that inspire Christians (A2). Explain how the Bible uses different kinds of stories to tell a big story (A2). Identify at least two ways Christians use the Bible in everyday life (B1). Give examples of how and suggest reasons why Christians use the Bible today (B1). Suggest why Christians believe that God needs to rescue/save human beings (B2). Discuss their own and others' ideas about why humans do bad things and how people try to put things right (C3).

	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 5 Unit Number 5.2 Theme Religion, family, community, worship, celebration, ways of living Enquiry Question How do Muslims practice the 5 Pillars of Islam? Religion: Islam	Knowledge: - Pupils will gain knowledge about Muslim worship and celebration, including detailed information about each of the 5 Pillars - They will learn about Muslim worship, ritual, and devotion at home and at the mosque, examining beliefs and values expressed in stories, festivities and worship and learning from community life. Skills: Discussion, gathering information from video, story, visual resources and where possible interviews or visits, inferring and suggesting meanings to religious practices. Key concepts and words Religion, spiritual, commitment, values, prayer, pilgrim, pilgrimage, ritual, symbol, community, worship, devotion, belief, life after death, destiny, soul, inspiration, role-model	Is life like a journey? Do we need a guide? Ask pupils to reflect on the idea of life as a journey and to think of questions that this idea raises, such as where they will get the things they need? What happens afterwards? How do we know which way to go? Who travels with us? - Introduce the five pillars of Islam as essentials in the life of a Muslim. The five pillars of Islam provide a structure for Islamic daily spiritual life. Islam is like a house held up by five strong pillars with central themes of living a good life and sharing with others. Belief: First Pillar of Islam. Teach children about the 'Shahadah' which is fundamental to the Islamic religion and is their declaration of faith: "There is no God except Allah, Muhammad is the prophet of Allah" (The 1st pillar of the 5 pillars of Islam). It's a belief to shout and whisper: teach the children that this belief is whispered to newborn babies by their fathers, and is shouted from minarets to call Muslims to prayer 5 times daily. Play the pupils the call to the prayer from a Mosque, e.g. at http://www.islamcan.com/audio/adhan/index.shtml 'Peace be upon him' is said after every mention of Muhammad by Muslims. Teach children about the Islamic greeting 'As-Salamu-Alaykum' (Peace be upon you). Muslims say this to whoever they pray next to, at the end of every prayer. Share the story of Bilal, the first Muezzin, who proclaimed his belief in God even when his slave-master threatened his life! Belief in God and His Prophet matters very much in Islam. Prayer: Second Pillar of Islam Watch a video clip showing Muslims performing salah, with the sound down. Ask pupils to look carefully at the prayer movements. The Muslim website www.jannah.com/learn/flashprayer1.html contains a useful downloadable presentation called 'Prophet Muhammad's manner of doing prayers'. Can pupils write a commentary to the video, explaining what the soundtrack would say? - Ask pupils to consider in groups: Why do people pray? How do you think it might make them feel? Does God hear and answer people's prayers? Is it good to pray alone? In a group? Use clips from BBC 'My Life My Religion: Islam' http://www.bbc.co.uk/programmes/p02mwkxn Charity: 'Zakah' the Third Pillar of Islam. Research Muslim charity or almsgiving – Zakah, and the ways in which Muslims help and care for the worldwide Muslim community (Ummah). Discuss why and how is Zakah performed and who benefits. Consider the importance of generosity in pupils' own lives: who is generous to you, and to whom are you generous? Why, and how does this make a difference?	Most pupils will be able to: - A1. Describe and make connections between different features of the Muslim religion discovering more about the Five Pillars in order to reflect thoughtfully on their ideas; - A2. Describe and understand links between stories of the Prophets and the 5 Pillars, responding thoughtfully to beliefs and practices of Islam - B1. Observe and understand varied examples of Islamic practice so that they can explain, with reasons, their meanings and significance to Muslims in our community; - B2 Understand the challenges of commitment to a community of faith or belief expressed in keeping the 5 Pillars - C1. Discuss and present thoughtfully their own and others' views on challenging questions about what the 5 Pillars teach regarding belonging and meaning in life; - C2. Consider and apply ideas about ways in which Muslim communities can live together with others for the well-being of all in the UK;

	Muslim, Islam, Allah, Prophet, mosque, Qur'an, moon and star, paradise.	- Find out about an Islamic charity like Islamic Relief, which has section on its website for pupils: http://www.islamic-relief.com/hilal/index.htm Tell a story of the prophet and money and use this saying from the Qur'an to explore attitudes. "They ask you (O Muhammad) what they should spend in charity. Say: 'Whatever you spend with a good heart, give it to parents, relatives, orphans, the helpless, and travellers in need. Whatever good you do, God is aware of it.'" - The Holy Quran, 2:215 Why is charity important? How can people do more to help others? Fasting: 'Sawm' the Fourth Pillar of Islam Share information with pupils about fasting in Islam. The main period of fasting happens during the month of Ramadan. Fasting helps Muslims to appreciate how poor people suffer. It also concentrates the mind on what it means to be a Muslim and obey the command of Allah. It helps to build discipline into the life of a Muslim. How does the class think fasting helps Muslims understand other people? Share information on the festival of Eid-ul-Fitr which happens at the end of Ramadan. It is a day of celebration, happiness, and forgiveness. Pilgrimage to Makkah: 'Hajj'- Fifth Pillar of Islam. Discuss the places in the world that pupils would most like to visit. Are some for inspiration? Use websites, videos or illustrations from books to show the different parts of the pilgrimage to Makkah – get pupils to think about how, who, where, when, why and what if questions to do with the Hajj, perhaps writing them around the edges of some riveting photos. Give information so that pupils can answer some of their own questions. - Summarise pupils learning, reviewing what each of the Pillars contributes to Muslim belief, faith, and devotion. Which Pillar is most important? Hardest to keep? Valuable for children? Comforting? Challenging?	
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	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 5 Unit Number 5.3 Theme Religion, family, community, worship, celebration, ways of living Enquiry Question Why are there now more than 200 mosques in Yorkshire? Religion: Islam	Knowledge: - Pupils will gain knowledge about Muslim worship and community life including detailed information about the life and practice of a mosque - They will learn about Muslim worship, ritual, and devotion at home and at the mosque, examining beliefs and values expressed in stories, festivities and worship and learning from community life. Skills: Discussion, gathering information from video, story, visual resources and where possible interviews or visits, inferring and suggesting meanings to religious practices. Key concepts and words Religion, spiritual, commitment, Mosque, migration, prayer, ritual, symbol, community, worship, devotion, belief, Muslim, Islam, Allah, Prophet, Qur'an, moon and star, paradise.	Pupils will learn about the mosque: a place of submission and community. - Teach pupils that the first mosque in Britain opened in Worthing over 130 years ago in 1889. Ask them to guess how many Mosques there are in the UK today. There are over 2100, serving a Muslim population of over 2 million - less than one mosque per thousand Muslim people. Over 200 of these Mosques are in Yorkshire (NB: there are about 50 000 Christian congregations in the UK, for comparison) - Origins of mosques: Tell the story of the freed slave, Bilal, who was the first Muezzin (prayer caller) of Islam. - Visit – or take a virtual tour of - a Mosque, explaining that this is a special place for Muslims. See guidance on visits above. - The community and the mosque: consider why mosques function as community centres, e.g. for older people, for education, for a food bank, as a place of peace. - Case study: a mosque in Britain has submitted an application to the town council to sound the call to prayer five times a day. Debate in the class how such an application should be handled. - Teach pupils about how Muslims pray 5 times each day, facing Makkah, and bowing to God, then wishing peace and blessings to those with whom they pray. The prayer mat is a clean place from which to pray – it is like a mosque. Standing on the mat makes a special or holy place for Muslims. Ask pupils: what is the body language saying, as the Muslim person prays? - Give pupils varied explanations of why the number of mosques has grown a lot in the last 50 years – religious, spiritual sociological, demographic or geographical explanations could be used. Note that this seems hard, but pupil can make a choice between different ideas! - Here are 8 possible answers, or part answers to the question: A. Every religion has a holy building of its own, and Muslims like to build their own buildings. B. Muslim people have moved to Yorkshire from all over the world in the last 50 years. C. The Prophet Muhammad built mosques wherever he went, so Muslim followers today do the same, wherever they go. It is about following the Prophet's example. D. There are thousands of British Muslims in Yorkshire- born and bred in this country. E. Any community likes to have a place to meet and share their life. F. Praying together is easier than praying on your own. G. If you are a small or minority community, religion is a way of 'sticking together' H. The mosque is a symbol of Muslim identity and belonging.	Most pupils will be able to: - A1. Describe and make connections between different features of the Mosque as a place to pray; - A2. Describe and understand links between what happens at a mosque and Muslim belief and history in the UK. - B1. Observe and understand varied examples of Islamic practice so that they can explain, with reasons, their meanings and significance to Muslims in our community; - B2 Understand the challenges of commitment to being a member of a Mosque - C1. Discuss and present thoughtfully their own and others' views on challenging questions about why there are over 200 mosques in Yorkshire; - C2. Consider and apply ideas about ways in which Muslim communities can live together with others for the well-being of all in the UK;

Year 6 Programme of Study

	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 6 Unit Number 6.1 Theme Religion, worldviews, family and community: Enquiry Questions Christians Aid and Islamic Relief: can they change the world? Religions: Christianity, Islam. Also non-religious examples of global development charity could be studied in this unit.	Knowledge: - Pupils will gain a rich knowledge of the work of two faith-based charities - They will be taught about the ways in which the charities express the religious beliefs in justice, compassion and community. Skills: They will think reasonably about questions of global poverty, justice, and community. They will be asked to analyse how beliefs have an impact in action. They will be asked to apply values of fairness, justice and 'changing the world' for themselves. Key concepts and words Religion, charity, compassion, justice, fairness, aid and development, liberation, global change	- 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. Recall that Christians believe God helps them through the Holy Spirit. Muslims also believe people do good and bad deeds and need God's mercy. - 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). Set pupils 'web quest' tasks to find out about what the two charities do for those in most need. Who started the charities and how are they changing the world today? - 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 the Muslim belief in charity (<i>zakah</i>): find out what it is and how Muslims give charity. Use some examples of charities such as www.Islamic-Relief.org.uk or www.muslimhands.org.uk and find out how and why they help to make the world a better place. - Explore the lives of inspirational Christians (e.g. Desmond Tutu, Martin Luther King Jr, Mother Teresa, etc.). Consider how their religious faith inspired and guided them in their lives, and their contributions to making the world a better place. - 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 in the world?	Most pupils will: - identify some beliefs about why the world is not always a good place and how faith can make a difference - make links between religious beliefs and teachings and why people try to make the world a better place - make simple links between teachings about how to live and ways in which people try to make the world a better place - describe examples of how charities make the world a better place - make links between some commands for living for the good of all from religious traditions, non-religious worldviews and pupils' own ideas - express their own ideas about the best ways to make the world a better place, making links with religious ideas studied, giving good reasons for their views

	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 6 Unit Number 6.2 Theme Religion, worldviews, family and community: Enquiry Questions Who is inspiring to Muslims and to Christians? Religions: Christianity, Islam	Knowledge: - Pupils will learn about examples of Muslims and Christians who might be inspirational followers of their faith and consider how and why they are inspiring. - They will be taught about at least two examples from each religion and consider connections to the origins and scriptures of the faith. Skills: They will think reasonably about questions of inspiration, living the human life for others and virtues in different religions. Key concepts and words Religion, inspiration, submission to Allah, following Jesus, respect, moral values, spirituality, changing the world for the better.	In this unit plan, we suggest pupils spend six or more lessons learning about 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. Inspiring people: what does it mean? And what does it mean in religion? And who is a non-religious inspiring person? - 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: - 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. - Dr Hany El Banna, from the West Midlands, is the founder of the huge Muslim charity Islamic Relief. His story shows Qur'anic values and teaching in action. - 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. - Hi Holiness Pope Francis has inspired many Catholic Christians and others with his teaching emphasising love, inclusion, and the values of the Gospel of Christ. Exploring inspiration: four keys - 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: - Did this person follow the teaching of their scriptures? How? Give three or more examples. - Does this person encourage others to follow God in their religion? How? Give three examples. - What difference did this person make to others? Is there a movement inspired by their life? What is their 'legacy'? - Did this person sum up their vision in some famous sayings or memorable quotes? What do you think of them?	Most pupils can: Explain the impact of beliefs from religion on the lives of inspiring people from different religions. Connect up beliefs about God, justice and humanity with the work of these inspiring leaders linked to teaching from religious sacred texts Consider varied answers to questions about what makes a person an inspiration to others Explain thoughtfully their own ideas about inspiration to live our best lives. Apply the ideas of inspiration and changing the world for themselves Explain what matters about peace, respect, and harmony to themselves and in our community.

		Investigations and enquiries: can the class work in small research teams? • 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? • 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?	
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	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 6 Unit Number 6.3 Theme Religion, worldviews, family and community: Enquiry Questions What will make Rotherham a more respectful place? What contributions do religions make to local life in Rotherham? Religions: Select from Christianity, Islam, Hinduism, Judaism. Also non-religious examples should be studied in this unit.	Knowledge: - Pupils will learn statistics of world religions in the local area, the county, region, nation, and the world. - They will be taught about at least two examples of inter faith co-operation. Skills: They will think reasonably about questions of community harmony and inter faith work. Key concepts and words Religion, inter-faith, harmony, tolerance, respect, moral values, religious plurality	Pupils: investigate aspects of community life such as weekly worship, charitable giving or beliefs about prayer, showing their understanding and expressing ideas of their own (A2) - linking to the expressive arts, pupils develop their own imaginative and creative ways of expressing some of their own commitments such as working hard at sport or music, caring for animals, loving the family or serving God (B2) list and describe similarities and differences between the ways different communities show that they belong (C1) - linking to Mathematics and Geography, pupils use local and national census statistics to develop accurate understanding of the religious plurality of their locality, region and of Britain today (C2) discuss and apply ideas from different religious codes for living (e.g. Commandments, Precepts or Rules), to compile a charter of their own moral values, applying their ideas to issues of respect for all (C2) apply ideas such as tolerance, empathy, and respect for all to real-life examples of tension or conflict between different groups: how can our society become more respectful? What do inter faith events do to make respect grow? clearly express their own ideas about a more respectful community write a speech for someone who wants to be the mayor of Rotherham explaining how they will make our communities more harmonious. Can they suggest 6 ideas and explain what impact they would have?	Most pupils can: Explain the impact of beliefs about communities on people from different religions. Connect at least two viewpoints about whether our communities can be more harmonious to teaching from religious sacred texts Consider varied answers to questions about building peaceful families and communities Explain thoughtfully their own ideas about communities – why they matter, and how they can become stronger. Apply the ideas of tolerance and respect to some tensions or problems in community relations Explain what matters about peace, respect and harmony to themselves and in our community.

Programme of Study for Key Stage 3

Students should extend and deepen their knowledge and understanding of a range of religions and world views³, recognising their local, national, and global context. Building on their prior learning, they learn to appreciate religions and world views 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 world views have an impact on wider current affairs. They should be able to appraise the practices and beliefs they study with increasing discernment based on interpretation, evaluation and analysis, developing their capacity to articulate well-reasoned positions. The aim of RE is expressed in age-appropriate outcomes for most 14 year olds.

Specifically, students should be taught to:

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

³ **Breadth:** in line with the law and the statement about breadth of learning on page 5 above, best practice will enable pupils to learn from Christianity and at least three other examples of a religion or world view through Key stage Three.

The Themes of Key Stage 3 RE

- **beliefs and concepts:** the key ideas and questions of meaning in religions and beliefs, including issues related to God, truth, the world, human life, and life after death;
- **authority:** different sources of authority and how they inform believers' lives;
- **religion and science:** issues of truth, explanation, meaning and purpose;
- **expressions of spirituality:** how and why human self-understanding and experiences are expressed in a variety of forms;
- **ethics and relationships:** questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil;
- **rights and responsibilities:** what religions and beliefs say about human rights and responsibilities, social justice and citizenship;
- **global issues:** what religions and beliefs say about health, wealth, war, animal rights and the environment;
- **interfaith dialogue:** a study of relationships, conflicts and collaboration within and between religions and beliefs.

Experiences and opportunities

- **encountering** people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and ethical issues;
- **visiting**, where possible, places of major religious significance and using opportunities in ICT to enhance pupils' understanding of religion;
- **discussing, questioning and evaluating** important issues in religion and philosophy, including ultimate questions and ethical issues;
- **reflecting on and carefully evaluating** their own beliefs and values and those of others in response to their learning in religious education, using reasoned, balanced arguments;
- **using a range of forms of expression** (such as art and design, music, dance, drama, writing, ICT) to communicate their ideas and responses creatively and thoughtfully;
- **exploring** the connections between religious education and other subject areas such as the arts, humanities, literature, science.

Pupils will achieve the outcomes by learning from at least three religions, studying Christianity in each year group and also Buddhism and Sikhism. Teachers may, if they wish, plan further learning from Judaism, Islam and Hinduism in addition. Pupils will study non-religious worldviews alongside examples of religions. Teachers may also choose to plan study on a wider range of religions, including for example the Bahá'í faith, Paganism, Jainism, Zoroastrianism.

Who IS God? Freya, Katie and Issy (14)

The starting point for our piece is the quote by Arthur C Clarke: 'It may be that our role on this planet is not to worship God – but to create him.' We thought that this was an interesting way to begin trying to answer the question of who is God.

We chose a young girl, her eyes closed in contemplation: she is seeking the answer from within herself. This is representing the ideas of both an immanent God and a God of human creation. The Girl's hair is being blown back and through it runs possible answers to the question of who is God. These are posed as questions. There is no certainty. The answers within the waves represent external ideas from both religions and atheistic stand points.



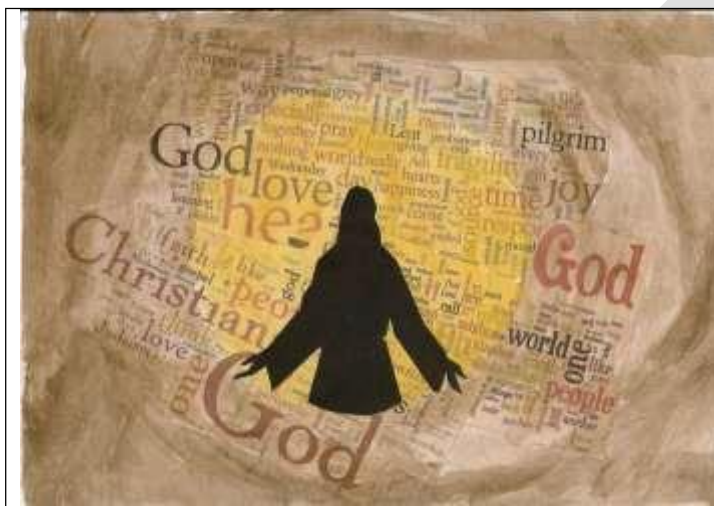
Program of Study for 11-14s

Suggested units of enquiry: select at least 9 from 18.

Here are 18 possible titles for units of enquiry in KS3 RE. The Agreed Syllabus Conference and SACRE, mindful of the variety of provision of time and resources for KS3 RE, assert the value of studying, in a year, three of these enquiries (in depth) or more (at higher speed, or perhaps with more able students). Therefore, students are expected to engage with 9-12 or more of these enquiries across Key Stage 3 (where it occupies three years of tuition). Many of these investigations have strong links to areas of study in GCSE RS, which may be helpful in some schools working with a two year Key Stage 3.

In planning which enquiries to tackle, and in what order, schools must consider how to enable continuity and progression in students' learning, setting high standards.

Some of the enquiries are written here for younger or lower achieving students (working from steps 3-6). Others are more demanding, for example specifying outcomes from steps 5-8. These ways of describing achievements are intended to help the teacher, rather than to be prescriptive.



God: who are you? Jemima (13)

"The brown cave on my painting symbolizes that God could be absolutely anywhere: caves can be anywhere in the world. The cave also symbolizes how we know very little about God, in fact there is no hard evidence; we are in the dark about God. The opening of the cave, (the yellow light), symbolizes that although we don't know the exact place where God is, I believe he is looking over us and doing good for the world. It symbolizes the idea that if we look hard enough we will see the work of God done so perfectly. I have just put a silhouette as God's image is unknown."

Note that the suggested year group for each unit in the pages that follows is not a requirement. It is a matter for schools to plan the sequence of learning to ensure they enable every pupil to make suitable progress toward the required outcomes. So, if a school preferred to teach one of the Year 7 titles in Year 8, or some of the Year 8 titles in Year 9, then this would be acceptable where the standards pupils achieved represent progression from earlier learning.

A title question and the learning intentions, key concepts and religions / WV	Questions to address in implementing the intention	The impact this study can have on students learning (outcomes for K&U, Expression, Skills)
7.1 Enquiry: What is religion? Is religion dying or growing or both? Learning intention: students will gain rich knowledge of some of the ways religions begin, and of the nature of religion. They will develop their abilities and skills in thinking about questions about religion from sociology and theology including questions of growth and decline. Concepts: beliefs, teachings, sources of wisdom, ways of expressing meaning, diversity, meaning, commitment Suggested religions and worldviews: Christianity and two other examples. Buddhism and Sikhi are recommended.	Questions: This unit will enable students to consider questions such as: - What do you believe in? - Why are people religious? - Religion is declining in the UK but growing fast across the world. Why? Will it die out or flourish in the next 50 years? - What are the major world religions? How are they spread out in our region of the UK? Which are growing and which declining? - Does everyone have a worldview based on beliefs and experiences? - How do people express commitment to their religion? Words? Action? Ethics? - Are there different paths to God? - What are the differences between religion, faith, believing, and convictions?	Expected outcomes from steps 3-6 Most pupils can work at Step 4: ➤ Explain the impact of and connections between ideas, practices, viewpoints about the beginning and popularity of three major religions ➤ Express ideas of their own thoughtfully about what makes religions so widespread in the UK and globally ➤ Apply ideas about religions and worldviews thoughtfully Many pupils can work at Step 5: ➤ Understand ideas and practices, linking different viewpoints about the nature of religion ➤ Explain diverse ideas and viewpoints about the nature of religions clearly in various forms ➤ Investigate and explain why religions and worldviews matter, for example asking the question: does everyone have a worldview?
7.2 Enquiry: What is it like to be a member of one particular religion in Britain today? Learning intention: students will gain rich knowledge of a religion they may not have studied before, e.g. Sikhi, the way of the Buddha. They will develop their abilities and skills in understanding religious texts, experiences and practices in modern Britain. Concepts: belonging, beliefs, teachings ways of living, identity, purpose, values. Suggested religions and worldviews: One from Judaism, Islam, Hinduism, Sikhi, Buddhism.	Questions: This unit will enable students to consider questions such as: - What does it mean to belong? - How can we investigate a religion? - Are all Jews / Muslims / Hindus / Sikhs / Buddhists the same? What are the differences within each religion? - What makes religious identity so important for some people, and so unimportant for others? - How is this religion related to some other religions? - Some people believe 'all religions lead to God'. If so, then why are they all so different? <i>Note that this unit can be used more than once where teachers wish to plan to introduce 2+ religions to their pupils one by one.</i>	Expected outcomes from steps 3-6 Most pupils can work at Step 4: ➤ Explain the impact of and connections between ideas, practices and viewpoints in the religion I am studying ➤ Express ideas of my own about the religion I am studying thoughtfully in RE ➤ Apply ideas about the religion I am studying, connecting these ideas to other worldviews thoughtfully Many pupils can work at Step 5: ➤ Understand ideas and practices in the religion I am studying, linking different viewpoints and knowing that members of the religion express it in different ways ➤ Explain diverse ideas and viewpoints from inside the religion I am studying clearly in various forms, e.g. in art, argument, description and comparison ➤ Investigate and explain why the religion I am studying matters to young followers in the UK today.

7.3 Enquiry: What can we learn from visiting places of worship? Learning intention: students will gain rich knowledge of the beliefs and practices embodied in places of worship from three different religions. They will develop their abilities and skills in exploring, explaining and interpreting religious ways of worship and ways of living. Concepts: beliefs, ways of living, ways of expressing meaning, commitments Religions and worldviews: Christianity and two others selected by the school	Questions: This unit will enable students to consider questions such as: - What are the purposes of sacred spaces and places? - Why are there over 50 000 church buildings in the UK? Why are there nearly 2300 mosques? - Why do people of all religions build holy buildings? - How are different religious buildings similar and different? - Can religions share a holy building, in e.g. a hospital, airport or prison? How? - Should religious buildings be sold to feed starving children? Or should banks and financial institutions be sold instead?	Expected outcomes from steps 3-6 Most pupils can work at Step 4: ➤ Explain the impact of religious buildings on the communities they serve, referring to ideas, practices and viewpoints ➤ Express ideas of their own about sacred space, religious buildings, and community thoughtfully ➤ Apply ideas such as sacredness, holy space, the impact of community and the value of solidarity in relation to different religions and worldviews thoughtfully for themselves Many pupils can work at Step 5: ➤ Understand a range of ideas and practices from at least three religions, linking and comparing different viewpoints about worship and sacred space ➤ Explain diverse ideas and viewpoints about the value and significance of places of worship clearly in various forms ➤ Investigate and explain why religious buildings matter to believers – and why ‘Secular Halls’ for non-religious community life are rather rare.
7.4 Enquiry: Do the teachings of Jesus stand the test of time? Learning intention: students will gain rich knowledge of the teaching of Jesus from the Gospel narratives and its impact on Christians today. They will develop their abilities and skills as interpreters of Biblical ideas and examples. Concepts: teaching, sources of wisdom, ways of living, belonging, meaning, values Religions and worldviews: Christianity, Islam, Atheism	Questions: This unit will enable students to consider questions such as: - What do we know about Jesus from history? - What kinds of literature are the four Gospels? - What would Jesus say and do about some of today’s ethical issues? - Why does Jesus have over 2 billion followers worldwide today? - In what ways do the Christian communities put the teaching and example of Jesus into practice? In what ways do they not? - Was Jesus mad or bad or was he the Son of God? (Question based on a famous quote by CS Lewis) - How and why can people learn from Jesus today?	Expected outcomes from steps 3-6 Most pupils can work at Step 4: ➤ Explain the impact of Jesus’ teaching among Christians today ➤ Express ideas of their own about Jesus’ teaching on themes like forgiveness, wealth, prayer, and inclusive love thoughtfully ➤ Apply ideas from the teaching and example of Jesus thoughtfully to some contemporary issues of religion, spirituality or ethics Many pupils can work at Step 5: ➤ Understand Jesus’ ideas and their influence on Christian practices, linking different viewpoints about his significance to examples ➤ Explain diverse ideas about the impact of the life, teaching and example of Jesus and explain a range of viewpoints clearly in various forms – e.g. art, argument, description and comparison ➤ Investigate and explain why Jesus is considered to be (one of?) humanity’s most influential figures by billions of Christians, and many who are not Christians too.

7.5 Enquiry: What is good and what is bad? How do we decide right and wrong? Noble and evil? Learning intention: students will gain rich knowledge of the beliefs and teachings of three religions about good and evil. They will develop their abilities and skills in thinking both about beliefs and ethics in relation to different religious texts and practices. Concepts: ways of living, diversity, Suggested religions and worldviews: Christianity, Hinduism, Islam	Questions: This unit will enable students to consider questions such as: - What do we think is right and good, or wrong and evil? Why? - What is the teaching of three different religions about goodness? Are the teachings similar or different? - What values and commitments from different religions help people decide what is good or evil? Live the good, reduce the evil? - Why does it matter what we think about evil? - If we all followed the teachings of a religion, how would the world change? - Does religion help people to be good, or make them more likely to do evil? How and why? Why is this controversial? What's the evidence? - What are non-religious codes for living like? How do they vary?	Expected outcomes from steps 3-6 Most pupils can work at Step 4: - Explain the impact of religious ideas about good and evil, connecting ideas about goodness and God with religious practice and moral viewpoints - Express ideas of their own about goodness and evil in relation to religious texts and teachings thoughtfully - Apply ideas about good and evil from different religions and worldviews thoughtfully Many pupils can work at Step 5: - Understand links between beliefs about good and evil and some varied ways these are put into practice in different religions - Explain diverse ideas and viewpoints about good and evil clearly in various forms, e.g. in art, argument, description and comparison - Investigate and explain why religious – or atheist - teaching about good and evil matters to believers
8.1 Enquiry: Why believe in God? Or why be an atheist? Learning intention: students will gain rich knowledge of the experiences, debates and arguments around the idea of God. They will develop their abilities and skills in weighing up the meaning and value of different perspectives on questions about the reality of God. Concepts: beliefs, teaching, wisdom, authority, ways of expressing meaning, truth, values Religions and worldviews: Christianity, atheism, one further selected by the school (Sikhs, Muslims and Jewish people all believe in one God)	Questions: This unit will enable students to consider questions such as: - Why do about 70% + of the world's people believe in God? Is this figure growing or declining? Why? - Does belief in God make people happier? "There's no proof about God or atheism." Is there any good evidence on each side of the argument? - Is the Christian God the same as the Muslim God? And what about Sikh and Jewish ideas? - Can a good God allow suffering? - Did God start the Big Bang? - Religious people claim faith in God and experience of God gives meaning to life – why? - Where do atheists find meanings in life?	Expected outcomes from steps 4-7 Most pupils can work at Step 5: - Understand ideas about belief in God or the belief that there is no God, seeing connections between different views - Explain diverse ideas and viewpoints about the nature and reality of God clearly in various forms - Investigate and explain why the different views about God found in religions and worldviews matter Many pupils can work at Step 6: - Appreciate and appraise different understandings of the nature and reality of God from a range of religions and worldviews - Express insights into religious questions about the nature and reality of God, giving coherent accounts of beliefs and ideas - Enquire into and interpret ideas, sources and arguments in relation to theological and philosophical questions about God.

8.2 Enquiry: What will make our communities more respectful? Exploring belief in action. Learning intention: students will gain rich knowledge of some issues about living in a plural society for the wellbeing of all, developing abilities and skills in analysing and responding to social and religious issues about how people can disagree respectfully and live harmoniously together, in diverse family structures and from different ethnic and religious groups. Concepts: beliefs, ways of living, values, commitment. Religions and worldviews: Those represented in the local area / region	Questions: This unit will enable students to consider questions such as: ▪ Can people who believe very different things about God, humanity and the world still share one society in harmony? What is needed for this to happen? ▪ Can we live well together even though we're all different? ▪ Is religion anti-racist? Should it be? ▪ Should politicians listen more or less to religious leaders? ▪ What does it mean to 'Respect the Earth'? Why does it matter? ▪ What can we do to break down generational barriers? Family conflicts? ▪ Why are gender equality, ethnic equality and religious equality important? What can be done to promote these and other equalities in our community?	Expected outcomes from steps 4-7 Most pupils can work at Step 5: ➤ Understand religious ideas about living together well, including moral visions and commands found in varied sacred texts ➤ Explain diverse ideas about community harmony and about inter-religious and other examples of conflict ➤ Investigate and explain why religions and worldviews contribute to community harmony, and how they sometimes have the opposite impact Many pupils can work at Step 6: ➤ Appreciate and appraise different understandings of the contributions of varied religions and worldviews to issues of social cohesion, respect for all and conflict ➤ Express insights into religious and moral questions about community harmony, giving a coherent account of how beliefs and values make a difference to questions of respect for all ➤ Enquire into and interpret ideas, sources and arguments
8.3 Enquiry: What does justice mean to Christians? Learning intention: students will gain rich knowledge of Biblical examples of texts about justice and of contemporary examples of Christian action for justice. They will develop their abilities and skills in analysing what makes for justice and explaining the impacts of beliefs and values. Concepts: ways of living, ways of expressing meaning, belonging, purpose, values Suggesting religions and worldviews: Christianity (other examples of religious figures who have given their lives for justice could be used in an adaptation of this unit).	Questions: This unit will enable students to consider questions such as: ▪ What does the example of Jesus show about justice, fairness, and love? ▪ Who are the heroes of Christian justice in the last 100 years? ▪ Why do some Christian people sacrifice themselves for others? ▪ Have Christian leaders changed the world for the better? ▪ If Jesus preached justice, peace, and love, then why has the church sometimes failed to follow his teaching? ▪ What should you do when human rights are denied? What have some Christians done? <i>Note: this unit focuses on Christianity. A similar approach could be taken using inspirational examples of seeking justice from another religion or worldview.</i>	Expected outcomes from steps 4-7 Most pupils can work at Step 5: ➤ Understand the ideas of a range of Christians committed to justice and connect their ideas to Biblical and other Christian teaching ➤ Explain diverse ideas and viewpoints about justice, peace and the integrity of creation clearly ➤ Investigate and explain why justice is a significant concept in Christianity and consider moral issues arising from their study Many pupils can work at Step 6: ➤ Appreciate and appraise different understandings of justice in relation to Christian concepts and visions ➤ Express insights into questions about justice in relation to Christianity, giving coherent accounts of beliefs and ideas ➤ Enquire into and interpret ideas, sources and arguments

8.4 Enquiry: What is good and what is challenging about being a teenage believer in Britain today? Learning intention: students will gain rich knowledge of one religion in the UK today. They will develop their abilities and skills in gathering and using information, listening to others and thinking about the impact of beliefs on life. Concepts: ways of living, belonging diversity, meaning, commitment, lived religion Suggested religions and worldviews: Buddhist, Sikhi (not usually studied at KS2) or additional work on Hindu, Jewish, Muslim life	Questions: This unit will enable students to consider questions such as: - What does it mean to be religious? - What is it like to be a religious teenager in Nottingham City and Nottinghamshire today? (with detailed reference to the religion selected) - Why does religion matter to some, but not to others? - If you were to follow a faith, what would be good and what would be hard? - How does religion make a difference to rituals, dress, food, family, festivities, worship, ethics, and beliefs? - Does spirituality matter more than religion? <i>Note that this unit can be used more than once where teachers wish to plan to introduce religions to their pupils one by one.</i>	Expected outcomes from steps 4-7 Most pupils can work at Step 5: - Understand ideas and practices, in Sikh or Buddhist (or another) religion, linking different viewpoints - Explain diverse ideas and viewpoints from the religion studied clearly in various forms - Investigate, explain and interpret why this religion matters to its young followers today Many pupils can work at Step 6: - Appreciate and appraise the challenges of a religious way of life in modern Britain - Express insights into the Sikh / Buddhist (other) religious beliefs and ways of living, raising questions and giving coherent accounts of beliefs and ideas - Enquire into and interpret the significance of aspects of living as a young Sikh / Buddhist / other in the UK today
8.5 Recommended for Year 8 Enquiry: Where can we find wisdom to live by? Studying sources of wisdom from religions and worldviews. Learning intention: students will gain rich knowledge of the ways in which sacred texts function as sources of wisdom and guidance for religious people. They will develop their abilities and skills in selecting and deploying ideas and expressing spiritual ideas Concepts: Wisdom, authority, beliefs and teachings, meaning, purpose and truth. Suggested religions and worldviews: Christianity, Sikhism, Buddhism	Questions: This unit will enable students to consider questions such as: - What is the value of sacred texts to believers? - What is the meaning of some wisdom texts from Sikh, Buddhist, and Christian scriptures? (Use real examples with students) - What is similar and distinctive about the wisdom texts from different religions? - Is spiritual wisdom different from sacred texts? How and why? - If God does not speak in sacred writings, why do billions follow them? - If God speaks in sacred writings, how can humanity hear and follow? - Does everyone need wisdom to live by? Why? - Where do I get my wisdom for life from?	Expected outcomes from steps 4-7 Most pupils can work at Step 5: - Understand examples of wisdom teachings from Sikhs, Buddhists and Christians, linking different ideas from different religions - Explain diverse ideas and viewpoints about the nature of spiritual wisdom clearly in various forms - Investigate, explain, and interpret how and why religious texts provide wisdom to billions of people today, studying similarities and differences thoughtfully Many pupils can work at Step 6: - Appreciate and appraise different understandings of a range of wisdom texts from Sikh, Buddhist and Christian sources - Express insights into questions about spiritual wisdom, giving coherent accounts of beliefs and ideas from Sikhs, Buddhists, and Christians - Enquire into and interpret examples of ideas and sources of wisdom from three religions, accounting for similarities and differences

8.6 Enquiry: Death: is it the end? Learning intention: students will gain rich knowledge of beliefs about life after death in three religions and from some non-religious perspectives. They will develop their abilities and skills in arguing, weighing up evidence and thinking about diversities of perspectives. Concepts: beliefs, ways of expressing meaning, meaning, purpose, values Religions and worldviews: Christianity, Buddhism, Sikhism. Non-religious worldviews can also be studied.	Questions: This unit will enable students to consider questions such as: - What happens when we die? - What are the differences between 'folk religion' or superstition and the religious beliefs of 'major religions'? E.g.: ghosts, spirits, souls, rebirth. - Do you have a soul and a destiny? - Is there a heaven or a hell – what do different faiths teach? - Why do Sikhs believe in reincarnation? What leads to a good reincarnation in Sikh teaching? - Why do Christians hope for the resurrection of the body and everlasting life with God? What impact does this have on this life? - Why do Buddhists seek the enlightenment that leads to Nirvana? How does Buddhist practice lead towards this destiny? - Can the 'real you' be reborn? - Is a near death experience evidence of life after death? Why or why not?	Expected outcomes from steps 4-7 Most pupils can work at Step 5: - Understand a range of ideas about life after death and weigh up the practices (e.g. in a funeral) that are connected to these beliefs - Explain diverse ideas and viewpoints about questions to do with the soul, destiny, life after death and related information clearly - Investigate, explain, and interpret why religions and worldviews have widely differing views about life after death, and why these beliefs have an impact on the way a person lives their life. Many pupils can work at Step 6: - Appreciate and appraise different understandings of questions about soul, destiny, and life after death from a range of religions and worldviews - Give a coherent account of the beliefs and ideas held by members of three or more different religions and worldviews about life after death - Enquire into and interpret ideas using sources such as sacred texts and arguments from philosophy and theology
9.1 Enquiry: How can people express the spiritual through the arts? Learning intention: students will gain rich knowledge of examples of spiritual expression in architecture, calligraphy, art, music, and other media from three different religions. They will develop their abilities and skills in expressing their own ideas about spiritual questions Concepts: ways of expressing meaning, identity, truth, values. Religions and worldviews: Islam, Christianity, Buddhism, non-religious views.	Questions: This unit will enable students to consider questions such as: - What religious or spiritual art, architecture, poetry, music, and drama is impressive to me? - How can buildings, pieces of music or works of art express spiritual ideas? What are the best examples from Islam, Christianity, and Buddhism? - How do people who are 'spiritual but not religious' use the arts for spiritual expression? - Why do religions use the arts? - If art is spiritual, then in what ways non-religious people access it as well as religious people? - What inspires me? - How do I express my deepest commitments?	Expected outcomes from steps 5-8 Most pupils can work at Step 6: - Appreciate and appraise different understandings of the spirituality of religious creativity in art, music, architecture, and other forms - Express insights into spiritual questions about the arts, giving coherent accounts of examples of how Buddhists, Christians, and Muslims use creativity to express spiritual ideas - Enquire into and interpret ideas and examples of the arts as spiritual expression Some pupils can work at Step 7: - Evaluate diverse perspectives on the ways in which Christians, Muslims, Buddhists, and those who are spiritual but not religious use the creative arts to raise and explore ultimate questions - Use different methods of religious study to express and explain spiritual ideas of their own creatively and coherently - Evaluate arguments about the roles of the arts in different religions and worldviews both personally and critically

9.2 Enquiry: Are the ideas of science and religion compatible? Learning intention: students will gain rich knowledge of debates about the contributions of science and religion to human understanding, considering whether science and religion are complimentary or conflicting. They will develop their abilities and skills in weighing up arguments and balancing conclusions about profound questions of meaning and knowledge. Concepts: beliefs, meaning, truth, commitment, values Religions and worldviews: Christianity, Islam, Atheism	Questions: This unit will enable students to consider questions such as: ▪ What do religion and science say about the origins of the universe and humanity? ▪ What are the varied views of Christians about the value and role of science in exploring the universe? ▪ What are the varied views of Muslims about the value and role of science in exploring the universe? ▪ What are the varied views of atheists about the claims religions make to explain human origins, purposes and destiny? ▪ Why do some people think religion and science are opposites and others say they fit well together? ▪ Can religion and science be reconciled? ▪ Will religion lose out to science in the next century? ▪ If God made the universe, who made God?	Expected outcomes from steps 5-8 Most pupils can work at Step 6: ➤ Appreciate and appraise different understandings of religions and worldviews regarding questions about origins and destiny from the viewpoints of science and religions ➤ Express insights into questions about science and religion, giving coherent accounts of beliefs and ideas ➤ Enquire into and interpret ideas, sources and arguments, taking balanced and reasonable viewpoints supported with reasons Some pupils can work at Step 7: ➤ Evaluate diverse beliefs and perspectives on questions about religions and science, using evidence, reasons and arguments ➤ Use different methods of study (e.g. philosophy, theology) to explain ideas about possible relationships between science and religions creatively and coherently ➤ Evaluate arguments about science and religion personally and critically
9.3 Enquiry: Does religion make peace or cause war? Learning intention: students will gain rich knowledge of case studies of religions in conflict and in peace making. They will develop their abilities and skills in expressing understanding of balance, diversity and ambiguity. Concepts: beliefs, sources of wisdom, diversity, truth, values Religions and worldviews: Christianity, Islam, Atheism	Questions: This unit will enable students to consider questions such as: ▪ (How) Can people find peace through faith? ▪ What do religions teach about peace? ▪ What can we learn from examples of religious conflict and religious peace making? What do different Christians say about making peace and about times when Christians have been guilty of violence? ▪ What do different Muslims say about making peace and about times when Muslims have been guilty of violence? ▪ What do different atheists say about making peace and about times when atheists have been guilty of violence? ▪ Why is religion often blamed for war? ▪ If religions teach peace, why do they sometimes fight?	Expected outcomes from steps 5-8 Most pupils can work at Step 6: ➤ Appreciate and appraise different understandings of connections between religions and worldviews and violence and peace ➤ Express insights into questions about religion, peace, and conflict, giving coherent accounts of beliefs and ideas from Muslim, Christian, and Atheist sources ➤ Enquire into and interpret ideas, sources and arguments, for example about 'Just War' theory and pacifism in Christianity and Islam Some pupils can work at Step 7: ➤ Evaluate diverse beliefs and perspectives on the key questions of the enquiry ➤ Use different methods of religious study including philosophical, historical, political and ethical, to explain ideas about religion, peace, and conflict creatively and coherently ➤ Evaluate arguments about religions, peace and conflict personally and critically

9.4 Enquiry: How do people decide what is right in relation to ethical issues? Learning intention: students will gain rich knowledge of case studies of religions and ethical issues and dilemmas. They will develop their abilities and skills in expressing understanding of balance, diversity and ambiguity. Concepts: beliefs, sources of wisdom, diversity, truth, values Religions and worldviews: Christianity, Buddhism, Humanism (other religions might be selected by the school)	Questions: This unit will enable students to consider questions such as: ▪ How do Christians, Humanists, and Buddhists decide what is right or wrong? ▪ What is the meaning of key religious texts about ethics – examples might include Romans 12:9-21 (Christian), the Humanist Manifesto, the Five Precepts (Buddhist). ▪ How do Christians, Humanists, and Buddhists apply their beliefs about ethics to varied issues- e.g. peace + conflict, sexuality, sanctity of life, medical ethics, animal rights. ▪ What can we learn from teachings of religions and worldviews about our own ethical ideas and behaviour? ▪ What makes an action good or evil? ▪ How do we decide what is right or wrong? ▪ Why is it hard to do what we think is right and good? The issues of temptation and hypocrisy.	Expected outcomes from steps 5-8 Most pupils can work at Step 6: ➤ Appreciate and appraise different understandings of ethical sources from religions and worldviews ➤ Express insights into religious and ethical questions, giving coherent accounts of beliefs and ideas ➤ Enquire into and interpret ideas, sources, and arguments regarding what is right or wrong, good or evil Some pupils can work at Step 7: ➤ Evaluate diverse beliefs and perspectives on a range of contemporary ethical issues using sources of wisdom thoughtfully ➤ Use different methods of religious study (e.g. philosophy, textual study, psychology of religion) to explain ideas about ethics creatively and coherently ➤ Evaluate arguments about what is right and wrong, good and evil, personally and critically.
9.5 Enquiry: Does being religious make it easier or harder to be good? Learning intention: students will gain rich knowledge of research into religion and happiness, and into religion and charitable giving. They will develop their abilities and skills in interpreting data and arguments and expressing coherent views reasonably. Concepts: beliefs, sources of wisdom, diversity, truth, values Religions and worldviews: Humanism, Sikhi, Christianity (other religions may be selected by the school)	Questions: This unit will enable students to consider questions such as: ▪ What do Sikhs and Christians say about the ethical impact of following their religions? What do they do about this? ▪ How do non religious people, for example those who are humanist, or who are spiritual but not religious, live for the wellbeing of all? ▪ Is religion more of a power for peace or a source of conflict in the world today? How can we find out? ▪ Do religious people do good because they fear God? ▪ Why do non religious people reject selfishness? ▪ What are my beliefs and intentions about living a good life?	Expected outcomes from steps 5-8 Most pupils can work at Step 6: ➤ Appreciate and appraise different understandings of the impacts of religions and worldviews on people's behaviour ➤ Express insights into questions about why people might try to be good, giving coherent accounts of beliefs and ideas ➤ Enquire into and interpret ideas about goodness in action using varied sources and arguments Some pupils can work at Step 7: ➤ Evaluate diverse beliefs and perspectives on whether religion is a force for goodness ➤ Use different methods of religious study to explain ideas about the impact of ethical beliefs on behaviour creatively and coherently ➤ Evaluate arguments about whether religion makes a person behave better both personally and critically.

9.6 Enquiry: What can religions and worldviews contribute to climate justice and 'saving the Earth'? Learning intention: students will gain rich knowledge of case studies of religions in relation to green issues. They will develop their abilities and skills in expressing understanding of ways in which worldviews impact on green issues such as climate justice. Concepts: beliefs, sources of wisdom, diversity, truth, values Religions and worldviews: Hinduism, Christianity, green spiritualities.	Questions: This unit will enable students to consider questions such as: - What do different religions and worldviews teach and do about the significance of the earth and the world of nature? - Why have some religions not shown much care for the earth in recent centuries? - Can religions make a better contribution to dealing with issues of climate change and climate justice? - How do Hindus express their vision of the unity of all life in relation to environmental issues? - How do Christians express their belief on God as creator of a good earth in relation to environmental issues? - How do people who believe in 'green' spiritualities express their faith in action?	Expected outcomes from steps 5-8 Most pupils can work at Step 6: ➤ Appreciate and appraise different understandings of the ways varied religions and worldviews engage with green issues ➤ Express insights into ethical questions about the future of the planet, giving coherent accounts of beliefs, ideas, and examples of action ➤ Enquire into and interpret ideas, sources, arguments, comparing different views about the natural world Some pupils can work at Step 7: ➤ Evaluate diverse beliefs, perspectives and actions in relation to key environmental issues ➤ Use different methods of religious study to explain ideas about the importance of tackling climate change issues creatively and coherently ➤ Evaluate arguments about the impacts of different views of ethics and belief to do with the natural world both personally and critically
9.7 Enquiry: What was the Holocaust? Who were Bystanders, Rescuers, and Upstanders? How can we be Upstanders? What was the impact of the Holocaust on survivors? Learning intention: students will gain rich knowledge of Jewish life in European settings before 1939 and Jewish responses to responses to Nazi genocide, including religious responses. They will develop their abilities and skills in arguing for justice and harmony in communities. Religion: Judaism, Christianity, and other worldviews.	- What were the conditions of pre-war Jewish life in Europe? - What were the impacts of genocidal policy on the Jewish people? - What are our reflections on the choices that people made during the Holocaust and the impact of these choices? - How did the Holocaust affect Jewish survivors' belief in God, forgiveness, and their sense of justice? - Why is the work of the National Holocaust Centre and Museum important today? - How can we gain an accurate understanding of examples of issues arising from Holocaust study?	Expected outcomes from steps 5-8 Most pupils can work at Step 6: ➤ Appreciate and appraise different understandings of the ways prejudice and discrimination led to the holocaust ➤ Express insights into ethical questions about the holocaust and other genocides ➤ Interpret ideas, sources, and arguments to make a case for holocaust remembrance Some pupils can work at Step 7: ➤ Evaluate diverse examples of genocide, accounting for patterns of prejudice and hatred ➤ Use different methods of religious study to explain ideas about the importance of holocaust remembrance ➤ Evaluate arguments about the significance and dangers of hatred, intolerance, and prejudice in the world today in the light of their learning

Enquiry: Devised by the school Learning intention: students will gain rich knowledge of... They will develop their abilities and skills in... Concepts: Selected from the syllabus (2 or more from beliefs, teachings, wisdom, ways of living, ways of expressing meaning, identity, diversity, belonging, meaning, purpose, truth, values, commitments) Religions and worldviews: Selected from the syllabus	Questions: This unit will enable students to consider questions such as: ▪ What... ▪ How do religions... ▪ What do religious texts say about... ▪ What do religious people do about... ▪ How does this religion vary... ▪ Where... ▪ Which... ▪ How... ▪ Why... ▪ If... ▪ What arguments support... ▪ What experience suggest... ▪ What can you learn from the diversity of ideas about... ▪ What conclusions can we draw about...	(Year 8 general examples are given here – these will need applying to the content and / or age group you plan for) Expected outcomes from steps 4-7 Most pupils can work at Step 5: ➤ Understand ideas and practices, linking different viewpoints ➤ Explain diverse ideas and viewpoints clearly in various forms ➤ Investigate, explain, and interpret why religions and worldviews matter Many pupils can work at Step 6: ➤ Appreciate and appraise different understandings of religions and worldviews ➤ Express insights into religious questions, giving coherent accounts of beliefs and ideas ➤ Enquire into and interpret ideas, sources and arguments
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Blue outcomes: know and understand religious materials

Red outcomes: express reasonable ideas and perspectives

Green outcomes: gain and deploy the skills of investigating religions / WVs

Aims in RE: A progression grid to summarise the specific outcomes of RE for most pupils at the end of each key stage.	At the end of KS1 most pupils will be able to:	At the end of key stage 2 most pupils will be able to:	At the end of key stage 3 most pupils will be able to:
Know about & Understand A1. Describe, explain, and analyse beliefs, and practices, recognising the diversity which exists within and between communities;	Recall and name different beliefs and practices, including festivals, worship, rituals, and ways of life, in order to find out about the meanings behind them;	Describe and make connections between different features of the religions and world views they study, discovering more about celebrations, worship, pilgrimages, and the rituals which mark important points in life in order to reflect thoughtfully on their ideas;	Explain and interpret ways that the history and culture of religions and world views influence individuals and communities, including a wide range of beliefs and practices in order to appraise reasons why some people support and others question these influences;
Know about & Understand A2. Identify, investigate, and respond to questions posed by, and responses offered by some of the sources of wisdom found in religions and world views;	Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the communities from which they come;	Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities;	Explain and interpret a range of beliefs, teachings, and sources of wisdom and authority in order to understand religions and world views as coherent systems or ways of seeing the world;
Know about & Understand A3. Appreciate and appraise the nature, significance, and impact of different ways of life and ways of expressing meaning;	Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities;	Explore and describe a range of beliefs, symbols, and actions so that they can understand different ways of life and ways of expressing meaning;	Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them;
Express and Communicate B1. Explain reasonably their ideas about how beliefs, practices, and forms of expression influence individuals and communities;	Ask and respond to questions about what communities do, and why, so that they can identify what difference belonging to a community might make;	Observe and understand varied examples of religions and world views so that they can explain, with reasons, their meanings and significance to individuals and communities;	Explain the religions and world views which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology;
Express and Communicate B2. Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning, and value;	Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves;	Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives;	Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful evaluation and analysis of controversies about commitment to religions and world views, accounting for the impact of diversity within and between communities;
Express and communicate B3. Appreciate and appraise varied dimensions of religion ⁴ ;	Notice and respond sensitively to some similarities between different religions and world views;	Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences between different religions and world views;	Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied;
Gain & deploy skills: C1. Find out about and investigate key concepts and questions of belonging, meaning, purpose, and truth, responding creatively;	Explore questions about belonging, meaning, and truth so that they can express their own ideas and opinions in response using words, music, art or poetry;	Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose, and truth, applying ideas of their own thoughtfully in different forms including (e.g.) reasoning, music, art, and poetry;	Explore some of the ultimate questions that are raised by human life in ways that are well-informed and which invite reasoned personal responses, expressing insights that draw on a wide range of examples including the arts, media, and philosophy;
Gain & deploy skills: C2. Enquire into what enables different communities to live together respectfully for the wellbeing of all;	Find out about and respond with ideas to examples of co-operation between people who are different;	Consider and apply ideas about ways in which diverse communities can live together for the well being of all, responding thoughtfully to ideas about community, values, and respect;	Examine and evaluate issues about community cohesion and respect for all in the light of different perspectives from varied religions and world views;
Gain & deploy skills: C3. Articulate beliefs, values, and commitments clearly in order to explain reasons why they may be important in their own and other people's lives.	Find out about questions of right and wrong and begin to express their ideas and opinions in response.	Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.	Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.

⁴ The RE Program of Study usually refers to 'religions and world views' to describe the field of enquiry. Here, however, religion in the singular specifies the aim: to consider and engage with the nature of religion broadly, not merely with individual examples of religions or world views.

Key Stage 4 and 5 in RE / 14-19

All students⁵ should extend and deepen their knowledge and understanding of religions and world views, explaining local, national and global contexts. Building on their prior learning, they appreciate and appraise the nature of different religions and world views 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 world views they encounter. They should be able to research and investigate the influence and impact of religions and world views 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 world views with an increasing level of discernment based on interpretation, evaluation, and analysis, developing and articulating well-reasoned positions. They should be able to use different disciplines of religious study to analyse the nature of religion.

Specifically, students should be taught to:

- Investigate and analyse the beliefs and practices of religions and world views 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 world views;
- Use, independently, different disciplines and methods by which religions and world views are to analyse their influence on individuals and societies;
- Account for varied interpretations of commitment to religions and world views and for responses to profound questions about the expression of identity, diversity, meaning and value;
- Argue for and justify their own positions with regard to key questions about the nature of religion, providing a detailed evaluation of the perspectives of others;
- Enquire into and develop insightful evaluations of ultimate questions about the purposes and commitments of human life, especially as expressed in the arts, media, and philosophy;
- Use a range of research methods to examine and critically evaluate varied perspectives and approaches to issues of community cohesion, respect for all and mutual understanding, locally, nationally and globally;
- Research and skilfully present a wide range of well informed and reasonable arguments which engage profoundly with moral, religious and spiritual issues.

GCSE Religious Studies qualifications are an excellent platform for 14-16 RE in Rotherham. Schools are strongly encouraged to use the national qualifications for many, most or all of their students.

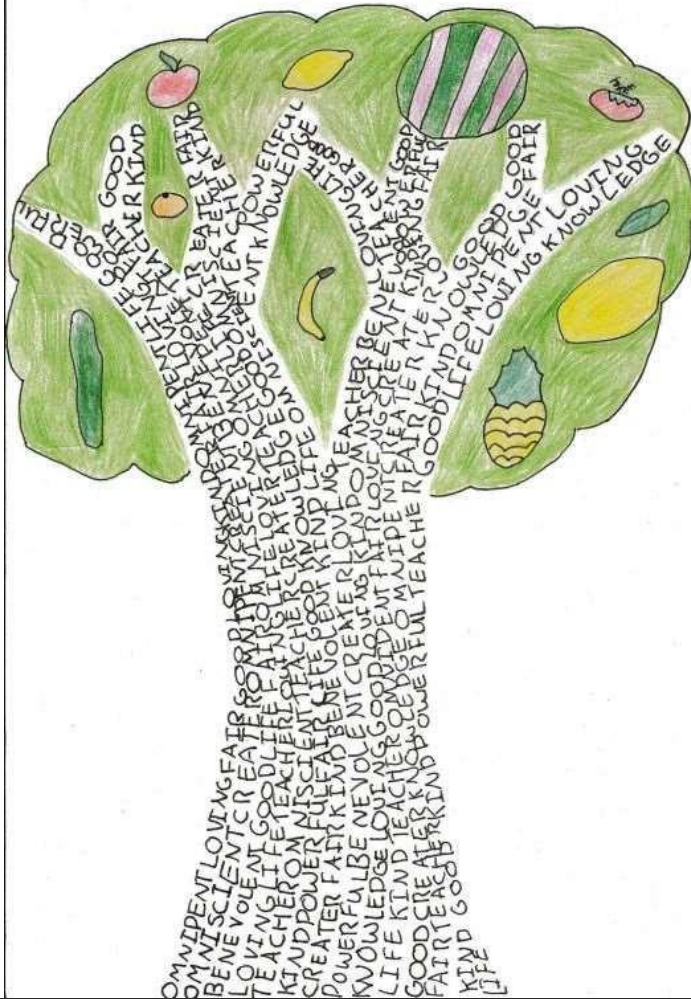
⁵ All state funded schools must teach RE to all students on school rolls, including all those in 14-19 education (unless withdrawn by their parents). It is important that teaching enables suitable progression from the end of Key Stage 3, in varied ways that meet the learning needs of all students. All students can reasonably expect their learning will be accredited. These modes of accreditation include nationally accredited courses in RE such as GCSE and A level RS, and a wide range of enrichment courses and opportunities. Good practice examples include many schools where all students take GCSE RS courses at 16.

The value of RE to students 14-19

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

- flourish individually, within their communities and as citizens in a diverse society and in the global community
- develop personalised learning skills
- develop attitudes of respect for all in a plural society

Academic examinations and qualifications in RE are valuable for further studies, academic and graduate learning and careers from law and social work to education and communication.



A tree of life. Ella (11)

"If I asked God: who are you? I think he would not answer, yet I do believe in him. The reason for this is that I don't think he would want anyone to know more than they already do. I think God is like this tree. This tree is the tree of life. I chose to draw a tree as I believe God created all life. I have covered the trunk and branches in words that describe who God is.

The tree is filled with many different Gods that people of different religions believe in.”

Key concepts for 14-19 RE for all

Teachers need to provide learning for students in relation to the key concepts that underpin the study of RE in order to deepen and broaden their knowledge, skills and understanding.

The key concepts and learning processes

A. Beliefs, teachings and sources

- Analysing teachings, sources, authorities, and ways of life in order to understand religions and beliefs in historical and cultural context.
- Understanding and analysing beliefs, teachings and attitudes in relation to the human quest for identity, meaning and values.

B. Practices and ways of life

- Explaining and evaluating the varied impacts of religions and beliefs on how people live their lives.
- Analysing the ways in which the impact of religions and beliefs can vary according to context.

C. Expressing meaning

- Interpreting and evaluating the meanings of different forms of religious, spiritual, moral and cultural expression.
- Interpreting and synthesising many different sources and forms of religious, spiritual, moral and cultural expression.

D. Identity, diversity and belonging

- Interpreting and analysing diverse perspectives on issues connecting personal and communal identity.
- Evaluating and analysing questions of identity, diversity and belonging in personal and communal contexts and in relation to community cohesion.

E. Meaning, purpose and truth

- Analysing and synthesising insights on ultimate questions that confront humanity.
- Expressing personal and critical evaluations of questions of meaning, purpose and truth in relation to religion and beliefs.

F. Values and commitments

- Synthesising evidence and arguments about ethics and morality in relation to beliefs, spirituality, and experience.
- Evaluating personally and critically their own and others' values and commitments in order to make coherent and rational choices.

Learning outcomes (these are closely related to GCSE and A level RS)

Students should be able to:

- investigate and interpret significant issues in the light of their own identities, experiences, and commitments;
- present coherent, detailed arguments about beliefs, ethics, values, and issues, with independence and critical awareness of their methods of study;
- use and develop specialist vocabulary and critical arguments, with awareness of their power, limitations, and ambiguity;
- use and evaluate the rich, varied forms of creative expression in religious life;
- reflect critically on their opinions in the light of their learning about religions, beliefs and questions;
- develop their independent values and attitudes on moral and spiritual issues related to their autonomy, identities, rights and responsibilities;
- evaluate issues, beliefs, commitments, and the influence of religion, including philosophical, spiritual and ethical perspectives;
- use skills of critical enquiry, creative problem-solving and communication through a variety of media to respond to issues of identity, meaning, and values in a wide range of contexts.

Curriculum opportunities

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

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

16 –19 RE for All

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

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

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

Suggested potential unit titles for RE 14-19 (where an examination syllabus is not in use):

- **Religion in film and media:** what expressions of spirituality are to be found? Are stereotypes and prejudices of different religions and beliefs apparent? What is the best kind of religious broadcasting? How does, and how should, the media represent religious and spiritual ideas and communities? Are movies somewhat like sacred text to the 21st century?
- **Learning about 1 religion.** Engage in a deep study of the beliefs, lived experience and practice of a particular religion, perhaps one not studied in depth previously. What started this religion? What are its key ideas, beliefs, practices, and expressions of significance and meaning? Why has this religion flourished and grown to its present scale? How is the religion expressed (e.g. in architecture, literature, music, culture)? How does the religion impact upon the world with its values and ethics?
- **Prejudice reduction:** what can the disciplines of theology, sociology, psychology, and philosophy offer to communities where religion, ethnicity, gender or sexuality are often sources of prejudice, discrimination or conflict? How can prejudice be reduced? Is there a global future of inter-religious harmony, or discord? If there is no peace in the world without peace between religions (Hans Kung), then what must religions do to make peace? Can religions do more to contribute to fairness, justice, and equity?
- **The ethics of birth and death:** Is 'playing God' ever justifiable? What makes a decision about the sanctity of life right or wrong, and who should do the deciding? How can different beliefs and religions contribute to law and practice in safeguarding and promoting human life and dignity?
- **Good and evil:** spiritual questions about a world of suffering, psychological, philosophical, sociological, and theological responses. Does the human tendency to destruction or to weakness tell us anything about our nature? Do religious interpretations of sin or unsatisfactoriness offer an understanding of what it means to be human to all?
- **Science and faith: complimentary or contradictory?** Exploring the forms of knowledge in faith and in scientific enquiry, and competing accounts of the value of each. How far is it compatible to believe in both God and the Big Bang? Are the discourses and narratives of science, philosophy, religion moving together or apart in contemporary scholarship?
- **God, ethics and sexuality:** where do our principles for love and partnership come from? How are they changing? Why is it that sexuality is the source of many of both life's best and worst experiences? How do religious communities express their sex ethics?
- **Inter-faith issues:** how can we build communities of respect for the well-being of all in a religiously plural world? Where media stereotypes of conflict, clash of civilisations, and mutual hostility are common, does a local picture give grounds for hope for harmony between different believers?
- **Adult spirituality:** exploring some adult spiritual ways of life. What does it mean to leave childish faith or religion behind? What experiences shape teenage and adult spirituality? Students might examine case studies of liberalism, literalism, fundamentalism, spirituality without religion, radical reform within religions, and many others.
- **Body theology:** what does it mean to live an embodied life? Are our bodies our own, or subject to power struggles from others who wish to dominate? Is there a 'ghost in the machine', a soul? Does the human live beyond the grave?
- **Who needs God in the 21st Century?** Examining arguments and experience of atheists, agnostics and theists in both British and global contexts, where in the UK religion is in decline but globally it is growing fast.
- **Rage or despair?** How can our reactions to what is wrong in the world be used to change the world? Exploring the scriptures of Job, Psalms, Ecclesiastes, and other Jewish scripture to find insight into contemporary issues about suffering, and arguments and dialogues connected to beliefs about God.

Learning outside the classroom in RE: Sacred Spaces?

Many pupils have little experience of formal religion as they come to school, and do not add much to it during their young lives. Others attend the sacred place of their own tradition often but never visit the places of worship of other faiths. For all pupils visiting sacred spaces can be a powerful learning experience. Such visits are always for learning, never for participation: to visit a church and learn from it does not involve participation in Christian prayer and worship. Taking a trip to a mosque and observing the reverent communal prayer or the happy celebration of Eid does not imply acceptance of Islamic belief or submission to Islamic law, but rather an open-minded willingness to explore the new and the different, to learn from religion. In this spirit, the Rotherham RE syllabus encourages teachers to plan for trips to places of worship. Resources for virtual tours or visits to places of worship can be found on the RE hubs website. [Explore RE in your area](#)

Learning outside the classroom in RE is not only about such visits though: the experience of the natural world is celebrated in many religions and by spiritual people everywhere. The sense of place and the possibility of being uplifted, catching that 'glad to be alive' feeling that promotes spiritual development is not always evident in the classroom: it can be accessed through the learning that happens beyond the classroom. At every key stage, learning outside the classroom is encouraged in this syllabus. Some examples of the intentions and activities involved are given below, but the scope of this pedagogical approach is limitless.

It is important to prepare well for visits to sacred space, to be aware of expectations and sensitivities with regard to dress, behaviour, and showing respect. It is easy for pupils to assume that their own experiences are the norm, but a visit to a place of worship is educational precisely because it shows another norm.

There is a guidance document available about this from NATRE and on the SACRE website, giving detailed ideas to consider.



Hope for the World

Sian, Naomi & Chloe (11)

"This picture is all about hope of co-operation, ending starvation, peace between religions and the power of love. We've shown our thoughts by drawing a world to show that everyone is together as one. We used recycled paper for our collage. No matter what colour, we all smile in the same language. Our inspiration came from a book called 'the window' written by Jenny Baker. This is about a boy growing up in the countryside and over time, it was turned into a wasteful place."

Age group	Learning in relation to sacred space: examples of practice	Learning in relation to the natural world: examples of practice
4-7s	How do Christians welcome a new baby? Children visit a local church and learn about the community life of the church, watching a christening enacted by the minister and asking questions. They each contribute one drawing to a class book called '30 things we liked at Saint Matthews'.	Curiosity about the natural world. In a unit on creation, children walk the school grounds and find / choose a leaf, an acorn, a feather, and a blade of grass. They take these four things back to the class to try and work out what a human would have to do to make these four things. They explore some mysteries of the natural world in small scale natural world enquiry.
7-11s	What makes a place sacred? Class 4A visit a South Yorkshire mosque, and class 4B visit a local church and chapel. Each class plans its multi-sensory enquiry into the sacred space, and presents its findings to the other class. All pupils consider the general question 'what makes a place sacred?' in relation to both buildings.	Peaceful, thoughtful, and friendly places. The class decide what the most peaceful, thoughtful, friendly places are in the school and grounds. They go to these places, and do something as a class that is peaceful, thoughtful, friendly. When they then visit a place of worship, they choose and photograph the most peaceful, thoughtful, friendly place.
11-14s	What is a place of national religious or spiritual significance? Pupils consider 12 candidates for this title, and visit two of them in half year groups (examples local to Rotherham). They present the findings of a group enquiry into British religion to the rest of the class, and vote for their choices after analysing different manifestations of religion and spirituality in the UK.	Rejecting evil, remembering wisdom, seeking answers to confusion, stations of reflection, and the Islamic Hajj. Pupils take turns to do three reflective activities designed from the experiences of stoning the Shaytan, running from Safa to Marwah, and listening to the last sermon of the Prophet. From these experiences, pupils move to a deeper exploration of the significance of Hajj as memory, search for wisdom, and rejection of evil.
14-16s	How do objects speak across the decades? Students visit Rotherham Minster or the Holocaust exhibition at Beth Shalom. Through the day of their visit, they see hundreds of objects, and select four that, for them, express the meaning of the place they have visited. At the Minster, what objects might signify worship, faith, love, community? At Beth Shalom what symbolises the anger, the sadness, the evil, and the lesson of the holocaust? They justify their choices in a debate back at school.	Night sky: mysteries. For homework, pupils are asked to stand alone in the open air and look into the sky on a dark clear night for 5 minutes. They are invited to frame scientific, spiritual, and philosophical questions as they do this, and note them down. In class they compare the experiences of night sky recorded in scriptures and other sources: from Abraham, the Prophet Muhammad, Immanuel Kant and themselves. They create a list poem of questions inspired by the night sky. They explore a range of religious and philosophical answers.

Outcomes, progression, attainment and assessment: Rotherham's description of progress and expectations in RE Attainment in RE

Pupils should be taught an increasing knowledge and understanding of religions and world views. They should learn to express and communicate ideas and insights about the nature, significance, and impact of religions and world views. They should gain and deploy the skills needed to engage seriously with religions and world views.

Knowledge and understanding of religions and world views

- Describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities;
- Identify, investigate, and respond to questions posed by, and responses offered by some of the sources of wisdom found in religions and world views;
- Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

Expression and communication of ideas and insights about the nature, significance and impact of religions and world views

- Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities;
- Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value.
- Appreciate and appraise varied dimensions of religion

Gain and deploy the skills needed to engage seriously with religions and world views

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

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 and complexity. There is an online glossary for each religion to accompany this summary page. The selected terminology is a *brief suggested minimum* that might feature in the planning of RE and can contribute to coherent progression. Do your pupils know and use this many religious words at the appropriate age? This approach is informed by OFSTED's interest in ambitious curriculum, rich knowledge, sequencing, and progression in thinking and substantive knowledge.

	Reception Curiosity+ experience	5-7s: Exploring and discovering	7-9s: Knowing and understanding (adding to 4-7 lists)	9-11s Understanding and connecting	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, cooperation, 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.	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 and 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, Law-giver, Ten Commandments, Passover / Pesach, Day of Atonement.	Judaism, Jewish, Torah, Shabbat, Pesach, Hanukkah, Ten Commandments, persecution, prejudice, Beth Shalom, remembrance, patriarch, Jacob, Ruth, King David, King Solomon, Esther, Purim, Prophet, Isaiah, Daniel.	Tenakh, Mishnah, midrash, Havdalah, Chuppah, Kabbalah, Messiah, Noahide Laws, Yom Hashoah, Yom Kippur, Zionism, liberal, reform, Orthodox, Shema, shofar, shul.
Islam	Allah, Prophet Muhammad, Qur'an, Mosque	Muslim, Islam, Allah, Prophet, mosque, Eid, Qur'an, moon and star.	Muslim, Islam, Allah, Prophet, mosque, Qur'an, moon and star, paradise.	Muslim, Allah, Prophethood, Ummah, 5 Pillars, Prophet Muhammad, Iman (faith), akhlāq (character or moral conduct) Qur'an, Hadith, Sunnah, Mosque, Hajj, al-fatihah, adhan,	Last Prophet, Revelation, Shahadah, Sawm, Zakat, Ramadan, Hajj, submission to Allah, Sunni, Shi'a, Sufi, 99 Beautiful Names, Bismillah, Hijrah, Hafiz, Ihram, Shirk, Sunnah, surah, tawhid
Hindu Dharma	Hindu, mandir, Divali, Aum	Murtis, gods and goddesses, puja, home shrine, devotion. Ganesha	Hindu dharma, 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, Gurdwara, Guru Granth Sahib	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)	Buddha, Dharma, Sangha, Wesak, Siddhartha Gautama,	Meditation, Buddha, Dharma, Sangha, the Four Sights, Enlightenment	Meditation, Kathina, The Four Noble Truths, Boddhisatva	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, rationalist.	Varieties of atheism, 'new atheists', scepticism, ethical autonomy, situation ethics, secular, secularist, pluralist atheists, anti- theists.

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?'

Expectations, Progression and Achievement in Religious Education

Good assessment practice

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

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

The core principles are that assessment should:

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

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

My View of the Journey of Life by Rhiarna (13)

This picture is featuring two paths of life that everyone walks. It is depicting the Christian world view of the journey of life. The two paths represent two major choices; life and death

I portrayed a burning city which is dark and threatening.

In contrast to the path of sin is the path of righteousness. This path and gate are narrow

I have drawn the path winding instead of straight because it often is not an easy path to follow Christ, sometimes there is persecution and hatred of the followers of Jesus. "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven" Matthew 5:10

The cross in this picture represents the lifestyle that embraces the cross of Jesus Christ and all of its meaning.



There are praying hands, as the believer communicates to God in this way.

I have drawn the grass bright as the Bible talks about lying down in green pastures (Psalm 23). It also represents peace. However the focal point is the mansion which represents heaven. Most people are unaware that they have this choice to make, now you know, what choice will you make?

Question 1: What steps within an assessment framework enable pupils to reach or exceed the end of key stage expectations in the RE curriculum? What assessment methods are needed?

- In RE, at 7, 11, and 14, pupils should show that they know, apply, and understand the matters, skills and processes specified in the program of study. They should be adding to their rich knowledge of religions and worldviews through a clear sequence of learning in each unit of RE work.
- Achievement is demonstrated by the whole of the learning experience, not just in writing, but also in discussion, dialogue, debate, and other methods. At the same time, many pupils show their best achievement in their best writing: RE must make space for this.

Rich knowledge: Concepts to be understood

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

Rich knowledge: Gaining and deploying skills

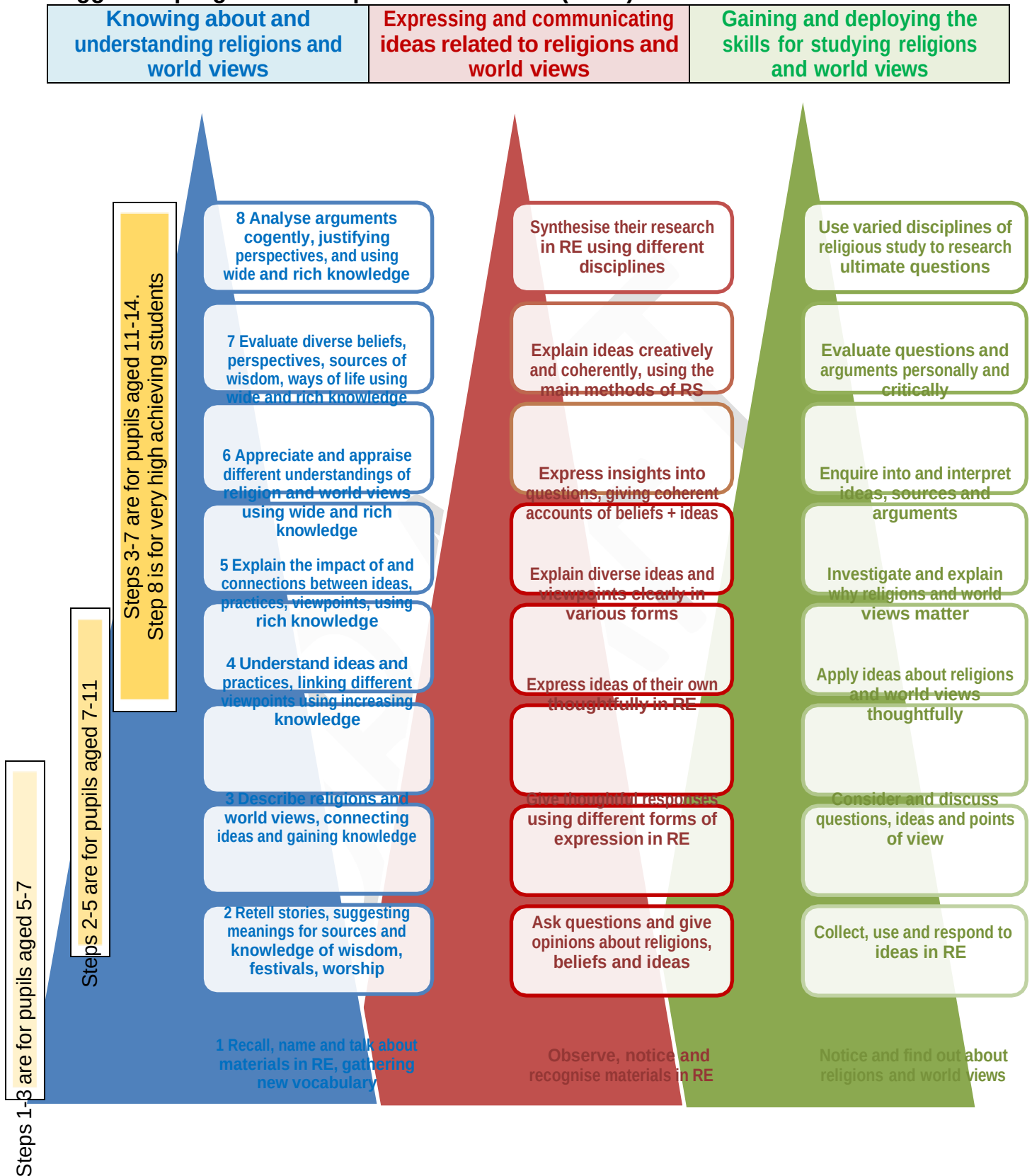
The program of study also identifies progression in skills across the 5-14 age range. In relation to the religions and world views they study, pupils are increasingly enabled to develop both their knowledge and understanding, and their expression and communication, through the skills which they gain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

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

The progression in understanding and skills that the programs of study envisage are made explicit in the three summary pyramid diagrams on the next page⁶. These are presented for syllabus users to consider as they approach for themselves the tasks of describing progression in RE and designing instruments that will enable fair, valid, and manageable assessment for learning in RE. The pyramids relate closely to the three areas of aims for RE which this curriculum framework provides.

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

Suggested progression steps in RE for 5-14s (skills)



Question 2

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

- Some schools will want to develop current practice arising from our 2011 level scales in use in RE, showing smaller steps towards the achievements expected of pupils at the end of a key stage;
- Other schools and syllabus makers will find the pyramids illustrating progression above are a useful guide to thinking and planning comprehensively, and developing pupils' skills across the range of RE's aims;
- It is important that RE assessment addresses all that pupils gain from the subject appropriately. The key page of this syllabus in describing progression is the outcomes page for pupils aged 7, 11, and 14 are set out in a progressed way.
- As the new curriculum structures are put into practice, it is expected that further work on this area will be needed, to support teachers of RE in many settings. One thing that will make such work valuable will be a close connection to emerging structures for assessing other subjects, such as Science, History or Geography.

Question 3

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

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

Question 4

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

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

Question 5

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

1. As with all subjects of the curriculum, parents are entitled to expect an annual report which clearly describes the progress and achievement of each child in relation to the program of study;
2. Good RE reporting is individual, positive, criterion referenced, accurate, and diagnostic.

Knowing about and understanding religions and world views

8 Analyse arguments cogently, justifying perspectives, and using wide and rich knowledge

7 Evaluate diverse beliefs, perspectives, sources of wisdom, ways of life using wide and rich knowledge

6 Appreciate and appraise different understandings of religion and world views using wide and rich knowledge

5 Explain the impact of and connections between ideas, practices, viewpoints, using rich knowledge

4 Understand ideas and practices, linking different viewpoints using increasing knowledge

3 Describe religions and world views, connecting ideas and gaining knowledge

2 Retell stories, suggesting meanings for sources and knowledge of wisdom, festivals, worship

1 Recall, name and talk about materials in RE, gathering new vocabulary

Examples: Knowing and understanding

These examples of the knowledge and understanding pupils gain in RE need to be read in the light of the RE requirements for each key stage, and enable the planned progression in learning that pupils need.

8. Pupils use methods from sociology of religion to analyse the ways Christian, Muslim, and Sikh population patterns and community life are changing in 21st century Britain. They justify their perspectives on whether a plural society can be built peacefully.

7. Pupils weigh up debates and arguments between agnostics, Christians, and Muslims about diverse ideas of God, using philosophical methods. They evaluate the arguments of others in relation to their own ideas and viewpoints, using skills of personal and critical evaluation.

6. Pupils argue for their answer to the question 'would an omnipresent God need special places for people to worship?' They examine the architecture of mosques, cathedrals, and mandirs in the UK today, developing their appreciation and appraisal of forms and functions of varied places of worship.

5. Pupils explain the impact that religious and/or spiritual experiences have had on some people from 'eyewitness' accounts. They give their reasons for accepting or rejecting some explanations of these events including psychological and theological explanations.

4. Pupils consider some different possible meanings for two parables of Jesus, considering what the parables mean to Christians today. They rank the possible interpretations, giving a reason why they consider one is a better interpretation than another.

3. Pupils select their favourite 2 or 3 'wise sayings' from 10 examples drawn from different sources (Bible, Qur'an, Torah) and illustrate these sayings. They describe what each religion teaches in relation to the sayings. They describe connections between the sayings they have chosen.

2. Pupils enact two stories. Examples could be parts of the story of Holy Week and Easter, and parts of the Divali story. They discuss the ideas and characters, and suggest what the stories mean.

1. Pupils discover how Jewish people worship and celebrate Shabbat, for example, using the words synagogue, rest, Torah. They name the religion, and talk about what happens on Shabbat at home and in the Jewish community.

Expressing and communicating ideas relating to religions and world views

Synthesise their research in RE using different disciplines

Explain ideas creatively and coherently, using the main methods of religious study

Express insights into questions, giving coherent accounts of beliefs + ideas

Explain diverse ideas and viewpoints clearly in various forms

Express ideas thoughtfully in RE

Give thoughtful responses using different forms of expression in RE

Ask questions and give opinions about religions, beliefs, and ideas

Observe, notice and recognise materials in RE

Examples: Expressing and communicating

These examples of the communication and expression pupils learn in RE need to be read in the light of the RE requirements for each key stage, and enable the planned progression in learning that pupils need.

8. Pupils consider the questions: Is Buddhism a religion? In what ways is Humanism like a religion? They bring together their research into the two questions, evaluating arguments about the nature of religions and world views critically. They answer for themselves: why are you religious, or not religious?

7. Pupils give coherent and thoughtful explanations of the thought and poetry of Primo Levi and Dietrich Bonhoeffer, religious thinkers persecuted under Nazism. They use historical and theological methods to evaluate the question: is it possible to believe in God after the holocaust?

6. Pupils express insights of their own in making a comparison of the influence of two Nobel Peace Prize winners (Bishop Belo? Rev Dr Martin Luther King?). They give coherent accounts of the impact of ideas such as non-violence, pacifism, and spiritual strength. They make coherent connections between different religious ideas and beliefs and the influences they examine.

5. Pupils are given 8 quotes, four which claim religion is a force for good, and four which say it does more damage than good. They use the ideas to explain their viewpoint about the question 'Is religion a force for good or not?'

4. Pupils express thoughtful ideas about the 5 Pillars of Islam, applying the general concepts of devotion to God, service of other people and self-discipline to Muslim practice. They give a thoughtful idea of their own about the value of the practices.

3. Pupils discuss three religious artworks from three different centuries, considering what inspired these artists do great work that is religious. They respond by choosing examples of religious art that they find inspiring. They create expressions of their own ideas.

2. Pupils take part in a music session using songs about peace from different religions. They ask questions and say what they like about the songs' words, and what is important about peace to them.

1. Pupils watch a film clip of some interesting festivities at Pesach and Easter, and ask, 'Who, What, When, Where, How, and Why?' questions about what they have seen.

**Gaining and
deploying the
skills for
learning from
religions and
world views**

**Use varied disciplines of
religious study to
research ultimate
questions**

**Evaluate questions and
arguments personally
and critically**

**Enquire into and
interpret ideas, sources
and arguments**

**Investigate and explain
why religions and world
views matter**

**Apply ideas about
religions and world
views thoughtfully**

**Consider and discuss
questions, ideas and
points of view**

**Collect, use and respond
to ideas in RE**

**Notice and find out
about religions and
world views**

Examples: gaining and deploying skills

These examples of the skills of religious study that pupils gain and deploy in RE need to be read in the light of the RE requirements for each key stage, and enable the planned progression in learning that pupils need.

8. Pupils use ideas from theology and philosophy to research varied answers to questions about God, discovering and expressing arguments from different viewpoints comprehensively.

7. Pupils evaluate research that finds religious people are happier than non-religious people, asking: can this be proved? What evidence is there? What explanations are there? Does this finding offer evidence in favour of religion, or does it merely imply that illusions can be comforting?

6. Pupils plan an enquiry into identity: why do millions of people identify themselves as atheists, Christians or Muslims in Britain today? They communicate their interpretations of the world views of others accurately.

5. Pupils investigate questions about life after death, explaining varied answers, using concepts like consciousness, soul, Nirvana or Paradise. They explain the impact of varied views about life after death on life today, expressing ideas about destiny reasonably, creatively, and thoughtfully.

4. Pupils hear the stories of the giving of the Qur'an in Islam and of the birth of Jesus in Christianity. They consider what members of the religion believe these stories show. They learn the word 'revelation', and apply the idea to the stories. They discuss: what does it mean to believe in revelation?

3. Pupils consider and discuss examples of what key leaders from stories in two different faiths have done to make peace. They raise questions about peace making, giving thoughtful ideas of their own on the question: would you like to be a peace maker?

2. Pupils collect examples of living together happily both from school life and from religious stories. They offer ideas of their own to be included in a 'Recipe for living together happily.'

1. Pupils show curiosity about what Jews or Christians do each day or each week. They notice some details which interest them, and find out more from a book, an artefact, a photo or some other source.

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

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.

[The engagement model - GOV.UK](#)

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).

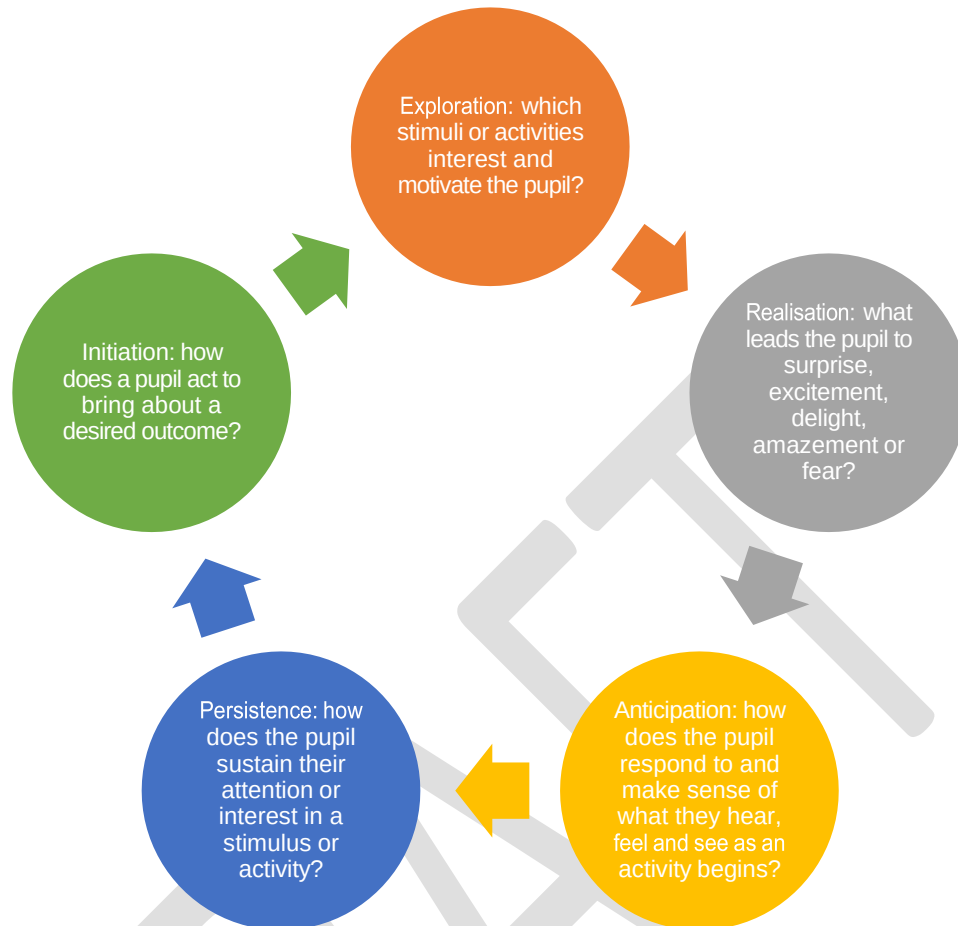
The model recognises that engagement is multi-dimensional and breaks it down into 5 areas that allow teachers, in relation to RE, to assess:

- 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.

[Early years foundation stage profile handbook - GOV.UK](https://gov.uk/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.

I. 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. Adaptation in RE: meeting each learner's needs.

Legislation provides an entitlement for all pupils to a broad, 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' achievement.

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

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

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

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

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

8. Accreditation of RE.

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

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

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

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

Learners are more secure in using the skills and understanding they have gained (formerly P8)	Pupils can: • can listen attentively to religious stories or to people talking about religion. • can begin to understand that religious and other stories carry moral and religious meaning. • are increasingly able to communicate ideas, feelings or responses to experiences or retell religious stories. • can communicate simple facts about religion and important people in religions. • can begin to realise the significance of religious artefacts, symbols, and places. • can reflect on what makes them happy, sad, excited or lonely. • are able to demonstrate a basic understanding of what is right and wrong in familiar situations. • are often sensitive to the needs and feelings of others and show respect for themselves and others. • treat living things and their environment with care and concern.
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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.

The RE Agreed Syllabus for Rotherham

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