Faith and Belief in the 21st Century

The Agreed Syllabus for RE in East Sussex 2022-2027

East Sussex
County Council

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Forewords

It is important to prepare children and young people in East Sussex for life in a 21st Century world, and it is clear that religion and belief play a central role in local and global affairs. Religious education gives East Sussex pupils an ideal opportunity to explore matters of religions and non-religious beliefs, to find out what matters most to people in a wide range of traditions represented in our county and beyond, and to discern what is of value for themselves as they develop their own ideas and ways of living.

Christianity first arrived in Britain in 597 CE and started nearby in Kent. It has been a fundamental part of life for 1400 years. Twenty-five years later Islam became a major world influence and soon dominated western Asia, North Africa and parts of Europe. Judaism has been a formative influence on Western Civilisation. In the East millions have followed Hinduism, Buddhism and Sikhism. In the modern world all these religions come together in our great human melting pot. Then we need to add a wide range of non-religious views. Understanding all of this is critical to leading full, rounded lives.

This new Agreed Syllabus updates and replaces the 2017 syllabus and takes into account recent thinking and research. It will be an excellent resource to support pupils in this endeavour. It sets out what should be studied in RE and offers clear advice and guidance on how this can be done so that pupils can develop a coherent understanding of religions and non-religious beliefs. It is an innovative and rigorous syllabus that will promote high standards of RE in our schools, and we are pleased to commend it to all East Sussex.

It has been chosen after extensive consultation with teachers and school leaders from both primary and secondary sectors.

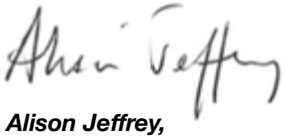
This Agreed Syllabus for Religious Education sets out the statutory requirements for schools in East Sussex. It is the result of considerable hard work by the members of the Standing Advisory Council on Religious Education (SACRE) and of teachers who have been part of the working group. This process has modelled the kind of co-operation and dialogue between individuals of different religions and non-religious beliefs that we would like to see pupils develop; for their benefit, that of our community and the wider world.

This dialogue is based on mutual respect and understanding, listening to each other's views without denying differences, and being able to explore disagreements with evidence and argument. The new Agreed Syllabus underpins the kind of RE that enables pupils to develop the knowledge, understanding and skills to be able to hold such informed dialogue.

We are grateful to all those who had a part in putting it together, but also to those teachers who will be taking it forward from here and putting it into practice in East Sussex classrooms. We believe that it will make an essential and significant contribution to every pupil's personal development.

The syllabus offers teachers the opportunity to plan and to deliver lessons which are informative, engaging and challenging and which will allow pupils to gain a developing understanding of the range of religious and non-religious world views studied, over a period of time. It gives us great pleasure to present this syllabus to you, confident in the knowledge that it will be a useful guide in promoting excellent RE across the county.

Councillor Roy Galley,
Chairman of SACRE



Alison Jeffrey,
Director of Children's Service

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Introduction

We are very excited to introduce 'Faith and Belief in the 21st Century' the 2022—2027 East Sussex Agreed Syllabus for RE. It has been created for East Sussex Schools and SACRE and approved by East Sussex County Council. It provides a syllabus for RE for all our schools. Since 1944, all schools have been required to teach RE to all pupils on roll (except those withdrawn by their parents, see p. 9). RE remains part of the core curriculum entitlement for all pupils.

The new syllabus has been informed by developments in thinking and research around religion and worldviews in recent years. Of particular note is the new Ofsted framework's emphasis on a more broad and balanced, knowledge rich curriculum, and the Ofsted Research Review's account of factors that influence high quality RE. These sit alongside the Commission on Religious Education 2018 report, 'Religion and Worldviews: the way forward'. All of these contextual publications and research helped to inform the consultation and decision making process.

This syllabus explains the value and purposes of RE for all pupils and specifies for teachers what shall be taught in each age group. It provides a coherent framework for setting high standards of learning in RE and enabling pupils to reach their potential in the subject. It is designed to engage pupils in thinking about their own beliefs and the beliefs of those around them, promoting tolerance and understanding. It builds on the good practice established in the previous East Sussex syllabus over many years. These elements will be familiar to teachers:

Continuity:

Religions and beliefs: Pupils are still required to learn about the six major religions, as set out in law (see p. 9), alongside non-religious worldviews. The 2022 syllabus broadly maintains the required study of religions and beliefs in each key stage, as in the previous syllabus (see p. 12).

RE and personal development: The 2022 syllabus retains its emphasis on RE contributing to the personal development of pupils. RE is not simply about gaining knowledge and understanding about religions and beliefs. It also helps pupils to develop their own understanding of the world – their personal worldview – and how to live, in the light of their learning, developing understanding, skills and attitudes. It makes a significant contribution to pupils' spiritual, moral, social and cultural development, as well as offering important opportunities for exploring British values.

Open, enquiring RE: The 2022 syllabus continues to offer open, enquiring, exploratory RE, suitable for pupils who have religious faith of their own as well as for those who have no religious faith – the latter form a substantial proportion of pupils in many of our classrooms (note the local Census statistics on p. 146).

New emphasis:

Coherent understanding: There is an increased emphasis on helping pupils to develop a coherent understanding of several religions, by studying one religion at a time (systematic study) before bringing together and comparing different traditions (thematic study). The thematic study allows pupils to draw together their learning each year (see the sample long-term plan on p. 147).

Worldviews: The syllabus focuses on the major world religions and what it means to live a life within those faiths in the 21st Century. It is also designed to encourage debate and exploration of faith and beliefs in all their guises from a range of worldview perspectives, both religious and non-religious.

Understanding Christianity: The 2016 resource from RE Today is being used in many schools in East Sussex. This syllabus incorporates the Understanding Christianity approach, so that schools who are using that resource can be confident that they are meeting the requirements of the agreed syllabus with regard to the teaching of Christianity.

Core concepts: Clarity about identifiable core concepts of religions and beliefs helps teachers and pupils to understand how beliefs and practices connect, so that pupils are able to build effectively on prior learning as they progress through the school (see the key question overview on pp. 16–17 and concept outlines on pp. 137–145).

Teaching and learning approach: There is a clear teaching and learning approach at the heart of the 2022 syllabus, whereby all units enable pupils to 'make sense' of the religions and beliefs studied, 'understand the impact' of these beliefs in people's lives, and to 'make connections' in their learning and their wider experience of the world (see pp. 13–14).

Planning process: A planning process has been included that is integral to the new syllabus. It encourages and empowers teachers to develop their own excellent RE lessons, taking them through the steps of using the syllabus to underpin their planning and creative classroom practice.

Assessment: Flexible assessment opportunities are given, based on end-of-phase outcomes, linked to the teaching and learning approach. Each unit has specific outcomes that help pupils to achieve the end-of-phase outcomes (see pp. 18–19).

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Teaching and learning requirements

The purpose of religious education

The East Sussex Agreed Syllabus 2022 asserts the importance and value of religious education (RE) for all pupils, with on-going benefits for an open, articulate and understanding society. The following purpose statements underpin the syllabus,[1] which is constructed to support pupils and teachers in fulfilling them:

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

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

Principal aim

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

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

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

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The aims of RE

The threefold aim of RE elaborates the principal aim.

The curriculum for RE aims to ensure that all pupils:

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

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

2. understand the impact and significance of religious and non-religious beliefs, so that they can:

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

3. make connections between religious and non-religious beliefs, concepts, practices and ideas studied, so that they can:

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

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

Notes:

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

This agreed syllabus builds on the good practice from the 2004 *Non-statutory Framework for RE*, produced by the then Qualifications and Curriculum Authority, and also the core ideas in the RE Council's non-statutory framework from 2013.[2] It takes account of recent reports,including the RE Council of England and Wales Commission Report, *Religion and Worldviews: The Way Forward* (2018), the OFSTED Education Inspection Framework (2019), and the OFSTED Research Review in Religious Education (2021).

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

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Legal requirements: what does the legislation in England say?

RE is for all pupils:

- Every pupil has an entitlement to religious education (RE).
- RE is a necessary part of a 'broad and balanced curriculum' and must be provided for all registered pupils in state-funded schools in England, including those in the sixth form, unless withdrawn by their parents (or withdrawing themselves if they are aged 18 or over).[3]
- This requirement does not apply for children below compulsory school age (although there are many examples of good practice of RE in nursery classes).
- Special schools should ensure that every pupil receives RE 'as far as is practicable'.[4]
- The 'basic' school curriculum includes the national curriculum, RE and relationships and sex education.

RE is determined locally, not nationally:

- A locally agreed syllabus is a statutory syllabus for RE recommended by an Agreed Syllabus Conference for adoption by a local authority.[5]
- Local authority maintained schools without a religious character must follow the locally agreed syllabus.
- Voluntary aided schools with a religious character should provide RE in accordance with the trust deed or religious designation of the school, unless parents request the locally agreed syllabus.
- Foundation schools and voluntary controlled schools with a religious character should follow the locally agreed syllabus, unless parents request RE in accordance with the trust deed or religious designation of the school.
- Religious education is also compulsory in academies and free schools, as set out in their funding agreements. Academies may use the local agreed syllabus, or a different locally agreed syllabus (with permission of the SACRE concerned) or devise their own curriculum. This agreed syllabus has been written to support academies in East Sussex to meet the requirements of their funding agreement.

RE is plural:

- The RE curriculum drawn up by a SACRE, or by an academy or free school 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'.[6]
- According to case law, the agreed syllabus has a duty 'to take care that information or knowledge included in the curriculum is conveyed in a pluralistic manner' and 'must accord equal respect to different religious convictions, and to non-religious belief'.[7] Note that the term 'religion' encompasses both religious and non-religious beliefs.[8]

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

Right of withdrawal

This was first granted when RE was actually religious *instruction* and carried with it connotations of induction into the Christian faith. RE is very different now – open, broad, exploring a range of religious and non-religious worldviews. However, parents have the right to withdraw their children from RE lessons or any part of the RE curriculum[9] and the school has a duty to supervise them, though not to provide additional teaching or to incur extra cost. Where the pupil has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parents want the pupil to receive. These arrangements will be made by the parents; the school is not expected to make these arrangements. This RE could be provided at the school in question, or by another school in the locality. If neither approach is practicable, the pupil may receive

3 School Standards and Framework Act 1998, Schedule 19; Education Act 2002, section 80.
4 The Education (Special Educational Needs) (England) (Consolidation) (Amendment) Regulations 2006 Regulation 5A.
5 Education Act 1996 Schedule 31.
6 Education Act 1996 section 375.
7 www.judiciary.uk/wp-content/uploads/2015/11/r-fox-v-ssfe.pdf. 'Equal respect' does not entail equal time.
8 In accordance with Human Rights Act 1988.
9 School Standards and Framework Act 1998 S71 (3).

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external RE teaching as long as the withdrawal does not have a significant impact on the pupil's attendance. Schools should have a policy setting out their approach to provision and withdrawal. However, it is good practice to talk to parents to ensure that they understand the aims and value of RE before honouring this right. Students aged 18 or over have the right to withdraw themselves from RE. More guidance on withdrawal can be found in *Religious education in English schools: non-statutory guidance 2010*, available online at www.gov.uk/government/publications/religious-education-guidance-in-english-schools-non-statutory-guidance-2010

RE, academies and free schools

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

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

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

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

The East Sussex Agreed Syllabus 2022--2027 fulfils the legal requirements set out above, and builds upon the REC's curriculum framework (2013), in the light of the 2018 Commission on RE report and the 2019 Ofsted Education Inspection Framework. It is written to support academies in meeting the requirements of their funding agreements. Academies are encouraged to adopt the syllabus, taking advantage of the resources and support that it offers.

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Time for religious education

Schools have a statutory responsibility to deliver religious education to all pupils, except those withdrawn by parents (see p.9).

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

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

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

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

Important notes:

- **RE is legally required for all pupils.** Plural RE that conveys and accords equal respect to different religions and non-religious worldviews (e.g. humanism) is a core subject and an entitlement for all pupils throughout their schooling, from Reception year up to and including Key Stage 5. For schools offering GCSE short course RE in Y9 and Y10, there is still a requirement that there is identifiable RE in Y11. (Note that teachers should ensure that KS4 accords equal respect to religious and non-religious worldviews. Following a GCSE course does not automatically fulfil this requirement.)
- **RE is different from assembly/collective worship.** Curriculum time for RE is distinct from the time spent on collective worship or school assembly, even though making links between the collective worship and the purposes and themes of RE would be good practice. The times given above are for RE.
- **Flexible delivery of RE.** An RE themed day, or week of study can complement (but not usually replace) the regular programme of timetabled lessons.
- **RE should be taught in clearly identifiable time.** There is a common frontier between RE and such subjects as literacy, citizenship or PSHE. However, the times given above are explicitly for the clearly identifiable teaching of religious education. Where creative curriculum planning is used, schools must ensure that RE objectives are clear. In EYFS, teachers should be able to indicate the opportunities they are providing to integrate RE into children's learning.
- **Coherence and progression.** Any school in which head teachers and governors do not plan to allocate sufficient curriculum time for RE is unlikely to enable pupils to achieve the standards set out in this syllabus. While schools are expected to make their own decisions about how to divide up curriculum time, schools must ensure that sufficient time is given to RE so that pupils can meet the expectations set out in this agreed syllabus to provide coherence and progression in RE learning.

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What religions are to be taught?

This agreed syllabus requires that all pupils develop understanding of Christianity in each key stage. In addition, across the age range, pupils will develop understanding of the principal religions represented in the UK, in line with the law. These are Islam, Hinduism, Sikhism, Buddhism and Judaism. Furthermore, children from families where non-religious worldviews are held are represented in almost all of our classrooms. These worldviews, including for example Humanism, will also be the focus for study in thematic units.

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

4–5s Reception	Children will encounter Christianity and other faiths, as part of their growing sense of self, their own community and their place within it.	Consideration of other religions and non-religious worldviews can occur at any key stage, as appropriate to the school context.
5–7s Key Stage 1	Christians, Jews and Muslims.	
7–11s Key Stage 2	Christians, Muslims, Hindus and Jews.	
11–14s Key Stage 3	Christians, Muslims, Sikhs and Buddhists.	
14–16s Key Stage 4	Two religions are required, usually including Christianity. This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96.[8]	
16–19s RE for all	Religions and worldviews to be selected by schools and colleges as appropriate.	

Important notes:

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

- **The range of religious groups in the UK.** Groups such as Quakers, the Bahá'í faith, Jehovah's Witnesses, The Church of Jesus Christ of Latter-day Saints, or the Jains are not excluded from study in this scheme for RE. Schools are always advised to make space for the worldviews of the local community, which is why the table above expresses minimum requirements.
- **Notice the language.** 'Christians' rather than 'Christianity', 'Hindus' rather than 'Hinduism'. This is to reflect the fact that RE starts with encounters with living faiths rather than the history and belief structures of traditions. This also recognises the diversity within and between people of the same and different religions.
- **Non-religious worldviews.** Good practice in RE, as well as European and domestic legislation, has established the principle that RE should be inclusive of both religious and non-religious worldviews. Schools should ensure that the content and delivery of the RE curriculum are inclusive in this respect.
- This syllabus requires that, in addition to the religions required for study at each key stage, non-religious worldviews should also be explored in such a way as to ensure that pupils develop mutual respect and tolerance of those with different faiths and beliefs. This is enabled through the following units: F4, 1.9, 1.10, L2.11, L2.12, U2.10, U2.11, U2.12, 3.13, 3.14, 3.15, 3.16 and 3.17.
- **Depth rather than breadth.** Learning from four religions across a key stage is demanding: the syllabus does not recommend tackling six religions in a key stage. Depth is more important than overstretched breadth.
- **Flexible thematic units.** The thematic units offered in this syllabus allow for schools to draw in different traditions, where they fit the theme and question, and where there are representatives of those traditions in the school and local community.

10 Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State. See https://section96.education.gov.uk/ and https://register.ofqual.gov.uk/

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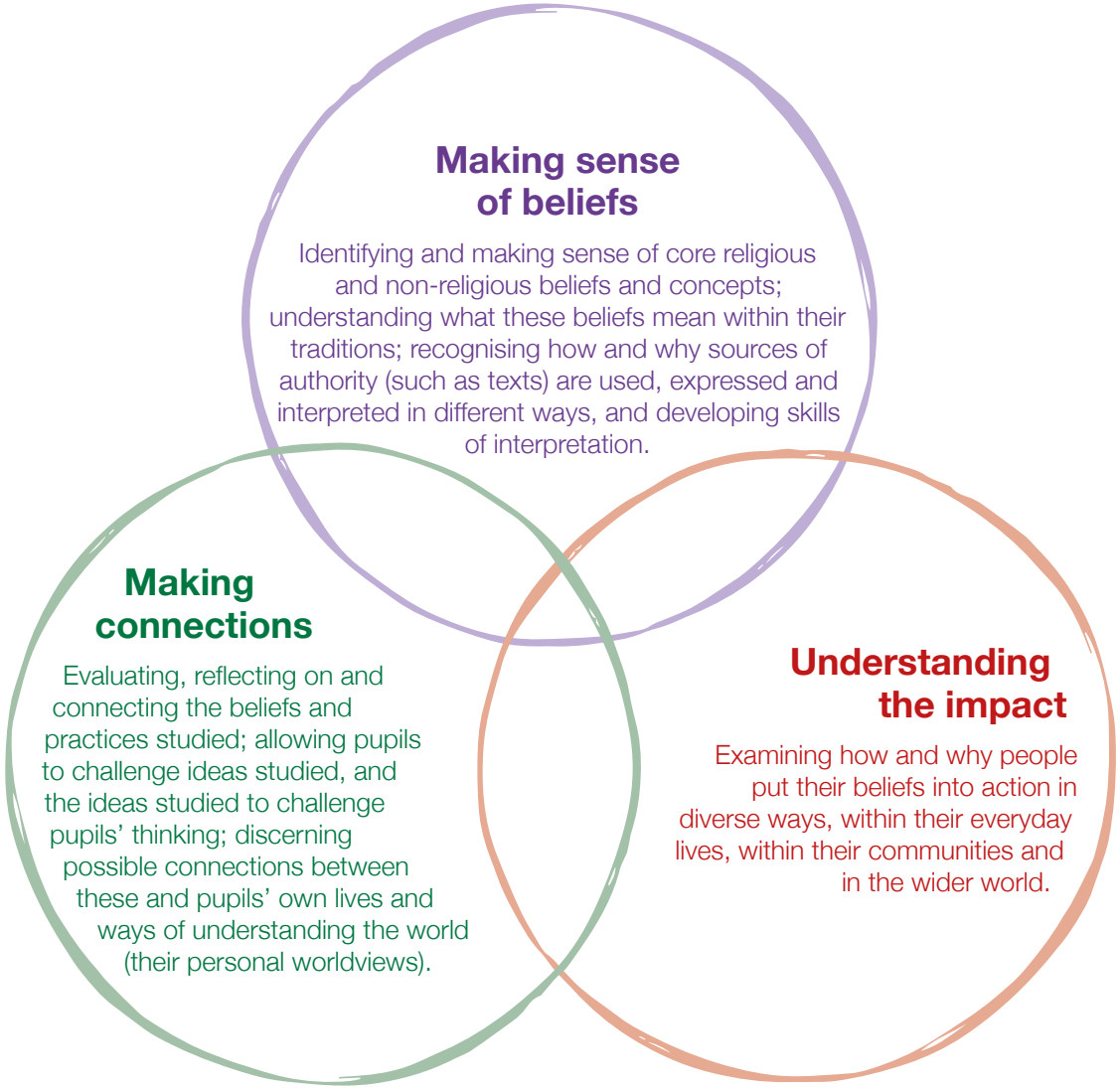
The RE teaching and learning approach in East Sussex

This syllabus is designed to support schools in developing and delivering excellence in RE. It responds to national calls for deepening pupils' knowledge about religions and for developing their 'religious literacy'.[11] It does this by studying one religion at a time ('systematic' units), and then including 'thematic' units, which build on learning by comparing the religions, beliefs and practices studied.

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

The teaching and learning approach has three core elements, which are woven together to provide breadth and balance within teaching and learning about religions and beliefs, underpinning the aims of RE outlined on p.8. Teaching and learning in the classroom will encompass all three elements, allowing for overlap between elements as suits the religion, concept and question being explored.

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



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

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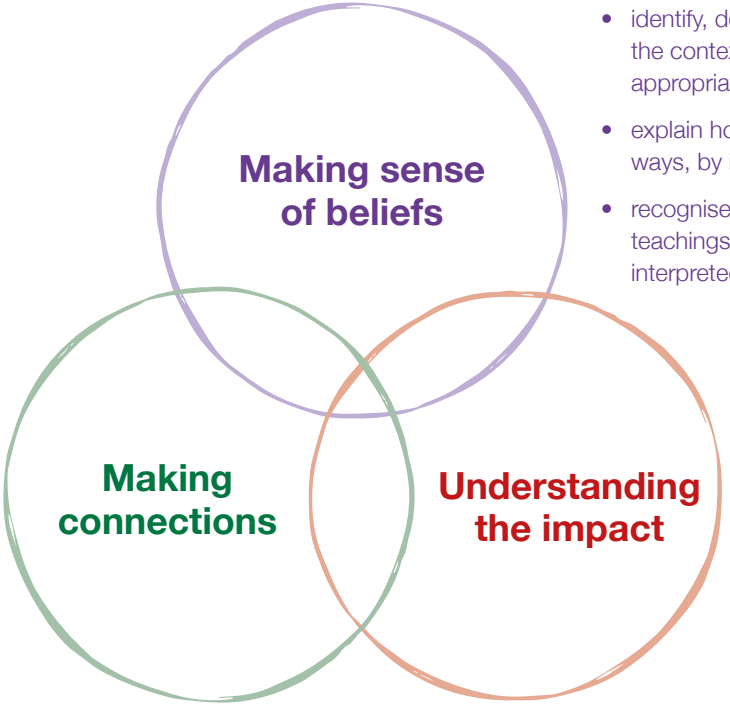
Teaching and learning approach and the aims for RE in East Sussex

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

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



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

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

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

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How to use this agreed syllabus: 12 steps

1. Key to implementing this revised syllabus is to take time to **understand the purpose and principal aim**, p.6. Is this the understanding of what RE is in your school? Does RE in your school currently deliver this aim? If teachers are to teach RE effectively, it is vital that they understand what they are doing RE *for*. Reflect on how fulfilling the principal aim will contribute to SMSC and wider school priorities.
2. For each key stage, get to know the **Programme of Study** pages (EYFS p.23; KS1 p.37; KS2 p.55; KS3 p.89.). These give the statutory requirements of the syllabus. Note that the syllabus is structured around the three aims (see p.8) and the three elements: *Making sense of beliefs, Understanding the impact* and *Making connections* (see p.13). The three aims/elements form the basis of the end of key stage outcomes, and the progressive 'learning outcomes' in each unit of study. The overview of questions (pp.16–17) shows how questions are based on core concepts in a spiral curriculum.
3. Review the **legal requirements** (see p.9–10) and **curriculum time** for RE (see p.11). Are you fulfilling the legal requirements for RE for all pupils? Are you giving sufficient time to allow pupils to make good progress in understanding and skills?
4. Review the **religions and beliefs** studied at each key stage (see p.12 for overview). Are you following the syllabus requirements? Are you meeting the needs of your children and young people in terms of worldviews studied?
5. The syllabus is based around a **key question approach**, where the questions open up the content to be studied. The syllabus gives **key questions** to help you to deliver the statutory Programmes of Study. All of the questions are found on pp.16-17, with EYFS p.23; KS1 p.37; KS2 p.55; KS3 p.89. These are followed by detailed unit outlines for each question. These are designed to support you in delivering high-quality RE that enables coherence and progression. The unit outlines give structured support in terms of learning outcomes and suggested content, to enable good planning and progression.
6. **Audit the topics you already cover** in your existing long-term plan. There may well be overlap with your current RE, but you will still need to go through and adjust/rewrite schemes of work to ensure that RE **meets the principal aim**, **reflects the key question approach** and **secures progression in relation to the end of phase outcomes**. To this end, use the planning steps.
7. The **planning process** is at the heart of the syllabus (p.39, 53, 91). The five steps are designed to help teachers to make best use of the units and plan excellent RE. As a staff/department, go through the planning process, following the steps and one example of a unit key question. Note that there is flexibility in terms of choosing content, but that all steps need to be followed.
8. Take the opportunity of the new syllabus to audit your schemes of work to consider the **styles of teaching and learning** that pupils are encountering. Is RE engaging and encouraging enquiry? How is RE delivered? Does it link to other subjects? Is it taught in blocks or on a once-a-week model? What is best for learning in RE? (Guidance p.156 for more on this.) Do you deliberately build in opportunities for recall and retrieval of previous learning?
9. Work to create a coherent **long-term plan** to begin in September 2022. Make sure you can explain why you are doing units in the order you have chosen, so that pupils' understanding is built up in a coherent way. The syllabus is flexible enough to allow RE to be taught in a variety of ways – RE days or weeks, linking with other subjects and discretely. Ensure RE is true to the principal aim and the Programmes of Study.
10. If you are a special school or have significant numbers of SEND pupils, read pp.119-121. There is freedom in the syllabus to adapt your RE to meet the needs of SEND pupils.
11. Share the positive adaptations and changes in RE with the governing body and other interested parties. This is an ideal chance to raise the profile of RE.
12. Use September 2022–July 2023 to implement the syllabus gradually. Adapt what works well and create a scheme of work that fits with your methods of curriculum delivery and delivers the principal aim of the syllabus. Use the year to train staff who teach RE, improve and review.

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Religious education key questions: an overview

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

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Religion/belief	FS (Discovering)	KS1 (Exploring)	Lower KS2 (Connecting)	Upper KS2 (Connecting)	KS3 (Applying/Interpreting)
Judaism: *God* *Torah* *The People and the Land*		1.7 Who is Jewish and how do they live? [God/Torah/People]	L2.10 How do festivals and family life show what matters to Jewish people? [God/Torah/People/the Land]	U2.9 Why is the Torah so important to Jewish people? [God/Torah]	**3.11** What is good and what is challenging about being a Jewish teenager in the UK today? [People and the Land]
Sikhism: *God* *Values (Nam Simran, kirat karna, vand chhakna, seva)* *The Gurus* *Panth (community)*					**3.12** How are Sikh teachings on equality and service put into practice today? [God/the Gurus/values/*Panth*]
Non-religious worldviews				U2.10 What matters most to Humanists and Christians?	**3.13** What difference does it make to be non-religious in Britain today?
Thematic	F4 Being special: where do we belong?	1.8 What makes some places sacred to believers?	L2.11 How and why do people mark the significant events of life?	U2.11 Why do some people believe in God and some people not?	**3.14** Good, bad; right, wrong: how do I decide?
	F5 Which places are special and why?	1.9 How should we care for others and the world, and why does it matter?	L2.12 How and why do people try to make the world a better place?	U2.12 How does faith help when life gets hard?	**3.15** How far does it make a difference if you believe in life after death?
	F6 Which stories are special and why?	1.10 What does it mean to belong to a faith community?			**3.16** Why is there suffering? Are there any good solutions?
				Note: For Church schools, two additional units are provided in the Understanding Christianity materials: How can following God bring freedom and justice? [People of God] What difference does the Resurrection make for Christians? [Salvation]	**3.17** Should happiness be the purpose of life?
					3.18 How can people express the spiritual through the arts?

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End of phase outcomes

Each of the three elements of the teaching and learning approach is important and pupils should make progress in all of them.
Below are the end of phase outcomes for each element. Each unit provides learning outcomes specific to each question, leading to these end of phase outcomes.

Teaching and learning approach	End KS1 Pupils can …	End lower KS2 Pupils can …	End upper KS2 Pupils can …	End KS3 Pupils can …
Element 1: **Making sense of beliefs** Identifying and making sense of religious and non-religious beliefs and concepts; understanding what these beliefs mean within their traditions; recognising how and why sources of authority (such as texts) are used, expressed and interpreted in different ways, and developing skills of interpretation.	• identify core beliefs and concepts studied and give a simple description of what they mean • give examples of how stories show what people believe (e.g. the meaning behind a festival) • give clear, simple accounts of what stories and other texts mean to believers	• identify and describe the core beliefs and concepts studied • make clear links between texts/ sources of authority and the core concepts studied • offer informed suggestions about what texts/sources of authority can mean and give examples of what these sources mean to believers	• identify and explain the core beliefs and concepts studied, using examples from texts/sources of authority in religions • describe examples of ways in which people use texts/sources of authority to make sense of core beliefs and concepts • give meanings for texts/sources of authority studied, comparing these ideas with some ways in which believers interpret texts/sources of authority	• give reasoned explanations of how and why the selected core beliefs and concepts are important within the religions studied • taking account of context(s), explain how and why people use and make sense of texts/sources of authority differently • in the light of their learning, explain how appropriate different interpretations of texts/sources of authority are, including their own ideas
Element 2: **Understanding the impact** Examining how and why people put their beliefs into practice in diverse ways, within their everyday lives, within their communities and in the wider world.	• give examples of how people use stories, texts and teachings to guide their beliefs and actions • give examples of ways in which believers put their beliefs into practice	• make simple links between stories, teachings and concepts studied and how people live, individually and in communities • describe how people show their beliefs in how they worship and in the way they live • identify some differences in how people put their beliefs into practice	• make clear connections between what people believe and how they live, individually and in communities • using evidence and examples, show how and why people put their beliefs into practice in different ways, e.g. in different communities, denominations or cultures	• give reasons and examples to account for how and why people put their beliefs into practice in different ways, individually and in various communities (e.g. denominations, times or cultures; faith or other communities) • show how beliefs guide people in making moral and religious decisions, applying these ideas to situations in the world today

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

The outcomes for EYFS are the Early Learning Goals (see p. 24).

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RE in EYFS

Programme of Study

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

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

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

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

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

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

What do children gain from of RE in this age group?

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

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RE in the Early Years Foundation Stage

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

In line with the DfE's new 2020 EYFS Profile schools are to plan RE which, through purposeful play and a mix of adult-led and child-initiated activity, provides these opportunities for pupils.

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

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

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

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

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

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

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

- Build their abilities in language comprehension through talking with adults about the world around them, including the world of religion and belief
- Engage with stories and non-fiction in RE settings and enjoy rhymes, poems and songs together.
- Build their skills in RE-related word reading, 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.

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RE in the nursery

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

Some ideas for religious education in the nursery can include:

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

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

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

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

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RE in the Reception year

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

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

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

Religions and worldviews

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

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

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

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

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

Note: Unit F4 (*Being special: where do we belong?*) is suggested as a good introductory section to use in the first term or two. For all schools, this is a time of integrating the children into the new school environment. The themes of belonging and community are likely to be important elements of provision at this time, and practitioners should take the opportunity to include RE where appropriate. (See Guidance p.147 for a sample long-term plan to see where these units might fit during a school year.)

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EYFS units of study

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

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

Suggested questions you could explore:	**Learning outcomes:** Plan learning experiences that enable children to …	**Suggested content:** Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. *'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.*
What does the word 'God' mean? Which people believe in God? Which people believe God is the Creator of everything? What is amazing about the world? What do Christians say about God as Creator? What is the story that Christians and Jews use to think about the Creator? What do Christians and other people (including non-religious) think about the world and how we should treat it?	• Talk about things they find interesting, puzzling or wonderful and also about their own experiences and feelings about the world • Retell stories, talking about what they say about the world, God, human beings • Think about the wonders of the natural world, expressing ideas and feelings • Say how and when Christians like to thank their Creator • Talk about what people do to mess up the world and what they do to look after it. *Colour key:* **Making sense** **Understanding impact** **Making connections**	One way into this unit might be to spend some time in the outside play area in various weathers, to experience the world as a way into talking about it. • Display a large picture of the globe and show some pictures of animals from around the world (e.g. elephant, camel, kangaroo, sheep, blue whale, tuna, albatross). Help children learn the names and talk about where they can be found in the world. Talk about beautiful things in nature. Add the sun and moon to the display. Draw/paint/collage some pictures of their favourite creatures. Talk about things they find interesting, puzzling and wonderful about the world. • Introduce the idea that quite a few people around the world think that the whole world was created by God. Read the creation story from a children's version of the Bible. Get children to point out which parts of the world were made on which day in the story, including animals and humans. Give children a chance to put some of the display pictures in the order of the story as they talk. Talk about the idea of a Creator. Talk about what is different about the creations they made (their paintings, etc.) and the idea Christians, Jews and Muslims have about God as Creator: they believe God created life. Talk about how special the word 'God' is for Christians (and others) – because they believe he is the Creator. • Christians like to praise the Creator: talk about why they might like to do this. See if children have any ideas about what Christians might say to God in their prayers – thanking God for the world and for life. Show some clips of Christians singing praising songs (e.g. www.bbc.co.uk/programmes/p044h89p) in church and outside. Talk about why they do it, and what they are saying. • Connect with idea of harvest celebrations as a way Christians thank their Creator. Find out what happens at a harvest service or take part in one, if the timing of this unit is right. Sing some harvest songs (e.g. Out of the Ark Music's 'Combined Harvest' songs, Fischy Music, iSingPOP). Talk about how Christians like to bring food to the service, and then to share it with people who need it. • Make links between how Christians think God is amazing, and so are careful with how they use his name; and how they think the world is amazing, so try to treat it well, and all creatures too. Decide as a class if children also think the world is amazing, whether or not they believe in God. Decide some things that children could do to treat the world and other people well. Try and do those things!

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Unit F2: Why is Christmas special for Christians?

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

Suggested questions you could explore:	**Learning outcomes:** Plan learning experiences that enable children to …	**Suggested content:** Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. *'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.*
What special stories about Jesus are in the Bible? Why do Christians perform Nativity plays at Christmas? Why do Christians celebrate Jesus' birthday? What special things do Christians do at Christmas to share God's love? What makes every single person unique and precious? How does the Christmas story tell Christians they are precious to God?	• Talk about people who are special to them • Say what makes their family and friends special to them • Recall simply what happens at a traditional Christian festival (Christmas) • Begin to recognise the word 'incarnation' as describing the belief that God came to Earth as Jesus • Retell religious stories, making connections with personal experiences. *Colour key:* **Making sense** **Understanding impact** **Making connections**	A way into this section could be to ask children to use special bits and pieces to make a lovely picture for a special person, talk about the person they have created it for and why they are special; then take it and give it to them. • Show baby photos of known adults to the children. Can they match them to the adult photo? • Use a story sack to introduce a crib scene, beginning with the three figures, Mary, Joseph and baby Jesus, and including shepherds, wise men, donkey, angels, etc. Discuss the children's knowledge about the role of each key figure as it appears, as the crib scene grows. Place the figures in a line of value, starting with the figure that the children think is the most important to the least important. Read the story of Christmas from a children's Bible, matching the figures as you read. Redo the value line, including what Christians might say – most would say Jesus is the most important: that God came to Earth as Jesus (the term for this is incarnation). Act out the story. Set up a Bethlehem stable filled with costumes and/or props for the children to re-enact the story. • A parcel arrives in the classroom. Discover the contents with the children: birthday party props such as cake, candles, a banner, etc. Talk about children's own experiences of birthdays. Link to Jesus' birthday and Christmas celebrations with the next suggestion: • Bring out a Christmas box containing traditional Christmas artefacts, such as Nativity scene, cards, decorations, Father Christmas, special food, etc. Share some traditional carols with the children and discuss where and why Christians sing carols. • Talk about Christmas gifts and what the children would like. Connect with the story of the wise men who gave gifts to Jesus. Reinforce the most important gift to Christians would be Jesus. Mime passing a precious gift around a circle; discuss what children think it is. Link to how precious the Bible is to Christians. Christians believe God demonstrated his love for all people by sending Jesus to Earth – they say that shows how precious people are to God. • Provide follow-up activities to respond to the story as part of your continuous provision, e.g. playdough, Nativity figures, Christmas cards and songs, etc.

These outcomes and activities are abridged from *Understanding Christianity* (Unit F2: *Why do Christians perform nativity plays at Christmas?*), published by RE Today © 2016. Used by permission.

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Unit F3: Why is Easter special for Christians?

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

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

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Unit F4: Being special: where do we belong?

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

Suggested questions you could explore:	**Learning outcomes:** Plan learning experiences that enable children to …	**Suggested content:** Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. *'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.*
How do we show respect for one another? How do we show love/how do I know I am loved? Who do you care about? How do we show care/how do I know I am cared for? How do you know what people are feeling? How do we show people they are welcome? What things can we do better together rather than on our own? Where do you belong? How do you know you belong? What makes us feel special about being welcomed into a group of people?	• Retell religious stories making connections with personal experiences • Share and record occasions when things have happened in their lives that made them feel special • Recall simply what happens at a traditional Christian infant baptism and dedication • Recall simply what happens when a baby is welcomed into a religion other than Christianity. *Colour key:* **Making sense** **Understanding impact** **Making connections**	One way of introducing this question is to ask a new mum to bring a baby into the class and talk about how the baby was welcomed into their family. • Talk about the idea that each person is unique and valuable. Talk about occasions when things have happened in their lives that made them feel special, from everyday events (a hug from mum/dad/carer/friend) and special events (birthdays). • Introduce the idea that religions teach that each person is unique and valuable too, for example by considering religious beliefs about God loving each person. Explore the Jewish and Christian ideas that God loves people even from before they are born (Psalm 139), and their names are written on the palm of God's hand (Isaiah 49:16). Children could draw around their hands, write their names on the palm and decorate. Also reflect on Christian beliefs about Jesus believing children to be very special. Tell the story of Jesus wanting to see the children even though the disciples tried stopping them (Mark 10:13–16). • Explain how this belief that God loves children is shown in Christianity through infant baptism and dedication. • Consider signs and symbols used in the welcoming of children into the faith community e.g. water (pure and clean), baptismal candle. Look at photos, handle artefacts (robes, cards, etc.); use role play. • Talk about how children are welcomed into another faith or belief community e.g. the Islamic *Aqiqah* ceremony, whispering of *adhan* and cutting of hair; compare how non-religious families welcome new babies; 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. Hinduism: stories about Hindus celebrating Raksha Bandhan – which celebrates the special bond between brothers and sisters. A sister ties a band (or *rakhi*) of gold and red threads around the right hand of her brother.

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Unit F5: Which places are special and why?

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

Suggested questions you could explore:	**Learning outcomes:** Plan learning experiences that enable children to …	**Suggested content:** Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. *'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.*
Where do you feel safe? Why? Where do you feel happy? Why? Where is special to me? Where is a special place for believers to go? What makes this place special?	• Talk about somewhere that is special to themselves, saying why • Recognise that some religious people have places which have special meaning for them • Talk about the things that are special and valued in a place of worship • Begin to recognise that for Christians, Muslims or Jews, these special things link to beliefs about God • Get to know and use appropriate words to talk about their thoughts and feelings when visiting a church • Express a personal response to the natural world. *Colour key:* **Making sense** **Understanding impact** **Making connections**	One way of introducing this question is to discuss places that are important to children, for example places to be happy, to have fun, to be quiet or to feel safe. When do they go to these places and what is it like being there? Use models to help children engage in small world play, to talk about what happens in a library, hospital, football ground etc., and why. • Invite visitors to talk about/show pictures of places that are spiritually significant to them and say why they are special (e.g. special holiday destinations, or a childhood home, or a place where something memorable happened such as a concert, or the local park where they take children to meet together and play. This should build learning towards understanding special places for religious people). Children share and record their own special places in a variety of ways, drawing on all their senses, in a way that is meaningful to them. • Use some pictures (e.g. a beach, a trampoline, a bedroom) to help children talk about why some places are special, what makes them significant and to whom. Talk about when people like to go there and what they like to do there. • Consider a church building as a special place for Christians and/or a mosque as a special place for Muslims, where they worship God. Look at some pictures of the features (e.g. church: font, cross, candle, Bible; mosque: washing area, prayer hall, prayer mats, minaret). Talk about what makes this a place of worship. Imagine what it would be like to be there. Find out what people do there. Ask children to choose the most interesting picture(s) and collect children's questions about the image(s). You might get them to create a small world model of something they find in a place of worship, such as a cross or a pulpit. • Consider a place of worship for members of another faith e.g. synagogue or temple. Find out what happens there. Show some pictures of all these different special places and help children to sort them into the right faiths/beliefs: a simple matching exercise using symbols of each faith, and putting two or three photos under each. • Visit a local church or other place of worship. Prepare lots of questions to ask; think about which parts of the building make them feel safe, happy, sad, special. Find out which parts are important for Christians/believers and why. • Create a special place in the inside/outside area or wider school grounds: a space for quiet reflection. Talk about how to use this well, so that everyone can enjoy it. • Go for a nature walk, handle and explore natural objects that inspire awe and wonder; talk about how special our world is, and about looking after it. Put some of their ideas into practice, e.g. planting flowers, recycling, etc.

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Unit F6: Which stories are special and why?

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

Suggested questions you could explore:	**Learning outcomes:** Plan learning experiences that enable pupils to …	**Suggested content:** Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. *'Making sense' and 'Understanding the impact' are woven through this unit: as you explore the stories with children, talk about what they teach people about how to live:*
What is your favourite story? What do you like about it, and why? What stories do you know about Jesus? What do you think Jesus was (is) like? Do you know any Bible stories? What stories do you know that are special to Christians (or other faiths)? Who are the stories about? What happens in the story? Does the story tell you about God? What do you learn? What stories do you know that tell you how you should behave towards other people? What are the similarities and differences between different people's special stories?	• Talk about some religious stories • Recognise some religious words, e.g. about God • Identify some of their own feelings in the stories they hear • Identify a sacred text e.g. Bible, Torah • Talk about some of the things these stories teach believers (for example, what Jesus teaches about being friends with the friendless in the story of Zacchaeus; what Jesus' story about the ten lepers teaches about saying 'thank you', and why it is good to thank and be thanked; what the *Chanukah* story teaches Jews about standing up for what is right), etc. Colour key: **Making sense** **Understanding impact** **Making connections**	One way of introducing this question is to ask children to bring favourite books and stories from home, choose the favourite story in the class, or the teacher could share her favourite childhood story and explain why she liked it so much. • Explore stories pupils like, retelling stories to others and sharing features of the story they like. Explore stories suggested below through play, role play, freeze-framing, model-making, puppets and shadow puppets, art, dance, music, etc. • Talk about the Bible being the holy book for Christians that helps them to understand more about God and people. Look at a range of children's Bibles to see how they are similar/different. Share a Bible story from a suitable children's Bible, e.g. Butterworth and Inkpen series; Scripture Union's *The Big Bible Storybook*. Hear and explore some stories from major faith traditions: choose from the following: • Jews and Christians share these stories (the Jewish scriptures are included in what Christians call the 'Old Testament'): e.g. David the Shepherd Boy (1 Samuel 17) and the story of Ruth (book of Ruth in the Bible). • Jews read the story of *Chanukah* (found in the books of Maccabees, not included in the Christian Old Testament) • Christians use stories Jesus told and stories from the life of Jesus: e.g. Jesus as friend to the friendless (Zacchaeus, Luke 19); saying 'thank you' (Ten Lepers, Luke 17:11–19); etc. • Muslims use stories about the Prophet Muhammad* e.g. Prophet Muhammad and the night of power, Muhammad and the cats, Muhammad and the boy who threw stones at trees, Bilal the first muezzin. • Hindus enjoy the story of Rama and Sita; the story of Ganesha; stories about Krishna; Reinforce this learning through follow-up activities: • Read and share the books in own time, on own or with friends. • Role-play some of the stories using costumes and props.

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

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RE in KS1

Programme of Study

What do pupils gain from RE at this key stage?

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

Aims:

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

RE teaching and learning should enable pupils to …

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

End of key stage outcomes

RE should enable pupils to:

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

These general outcomes are related to specific content within the unit outlines on pp.43-52.

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Religions and worldviews

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

Unit key questions

1.1 What do Christians believe God is like?
1.2 Who do Christians say made the world?
1.3 Why does Christmas matter to Christians?
1.4 What is the 'good news' Christians believe Jesus brings?
1.5 Why does Easter matter to Christians?
1.6 Who is a Muslim and how do they live? [Double unit]
1.7 Who is Jewish and how do they live? [Double unit]
1.8 What makes some places sacred to believers? *Christians and Muslims*
1.9 How should we care for others and for the world, and why does it matter? *Christians, Jews and non-religious worldviews*
1.10 What does it mean to belong to a faith community? *Christians, Jews, Muslims and non-religious worldviews*

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

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Planning steps

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

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

Step 1:
Unit/key question

- Select a unit/key question from p.38.
- Make sure that you can explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE; what other subject areas it links to, if appropriate.

Step 2:
Use learning outcomes

- Use the learning outcomes from column 1 of the unit outlines on pp.43-52, as appropriate to the age and ability of your pupils.
- Being clear about these outcomes will help you to decide what and how to teach.

Step 3:
Select specific content

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

Step 4:
Assessment: write specific pupil outcomes

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

Step 5:
Develop teaching and learning activities

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

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KS1 units of study

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

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Identify what a parable is • Tell the story of the Lost Son from the Bible simply and recognise a link with the Christian idea of God as a forgiving Father • Give clear, simple accounts of what the story means to Christians **Understand the impact:** • Give at least two examples of a way in which Christians show their belief in God as loving and forgiving (e.g. by saying sorry, by seeing God as welcoming them back; by forgiving others) • Give an example of how Christians put their beliefs into practice in worship (e.g. by saying sorry to God) **Make connections:** • Think, talk and ask questions about whether they can learn anything from the story for themselves, exploring different ideas • Give a reason for the ideas they have and the connections they make.	• Introduce idea that Christians believe in God; the Bible is the key way of finding out what they think God is like. • Tell the story of the Lost Son (Luke 15:1–2, 11–32) using interactive and reflective story-telling techniques. Draw out the forgiveness and love shown by the father. Explain that the story is a 'parable' – a special story Jesus told to help people understand ideas. Parables might be harder to understand than some other stories as they have can have hidden meanings. • Refer back to the key question: What do Christians believe God is like? Do pupils have any ideas yet, about what the story says about what Christians believe about God? Discuss: What might Christians understand about what God is like from this story? How might God be like the father? Look at the stories of the Lost Sheep and Lost Coin in Luke 15 as more examples. • The Parable of the Lost Son teaches that God loves people, even when they go off on their own way. As a class think of ways that Christians might show how glad they are that God loves them so much e.g. sing praising songs, pray saying why they love God, read about God in the Bible, love people, forgive people, care for people, go to church, pray and talk to God, pray and ask God to help, be generous. Explore some examples of these, e.g. by talking to some Christians, matching pictures. • Christians often understand the Parable of Lost Son as teaching them that God is loving and forgiving, and will forgive them too, and so forgiving and being forgiven is also important – they should also practise forgiveness. Talk about whether forgiving people is only important for Christians or for other people too. • Talk about what happens in school if they do something wrong. Share any fresh start/new day practices you might have and the importance of forgiving pupils in school. • Talk about other times when forgiveness is given (through role play, if appropriate): At home? At out of school clubs? How do parents forgive? Link this last question to God as a forgiving father in the Lost Son. Refer to the question 'What do Christians believe God is like?' – how fully can pupils answer this, focusing on understanding of the parable's meaning? • What happens when forgiveness is not given? Get pupils to practise saying 'I'm very sorry' and 'That's ok – I forgive you' to each other around the class. Talk together: Is it good to forgive people? Why/why not? How does it feel if you don't forgive? Why is it sometimes hard to forgive? • Listen to 'You Can Hold On' by Fischy Music (there is a free extract on www.fischy.com). Discuss the messages in the song. Write an extra verse to the song or even a class poem focusing on what it is like to forgive or not forgive. • Explain that Christians often talk about there being four main types of prayer: praise, saying 'sorry', saying 'thank you' and asking for something. The story of the Lost Son might lead Christians to think it is very important to say 'praise' and 'saying "sorry"' prayers. • Look through the Lost Son and see if they can see what types of prayers the characters might say at different parts of the story and write some examples of characters' prayers. Compare with some Christian prayers from today (e.g. The Lord's Prayer, some examples online from Christian websites, e.g. www.prayerscapes.com/prayers/prayers.html). • Refer back to the core question: What do Christians believe God is like? The story teaches that, like the father in the story, God is loving and forgiving. Talk to a Christian about how this makes a difference to how they live.

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

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

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

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

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Unit 1.4 What is the 'good news' Christians say Jesus brings? *[Gospel]*

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

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Tell stories from the Bible and recognise a link with the concept of 'Gospel' or 'good news' • Give clear, simple accounts of what Bible texts (such as the story of Matthew the tax collector) mean to Christians • Recognise that Jesus gives instructions to people about how to behave **Understand the impact:** • Give at least two examples of ways in which Christians follow the teachings studied about forgiveness and peace, and bringing good news to the friendless • Give at least two examples of how Christians put these beliefs into practice in the Church community and their own lives (for example: charity, confession) **Make connections:** • Think, talk and ask questions about whether Jesus' 'good news' is only good news for Christians, or if there are things for anyone to learn about how to live, giving a good reason for their ideas.	• Ask pupils to come up with a list of 12 people (or professions) to change the world: who would they choose and why? The New Testament describes the 12 people Jesus chose – they were not necessarily the kinds of people pupils might expect. Read, dramatise and illustrate the following story about one of Jesus' 'world-changers', Matthew the tax collector (Matthew 9:9–13). Tax collectors were reviled by the Jewish people because they worked for the occupying Roman forces. Explore how and why Matthew's life was changed by his encounter with Jesus, 'friend of the friendless'. (Compare with story of Zacchaeus, Luke 19:1–10; Matthew becomes one of Jesus' 12 disciples.) These accounts are part of the 'Gospel' of Jesus, meaning 'good news'. What was the 'good news' that Jesus brought? • Forgiveness: Luke 6:37–38. Jesus teaches his followers that God forgives them, but they need to forgive others too. Talk about who needs forgiveness and how people might feel if they are forgiven. Pupils can talk about real life examples if appropriate. Talk about why forgiveness from God is good news for Christians and why forgiveness from people is important for all of us. What happens if someone does not forgive, compared with if they do? • Peace: In John 14:27 Jesus promises his followers peace. Talk about things that stop us having peace (e.g. worry, illness, conflict, fear). Talk about and try out some ways in which people get peace (music, laughter, being quiet, exercise, saying sorry and being forgiven, a hug). How do Christians receive peace from Jesus? If they believe Jesus loves them and forgives them, how does that bring them peace? How is that 'good news' for Christians? • Explore some ways in which Christians try to bring Jesus' 'good news' to others. For example, just like Jesus was 'friend to the friendless', Christians try to help people in need, e.g. local food bank; working with homeless people – look at Trinity Church, Cheltenham (trinitycheltenham.com) or St George's Crypt, Leeds (www.stgeorgescrypt.org.uk). • Find out how Christians say sorry to God, and receive forgiveness. Sometimes they say sorry in public (see some examples here: bit.ly/2lSR2Vo), sometimes in private (remember the 'saying "sorry"' prayers in Unit 1.1). Sometimes Christians say confession to a priest or vicar. Talk to a Christian to ask about why they say sorry, and what difference it makes to them, believing that God forgives them. Build on earlier learning about forgiveness as part of Jesus' 'good news' for Christians. • Ask pupils to investigate a church building and find out how it helps Christians remember the ways in which Jesus' life and teaching offers them 'good news': where can Christians find friendship, peace and forgiveness in this place? E.g. how is prayer encouraged? (E.g. candles.); does it feel peaceful? Are there groups who promote friendship in this church? (Note that this leads well into Unit 1.8, which talks about what makes some places sacred to believers.) • Explore the idea that offering friendship to others (especially the friendless), finding ways of being at peace and bringing peace, such as through forgiveness – these are all good things for people, not only Christians. Note that Christians believe they receive these things especially (but not exclusively) through Jesus.

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

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

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Recognise that Incarnation and Salvation are part of a 'big story' of the Bible • Tell stories of Holy Week and Easter from the Bible and recognise a link with the idea of Salvation (Jesus rescuing people) **Understand the impact:** • Give at least three examples of how Christians show their beliefs about Jesus' death and resurrection in church worship at Easter **Make connections:** • Think, talk and ask questions about whether the story of Easter only has something to say to Christians, or if it has anything to say to pupils about sadness, hope or heaven, exploring different ideas and giving a good reason for their ideas.	• If you are doing this unit in the Spring Term (although this is not compulsory timing), you might introduce it by looking around for examples of the new life that comes in the spring. The story for Christians leads to the idea of new life. • Introduce the story of Holy Week. (Note that pupils should understand that this story takes place about 33 years after the events of the Nativity, even though pupils have only celebrated Christmas a few weeks ago.) • Set up an Easter labyrinth or outdoor trail for pupils, including 1) The entry into Jerusalem e.g. John 12:12–15; 2) Jesus' betrayal and arrest at the Mount of Olives e.g. Luke 22:47–53; 3) Jesus dies on the cross e.g. Luke 23:26–56; 4) The empty tomb e.g. Luke 24:1–12; 5) Jesus' appearance to Mary Magdalene and the disciples: John 20:11–23. At each stop on the labyrinth, pupils should hear part of the story and have a chance to discuss and reflect on it, expressing their thoughts, feelings and questions. Make the labyrinth as sensory as possible: for example, have palm leaves to feel (and wave) for the entry into Jerusalem, and vinegar to smell for the crucifixion. Use a variety of active strategies to get pupils to become familiar with the story (e.g. simple role play, freeze-framing, simple diary entries for different characters, story-boarding, putting images in chronological order, retelling events to each other). • Talk about the emotions of Jesus' followers during the week. Match the emotions to different characters at different times (e.g. being angry, sad, excited, worried, scared, surprised, happy, puzzled, overjoyed, etc.) Note the big change from Friday (sad) to Sunday (puzzled and overjoyed). • Connect the idea of eggs, new life and the belief in Jesus' resurrection. Look at decorated Easter eggs – make some model eggs and decorate with scenes from Easter Sunday. Talk about the Christian belief that Jesus rises from death (resurrection) on the Sunday after his death, and how this shows Christians that Jesus has opened up a way for them to have a new life after they die – a life with God in heaven. This is part of the idea of 'salvation' – for Christians, Jesus offers to save them from death. Talk about why this is important for Christians – talk about the hope Christians have that heaven is a place without pain or suffering – a place of joy. • Find out about how churches celebrate different parts of Holy Week, e.g. Palm Sunday crosses; Good Friday (church services, hot cross buns, Stations of the Cross); Easter Sunday (joyful songs, decorating crosses in church, giving and eating eggs). Connect these practices with the events in the story. Make up some simple actions that help them to remember the story – and that could be used in Christian celebrations. • Ask pupils why people find it helpful to believe that there is life in heaven after death. Make a link with the idea that, for Christians, Jesus brings good news (see Unit 1.4). Give pupils time to reflect on the way the story changes from sadness to happiness, or from darkness to light. Give them a chance to paint some dark marks on a page, perhaps listening to some quiet music, then to paint some bright colours, with joyous music accompanying. Ask them to talk about what it might feel like when something good happens after something sad.

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

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

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, appropriate to their age and stage, so that they can: **Make sense of belief:** • Recognise the words of the *Shahadah* and that it is very important for Muslims • Identify some of the key Muslim beliefs about God found in the *Shahadah* and the 99 names of Allah, and give a simple description of what some of them mean • Give examples of how stories about the Prophet show what Muslims believe about Muhammad **Understand the impact:** • Give examples of how Muslims use the *Shahadah* to show what matters to them • Give examples of how Muslims use stories about the Prophet to guide their beliefs and actions (e.g. care for creation, fast in Ramadan) • Give examples of how Muslims put their beliefs about prayer into action **Make connections:** • Think, talk about and ask questions about Muslim beliefs and ways of living • Talk about what they think is good for Muslims about prayer, respect, celebration and self-control, giving a good reason for their ideas • Give a good reason for their ideas about whether prayer, respect, celebration and self-control have something to say to them too.	• Introduce the idea that Muslims believe in Allah as the one true God ('Allah' is the word for 'God' in Arabic. In Islam, the central belief that there is only one God is referred to as ***'Tawhid'***). • ***Iman*** means belief, and it is expressed in the words of the *Shahadah* ('There is no God but Allah; Muhammad is the messenger of Allah'). Find out about the *Shahadah*, and how this is the most important belief for Muslims. It is part of Muslims' daily prayers, and also part of the Call to Prayer; its words are incorporated into the *adhan*, seen as the best first words for a baby to hear, whispered into their ear soon after birth. Talk about why it is used these ways, and how it shows what is most important to Muslims. To be a Muslim is to submit willingly to God – to allow Allah to guide them through life. • Muslims believe it is impossible to capture fully what God is like, but they use the mentioned 99 Names for Allah to help them understand Allah better. Explore some of the names and what they mean; look at some of them written in beautiful calligraphy. Ask the pupils to choose one of the names, think about what the name means and how this quality might be seen in their life or the lives of others. Respond to the sentence starters: *One beautiful name found in the Qur'an for Allah is... If I was... I would... If other people were... they would...* Ask the pupils to create some calligraphy around a 'beautiful name' of Allah; ask them to explain why this characteristic of God might be important to a Muslim. • Remind pupils that the *Shahadah* says Muhammad is God's messenger (many Muslims say 'Peace be upon him' after his name – or write PBUH). Examine the idea that stories of the Prophet are very important in Islam. They say a lot about what the Prophet Muhammad said and did, and these stories often teach Muslims an inspiring lesson. Muslims follow Allah (God), but they learn a lot from the Prophet's example. Give examples of some stories of the Prophet Muhammad e.g. The Prophet cared for all Allah's creation (the story of the tiny ants); Muhammad forbade cruelty to any animal, and cared for animals himself to show others how to do it (the camel); he was considered very wise (Prophet Muhammad and the black stone); Muhammad believed in fairness and justice for all (Bilal the first muezzin was a slave to a cruel master. The Prophet's close companion, Abu Bakr, freed him, and made him the first prayer caller of Islam; see www.natre.org.uk/primary/good-learning-in-re-films). Talk about how these stories might inspire people today. • Revisit the *Shahadah* – it says Muhammad is God's *messenger*. Now find out about the message given to Muhammad by exploring the story of the first revelation he received of the Holy Qur'an, widely celebrated on the 'Night of Power'. Find out about how, where, when and why Muslims read the Qur'an, and work out why Muslims treat it as they do (wrapped up, put on a stand, etc.). • Introduce the idea of the Five Pillars as examples of ***'ibadah'***, or 'worship'. Reciting the *Shahadah* is one Pillar. Another is prayer, *'salah'*. Look at how Muslims try to pray regularly (five times a day). Find out what they do and say, and why this is so important to Muslims. What difference does it make to how they live every day? (Note that Units L2.9 and U2.8 will go into other Pillars in more depth, so only introduce the others at this point.) • Reflect on what lessons there might be from how Muslims live: how do they set a good example to others? Consider whether prayer, respect, celebration and self-control are valuable practices and virtues for all people to develop, not only Muslims.

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

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

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

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Unit 1.8 What makes some places sacred to believers?

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

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Recognise that there are special places where people go to worship, and talk about what people do there • Identify at least three objects used in worship in two religions and give a simple account of how they are used and something about what they mean • Identify a belief about worship and a belief about God, connecting these beliefs simply to a place of worship **Understand the impact:** • Give examples of stories, objects, symbols and actions used in churches, mosques and/or synagogues which show what people believe • Give simple examples of how people worship at a church, mosque or synagogue • Talk about why some people like to belong to a sacred building or a community **Make connections:** • Think, talk and ask good questions about what happens in a church, synagogue or mosque, saying what they think about these questions, giving good reasons for their ideas • Talk about what makes some places special to people, and what the difference is between religious and non-religious special places.	Throughout this unit, make connections with pupils' prior learning from earlier in the year: how do places of worship connect with Christian and Muslims/Jewish beliefs and practices studied? E.g. key stories of Jesus are shown in a church, including clear links to Easter; the mosque is used as a place of prayer, and often contains calligraphy; many Jewish symbols are seen in synagogues and in the home. • Talk about how the words 'sacred' and 'holy' are used; what makes some places and things special, sacred or holy; consider what things and places are special to pupils and their families, and why. Do they have any things that are holy and sacred? • Look at photos of different holy buildings and objects found inside them: can pupils work out which objects might go inside which building, and talk about what the objects are for? Match photos to buildings, and some keywords. • Talk about why it is important to show respect for other people's precious or sacred belongings (e.g. the importance of having clean hands; treating objects in certain ways, or dressing in certain ways). • Explore the main features of places of worship in Christianity and at least one other religion, ideally by visiting some places of worship. While visiting, ask questions, handle artefacts, take photos, listen to a story, sing a song; explore the unusual things they see, do some drawings of details and collect some keywords. • Find out how the place of worship is used and talk to some Christians, Muslims and/or Jewish people about how and why it is important in their lives. Look carefully at objects found and used in a sacred building, drawing them carefully and adding labels, lists and captions. Talk about different objects with other learners. • Notice some similarities and differences between places of worship and how they are used, talking about why people go there: to be friendly, to be thoughtful, to find peace, to feel close to God. • Explore the meanings of signs, symbols, artefacts and actions and how they help in worship e.g. **church:** altar, cross, crucifix, font, lectern, candles and the symbol of light; plus specific features from different denominations as appropriate: vestments and colours, icons, Stations of the Cross, baptismal pool, pulpit; **synagogue:** ark, *Ner Tamid*, Torah scroll, *tzizit* (tassels), *tefillin*, *tallit* (prayer shawl) and *kippah* (skullcap), *chanukiah*, *bimah*; **mosque/*masjid*:** *wudu*, calligraphy, prayer mat, prayer beads, *minbar*, *mihrab*, *muezzin*. • Explore how religious believers sometimes use music to help them in worship e.g. Christians and Jewish people sing Psalms, hymns and prayers. These may be traditional or contemporary, with varied instruments and voices. Music can be used to praise God, thank God, say 'sorry' and to prepare for prayer. Muslims do not use music so freely, but still use the human voice for the Prayer Call and to recite the Qur'an in beautiful ways. • Listen to some songs, prayers or recitations that are used in a holy building, and talk about whether these songs are about peace, friendliness, looking for God, thanking God or thinking about God. How do the songs make people feel? Emotions of worship include feeling excited, calm, peaceful, secure, hopeful. • Use the idea of community: a group of people, who look after each other and do things together. Are holy buildings for God or for a community or both? Talk about other community buildings, and what makes religious buildings different from, say, a library or school.

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

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Identify a story or text that says something about each person being unique and valuable • Give an example of a key belief some people find in one of these stories (e.g. that God loves all people) • Give a clear, simple account of what Genesis 1 tells Christians and Jews about the natural world **Understand the impact:** • Give an example of how people show that they care for others (e.g. by giving to charity), making a link to one of the stories • Give examples of how Christians and Jews can show care for the natural earth • Say why Christians and Jews might look after the natural world **Make connections:** • Think, talk and ask questions about what difference believing in God makes to how people treat each other and the natural world • Give good reasons why everyone (religious and non-religious) should care for others and look after the natural world.	Throughout this unit, make connections with pupils' prior learning from earlier in the year: what have they learnt about God and creation already, and how does this affect how people behave? • Introduce the idea that each person is unique and important; use teachings to explain why Christians and Jews believe that God values everyone, such as for Christians: Matthew 6:26; Jesus blesses the children (Matthew 19, Mark 10, Luke 18); for Jews and Christians: teachings such as Psalm 8 (David praises God's creation and how each person is special in it). Use the Golden Rule to illustrate a non-religious view of the value of all people. • Talk about the benefits and responsibilities of friendship and the ways in which people care for others. Talk about characters in books exploring friendship, such as Winnie the Pooh and Piglet or the Rainbow Fish. Explore stories from the Christian Bible about friendship and care for others and how these show ideas of good and bad, right and wrong, e.g. Jesus' special friends (Luke 5:1–11), four friends take the paralysed man to Jesus (Luke 5:17–26), 'The Good Samaritan' (Luke 10: 25–37); Jewish story of Ruth and Naomi (Ruth 1–4). • Ask pupils to describe their friend's special skills, leading to the idea that we all have special skills we can use to benefit others. • Learn that some religions believe that serving others and supporting the poor are important parts of being a religious believer e.g. *zakah* (almsgiving) in Islam; *tzedaka* (charity) in Judaism. • Read stories about how some people or groups have been inspired to care for people because of their religious or ethical beliefs e.g. Mother Teresa, Doctor Barnardo, Sister Frances Dominica, the Catholic aid agency CAFOD, the Jewish charity Tzedek; non-religious charities e.g. WaterAid and Oxfam. Also find out about religious and non-religious people known in the local area. • Having studied the teachings of one religion on caring, work together as a group to create an event e.g. a 'Thank you' tea party for some school helpers – make cakes and thank-you cards, write invitations and provide cake and drink, or organise a small fundraising event and donate the money to a local charity. • Look carefully at some texts from different religious scriptures about the 'Golden Rule' and see if the pupils can suggest times when it has been followed and times when it has not been followed. Talk about how the Golden Rule can make life better for everyone. Make cartoons to show their ideas. • Recall earlier teaching about Genesis 1: retell the story, remind each other what it tells Jewish and Christian believers about God and creation (e.g. that God is great, creative, and concerned with creation; that creation is important, that humans are important within it). Talk about ways in which Jews and Christians might treat the world, making connections with the Genesis account (e.g. humans are important but have a role as God's representatives on God's creation; Genesis 2:15 says they are to care for it, as a gardener tends a garden). Investigate ways that people can look after the world and think of good reasons they this is important for everyone, not just religious believers. Make links with the Jewish idea of *tikkun olam* (repairing the world) and Tu B'shevat (new year for trees).

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

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

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

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RE in KS2

Programme of Study

What do pupils gain from RE at this key stage?

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

Aims:

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

RE teaching and learning should enable pupils to …

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

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End of lower Key Stage 2 outcomes

RE should enable pupils to:

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

These general outcomes are related to specific content within the unit outlines on pp.61-72.

End of upper Key Stage 2 outcomes

RE should enable pupils to:

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

These general outcomes are related to specific content within the unit outlines on pp.75-86.

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Religions and worldviews

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

Unit key questions

Lower Key Stage 2	Upper Key Stage 2
L2.1 What do Christians learn from the Creation story?	**U2.1** What does it mean if Christians believe God is holy and loving?
L2.2 What is it like for someone to follow God?	**U2.2** Creation and science: conflicting or complementary?
L2.3 What is the 'Trinity' and why is it important for Christians?	**U2.3** Why do Christians believe Jesus was the Messiah?
L2.4 What kind of world did Jesus want?	**U2.4** How do Christians decide how to live? 'What would Jesus do?'
L2.5 Why do Christians call the day Jesus died 'Good Friday'?	**U2.5** What do Christians believe Jesus did to 'save' people?
L2.6 For Christians, what was the impact of Pentecost?	**U2.6** For Christians, what kind of king is Jesus?
L2.7 What do Hindus believe God is like?	**U2.7** Why do Hindus want to be good?
L2.8 What does it mean to be Hindu in Britain today?	**U2.8** What does it mean to be a Muslim in Britain today?
L2.9 How do festivals and worship show what matters to Muslims?	**U2.9** Why is the Torah so important to Jewish people?
L2.10 How do festivals and family life show what matters to Jewish people?	**U2.10** What matters most to Humanists, Christians? *Christians and non-religious, with opportunities to include other faiths studied*
L2.11 How and why do people mark the significant events of life? *Christians, Hindus, Muslims, non-religious*	**U2.11** Why do some people believe in God and some people not? *Christians, non-religious*
L2.12 How and why do people try to make the world a better place? *Christians, Muslims, non-religious*	**U2.12** How does faith help people when life gets hard? *Christians, Muslims and/or Jews and/or Hindus, non-religious*

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

See p.147 for a sample long-term plan. Additional guidance will be provided for small schools with mixed-age classes.

Additional units: Church schools will find additional units for upper KS2 available in the *Understanding Christianity* resource pack:

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

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Planning steps

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

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

Step 1: Unit/key question

- Select a unit/key question from p.57.
- Make sure that you can explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE; what other subject areas it links to, if appropriate.

Step 2: Use learning outcomes

- Use the learning outcomes from column 1 of the unit outlines on pp.61-72, as appropriate to the age and ability of your pupils.
- Being clear about these outcomes will help you to decide what and how to teach.

Step 3: Select specific content

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

Step 4: Assessment: write specific pupil outcomes

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

Step 5: Develop teaching and learning activities

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

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Lower KS2 units of study

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

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

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own, to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Place the concepts of God and Creation on a timeline of the Bible's 'big story' • Make clear links between Genesis 1 and what Christians believe about God and Creation • Recognise that the story of 'the Fall' in Genesis 3 gives an explanation of why things go wrong in the world **Understand the impact:** • Describe what Christians do because they believe God is Creator (e.g. follow God, wonder at how amazing God's creation is; care for the Earth – some specific ways) • Describe how and why Christians might pray to God, say sorry and ask for forgiveness **Make connections:** • Ask questions and suggest answers about what might be important in the Creation story for Christians and for non-Christians living today.	• As a way in, get pupils outside to experience some of the sights and sounds of nature, focusing on what they find wonderful about the world, identifying 'wow factors' in nature. Take photos for a display and add to it through the unit. • Read the Jewish/Christian creation story, Genesis 1:1–2:3 (using e.g. the International Children's Bible on www.biblegateway.com or Bob Hartman's *Lion Storyteller Bible*). Ask pupils to say, write or draw what the story suggests is wonderful about the world. • Point out that Christians and Jews believe that God created the world. From the story, collect some ideas about what kind of God it is who creates the world. Count how many times the story says the world was 'good' or 'very good'. Talk about why humans are good in the story. Add to the ideas about what God is like, according to this narrative. • Think about some 'wow' things people have created, including pupils. Talk about how they have looked after these things and make the connection with Christian beliefs about God wanting humans to look after the world too. Look at Genesis 1:28–30. Get pupils to make up some more detailed instructions from God to humans to keep the world 'very good'. • Find some examples of how Christians try to look after the world – to be 'stewards' or 'caretakers'. E.g. Mucknall Abbey, Worcestershire; A Rocha and their 'Eco Church' and 'Living lightly' campaigns. Find out what they think about God and find some evidence that they do these things because they believe in God as Creator. • Find and listen to some songs and hymns that celebrate the Christian idea of God as creator (e.g. Fischy Music's 'Wonderful World' and 'Creator God'). Collect examples of things that Christians thank God for. Compare these with the 'wow' ideas in nature and from humans. • In groups, discuss what pupils think Christians could learn about God, humans, animals, nature, creation, and caring for the world from the creation story. Ask them to decide which are the most important two for Christians and why – allow a range of views. Gather any questions pupils have about the ideas studied. Talk about whether believing in God might make a difference to how people treat the Earth or not. • Remind pupils that many people are not Christians and don't believe the world was created by God. Ask pupils to think of other reasons why nature/humans are important and why we should look after the world/each other. See if pupils decide upon one thing everyone in the class can try to do over the next week to make the world 'very good' (whether or not they believe in a God). • See how the story continues: read Genesis 2:15–17 and chapter 3 in a dramatic and engaging way. Hot-seat the characters (get someone to be a spokesperson for God). Explore how this story teaches Christians that Adam and Eve went their own way, against God, and that this messed up everything. Introduce the term 'the Fall', which describes the way Adam and Eve 'fell' from their close relationship with God. Most Christians see this as a picture of how all people behave: everyone 'sins', they say; and that this is why people are separated from God and do bad things. • Find out a bit more about how Christians say sorry to God (see Units 1.1 and 1.4) and how Christian say this is needed because people sin and are separated from God, and need to have that separation repaired (see units on Salvation).

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

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

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

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

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

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Recognise what a 'Gospel' is and give an example of the kinds of stories it contains • Offer suggestions about what texts about baptism and Trinity mean • Give examples of what these texts mean to some Christians today **Understand the impact:** • Describe how Christians show their beliefs about God the Trinity in worship in different ways (in baptism and prayer, for example) and in the way they live **Make connections:** • Make links between some Bible texts studied and the idea of God in Christianity, expressing clearly some ideas of their own about what Christians believe God is like.	• A way in to this unit would be to explore how and why water is used as a symbol in Christianity: use some water to prompt pupils to think about how and when it can be cleansing, refreshing, life-giving, beautiful, dangerous, still, flowing, reflective, thirst-quenching. Make a link with why water is used in Christian baptism – because of its many symbolic meanings. • Introduce the idea of a 'Gospel' — a life-story or biography of the life and teaching of Jesus. Tell pupils the story from one of the four Gospels, Matthew 3:13–17. Ask what they think is going on. Ask for suggestions about the meaning of details: the water, the voice, the dove. At the very start of Jesus' public life, it pictures the Trinity: the voice of God announces Jesus as the Son of God and the Holy Spirit is present in the form of a dove. Christians believe that one important thing the story teaches is that Jesus is not just a good man, but God who has come to Earth to rescue humanity. Ask pupils to list clues they can find in the story for this message. • Look carefully at two paintings of the Baptism (for example, by Verrocchio and Daniel Bonnell – see www.artbible.info and search 'baptism'). Discuss similarities and differences between how the different painters show God. Christians believe God is three in one: Father, Son and Holy Spirit. They sometimes describe the Trinity according to their different roles: God the Father and Creator, God the Son and Saviour, and God the Holy Spirit as the presence and power of God at work in all life today. Ask pupils to list ways in which these pictures show this belief. Ask the class to make their own pictures of the baptism of Jesus which include symbols for the voice of God and the Holy Spirit. • Ask pupils to draft a suggestion for a baptism prayer for a baby in a Christian family today: from their learning about Jesus' baptism, what kinds of words do they think will be in the prayer? Investigate what happens and what prayers are said at Christian baptisms and compare the official prayers with their suggestions: what did they miss out? (Note that baptism has been introduced in Units F4, 1.8 and 1.10, so build on that learning.) Notice where Christian belief in the Trinity (God as three persons in one: Father, Son and Holy Spirit) is shown in the celebrations. Explore the differences between baptising babies and adults. List similarities and differences between the celebrations, and make connections with the story of Jesus' baptism. Remind pupils of the symbolism of water: list as many ideas as possible for what water symbolises in baptism. • Return to the unit question: What is the 'Trinity' and why is it important for Christians? Ask pupils to express their response using symbols and art. Use a triangle, a triptych or a three-piece Venn diagram and ask pupils to design a work of art for a church called 'Holy Trinity'. (There may be one not too far from you — there are many hundreds in the UK.) Ask them to write a short piece to explain their artwork and the 'big idea'.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage, so that they can: **Understand the impact:** • Describe how Hindus show their faith within their families in Britain today (e.g. home *puja*) • Describe how Hindus show their faith within their faith communities in Britain today (e.g. *arti* and *bhajans* at the *mandir*; in festivals such as Diwali) • Identify some different ways in which Hindus show their faith (e.g. between different communities in Britain, or between Britain and parts of India) **Make sense of belief:** • Identify the terms dharma, Sanatan Dharma and Hinduism and say what they mean • Make links between Hindu practices and the idea that Hinduism is a whole 'way of life' (*dharma*) **Make connections:** • Raise questions and suggest answers about what is good about being a Hindu in Britain today, and whether taking part in family and community rituals is a good thing for individuals and society, giving good reasons for their ideas.	Note that the word 'Hinduism' is a European word for describing a diverse religious tradition that developed in what is now northern India. Some people within the tradition itself prefer to call Hinduism 'Sanatan Dharma', which means 'Eternal Way' and describes a complete way of life rather than a set of beliefs. Introduce the word ***dharma*** – this describes a Hindu's whole way of life, there is no separation between their religious, social and moral duties. *Note that this explains why the 'Understanding the impact' element comes first in this unit.* • Find out about how Hindus show their faith within their families. Show pupils objects you might find in a Hindu's home and why e.g. *murtis*; a family shrine; statues and pictures of deities; a *puja* tray including incense, fruit, bells, flowers, candles; some sacred texts such as the Bhagavad Gita, *Aum* symbols. Find out what they mean, how they are used, when and why. • Explore the kinds of things Hindu families would do during the week e.g. daily *puja*, blessing food, arti ceremony, singing hymns, reading holy texts, visiting the temple, etc. Talk about which objects and actions are most important and why. What similarities and differences are there with the family values and home rituals of pupils in the class? • Explore what Hindus do to show their tradition within their faith communities. Find out what Hindus do together and why e.g. visiting the temple/ *mandir*, performing rituals, including prayer, praise such as singing hymns/songs (*bhajans*), offerings before the *murtis*, sharing and receiving *prashad* (an apple or sweet) representing the grace of God, looking at Hindu iconography – make links with learning from Unit L2.7 about how the different images show the different characters and attributes of the deities. • Find out how Hindus celebrate Diwali in Britain today. Show images of Diwali being celebrated (search online for local Diwali celebrations) and recall the story of Rama and Sita from Unit L2.7. Identify the characters, connect with ideas of Rama as the god Vishnu in human form (avatar); examine the role of Sita; examine the use of light in Hindu celebrations to represent good overcoming bad, and Hindus overcoming temptation in their own lives; and the festival as an invitation to Lakshmi, goddess of prosperity and good fortune. Ask pupils to weigh up what matters most at Diwali. Talk about whether Hindus should be given a day off at Diwali in Britain. • Find out about other Hindu celebrations, e.g. Holi, or Navaratri/Durga Puja in Britain (e.g. BBC clip on Durga Puja in Kolkata here: www.bbc.co.uk/ programmes/p010xmhy) • Talk about what good things come from sharing in worship and rituals in family and community. Are there similarities and differences with people in other faith communities pupils have studied already? Are there similarities and differences with people who are not part of a faith community? If possible, invite a Hindu visitor to talk about how they live, including ideas studied above.

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Unit L2.9 How do festivals and worship show what matters to a Muslim? *[Ibadah]*

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

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.

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

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

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

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.

Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:
Make sense of belief:
• Identify some Jewish beliefs about God, sin and forgiveness and describe what they mean
• Make clear links between the story of the Exodus and Jewish beliefs about God and his relationship with the Jewish people
• Offer informed suggestions about the meaning of the Exodus story for Jews today
Understand the impact:
• Make simple links between Jewish beliefs about God and his people and how Jews live (e.g. through celebrating forgiveness, salvation and freedom at festivals)
• Describe how Jews show their beliefs through worship in festivals, both at home and in wider communities
Make connections:
• Raise questions and suggest answers about whether it is good for Jews and everyone else to remember the past and look forward to the future
• Make links with the value of personal reflection, saying sorry, being forgiven, being grateful, seeking freedom and justice in the world today, including pupils' own lives, and giving good reasons for their ideas.
	Note that this unit builds on learning from Unit 1.6. This unit explores the importance of the family and home in Judaism, as you look at ways in which festivals are celebrated. You could re-visit the celebration of Shabbat and deepen pupils' understanding in this context.
	• Use a variety of creative and interactive ways to explore the stories behind Jewish festivals: what they mean, their significance, and how believers express the meanings through symbols, sounds, actions, stories and rituals:
	  • **Rosh Hashanah and Yom Kippur**: Explore Rosh Hashanah, the Jewish new year festival; consider how Jews examine their deeds from the past year and look to make a fresh start for the next one; find out about the *shofar*, eating sweet foods, *tashlich*. Yom Kippur, the 'Day of Atonement': a day of fasting and praying for forgiveness; what happens and why; and the main themes of repentance, deliverance and salvation; consider how for Jews this is both solemn (because of the reality of sin) and joyful (God's readiness to forgive). (Note that some Jewish people write G-d, because they wish to respect the name of G-d and do not want it to be erased or defaced.) Talk about the value in pupils' own lives of reflection, saying 'sorry', being forgiven and making resolutions to improve.
	  • **Pesach/Passover:** explore the epic story of the Exodus through text, art, film and drama, exploring the relationship between the people and God; find out how this dramatic story is remembered at the festival of Pesach and celebrated in Jewish homes, including the preparation and the seder meal. Reflect on the important themes of Pesach (e.g. freedom, faithfulness of God; the Jewish people's place as God's Chosen or People (sometimes called *Favoured* People). – rescued from slavery to demonstrate this; brought into the Promised Land) and what Pesach means to Jews today. Talk about the ways in which slavery is still present in the world today, and how important freedom is. What role do all of us have in bringing freedom?
	• Learn that after their escape from Egypt, the Jewish people were given the Ten Commandments. Consider the important of the commandments to the Jewish people at the time, and why they are still important to Jews (and Christians) today.
	• Find out about some of the prayers and blessings that Jewish people say through the day (e.g. the Talmud teaches that Jews should say 'thank you' 100 times a day! The Siddur prayer book contains numerous *'baruch atah Adonai'* prayers – 'Blessed are you, King of the universe'). What are the benefits of expressing gratitude regularly? Note that non-religious people are encouraged to keep 'gratitude journals' today because it makes them happier. Make connections with the practice of gratitude in Jewish living (and other faith traditions).
	• Compare and consider the value of family rituals in pupils' own lives; make connections with the way Jewish family life and festivals encourage a reflective approach to life and living; talk about whether there are good opportunities for reflection, remembering past times and looking forward in school life as well.

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

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.

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

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

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.

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

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Upper KS2 units of study

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

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Identify some different types of biblical texts, using technical terms accurately • Explain connections between biblical texts and Christian ideas of God, using theological terms **Understand the impact:** • Make clear connections between Bible texts studied and what Christians believe about God; for example, through how cathedrals are designed • Show how Christians put their beliefs into practice in worship **Make connections:** • Weigh up how biblical ideas and teachings about God as holy and loving might make a difference in the world today, developing insights of their own.	• Ask pupils to put together some words to describe a divine being, a god. If such a being existed, what would this god be like? Collect their ideas from their previous study of religions in RE, naming specific ideas from different traditions where they can. • Explore what Christians believe about God, using a selection of Bible texts, e.g. Psalm 103 (a prayer of King David); Isaiah 6:1–5 (where a prophet has a religious experience); and 1 John 4:7–13 (where one of the followers of Jesus writes a letter about what God is like). Gather all the words and ideas describing what Christians believe about God and compare with pupils' ideas from the first section. • Explore which parts of the texts talk about God being holy and which are about God being loving. Examine the difference between these ideas, coming up with good definitions of both terms. • Listen to some Christian worship songs, both traditional and contemporary. Find some that talk about God and look closely to work out how much they emphasise the idea of God's holiness and/or love. (Modern songs can be found here: www.praisecharts.com/song-lists/top-100-worship-songs-of-all-time and a list of more traditional hymns from BBC Songs of Praise here: bbc.in/1PSm10Q). • Medieval Christians built cathedrals 'to the glory of God'. Talk about what kind of God cathedrals suggest the builders had in mind. Investigate how different parts of cathedrals express ideas about God as holy and loving, connecting with the ideas about God learned earlier in the unit. • Ask pupils to express creatively the Christian ideas they have learned about God in this unit. They should use symbols, images, signs and colours to represent the qualities and attributes explored. (Bear in mind the prohibition on depicting God in Judaism and Islam, and teach appropriately for the pupils in your class. Writing poems might be an acceptable alternative for classes with Jewish and Muslim pupils.) • Set a short writing task where pupils explain why it is important for Christians that the God they believe in and worship is not only holy, and not only loving, but holy *and* loving. • Many people do not believe in God, so what kinds of guidelines for living might they draw up? Compare with Humanist ideas. Consider whether these guidelines reflect more of a 'holy' or a 'loving' response to humanity: i.e. do they balance justice and mercy, are they more strict or relaxed, stern or forgiving? Discuss how far it is good that there are strict rules and laws in the UK, and how far it is good that people can be forgiven. Compare their own experiences: what are the advantages/disadvantages of having strict rules in a school (for example) or of being in a place where forgiveness is offered? What could the world do with more of?

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

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

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

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

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

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Explain the place of Incarnation and Messiah within the 'big story' of the Bible • Identify Gospel and prophecy texts, using technical terms • Explain connections between biblical texts, Incarnation and Messiah, using theological terms **Understand the impact:** • Show how Christians put their beliefs about Jesus' Incarnation into practice in different ways in celebrating Christmas • Comment on how the idea that Jesus is the Messiah makes sense in the wider story of the Bible **Make connections:** • Weigh up how far the idea of Jesus as the 'Messiah' – a Saviour from God – is important in the world today and, if it is true, what difference that might make in people's lives, giving good reasons for their answers.	Read the 'big story' of the Bible in Guidance p.139 as background for this unit. Recall the term 'incarnation' – Christian belief in Jesus as God 'in the flesh', one of the three persons of the Trinity – Jesus comes to heal the effect of sin and 'the Fall'. • As a way in, consider what kind of person is needed when people need help (e.g. if they are being bullied, in an accident, if one country is under attack from another one, etc.). Discuss the qualities someone might need to 'save' the situation. • Outline the situation of the People of God (see Guidance p.139) – their land occupied by enemy forces for over 500 years, hopeful that God would send them a saviour – the hoped-for 'Messiah'. Ask pupils to list the qualities such a Saviour would need. • Set pupils up as investigative journalists to find the answer to the question: Was Jesus the hoped-for Messiah? Give them the following Bible texts (from books of the prophets in what Christians call the Old Testament) that point out the Jewish expectation: Isaiah 7:14; Isaiah 9:6–7; Isaiah 11:1–5; Micah 5:2. Summarise the expectations creatively (e.g. an annotated 'Wanted!' poster for the Messiah). • Read Matthew 1:18–24, 2:1–12 – texts from a Gospel. Ask your investigators to look for evidence in Matthew's account that he saw Jesus as the Messiah – any clues that Jesus meets the expectations from the Isaiah and Micah texts? Interview some witnesses – get Mary, Joseph, Herod, some wise men into the class hot-seat and grill them. Write up the final news article, claiming the Messiah has arrived and it is Jesus, presenting evidence. (Note that while Christians believe Jesus – who was Jewish – was the promised Messiah, most Jewish people were not convinced at the time, and Jews today still don't think he was.) • Gather together all ideas pupils associate with Christmas. How many of them are to do with Christianity and Jesus? Investigate some Christian advertising campaigns to put across the 'true meaning' of Christmas as being about God sending a 'Saviour' (e.g. churchads.net/#sthash.zlXKBj2E.dpuf). What message are they putting across? How do they show the belief that Jesus was the Saviour, come to heal the division between people and God, and between people? Ask pupils to do their own advertising campaign, expressing the Christian meaning of Christmas, including the idea of incarnation. Explore how Christians might celebrate Christmas in ways that reflect the belief in a saviour bringing peace with God and good news for all people, e.g. helping at homeless shelters, www.presentaid.org or Urban Outreach's 'Christmas Dinner on Jesus' programme: www.youtube.com/watch?v=ltpWf4k3LG8 • Ask pupils to express clearly an answer to the unit question, giving good reasons: Why do Christians believe Jesus was the Messiah? Expand this idea: why do Christians believe the world needs a 'Saviour'? Make connections with earlier learning about sin and 'the Fall' (see Unit L2.1). What difference would it make if everyone believed Jesus is the Saviour? Obviously, not everyone thinks Jesus is a Saviour sent from God. Explore the non-religious response that humans need to sort the world out by themselves: how might humans heal division and bring peace? Reflect on ways in which your pupils might make a difference.

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

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

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.

Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:
Make sense of belief:
• Identify features of Gospel texts (for example, teachings, parable, narrative)
• Taking account of the context, suggest meanings of Gospel texts studied, and compare their own ideas with ways in which Christians interpret biblical texts
Understand the impact:
• Make clear connections between Gospel texts, Jesus' 'good news', and how Christians live in the Christian community and in their individual lives
Make connections:
• Make connections between Christian teachings (e.g. about peace, forgiveness, healing) and the issues, problems and opportunities in the world today, including their own lives
• Articulate their own responses to the issues studied, recognising different points of view.
	• Examine Jesus' teaching about the two greatest commandments – to love God and love your neighbour (Matthew 22:36–40). How do these help Christians to decide how to live? Keep these commands in mind as pupils explore the following teachings. Christians might ask 'What would Jesus do?' as they encounter issues in life. So, what *would* Jesus do?
	  • **Foundations for living: the wise and foolish builders: Matthew 7:24–27**. Why did Matthew record these words? Why did Jesus have to teach them? What were people doing? What did the wise and foolish builders learn? So, what is the message for Jesus' listeners? Is it the same message for Christians today?
	  • **Sermon on the Mount: Matthew 5–7.** Note that these help Christians to think about 'what Jesus would do'. Are there any surprising ideas in the passage? Take extracts from the Sermon and ask pupils to suggest what they think they mean. What does Jesus think people are like if he needs to give this sermon? Is he right? Look for clues as to what people at the time thought was the right way to live. In what way was Jesus' view different? If this is 'good news', who is it good news for?
	  • Collect the vivid metaphors/similes Jesus uses. What are the most effective for communicating Jesus' teaching about loving God and neighbour?
	  • **A healing miracle: The Centurion's Servant: Luke 7:1–10.** Dramatise this story. For whom does Jesus bring 'good news' here? Remember that the Romans were the occupying forces in Israel. Jesus' 'good news' is meant to extend beyond the 'people of God'.
	• Explore ways in which Christians try to use Jesus' words as their 'foundations for living':
	  • **Prayer**: recall the common components of Christian prayer – praise, confession, asking, thanking [see units 1.1 and 1.4]; find some examples of Christian prayers; what prayers might Christians say on the topics of justice, health, kindness or peace, linking to the Sermon on the Mount?
	  • **Justice:** there are many people who are persecuted and who mourn; look at the work of Christian Aid in trying to bring justice www.christianaid.org.uk/whatwedo
	  • **Illness and healing**: e.g. explore the work of www.leprosymission.org.uk and its connection with Jesus' life and teachings; find out about the role of the Roman Catholic Church – it runs over 5,000 hospitals, 17,000 dispensaries, 577 leprosy clinics and over 15,000 houses for the elderly and chronically ill (see Vatican statistics, bit.ly/33iSpDM): how do they put Jesus' teachings into practice?
	  • **Turning enemies into friends:** Jesus talks about turning the other cheek, not using violence: find out about Christian Peacemaker Teams, who stand between warring forces to stop violence (cpt.org/work); look at the work of Desmond Tutu and the Truth and Reconciliation Commission, or stories from the Forgiveness Project, or Taizé. Can pupils work out what it is that helps people to forgive? Is there anything we can learn from these examples?
	• Look at ways in which people show generosity to those in need, e.g. supporting foodbanks, volunteering for charities. Non-religious and people of other faiths are also committed to serving others; why do they do it? Which of these examples is the most inspiring to pupils? Are there any practical ways they can help people in need? Should they?

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

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

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Outline the 'big story' of the Bible, explaining how Incarnation and Salvation fit within it • Explain what Christians mean when they say that Jesus' death was a sacrifice **Understand the impact:** • Make clear connections between the Christian belief in Jesus' death as a sacrifice and how Christians celebrate Holy Communion/Lord's Supper • Show how Christians put their beliefs into practice in different ways **Make connections:** • Weigh up the value and impact of ideas of sacrifice in their own lives and the world today • Articulate their own responses to the idea of sacrifice, recognising different points of view.	• Explore what happened in Holy Week. All four Gospels describe the events but Mark 14–15 offers the most succinct account. You could start by giving pairs of pupils some short extracts (e.g. Last Supper, Garden of Gethsemane, Judas' betrayal and arrest, trial, Peter's denial, Pilate, crucifixion, death, burial, resurrection), asking them to decide how they would portray this scene in art, or do a freeze frame. Hand out some examples of artwork of these scenes (see jesus-story.net/index.htm) and see what differences there are with their ideas; talk about why the artists presented the way they did. How have they communicated the events? Get pupils to order the extracts. Talk about their responses: key moments, feelings, surprises, puzzles? How would they sum up the meaning of the story? • Consider who was responsible for Jesus' death: e.g. the Romans, the crowd, Pilate, the Jewish authorities, God, Jesus himself. Remind pupils of the wider context of the 'big story' (see Guidance p.128). What difference does this make to their ideas? Many Christians say that Jesus willingly gave his life to repair the damage done between humans and God (see sin and 'the Fall' Unit L2.1). • Explore the mainstream Christian belief that Jesus's death was a sacrifice – a price he paid to save people from their sins and bring them back to God. Christians think of this in different ways, e.g. people deserve punishment for their sins but Jesus was punished in the place of everyone – he was a substitute; Jesus took everyone's sins as he died, lifting the burden from the believer; Jesus' example guides the lost back to God. How might Christians respond to the idea that Jesus sacrificed his life for their sake? Remember that Christians believe Jesus' death was not the end. • Christians remember Jesus' death and resurrection throughout the year, particularly through the celebration of communion/the Lord's Supper. Find out about how different Christian churches celebrate communion. Talk about what symbols are, and then explore the symbolism of the bread and wine, linking with the Passover celebration (see Unit L2.10) but also connecting with sacrifice – representing Jesus' body and blood. • Ask pupils for some suitable ideas that could be included in a ceremony for Christians to remember the salvation brought by Jesus. Ask pupils to say how the actions, words, music and symbols they have included are appropriate for such an important ceremony, and how they link with Jesus' life, death and resurrection, and the idea of 'Salvation'. • Some Christians follow Jesus' example even to the point of dying. Talk about what a martyr is and show images of the commemoration of twentieth-century martyrs at Westminster Abbey (bit.ly/2lrOQCP). Find out a bit about these people. • Talk about what kinds of things people are prepared to die for. How much are pupils prepared to sacrifice for something they believe in? What would they sacrifice and for what? Find a good cause that would be worth putting some effort into supporting. www.givingwhatwecan.org/ indicate charities that make a big impact; www.toilettwinning.org is another worthwhile cause. What would your class be prepared to do to bring health and life to others in need? Connect this with a Christian understanding of Jesus' sacrifice bringing salvation. • Ask pupils to draft a short charter for the school, local community or the world (if they can get that far) to explain how far the idea of sacrifice is good and necessary for making the world a better place. They should make links with Christian ideas and Jesus' teachings. It is perfectly fine for them to say that sacrifice is not good, but they must offer good reasons and alternatives that will make the world a better place!

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

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Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.

Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:
Make sense of belief:
• Explain connections between biblical texts and the concept of the kingdom of God
• Consider different possible meanings for the biblical texts studied, showing awareness of different interpretations
Understand the impact:
• Make clear connections between belief in the kingdom of God and how Christians put their beliefs into practice
• Show how Christians put their beliefs into practice in different ways
Make connections:
• Relate the Christian 'kingdom of God' model (i.e. loving others, serving the needy) to issues, problems and opportunities in the world today
• Articulate their own responses to the idea of the importance of love and service in the world today.
	• This unit is about trying to transform the world. Talk about what a better world would be like. Gather ideas about some of the problems in the world (e.g. hunger, poverty, violence, lack of healthcare, etc.) and find out about some people who have made a difference to the world (e.g. have a look at winners of the Nobel Peace Prize or the Niwano Peace Prize). List ways in which people could make the world a better place in the next 50 years.
	• Introduce the idea of Jesus as a different kind of king by reading about his 'temptation in the wilderness' in Luke 4:1–13. Specifically see verses 5–8 where Luke describes the devil offering Jesus a chance to be king of all nations on Earth. Jesus refuses. What does this say about Jesus' idea of kingship?
	• Explore the idea that Christians believe Jesus came to Earth to get people into heaven but also to make the world more like heaven. Jesus told parables about the 'kingdom of God' or the 'kingdom of heaven' to explain this idea. For Christians, the kingdom of God is, in essence, where God rules – not a geographical territory, but in human hearts and minds, lives and communities. Remember Jesus' great commandments (love God and love your neighbour). Look at some of the 'kingdom parables' to find out what the 'kingdom of God' is meant to be like. Here are some examples:
	  • **The Feast: Luke 14:12–24**. Explore, asking pupils for their comments, feelings, ideas and questions. Consider possible meanings: who was the audience for the story, and how might they have responded? Who do they think should be at the feast, and who does Jesus say will be included? How does Jesus want his followers then and now to behave?
	  • **The Tenants in the Vineyard: Matthew 21:33–46.** Explore this story creatively. Use these clues to work out what it might mean. In the Old Testament, the people of God are compared to God's vineyard. In John's Gospel, Jesus is called the Son of God. The Old Testament called the Prophets 'Servants of the Lord'. The chief priests were Jesus' enemies – they were jealous because he was so popular, and disagreed with him about religion; they arrested Jesus and he was killed a few days later. If these are parables of the kingdom of God, for Christians, what kind of king is Jesus? (Some key teachings from these two parables are that God extends a gracious welcome to all humanity, but people don't always want it: selfishness or greed can get in the way of spiritual life and the coming of God's kingdom.)
	• Compare pupils' ideas about a better world (above) to the picture they get from their studies about what kind of world Jesus wanted. Find out about how Christians try to make the world more like the kingdom of God and comment on why it is the kind of thing that Jesus would like, e.g. how a local church serves the needs of people who are left out (use a local church; also look at Trinity, Cheltenham trinitycheltenham.com; Oasis churches theoasischurch.com or the Salvation Army www.salvationarmy.org.uk/easterhouse; the work of Church Action on Poverty (www.church-poverty.org.uk/); find out about the Christian Prison Fellowship (www.prisonfellowship.org.uk/what-we-do); explain how Traidcraft's Christmas video shows their belief in the kingdom of God in action (www.youtube.com/watch?v=1YV2mCyafvQ).
	• Address the key question: for Christians, what kind of king is Jesus? Jesus' idea of kingship seems to be that to be in his kingdom, a person has to serve others, particularly those who are most vulnerable and in need. Taking specific current examples, what would be different if all leaders followed this model? Talk about whether this is a good model of leadership and if there are good alternative models; talk about what gets in the way of people bringing justice; consider examples from other faiths and non-religious individuals/groups who work to bring justice and fairness.

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

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

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Identify and explain Hindu beliefs, e.g. *dharma*, *karma*, *samsara*, *moksha*, using technical terms accurately • Give meanings for the story of the man in the well and explain how it relates to Hindu beliefs about *samsara*, *moksha*, etc. **Understand the impact:** • Make clear connections between Hindu beliefs about *dharma*, *karma*, *samsara* and *moksha* and ways in which Hindus live • Connect the four Hindu aims of life and the four stages of life with beliefs about *dharma*, *karma*, *moksha*, etc. • Give evidence and examples to show how Hindus put their beliefs into practice in different ways **Make connections:** • Make connections between Hindu beliefs studied (e.g. *karma* and *dharma*), and explain how and why they are important to Hindus • Reflect on and articulate what impact belief in *karma* and *dharma* might have on individuals and the world, recognising different points of view.	• Recall learning about Brahman (God, Ultimate Reality) and *atman* (eternal self) in Unit L2.7. Remember that Hinduism is very diverse, and so there is hardly anything that we can say 'all Hindus believe …' However, the ideas of *dharma*, *karma*, *samsara* and *moksha* are commonly held, although described in a range of ways. • Explore the Hindu story from the Mahabharata, the 'man in the well' (www.indianetzone.com/50/man_well.htm) in a creative way; this presents one picture of the way the world is for a Hindu worldview: the *atman* is trapped in the physical body and wants to escape the terrible dangers, but the man is distracted by the trivial pleasures instead of trying to get out. This is a warning to Hindus that they should pay attention to finding the way to escape the cycle of life, death and rebirth. Use this to set the scene for learning about *karma*, *samsara*, etc. below. • Explore Hindu ideas of *karma* – the law of cause and effect, and how actions bring good or bad *karma*. Connect this with Hindu beliefs about *samsara* – the cycle of life death and rebirth travelled by the *atman* through various reincarnations, to achieve *moksha* (release from the cycle of *samsara*, and union with Brahman). Find out how and why the game of 'snakes and ladders' links with Hindu ideas of *karma* and *moksha*. Reflect on how these beliefs offer reasons why a Hindu might try to be good – to gain good *karma* and a better reincarnation, and ultimately release from *samsara*. • Explore Hindu ideas about the four aims of life (*purusharthas*): *dharma*: religious or moral duty; *artha*: economic development, providing for family and society by honest means; *kama*: regulated enjoyment of the pleasures and beauty of life; *moksha*: liberation from the cycle of birth and rebirth/ reincarnation. Compare these with pupils' goals for living. Connect with the idea of *karma* – pursuing these aims contribute to good *karma*; doing things selfishly or in ways that harm others brings bad *karma*. • Hindus might describe life as a journey towards *moksha*; Hindu life is also part of a journey through different stages (*ashramas*), each with different duties. Look at the different *dharma*/duties Hindus have at the four ashramas: student, householder, retired person, renouncer. How does the *dharma* for these stages help Hindus to be good? Compare with the duties pupils have now, and ones they think they will have at later stages of life. • Consider some Hindu values and how they make a difference to Hindu life, individually and in community, e.g. *ahimsa* (non-violence) and *satya* (truthfulness). Connect these with ideas of *atman/karma* (all living beings have an eternal self/atman and so deserve to be treated well; learning the truth and speaking truthfully are ways of worshiping God). • Find out about some ways in which Hindus make a difference in the world-wide community. How does a Hindu way of life guide them in how they live? E.g. Mahatma Gandhi, Pandurang Shastri Athavale. • Consider the value of the idea of *karma* and reincarnation: what difference would it make to the way people live if everything they did carries good or bad *karma*, affecting future rebirths? If no one escapes from this law of justice, how does that change how we view injustice now? Talk about how different people respond to this idea, including non-religious responses and the ideas of pupils themselves. What difference would it make to how they live? Why?

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Unit U2.8 What does it mean to be a Muslim in Britain today? *[Tawhid/Iman/Ibadah]*

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

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Identify and explain Muslim beliefs about God, the Prophet* and the Holy Qur'an (e.g. *Tawhid*; Muhammad as the Messenger, Qur'an as the message) • Describe ways in which Muslim sources of authority guide Muslim living (e.g. Qur'an guidance on Five Pillars; *Hajj* practices follow example of the Prophet) **Understand the impact:** • Make clear connections between Muslim beliefs and *ibadah* (e.g. Five Pillars, festivals, mosques, art) • Give evidence and examples to show how Muslims put their beliefs into practice in different ways **Make connections:** • Make connections between Muslim beliefs studied and Muslim ways of living in Britain/ East Sussex today • Consider and weigh up the value of e.g. submission, obedience, generosity, self-control and worship in the lives of Muslims today and articulate responses on how far they are valuable to people who are not Muslims • Reflect on and articulate what it is like to be a Muslim in Britain today, giving good reasons for their views.	Note that this unit builds on two previous units on Islam (1.6, L2.9) and some thematic study (e.g. 1.8, L2.12), so start by finding out what pupils already know. Recall key concepts: *ibadah*, *Tawhid*, *iman* (see Guidance p.142) • Set the context, using the information in the 2011 census (see Guidance p.146). Ask pupils how many Muslims they think there are in Britain and in your local area. This unit explores what it is like to be one of these Muslims. Talk about the fact that there are different Muslim groups. The largest group (globally and locally) are Sunni; the next major group are called Shi'a; some Muslims are Sufi. Find out how many Sunni/Shi'a/Sufi mosques there are in your area. • Give an overview of the Five Pillars as expressions of *ibadah* (worship and belief in action). Deepen pupils' understanding of the ones to which they have already been introduced: *Shahadah* (belief in one God and his Prophet); *salat* (daily prayer); *sawm* (fasting); and *zakah* (almsgiving). Introduce *Hajj* (pilgrimage): what happens, where, when, why? Explore how these Pillars affect the lives of Muslims, moment by moment, daily, annually, in a lifetime. • Think about and discuss the value and challenge for Muslims of following the Five Pillars, and how they might make a difference to individual Muslims and to the Muslim community (*ummah*). Investigate how they are practised by Muslims in different parts of Britain today. Consider what beliefs, practices and values are significant in pupils' lives. • Find out about the festival of Eid-ul-Adha, at the end of *Hajj*, celebrated to recall Ibrahim's faith being tested when he was asked to sacrifice Ismail. • Consider the significance of the Holy Qur'an for Muslims as the final revealed word of God: how it was revealed to the Prophet Muhammad by the Angel Jibril; examples of key stories of the Prophets (e.g. Ibrahim, Musa, Isa, Prophet Muhammad) noting how some of these stories are shared with Christian and Jewish people (e.g. Ibrahim/Abraham, Musa/Moses, Isa/Jesus); examples of stories and teachings, (e.g. Surah 1 *The Opening*; Surah 17 – the Prophet's Night Journey); how it is used, treated, learnt. Find out about people who memorise the Qur'an and why (*hafiz*, *hafiza*). • Find out about the difference between the authority of the Qur'an and other forms of guidance for Muslims: Sunnah (model practices, customs and traditions of the Prophet Muhammad); Hadith (sayings and actions of the Prophet Muhammad). Reflect on what forms of guidance pupils turn to when they need guidance or advice, and examine ways in which these are different from the Qur'an for Muslims. • Explore how Muslims put the words of the Qur'an and the words and actions of the Prophet Muhammad into practice, and what difference they make to the lives of Muslims, e.g. giving of *sadaqah* (voluntary charity); respect for guests, teachers, elders and the wise; refraining from gossip; being truthful and trustworthy. • Investigate the design and purpose of a mosque/*masjid* and explain how and why the architecture, artwork and activities (e.g. preparing for prayer) reflect Muslim beliefs.

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

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

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

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

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

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

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Identify and explain beliefs about why people are good and bad (e.g. Christian and Humanist) • Make links with sources of authority that tell people how to be good (e.g. Christian ideas of 'being made in the image of God' but 'fallen', and Humanists saying people can be 'good without God') **Understand the impact:** • Make clear connections between Christian and Humanist ideas about being good and how people live • Suggest reasons why it might be helpful to follow a moral code and why it might be difficult, offering different points of view **Make connections:** • Raise important questions and suggest answers about how and why people should be good • Make connections between the values studied and their own lives, and their importance in the world today, giving good reasons for their views.	• Talk about what kinds of behaviour and actions pupils think of as bad (examples from films, books, TV as well as real life). Rank some of these ideas – which are the worst, and which are less bad? Why? • Reflect on the question: why do people do good things and bad things? Are we all a mixture of good and bad? Explore pupils' answers. Make a link with previous learning on the Christian belief about humans being made in the image of God (Genesis 1:28) and also sinful (the 'Fall' in Genesis 3). Why do some Christians think this is a good explanation of why humans are good and bad? Note that not everyone agrees with this idea. Other faith traditions have different explanations. People who are non-religious may just say that people have developed with a mix of good and bad. Humanists are one group of non-religious people (see Guidance p.145); they say that humans should work out their own way of being good, without reference to any 'divine being' or ancient authority: they say people can be 'good without god'. • Talk about how having a 'code for living' might help people to be good. • Look at a Humanist 'code for living', e.g. Be honest; Use your mind to think for yourself; Tell the truth; Do to other people what you would like them to do to you. How would this help people to behave? What would a Humanist class, school or town look like? • Explore the meanings of some big moral concepts, e.g. fairness, freedom, truth, honesty, kindness, peace. What do they look like in everyday life? Give some examples. • Christian codes for living can be summed up in Jesus' two rules: love God and love your neighbour. Explore in detail how Jesus expects his followers to behave through the story of the Good Samaritan (Luke 10:25–37) and Jesus' attitude on the cross (Luke 23:32–35). Jesus talks about actions as fruit. What does he mean? If a person's intentions are bad, can their actions produce good fruit? • Discuss what matters most, e.g. by ranking, sorting and ordering a list of 'valuable things': family/friends/Xbox/pets/God/food/being safe/being clever/being beautiful/being good/sport/music/worship/love/honesty/human beings. Get pupils to consider why they hold the values they do, and how these values make a difference to their lives. • Consider some direct questions about values: is peace more valuable than money? Is love more important than freedom? Is thinking bad thoughts as bad as acting upon them? Notice and think about the fact that values can clash, and that doing the right thing can be difficult. How do pupils decide for themselves? • Consider similarities and differences between Christian and Humanist values. They often share similar values but the beliefs behind them are different – see Unit U2.11 for more. What have pupils learned about what matters most to Humanists and Christians?

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Unit U2.11 Why do some people believe in God and some people not?

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

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.
Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Define the terms 'theist', 'atheist' and 'agnostic' and give examples of statements that reflect these beliefs • Identify and explain what religious and non-religious people believe about God, saying where they get their ideas from • Give examples of reasons why people do or do not believe in God **Understand the impact:** • Make clear connections between what people believe about God and the impact of this belief on how they live • Give evidence and examples to show how Christians sometimes disagree about what God is like (e.g. some differences in interpreting Genesis) **Make connections:** • Reflect on and articulate some ways in which believing in God is valuable in the lives of believers, and ways it can be challenging • Consider and weigh up different views on theism, agnosticism and atheism, expressing insights of their own about why people believe in God or not • Make connections between belief and behaviour in their own lives, in the light of their learning.	During this unit, take the opportunity to find out what pupils already know from previous study, and build on that prior learning. Their understanding of what God is like as far as Christians, Jews and Muslims are concerned should be reasonably developed by now. • Find out about how many people in the world and in your local area believe in God – using global statistics and the 2011 UK census (see Guidance p.146). Ask pupils why they think so many people believe in God. Collect these reasons. Find out about how many do not believe. Learn the words 'theist' (believes in God), 'agnostic' (cannot say if God exists or not) and 'atheist' (believes there is no god). • To explore the key question, ask pupils to raise questions about the existence and nature of God. Focus on Christian ideas of God, in order to make this more manageable. Start by clarifying what Christians believe God is like and where they get their ideas from. Revisit some of the names of God and metaphors for God in the Bible (e.g. God as Father, Spirit, Son, eternal, almighty, holy, shepherd, rock, fortress, light). If this God exists, what difference would 'he' make to the way people live? Investigate a range of viewpoints on the question, from believers to atheists. • Compare the sources of authority of Christians (e.g. Bible, Church teachings, religious leaders, individual conscience) with some non-religious sources (e.g. individual conscience, some philosophers and other thinkers). • Explore some reasons why people do or do not believe in God. Consider some of the main reasons. These include: family background – many people believe (or don't believe) because of their home background; religious experience – many people say they have experienced a sense of 'the presence of God' or had prayer answered; many would argue that the Universe, the Earth and life are extraordinary and are best explained as the result of an all-powerful Creator. Many people who do not believe in God point to the existence of terrible suffering as a key reason. Many atheists argue that religions are all created by humans. Some argue that there is no need to use a Creator to explain the existence of the Universe and life; they argue that science provides reliable evidence and explanations, and that religion does not. • Recall and build on learning from Unit U2.2 to explore how and why Christians still believe in God in an age of science. Many Christians would say that they want to find out more about the world and how it works – doing science is part of their response to belief in God as Creator. Find out about Christians who are also scientists (e.g. Jennifer Wiseman, John Polkinghorne, Denis Alexander, Russell Stannard, and local examples). • Invite some Christians, agnostics and atheists in to answer questions about why they do or do not believe in God. • Explore what impact believing in God might make on the way someone lives his or her everyday life. Is faith in God restricting or liberating? How do people respond to God? E.g. from personal responses in private prayer, study, worship; communal responses of worship and striving for justice. • Talk about and reflect upon the possible benefits and challenges of believing or not believing in God in Britain today. Get pupils to reflect upon their own views and how they view people with different beliefs than their own.

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

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

Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable pupils to achieve the outcomes.

Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage, so that they can:
Make sense of belief:
• Describe at least three examples of ways in which religions guide people in how to respond to good and hard times in life
• Identify beliefs about life after death in at least two religious traditions, comparing and explaining similarities and differences
Understand the impact:
• Make clear connections between what people believe about God and how they respond to challenges in life (e.g. suffering, bereavement)
• Give examples of ways in which beliefs about resurrection/ judgement/heaven/karma/reincarnation make a difference to how someone lives
Make connections:
• Interpret a range of artistic expressions of afterlife, offering and explaining different ways of understanding these
• Offer a reasoned response to the unit question, with evidence and example, expressing insights of their own.
	• Use stimulus material to encourage pupils to ask questions about life, death, suffering, and what matters most in life. Analyse and evaluate pupils' questions, to recognise and reflect on how some 'big questions' do not have easy answers, and how people offer different answers to some of the big questions about life, death, suffering, etc.
	• Explore how some people might thank God in good times, and how, more broadly, living a life of gratitude can lead to happier and healthier lives, whether religious or non-religious (see Psalm 103 and happierhuman.com/benefits-of-gratitude).
	• Explore ways in which religions help people to live, even when times are tough, e.g. through prayer, giving a sense of purpose, a guide to deciding what is right and wrong, membership of a community who care for each other, opportunities to celebrate together. Ask some religious believers to explain how their faith has helped them in difficult times, and how it encourages them to enjoy life too. Use the story of Job in the Jewish and Christian scriptures.
	• Introduce the idea that most religious traditions teach about some form of life after death, which can bring comfort to people as they face suffering, or if they are bereaved. Teach pupils that some people believe that death is the end of life, and that there is no afterlife.
	• Learn some key concepts about life after death, comparing beliefs and sources of authority, and exploring whether these beliefs make a difference to people when facing death and bereavement.
	  • **Christianity**: Bible teaching on resurrection of the body, judgement by God, salvation through Jesus, heaven.
	  • **Hinduism**: law of *karma* affects the reincarnation of the individual *atman*, pinning it to *samsara*, the cycle of life death and rebirth, until it can escape (*moksha*) and be absorbed back to Brahman.
	  • One **secular/non-religious** view about what happens after death, e.g. Humanism: i.e. nothing: we might continue in people's memories and through our achievements, but death is final.
	• Compare ceremonies that mark death/passing away, noting similarities and differences, how these express different beliefs, and how they might be important to the living.
	• Read and respond to prayers, liturgies, meditation texts and songs/hymns used when someone has died, and think about the questions and beliefs they address.
	• Look at examples of 'art of heaven' in which religious believers imagine the afterlife; explore how these art works reflect Christian, Hindu and non-religious beliefs; get pupils to respond with art work of their own. How do ideas of life after death help people in difficult times?
	• Respond to the question, 'How does religion help people when life gets hard?' Consider how important this role of religion is, in a country where religious belief is declining, but in a world where religious belief is growing.

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RE in KS3

Programme of Study and planning steps

What do students gain from RE at this key stage?

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

Aims:

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

RE teaching and learning should enable pupils to …

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

End of key stage outcomes

More specifically students should be taught to:

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

These general outcomes are related to specific content within the unit outlines on pp.95-112.

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Religions and worldviews

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

Unit key questions

3.1 What does it mean for Christians to believe in God as Trinity? [God]	**3.10 What is good and what is challenging about being a Muslim teenager in Britain today? [*Iman/ibadah/Akhlaq*]**
3.2 Should Christians be greener than everyone else? [Creation]	**3.11 What is good and what is challenging about being a Jewish teenager in the UK today? [People and the Land]** *Optional unit for schools teaching Judaism at GCSE*
3.3 Why are people good and bad? [Fall]	**3.12 How are Sikh teachings on equality and service put into practice today? [God/the Gurus/values/*Panth*]**
3. 4 Does the world need prophets today? [People of God]	**3.13 What difference does it make to be non-religious in Britain today?**
3.5 What do people do when life gets hard? [Wisdom]	**3.14 Good, bad; right, wrong: how do I decide?**
3.6 Why do Christians believe Jesus was God on Earth? [Incarnation]	**3.15 How far does it make a difference if you believe in life after death?** *Christians, Muslims, Hindus, non-religious worldviews*
3.7 What is so radical about Jesus? [Gospel]	**3.16 Why is there suffering? Are there any good solutions?** *Christians, Hindus/Buddhists, non-religious worldviews*
3.8 The Buddha: how and why do his experiences and teachings have meaning for people today? [*Buddha/dhamma/sangha*]	**3.17 Should happiness be the purpose of life?** *Christians, Buddhists, non-religious worldviews*
3.9 Why don't Hindus want to be reincarnated and what do they do about it? [*Samsara/moksha*/Brahman/*atman/karma/dharma*] *Optional unit for schools teaching Hinduism at GCSE*	**3.18 How can people express the spiritual through the arts?** *Religious and non-religious worldviews*

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

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Planning steps

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

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

Step 1:
Unit/key question

- Select a unit/key question from p.90.
- Make sure that you can explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE; what other subject areas it links to, if appropriate.

Step 2:
Use learning outcomes

- Use the learning outcomes from column 1 of the unit outlines on pp.95-112, as appropriate to the age and ability of your students.
- Being clear about these outcomes will help you to decide what and how to teach.

Step 3:
Select specific content

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

Step 4:
Assessment: write specific pupil outcomes

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

Step 5:
Develop teaching and learning activities

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

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KS3 units of study

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

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Learning outcomes (intended to enable students to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Explain what Christians mean by talking about God as Father, Son and Holy Spirit, using evidence from at least three Bible texts • Show understanding of different types of text that talk about God as 'Father, Son and Holy Spirit', and how these can be read (narrative, prayer, letter, and so on) • Make links between the concept of Trinity and the roles and actions of God through the 'big story' of the Bible **Understand the impact:** • Give examples of how the Christian community respond to the idea of God as Trinity, for example, in expressing ideas about God through art, symbols, etc., in churches **Make connections:** • Evaluate their learning and express a view, giving a coherent account and offering reasons for their responses: Why do Christians worship God as Trinity, and what difference does belief in God as Trinity make to them?	• Clarify what Christians mean by the term 'God'. Consider the inadequacy of the view that God is 'an old man in the sky' as far as Christians are concerned. • Explore biblical views of God as Trinity through three key texts, noting the different kinds of texts: God the Father and Creator: Psalm 104:5–14; God the Son: Romans 5:6–8; God the Spirit: Galatians 5:22–23. Compare with Christian statements of belief in the Trinity in the Apostles' Creed, for example. Compare this view of God with the 'old man in the sky concept': note differences. Reflect on what differences there might be in Christian practice without belief in God as Trinity. • Reflect on the 'big story' of the Bible, from Creation and Fall to Salvation and the kingdom of God (see Guidance on p.139). Note the role of God at each stage (e.g. God as Creator; Son as Saviour; Spirit as Comforter to Christians). Construct a theological 'timeline' of these stages by finding and using artworks that express these ideas. • Imagine how a church called 'Holy Trinity Church' might be appropriately decorated and used. Use art, architecture, symbol, signs, rituals and actions that reflect beliefs about God as Father, Son and Holy Spirit. How do Christians express and communicate their belief in God as Trinity, including use of symbols in art? • Explore what this belief in God as Trinity teaches Christians. If God is like this, what should Christians be like? Christians say all three persons of the Trinity love and serve each other in a mutual relationship. Ask the class to suggest at least five examples of how Christians should live and act in the light of this teaching (for example, follow Jesus' example in love, self-sacrifice and obedience; allow the Holy Spirit to work in their lives, and so on). • What difference would it make if Christians only believed in one person of the Trinity? Add to students' earlier discussion. Ask them to articulate reasons and arguments why most Christians worship God as Trinity, on the basis of their learning in this unit. Ask students to express their own responses to the idea, with reasons, evidence and argument.

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

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

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

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

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

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

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

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

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

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

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

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable students to achieve the outcomes.

Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:
Make sense of belief:
• Suggest meanings of biblical concepts and texts to do with wisdom, suffering, evil and the meaning of life, explaining their ideas with reasons and evidence
Understand the impact:
• Give reasons and examples to explain the range of ways Christians respond to and are influenced by Bible texts about meaning in life, suffering and wisdom, and the key concepts studied
Make connections:
• Respond to the challenges of biblical ideas and teachings in the world today and in their own lives, offering reasons and justifications for their responses.
	Note the overlap with Unit 3.16 *Why is there suffering?*
	• Explore examples of evils and types of suffering in the world. Consider some questions: Which evils and suffering are our own fault? Should God be blamed for evil? If there is a great, all-loving God, why is the world so terrible for so many? Does a wise life avoid evil or attack it? Can religion help to reduce evil or does it contribute to it?
	• Explore the ancient biblical book of Job to see how it responds to the existence of suffering and how someone should respond to it. What is the image of God that is conveyed in the text? How does it depict the relationship between Job and God? What is its message about evil and suffering? What comforts does the book offer the Jewish or Christian reader today?
	• Examine the ancient context of the story and decide how it can translate to today's world. Consider what a twenty-first-century version of the book of Job would look like.
	• Explore different ways Christians respond to the challenge of evil and suffering. Here are some examples:
	  • *Apologetics:* what arguments do Christians use to counter the charge that evil means God does not exist, and to persuade people that their God is all-loving, despite the presence of evil and suffering?
	  • *Action:* instead of philosophical arguments, many Christians argue that the response to suffering should be love and action. Find out about ways in which local Christians respond to examples of suffering in their neighbourhood and further afield.
	• Debate some of these issues, drawing on learning about Job and Christian responses today, e.g. use debate statements such as 'Innocent suffering means that there cannot be a God'; 'God is beyond understanding, so why God allows suffering is also beyond human understanding'; or 'Instead of arguing about evil and suffering, Christians should just get on with overcoming it with love and care'.
	• Recall the view of many Christians that evil and suffering was ultimately dealt with through Jesus' sacrifice on the cross. Ask some Christians how that helps them deal with it.
	• Write responses to the unit question, 'What do we do when life gets hard?' Answer from a variety of different perspectives, including a Christian and an atheist response. Weigh up how satisfying, persuasive or feeble each response is, giving reasons and evidence. Can they articulate their own response to suffering?

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

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

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Explain, with reference to the 'I am' sayings and/or the signs, what John's Gospel says about Jesus' true nature, and how this connects to Christian beliefs about what God is like • Explain how the Bible uses different types of text (for example, the Gospels) and language (such as, metaphor) to communicate ideas about Jesus as God incarnate • Suggest meanings of the selected texts, explaining their ideas with reasons and evidence **Understand the impact:** • Show how Christian worship reflects Christian beliefs in Jesus as God incarnate • Comment on the different ways in which Christians express worship of God **Make connections:** • Reflect on the value of belief in Jesus as God incarnate for Christians in the world today • Comment on how far the world today could benefit from a saviour, offering their own reasons and justifying their responses.	• Recap students' learning about the nature of God in Christian belief, including the Bible's use of metaphors and similes to express some of these ideas. • Look at the episode of Moses and the 'burning bush' (Exodus 3) and the name for God found here: 'I am who I am'. Use this as background for the seven 'I am' statements John's Gospel applies to Jesus. Connect this with prior learning about Jesus as God, as one member of the Trinity. • Read the 'I am' statements ('I am the bread of life' (John 6:35, 48, 51); 'I am the light of the world' (8:12, 9:5); 'I am the door of the sheep' (10:7, 9); 'I am the good shepherd' (10:11, 14); 'I am the resurrection and the life' (11:25); 'I am the way, the truth and the life' (14:6); 'I am the true vine' (15:1)). Consider in what ways these metaphors relate to the particular time and context of John's readers: what significance did water, bread, shepherd, light, etc., have? Consider how Christians might interpret these metaphors today and what they find out about Jesus from them. • Find out about the seven 'signs' in John's Gospel (i.e. changing water into wine (2:1–12); healing the royal official's son (4:46–54); healing the paralytic at Bethseda (5:1–15); feeding the crowd in Galilee (6:1–15) – links with 'I am the bread of life'; walking on the Sea of Galilee (6:16–21); healing the blind man in Jerusalem (9:1–7) – links with 'I am the light of the world'; raising Lazarus to life at Bethany (11:1–3, 17–44) – links with 'I am the resurrection and the life'). What do these add to the picture of Jesus? How do these ideas relate to Christian belief in the person and role of Jesus as God? • Explore how contemporary Christian worship music uses metaphor and simile to communicate belief in Jesus as God, and God as Trinity (e.g. www.worshipcentral.org/music). Compare these styles of worship with other music (e.g. Christian heavy metal such as Stryper) and other forms of worship, e.g. Quaker, Pentecostal, and Anglican cathedral worship. What do they communicate about the nature of Jesus and God, and what effect do they have on worshippers? • Comment on the central importance of belief in Jesus as God incarnate and Saviour for most Christians today, in the light of students' learning in this unit. • Reflect on whether or not students think the world could do with a 'saviour' today. If so, how and why might such a 'saviour' offer guidance, direction, sustenance, wisdom, protection, life, hope, and so on? Explore a Humanist alternative argument that we need to be our own 'saviours' and not think there is any external source of 'salvation'.

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

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Learning outcomes (intended to enable students to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Suggest meanings of the texts studied, and how they challenged religious and political authorities, explaining ideas with reasons and evidence • Consider which interpretations are appropriate, and why **Understand the impact:** • Give reasons and examples to explain how far Christians respond to the teaching of Jesus • Explain how Christians use Jesus' teaching to guide their actions/behaviour **Make connections:** • Express an account of the implications for the modern world of Jesus' treatment of the marginalised • Respond to the challenges of Jesus' teaching about love and justice, offering reasons and justifications for their responses.	• Explore the background contexts of Gospel accounts on Jesus' relationship with 'sinners' and with the religious authorities (e.g. Mark 2:15–18 and Matthew 23:1–12). What do these texts suggest were the attitudes of the religious authorities to 'sinners', and how was Jesus' attitude different? • Explore other texts which articulate Jesus' concerns, as far as the Gospel writers saw it (e.g. Mark 11:15–19 and Luke 4:16–12). In the context of the 'big story' or 'salvation narrative' of the Bible, what was Jesus' 'good news'? (I.e. in the context of the 'big story' of Creation, Fall and God's rescue attempts leading to his offer of salvation in Jesus, what was Jesus' message and what did he offer those who seemed outside the system at the time? See Guidance p.139 for the 'big story'.) In what ways were Jesus' message and actions radical? • Explore a range of ways in which Christians try to put Jesus' message of 'good news' into action, such as putting the needs of the outcasts and vulnerable first (e.g. poor, ill, refugees, asylum seekers etc) or challenging injustice and hypocrisy where they encounter it (e.g. challenging governments and corporate greed) e.g. the role of Street Pastors, the Salvation Army, the Society of St Vincent de Paul, L'Arche, Jubilee Debt Campaign, liberation theology; World Vision, World Relief; individuals like William Tyndale, Elizabeth Fry, Olaudah Equiano, John Sentamu. Consider whose actions were most radical. • Consider how Christians might respond to challenges such as: *You can't call yourself a Christian if you are not serving the marginalised. Christianity is basically a call for radically loving action.* • Summarise five ways Christians could put Jesus' teaching into action in the world today. Add five more of students' own ideas for ways for bringing love and justice to the world, drawing on ideas from other faiths and from non-religious traditions. Reflect on the challenge of putting these ideas into practice, and how far they would be prepared to follow this guidance. Building on prior learning in Unit 3.3 about 'fallen' human nature, account for why people often know the good we should do but do not always do it.

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Unit 3.8 The Buddha: how and why do his experiences and teachings have meaning for people today? *[Buddha/Dharma/Sangha]*

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Learning outcomes (intended to enable students to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable students to achieve the outcomes.

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

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Unit 3.9 Why don't Hindus want to be reincarnated and what do they do about it? *[Samsara/karma/moksha/dharma/Brahman/atman]* *Optional unit for schools teaching Hinduism at GCSE.*

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Learning outcomes (intended to enable students to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Explain the importance of the key beliefs studied (e.g. *karma*, *samsara*, *moksha*) for Hindu ways of living **Understand the impact:** • Give reasons and examples to explain how and why Hindus put their beliefs into action in different ways (e.g. paths to *moksha*; aims in life; *varnas*) • Show how Hindu beliefs and teachings guide them in making moral decisions (e.g. non-violence, vegetarianism) **Make connections:** • Give a coherent account of why a Hindu would not want to be reincarnated, and what they might do about it • Evaluate how far the ideas of *karma* and *samsara* help students to make sense of the world and their own experience.	Check out upper KS2 Unit 2.7 and reinforce or build on prior learning, e.g. the story of 'the man in the well' from the Mahabharata is a good starting point for this unit too. • Explore Hindu ideas about *samsara*, *karma* and *moksha*. What is the problem that causes the individual eternal self (*atman*) to be trapped within the cycle of life, death and rebirth (*samsara*)? Examine how the law of *karma* governs reincarnation. Consider how endless reincarnations is not an appealing prospect, and hence the desire to escape from *samsara*. • Explore some of the ways Hindus can escape from *samsara* and attain *moksha*, e.g. *karma* yoga (path of unselfish action); *bhakti* yoga (path of devotion to God); *jnana* yoga (path of knowledge); *astanga* yoga (path of meditation). • Explore Hindu ideas about the four aims of life (*purusharthas*): *dharma*: religious or moral duty; *artha*: economic development, providing for family and society by honest means; *kama*: regulated enjoyment of the pleasures and beauty of life; *moksha*: liberation from the cycle of birth and rebirth. • Explore British Hindu teenagers' lives, their multiple identities and thoughts about their traditions. Investigate what they think about goals in life, connecting with *dharma*, *artha*, *karma* and *moksha*. Compare similarities and differences with the diverse lives of students in your class. • Analyse sacred texts dealing with *dharma*, such as passages from the Bhagavad Gita or the Ramayana. Explore the idea of *dharma* and *varna* in modern Indian and British Hindu communities. Evaluate this system of social organisation. • Explore Hindu commitments to non-violence (*ahimsa*), harmlessness and vegetarian food. Contrast this with some Western attitudes. Evaluate the proposition that the Hindu path is our best hope in the battle to protect the environment.

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Unit 3.10 What is good and what is challenging about being a Muslim teenager in Britain today? *[Iman/ibadah/akhlaq]*

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

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Explain the importance of the key beliefs studied (e.g. *iman*, *ibadah*, *akhlaq*) for Muslim ways of living in Britain today **Understand the impact:** • Give reasons and examples to explain how and why Muslims put their beliefs into action in different ways (e.g. Sunni/Shi'a traditions) • Show how beliefs and teachings guide Muslims in responding to the challenges of life in Britain today **Make connections:** • Give a coherent account of the challenges and opportunities of being a Muslim teenager in Britain today, offering reasons and justifications for their responses.	Check out upper KS2 Unit 2.8 and reinforce or build on prior learning – do not simply repeat material e.g. Five Pillars. Revise the key concepts of *iman* (faith), *ibadah* (worship and belief-in-action) and *akhlaq* (character and moral conduct). Explore how they are shown through the following ideas: • Discuss the question: *what is British Islam?* E.g. find examples of British Muslims creating contemporary media forms, such as British Muslim TV, whose tagline is 'confidently Muslim and comfortably British'. Use their programme list to see how British Muslims are exploring their faith in a Western context. • Find out about the different Muslim traditions represented in your area. Set the context, using the information in the 2011 census (see Guidance p.146). Look at the different mosques and communities near you. Make use of local voices, either through visitors or using the BBC archives. • Explore some of the similarities and key differences between the groups, e.g. Sunni/Shi'a: six articles of faith in Sunni Islam *Tawhid*, angels, revealed books, prophets, the Day of Judgment, predestination); five roots of Usul ad-Din in Shi'a Islam (*Tawhid*, prophethood, guidance, resurrection); Five Pillars of Sunni Islam and Ten Obligatory Acts of Shi'a Islam. • Look at Muslim artists who tackle Islamophobia, such as American photographer Ridwan Adhami (www.ridwanadhami.com). How do artists challenge stereotypes? Conduct a media survey for a week; gather evidence of stereotypes of Muslims students find in the media. How could British Muslim teenagers combat stereotypes about them? How *do* they? • Be prepared to address the question of violent fundamentalist groups commandeering Islam, such as IS and Boko Haram, etc. Be prepared to discuss mainstream Muslim rejection of their actions e.g. bit.ly/2njqxg3 • Examine the term '*ijtihad*' to consider some different approaches to Islam in the modern world. *Ijtihad* is the intellectual effort of qualified scholars to employ reason and analysis of authoritative sources (Qur'an and Sunnah) to find legal solutions to new and challenging situations or where sources are ambiguous on issues. Some Muslims argue that the time for *ijtihad* is past and Muslims should live according to traditional ways; some Muslims argue that it is the duty of all Muslims to engage in *ijtihad*. Find out the arguments for different views on this continuum. Consider how far the requirement for submission in Islam incorporates the highest intellectual effort, and that submission does not bypass the brain. Consider how far this applies to all religions and beliefs. Reflect on how much effort students put into working out their own ideas.

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Unit 3.11 What is good and what is challenging about being a Jewish teenager in Britain today? *[God/Torah/the People and the Land]* *Optional unit for schools teaching Judaism at GCSE.*

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

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

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

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

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

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

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

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Explain what is meant by the terms 'atheist' and 'agnostic', and give reasons for the range of views that can be covered by these terms (e.g. SBNR, 'nones', Humanists, etc.) • Explain what sources of authority non-religious people might use and why, to decide how to live **Understand the impact:** • Give reasons and examples to explain how and why non-religious people put their beliefs into action in different ways (e.g. from indifference through to hostility to religion; from seeking riches to activism) • Show how Humanist beliefs/principles guide some non-religious people in making moral decisions **Make connections:** • Offer an account of the significance and impact of non-religious beliefs in the changing religious landscape of the UK • Evaluate how far the non-religious beliefs and practices studied help students to make sense of the world, offering reasons and justifications for their responses.	• Look at the 2011 Census results (headlines in Guidance p.146; key information from Office for National Statistics bit.ly/2jvyrwb). Note how many people are recorded as 'not religious', and the diverse breakdown of these 'nones', as they are sometimes called: – including atheist, agnostic, Humanist and Jedi …). Comment on these numbers and the changes from 2001. • Examine the *Understanding Unbelief* report from the University of Kent (see research.kent.ac.uk/understandingunbelief/reports). Note some of the varieties of names non-religious people adopt, and some of the values that are important to non-religious people around the world. Explore some explanations for diversity among non-religious people in the UK and beyond. • Use the 2012 Theos Report *Post-Religious Britain? The Faith of the Faithless* (www.theosthinktank.co.uk/in-the-news/2012/12/05/britains-faithless-do-have-faith-after-all) to find out more about the varied beliefs of atheists, the 'non-religious' and those who never participate in religious services (e.g. 11% of atheists describe themselves as Christian; 15% believe in life after death, etc.). Reflect on this information and try and give reasons for the diversity. • Explore the identity of people who are 'spiritual but not religious' (SBNR) (e.g. via work of Linda Woodhead, see Guardian Comment is Free, May 2012 bit.ly/2mofcqS). Describe some beliefs and practices that might characterise this group. • Consider alternative non-religious rituals, such as the Sunday Assembly. Investigate non-religious ceremonies e.g. weddings, funerals and namings (www.humanism.org.uk/ceremonies/find-a-celebrant). To what extent do non-religious people replicate the practices of religion, without the supernatural, and why? Look at the ideas of Alain de Botton, who looks to retrieve the personal and community benefits of religion without the supernatural elements (see *Religion for Atheists*, 2012). • Find out about Humanist beliefs, as presented by Humanists UK and any local groups. Invite a Humanist in to talk about being 'godless' 'Happy Humanists'. Explore the arguments they offer for living a life without religion, and the key ideas and beliefs that are at the heart of this non-religious worldview (e.g. the Universe as a natural phenomenon best understood through science; the importance of making this life meaningful without belief in any kind of afterlife; the importance of using human reason, empathy, compassion and respect when deciding how to act; see understandinghumanism.org.uk/ for ideas and resources) • Consider the range of beliefs encompassed by the term 'non-religious', from the 'SBNRs', through some agnostics who may be indifferent to religion, to some atheists who seek to persuade people of the falsehood of religious beliefs. Find some examples of people with this range of views, perhaps including some of your students. To what extent is it fair to describe the 'non-religious' in relation to religion?

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

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

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Explain the differences between absolute and relative morality and what difference they make for how people decide what is right and wrong • Explain how and why people use and make sense of different sources of authority in deciding how to live **Understand the impact:** • Show how some religious and non-religious ideas, beliefs and teachings guide people in making moral decisions • Give reasons and examples to explain why people come to different views on moral issues **Make connections:** • Offer a coherent account of the impact of beliefs on how people decide what is right and wrong, comparing two views (e.g. one religious and one non-religious; or contrasting religious views, within or between faith traditions) • Evaluate how far the beliefs and principles studied help students to make sense of the world, offering reasons and justifications for their responses.	• Examine the key terms: ethics, morality, absolute morality, relative morality, and how beliefs, values and principles act as a guide for moral decision-making, using case studies and moral dilemmas. Allow students to reflect upon their own process of moral decision-making throughout this unit. • Consider where people get their moral values from e.g. society; family; conscience; religion; explore which have most authority and why. • Explore how Christians, Buddhists, Sikhs or Muslims decide what is right and wrong, through looking at teachings and codes for living in Christianity and at least one other religion; how these are applied to everyday living and social issues; reflect on the practice of virtue as well as the application of laws. • **Christianity**: Teachings of Jesus: Sermon on the Mount (Matthew 5–7); Two Great Commandments (Matthew 22:36–39);The Golden Rule (Matthew 7:12); Sheep and the Goats (Matthew 25 v31–46). Consider humanity from a Christian perspective of being at once 'fallen' and 'in the image of God'. How do they affect Christian ideas about how to be good? • **Sikhism**: Meditation on God's name *Nam Simran*; honest work (*Kirat karna*); sharing (*Vand chhakna*); service to others (*sewa*) regardless of colour, caste, class or creed; obeying God's will. • **Buddhism**: The Five Moral Precepts and the four Brahma Viharas. Find out what 'good' involves in Buddhist communal life. What approach to living do Buddhist principles demand? Some Buddhists might prefer the term 'wise' to 'good', and 'unwise' to 'bad' or 'evil'. The Buddha frequently described actions as skilful (good) or unskilful (bad). Discuss what difference it makes to strive for 'wisdom' rather than 'goodness'. • **Islam**: Muslim teachings in the Qur'an e.g. righteousness comes from iman, assenting to the seven key beliefs (2:177); some things forbidden by Allah (7:33); fasting *sawm* in the Five Pillars; *ihsa* (excellence, doing what is good; from the Hadith of Gabriel). Consider the importance of submission in Islam and how this affects moral decision-making. Consider why Ibrahim's willingness to sacrifice his Ismail made him the perfect Muslim. For Muslims, what is the necessity and benefit of submission to Allah? • **Non-religious:** Compare religious moral rules with non-religious moral principles. For example, enquire into non-religious ethicist Peter Singer's charity 'The Life you can Save'. Singer is not inspired by God to be good; debate how far God or religion encourages and inspires loving actions. • Reflect upon what students have learned about their own ways of thinking and deciding about moral issues.

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

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

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable students to achieve the outcomes.

Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:
Make sense of belief:
• Explain the key beliefs about life after death in at least two traditions
• Explain how and why Christians interpret biblical sources about life after death differently (e.g. Protestant/Catholic)
Understand the impact:
• Show how religious and non-religious beliefs about life after death affect the way people live, including how death is marked
• Give reasons and examples to explain why people have different views on the idea of life after death
Make connections:
• Offer a coherent account of the impact of beliefs about life after death, comparing two views (e.g. one religious and one non-religious; or contrasting religious views, within or between faith traditions)
• Evaluate how far different ideas about life after death help students to make sense of the world, offering reasons and justifications for their responses.
	• Consider a range of reasons people give for belief in life after death (e.g. religious teachings, religious and near-death experiences, desire for justice to offset unjust world, etc.). Reflect on the persistence of this belief and consider why it is so enduring. The charity Christian Aid often runs the tagline 'we believe in life before death'. Discuss which is more important, this life or a possible one to come? To what extent does one affect the other?
	• Examine and compare a range of beliefs and teachings about death. Here are some examples:
	  • **Christian** ideas: explore some Christian teachings (e.g. resurrection appearances of Jesus, such as in Luke 24; John 5:24–25, 28–29; John 14:1–7; 1 Corinthians 15:51–56; Revelation 21:1–4; the Nicene Creed states the Christian belief in a life after bodily death). What do these teachings say about what life after death is like? How do Christians interpret them differently? Consider how different Christian traditions offer different ideas about life after death, e.g. purgatory, heaven, hell, eternal soul or bodily resurrection. Explore the kinds of music, hymns and songs used at Christian and secular funeral services. What do the words used tell us about different beliefs about life and life after death in Britain today?
	  • **Muslim** ideas about Paradise, *akhirah* and the Day of Judgment (e.g. resurrection of the body, Qur'an 56.60–61; accounting for actions, Qur'an 23.99–100; standing before God as Judge, Qur'an 35.18; deeds recorded in Book of Life, Qur'an 17.13–14; heaven and hell, Qur'an 32.17. Treatment of the body, burial, etc.
	  • **Buddhist** teachings on *samsara*, *kamma* (karma), rebirth and *nibbana* (nirvana); the roles of the *arahant* (*arhat*) and *Bodhisatta* (*Bodhisattva*).
	  • **Sikh** ideas of immortality of the soul, reincarnation and *mukti*.
	  • **Humanist** ideas: this life is all there is, the human person is annihilated at death, and so the only kind of immortality is by remembrance, which is limited. Humanists UK affirms Humanist ethics 'for the one life we have'. Humanists think the lack of an afterlife is a reason to make the most of this life. Reflect on whether 'one life' is a liberating or terrifying notion.
	• Consider the effects of these beliefs on the lives of individuals and communities, e.g. impact of beliefs about rewards/punishments on moral choices, and implications of believing that there is no judgement after death. How far does the idea of an afterlife help religious people live a good earthly life? Is existence a state of suffering, an ordeal to endure on a path to eternal happiness, or a chance to achieve one's goals and hopes?

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

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

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Compare and explain two religious views of why humans suffer • Explain at least two solutions to suffering offered by religious traditions **Understand the impact:** • Show how some religious and non-religious beliefs and teachings affect how people respond to suffering • Give reasons and examples to explain why people respond to suffering in different ways (e.g. reject God; seek to heal the world) **Make connections:** • Offer a coherent account of the causes of suffering and the solutions offered by at least one religious tradition • Evaluate how far it is the case that religions exists to help humans cope with suffering, fear and despair, offering reasons and justifications for their responses.	• Explore questions raised by the experience of suffering, in relation to God, the world, human life and life after death. Explore different causes and types of suffering: emotional, physical, existential. Consider how suffering differs around the world, e.g. compare relative poverty to absolute poverty. Consider the phrase 'first world problems' – do students suffer from these? Is suffering a natural human state, wherever we live and whatever we have? • Explore Old Testament accounts of why we suffer. Link with Unit 3.3 and the story of the 'Fall' in Genesis 3. Explore some Christian understandings of how sin is the root cause of human problems. Read some Proverbs, e.g. Proverbs 10:1 and 22:1. If we follow these instructions (work hard, don't be greedy, be obedient, etc.) will we avoid suffering? Compare to Job, who demands to know why the righteous suffer. Explore the story of Job (build on Unit 3.5). Read God's answers in e.g. Job 38:2–11. How far is Job happy with this response and why? How do Christians respond to Job's example? Can students suggest alternative answers to Job as to why good people suffer? • In the New Testament, Jesus says his followers should alleviate suffering. In Matthew 25:31–46 Jesus explains that when 'you help one of my brothers/sisters, you help me'. Is there suffering because humans do not help each other? Explore examples of Christians who seek to alleviate suffering. • Explore a philosophical approach: how can a good God allow suffering? Many people argue that God cannot be good, or that God does not exist. How do Christians see the death and resurrection of Jesus (the 'crucified God', says Jurgen Moltmann) as an answer to the challenge of the problem of suffering? • Explore Buddhist explanations of the suffering as *dukkha* (sometimes translated as 'unsatisfactoriness') (First Noble Truth). We cause *dukkha* through craving (Second Noble Truth). Look for examples of how craving brings *dukkha* in the lives of individuals. How far does this reflect students' own experience? • Find out about the Buddhist solution to suffering: cessation of craving (*tanha*) through following the Noble Eightfold Path (Third and Fourth Noble Truths). How does the Noble Eightfold Path offer a map to escape the jaws of *dukkha*? Consider how far humans are responsible for causing discontentment *and* overcoming it. • Link with Unit 3.15 and evaluate how far Christian, Buddhist and Humanist beliefs about life after death affect their views on suffering. • Ask students to summarise each religious teaching, e.g. behave well and trust God (Old Testament), get your hands dirty; follow Jesus (New Testament); stop wanting what you cannot have (Buddhism). Evaluate each and express students' own responses to the question: Are there any good solutions to suffering?

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Unit 3.17 Should happiness be the purpose of life?

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

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

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

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

Learning outcomes (intended to enable students to achieve end of key stage outcomes):	**Ideas and some content for learning:** **Teachers can select content from these examples**, and add more of their own to enable students to achieve the outcomes.
Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can: **Make sense of belief:** • Compare and explain at least two ways to describe 'the spiritual' • Explain how and why music and art are important ways of expressing the spiritual **Understand the impact:** • Show how people express spirituality in different ways (e.g. through art, music, activism) • Give reasons and examples to explain how music and art can help people understand big ideas in their tradition **Make connections:** • Offer a coherent account of the value of spirituality in the lives of religious and non-religious people, including themselves • Evaluate how far growing up in a tradition will shape the way someone sees all aspects of life, offering insights, reasons and justifications for their responses.	• Explore a range of definitions of 'spiritual' and 'spirituality', including students' ideas. Investigate what some people mean by 'living a spiritual life' or being a spiritual person. • **Muslims:** explore ways in which Muslim art overcomes the prohibition on picturing God and still express faith *and* activism, belief *and* ethical ideals e.g. British Muslim artist and activist Ali Omar Ermes. How far did Muhammad himself combine social ethics, activism and faith? • **Christians:** learn that Christians represent Jesus in Christian art because *he* represented himself as a human in becoming incarnate (e.g. John 1:14). Explore diverse cultural or ethnic depictions of Jesus. Why do Christians want to portray Jesus as the same type of person as them? What does this tell us about what Jesus is to Christians? How do artists convey Jesus as God and human? • **Buddhists:** find out about sand *mandalas*, representations of the Universe to aid meditation in Tibetan Buddhism. Watch a video to see how the *mandalas* are destroyed, to remind Buddhists of the all-important teaching of impermanence. Make a *mandala* (with pasta and rice). How difficult is it for students to destroy their own *mandala*? Why is impermanence an important idea in Buddhism? • **Jews:** listen to some *klezmer*, the music of Ashkenazi Jewish communities, played at joyful events (*simcha*) such as weddings. The music, a mixture of religious phrases, lively folk tunes and mournful, wordless passages evoking the human voice, is designed to make people want to dance, to feel joy, sadness and hope. The *Hasidim* (ultra-Orthodox Jews) used *klezmer* to attain joyful connection with God. Explore whether the human experiences of love, longing and joy are central to spirituality. Consider whether spiritual experiences are always positive. • **Sikhs:** explore why music takes central stage in Sikh worship, and how it is used as a way to alter the emotional state to reach a better understanding of God. The scriptures are written in 60 different melodies that each establish a mood. E.g. Raag Asa (inspiration and courage); Raag Asavari (enthusiasm). Explain why music can be seen as a spiritual form of expression. • Examine these methods of expressing and exploring the spiritual beyond words. How far do music and the visual arts access the spiritual dimension (including Rudolf Otto's idea of the *mysterium tremendum et fascinans*), in a way rational thought and discussion cannot? • Express creatively their own sense of the spiritual, and use art, music, poetry, text to express personal reflections on key themes e.g. God, incarnation, salvation; justice, impermanence, hope.

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RE in KS4 and 5:
14–19 statutory requirements

RE for 14s–19s

Statutory requirements

All state-funded schools must teach RE to all students on school rolls, including all those in 14–19 education (unless withdrawn by their parents, or, if 18 or over, they withdraw themselves). It is important that teaching enables suitable progression from the end of Key Stage 3, in varied ways that meet the learning needs of all students. One way of ensuring this is by enabling all students to pursue an appropriate accredited course. **This agreed syllabus states that the ideal is for all 14–16 students to pursue an accredited course** in Religious Studies or Religious Education leading to a qualification approved under Section 96 (see p. 12), and schools are encouraged to do this. The syllabus expects that full course GCSE is an option in every school, and ideally short or full course GCSE for all students. If this is not the case, schools should work towards this.

Where this is not possible immediately, for legitimate reasons, the minimum expectation is that schools should follow the non-statutory guidance for KS4 Core RE 14-16 from East Sussex SACRE, so that pupils can make progress from KS3 and are still able to pursue an accredited course at post 16 if they so choose.

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

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

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

What do students gain from RE at this age?

All students should extend and deepen their knowledge and understanding of religions and worldviews (including non-religious worldviews), explaining local, national and global contexts. Building on their prior learning, they appreciate and appraise the nature of different religions and worldviews in systematic ways. They should use a wide range of concepts in the field of Religious Studies confidently and flexibly to contextualise and analyse the expressions of religions and worldviews they encounter. They should be able to research and investigate the influence and impact of religions and worldviews on the values and lives of both individuals and groups, evaluating their impact on current affairs. They should be able to appreciate and appraise the beliefs and practices of different religions and worldviews with an increasing level of discernment based on interpretation, evaluation and analysis, developing and articulating well-reasoned positions. They should be able to use different disciplines of religious study to analyse the nature of religion.

Specifically students should be taught to:

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

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RE in special schools

RE in special schools

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

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

For pupils with Complex Learning Difficulties and Disabilities (CLDD)

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

For pupils with Severe Learning Difficulties (SLD)

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

For pupils with Moderate Learning Difficulties (MLD)

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

For pupils with Emotional and Behavioural Difficulties (EBD)

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

Planning for RE in special schools

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

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The 'Five Keys' planning model

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

1. **Connection – what links can we make with our pupils' lives?** Creating a bridge between pupils' experiences and the religious theme.
2. **Knowledge – what is the burning core of the faith?** Selecting what really matters in a religious theme, cutting out peripheral information.
3. **Senses – what sensory elements are in the religion?** Looking for a range of authentic sensory experiences that link with the theme.
4. **Symbols – what are the symbols that are most accessible?** Choosing symbols that will encapsulate the theme.
5. **Values – what are the values in the religion that speak to us?** Making links between the values of the religious theme and the children's lives.

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

The planning model looks like this:

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

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

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

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

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Example of Five Keys planning model

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

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

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

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How can we assess pupils’ progress?

Assessment, achievement and attainment

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

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

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

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

- Assessment requires teachers to know what individual pupils know and can do. The learning outcomes on each key question outline will help teachers to assess this, and to devise appropriate learning activities to enable pupils to secure their understanding and skills.
- Schools need to be able to track progress of pupils. Using the unit learning outcomes as stepping stones towards the end of phase outcomes will allow teachers to track progress across a year group. This is not the same as giving pupils a 'level'. Teachers will know that pupils' understanding at the start of a topic will necessarily dip as they encounter new material. Where a key question is building on previous learning (which will become more and more evident as the syllabus is implemented over the long-term), pupils will start with some prior knowledge. Building upon this will help pupils to make more progress.
- An example of summative assessment that could be reported for accountability purposes within the school year would be to make a judgement of that pupil's performance at the end of a unit of work. A teacher could use her/his professional judgement and look at work samples, recall discussions and other responses to teaching and learning and then record whether a pupil is (for example) emerging, meeting expectations or exceeding the specific unit outcomes.
- Schools will need to adapt the information they gain from the learning outcomes to whichever tracking system their school uses. Schools are encouraged to avoid mechanical 'tick-boxing' exercises and focus their assessment on supporting individual pupils to develop their knowledge, understanding and skills in RE.

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

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

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

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

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

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

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

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

The example pupil statements are also only a sample. They are not intended to be the complete answers. They illustrate the kind of response that is appropriate at each phase. The language is not written in the way pupils might express the ideas themselves, but it is indicative of the kind of content teachers might expect to hear in pupils' responses.

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

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Unit outcomes

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

KS1 unit outcomes:

End KS1 ***Pupils can …***	**1.1 God**	**1.2 Creation**	**1.3 Incarnation**	**1.4 Gospel**	**1.5 Salvation**
• ***Identify core beliefs and concepts studied and give a simple description of what they mean*** • ***Give examples of how stories show what people believe (e.g. the meaning behind a festival)*** • ***Give clear, simple accounts of what stories and other texts mean to believers***	• Identify what a parable is • Tell the story of the Lost Son from the Bible simply and recognise a link with the Christian idea of God as a forgiving Father • Give clear, simple accounts of what the story means to Christians	• Retell the story of creation from Genesis 1:1–2:3 simply • Recognise that 'Creation' is the beginning of the 'big story' of the Bible • Say what the story tells Christians about God, Creation and the world	• Give a clear, simple account of the story of Jesus' birth and why Jesus is important for Christians • Recognise that stories of Jesus' life come from the Gospels	• Tell stories from the Bible and recognise a link with the concept of 'Gospel' or good news • Give clear, simple accounts of what Bible texts (such as the story of Matthew the tax collector) mean to Christians • Recognise that Jesus gives instructions to people about how to behave	• Recognise that Incarnation and Salvation are part of a 'big story' of the Bible • Tell stories of Holy Week and Easter from the Bible and recognise a link with the idea of Salvation (Jesus rescuing people)
• ***Give examples of how people use stories, texts and teachings to guide their beliefs and actions*** • ***Give examples of ways in which believers put their beliefs into practice***	• Give at least two examples of a way in which Christians show their belief in God as loving and forgiving (e.g. by saying 'sorry', by seeing God as welcoming them back; by forgiving others) • Give an example of how Christians put their beliefs into practice in worship (e.g. by saying sorry to God)	• Give at least one example of what Christians do to say 'thank you' to God for Creation	• Give examples of ways in which Christians use the story of the Nativity to guide their beliefs and actions at Christmas	• Give at least two examples of ways in which Christians follow the teachings studied about forgiveness and peace, and bringing good news to the friendless • Give at least two examples of how Christians put these beliefs into practice in the Church community and their own lives (for example: charity, confession)	• Give at least three examples of how Christians show their beliefs about Jesus' death and resurrection in church worship at Easter
• ***Think, talk and ask questions about whether the ideas they have been studying, have something to say to them*** • ***Give a good reason for the views they have and the connections they make.***	• Think, talk and ask questions about whether they can learn anything from the story for themselves, exploring different ideas • Give a reason for the ideas they have and the connections they make.	• Think, talk and ask questions about living in an amazing world • Give a reason for the ideas they have and the connections they make between the Christian/ Jewish Creation story and the world they live in.	• Decide what they personally have to be thankful for, giving a reason for their ideas • Think, talk and ask questions about Christmas for people who are Christians and for people who are not.	• Think, talk and ask questions about whether Jesus' 'good news' is only good news for Christians, or if there are things for anyone to learn about how to live, giving a good reason for their ideas.	• Think, talk and ask questions about whether the story of Easter only has something to say to Christians, or if it has anything to say to pupils about sadness, hope or heaven, exploring different ideas and giving a good reason for their ideas.

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

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

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Lower KS2 unit outcomes:

End LKS2 ***Pupils can …***	**L2.1 Creation**	**L2.2 People of God**	**L2.3 Incarnation/God**	**L2.4 Gospel**
• ***Identify and describe the core beliefs and concepts studied*** • ***Make clear links between texts/sources of authority and the key concepts studied*** • ***Offer suggestions about what texts/ sources of authority can mean and give examples of what these sources mean to believers***	• Place the concepts of God and Creation on a timeline of the Bible's 'big story' • Make clear links between Genesis 1 and what Christians believe about God and Creation • Recognise that the story of 'the Fall' in Genesis 3 gives an explanation of why things go wrong in the world	• Make clear links between the story of Noah and the idea of covenant	• Recognise what a 'Gospel' is and give an example of the kinds of stories it contains • Offer suggestions about what texts about baptism and Trinity mean • Give examples of what these texts mean to some Christians today	• Identify this as part of a 'Gospel', which tells the story of the life and teaching of Jesus • Make clear links between the calling of the first disciples and how Christians today try to follow Jesus and be 'fishers of people' • Suggest ideas and then find out about what Jesus' actions towards outcasts mean for a Christian
• ***Make simple links between stories, teachings and concepts studied and how people live, individually and in communities*** • ***Describe how people show their beliefs in how they worship and in the way they live*** • ***Identify some differences in how people put their beliefs into practice***	• Describe what Christians do because they believe God is Creator (e.g. follow God, wonder at how amazing God's creation is; care for the Earth – some specific ways) • Describe how and why Christians might pray to God, say sorry and ask for forgiveness	• Make simple links between promises in the story of Noah and promises that Christians make at a wedding ceremony	• Describe how Christians show their beliefs about God the Trinity in worship in different ways (in baptism and prayer, for example) and in the way they live	• Give examples of how Christians try to show love for all, including how Christian leaders try to follow Jesus' teaching in different ways
• ***Make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly*** • ***Raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live*** • ***Give a good reason for the views they have and the connections they make.***	• Ask questions and suggest answers about what might be important in the Creation story for Christians and for non-Christians living today.	• Make links between the story of Noah and how we live in school and the wider world.	• Make links between some Bible texts studied and the idea of God in Christianity, expressing clearly some ideas of their own about what Christians believe God is like.	• Make links between the importance of love in the Bible stories studied and life in the world today, giving a good reason for their ideas.

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

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

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Upper KS2 unit outcomes:

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

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

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

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End UKS2 ***Pupils can …***	**U2.9 Jews**	**U2.10 Humanists and Christians**	**U2.11 Why believe in God**	**U2.12 Life gets hard**
• ***Identify and explain the core beliefs and concepts studied, using examples from sources of authority in religions*** • ***Describe examples of ways in which people use texts/sources of authority to make sense of core beliefs and concepts*** • ***Give meanings for texts/sources of authority studied, comparing these ideas with ways in which believers interpret texts/sources of authority***	• Identify and explain Jewish beliefs about God • Give examples of some texts that say what God is like and explain how Jewish people interpret them	• Identify and explain beliefs about why people are good and bad (e.g. Christian and Humanist) • Make links with sources of authority that tell people how to be good (e.g. Christian ideas of 'being made in the image of God' but 'fallen', and Humanists saying people can be 'good without God')	• Define the terms 'theist', 'atheist' and 'agnostic' and give examples of statements that reflect these beliefs • Identify and explain what religious and non-religious people believe about God, saying where they get their ideas from • Give examples of reasons why people do or do not believe in God	• Describe at least three examples of ways in which religions guide people in how to respond to good and hard times in life • Identify beliefs about life after death in at least two religious traditions, comparing and accounting for similarities and differences
• ***Make clear connections between what people believe and how they live, individually and in communities*** • ***Using evidence and examples, show how and why people put their beliefs into practice in different ways, e.g. in different communities, denominations or cultures***	• Make clear connections between Jewish beliefs about the Torah and how they use and treat it • Make clear connections between Jewish commandments and how Jews live (e.g. in relation to kosher laws) • Give evidence and examples to show how Jewish people put their beliefs into practice in different ways (e.g. some differences between Orthodox and Progressive Jewish practice)	• Make clear connections between Christian and Humanist ideas about being good and how people live • Suggest reasons why it might be helpful to follow a moral code and why it might be difficult, offering different points of view	• Make clear connections between what people believe about God and the impact of this belief on how they live • Give evidence and examples to show how Christians sometimes disagree about what God is like (e.g. some differences in interpreting Genesis)	• Make clear connections between what people believe about God and how they respond to challenges in life (e.g. suffering, bereavement) • Give examples of ways in which beliefs about resurrection/judgement/heaven/*karma*/reincarnation make a difference to how someone lives
• ***Make connections between the beliefs and practices studied, evaluating and explaining their importance to different people (e.g. believers and atheists)*** • ***Reflect on and articulate lessons people might gain from the beliefs/practices studied, including their own responses, recognising that others may think differently*** • ***Consider and weigh up how ideas studied in this unit relate to their own experiences and experiences of the world today, developing insights of their own and giving good reasons for the views they have and the connections they make.***	• Make connections between Jewish beliefs studied and explain how and why they are important to Jewish people today • Consider and weigh up the value of e.g. tradition, ritual, community, study and worship in the lives of Jews today and articulate responses on how far they are valuable to people who are not Jewish.	• Raise important questions and suggest answers about how and why people should be good • Make connections between the values studied and their own lives, and their importance in the world today, giving good reasons for their views.	• Reflect on and articulate some ways in which believing in God is valuable in the lives of believers, and ways it can be challenging • Consider and weigh up different views on theism, agnosticism and atheism, expressing insights of their own about why people believe in God or not • Make connections between belief and behaviour in their own lives, in the light of their learning.	• Interpret a range of artistic expressions of afterlife, offering and explaining different ways of understanding these • Offer a reasoned response to the unit question, with evidence and example, expressing insights of their own.

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Guidance

Guidance

Core concepts in world religions

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

Buddhism

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

The Buddha is greatly honoured for his teaching, but is not worshiped as God. There is diversity between Buddhist traditions: most do not pray to Buddha, although some do; some see Buddhism as a religion, whereas others prefer to see it as a philosophy and way of life.

The Three Treasures (Refuges)

Buddhists take refuge in three treasures:

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

The Four Noble Truths

These are four tenets that all Buddhists accept:

- Life involves suffering (or 'unsatisfactoriness' – ***dukkha***). It is not difficult to see that there is suffering and unhappiness in life, both in the world at large and within a person.
- The cause of suffering is desire (***tanha***). People do not like suffering and unhappiness: it is what they want to move away from. To do this, people need to understand and remove its causes.
- It is possible to end suffering (***nirodha***) by replacing craving and desire with inner satisfaction. The point at which this is achieved is called ***nibbana*** (nirvana), a state of peace and happiness. This is a goal that all can move towards.
- Following the Eightfold Path (see below) leads to *nibbana* (nirvana) and the cessation of suffering. This is the path of growth and development that enables people to cultivate the positive in all aspects of life. An individual takes responsibility to make progress along this path. There is no external judgement in Buddhism. People move at their own pace, and achieve enlightenment by their own heroic attempts.

The Noble Eightfold Path

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

Steps to wisdom (knowing in a 'Buddha-like' way)
1. Right understanding
2. Right thought
Ethical steps (treating the world and others in a 'Buddha-like' way)
3. Right speech
4. Right action
5. Right livelihood
Mental steps (approaching life in a 'Buddha-like' way)
6. Right effort
7. Right mindfulness
8. Right concentration

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The Five Precepts or Principles

The following principles guide most Buddhists' ways of living:

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

Buddhist philosophy and practices

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

Enlightenment

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

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

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Christianity

Key concepts:

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

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

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

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

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

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

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

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

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

Note:

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

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Sources of authority:

One of the main sources of authority for Christians is the Bible.

- *For Roman Catholic Christians*, the Bible's authority is balanced alongside the teachings and traditions of the Church – the Church indicates how to interpret the Bible, for example.
- *For most Protestant Christians* (e.g. Church of England, Baptist, Methodist, Pentecostal, etc.), the Bible is the key source of authority. Churches do guide their members in how to read, understand and apply the Bible's teachings, but the Bible is more authoritative than the church guidance. In general, Protestants believe that 'ordinary' Christians should have access to it and be able to interpret it for themselves, rather than be told what it means.

The Bible is a collection of different books (66 in the Old Testament and 27 in the New Testament). These encompass all kinds of different types of text, including legal codes, historical reports, poetry, prayers, fictional stories such as parables, letters and prophetic texts containing warnings from God about what might happen if people carry on disobeying God, for example. These different types of texts all need to be interpreted appropriately (you don't look for historical accuracy in a poem, for example).

Christians read the Bible differently:

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

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

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

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Hinduism

Dharma

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

Brahman

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

Atman

The *atman* refers to the 'eternal self', the 'essence' of a single being. When the body dies, the *atman* moves into a new body in the process known as *samsara*, or reincarnation. Hindus believe Brahman is present in the *atman*, which is in all living things, and the elements – earth, air, fire and water.

Karma

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

Samsara

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

Moksha

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

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Islam

Tawhid (sometimes spelled tawheed)

Tawhid is the oneness of Allah (God). Islam teaches absolute monotheism – there is only one God. To regard anyone or anything as being equal to Allah, or even a partner with Allah, is described as *shirk* and is absolutely forbidden. The Muslim confession of faith, the *Shahadah*, declares: 'There is no god except Allah (God)'. This is not just an abstract theological statement but one that is worked out in many ways. Allah cannot be represented in art, so the geometrical designs so prominent in Islamic culture are a reflection of the unity and beauty of Allah. Using the 99 Names of Allah is helpful in exploring the nature of Allah in Islam (see unit 1.7, for example).

Iman

Iman is faith, the believer's response to God. Faith is expressed primarily in acceptance of Muhammad as the final messenger of God and of the Qur'an as the revealed word of God. *Qur'an* means 'reciting' and the book is the definitive guide for all Muslims. The Shahadah continues: 'There is no god except Allah; Muhammad is the messenger of Allah.' As set out in the Hadith of Gabriel, *iman* includes belief in the oneness of God, angels, the revealed books, the Prophets, predestination and the Day of Judgment. These are the six articles of faith in Sunni Islam.

Ibadah

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

The Five Pillars

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

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

Akhlaq

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

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

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Judaism

God

Jews believe in one Creator God who cares for all people. Jews worship God, saying blessings and thanks, and believe that they are the chosen people. Many Jewish people avoid saying and writing God's name, and so in a Jewish context, it might be printed as 'G-d'.

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

Parts of the Shema are written on a *mezuzah* (parchment on which religious text is written, which is generally placed inside a small decorative box) and attached to the doorposts of Jewish homes, to be remembered each time it is passed. Parts of the Shema are also placed inside *tefillin*, the prayer boxes worn on the head and left arm of many Jews, especially Orthodox and Conservative, when they pray. (Note that Orthodox and Reform Jews differ on how many paragraphs they include in the Shema. Note also that it is important to pronounce things correctly e.g. Shema = Sh'mar, when pronounced with the accent on the end of the word.)

The Torah

The Torah, meaning teaching, instruction or law, is the main Jewish holy book. The term is used in a wider sense to mean the first five books of the Hebrew Bible (the same in content as the Old Testament of the Christian Bible) and the Talmud – oral law or 'Oral Torah' explaining the Torah. The Torah contains the Ten Commandments given to Moses and the 613 *mitzvot* or the Jewish laws/commandments (*halakha*) that observant Jews obey. It also focuses on the Jews' relationship with God and contains songs, prayers and wise sayings.

The whole Hebrew Bible includes:

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

The Torah is held in great esteem and kept in a special place in the synagogue called the 'Ark'. A weekly portion is read aloud in the Shabbat synagogue service and there is an annual cycle of readings, culminating in the festival of Simchat Torah ('rejoicing in the Torah'). Torah scrolls are taken from the Ark and carried or danced around the synagogue seven times.

Many Jews regularly study the Torah – to do so is to worship God.

The People and the Land

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

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

The land of Israel is at the heart of Jewish identity for Jews all over the world. Israel is the land promised to Abraham and his descendants by God, where Jews lived for hundreds of years, and is the site of the last remaining wall of the Jewish Temple today. In 70 CE Roman invaders largely destroyed the Temple and threw the Jewish people out of their homeland. They remained exiled until the State of Israel was declared in 1948, following the Second World War and the Nazi Holocaust. During the centuries of Jewish exile various settlers, including many Muslims, came to live in the area around Jerusalem, Palestine. The land is now an area of far-from-resolved conflict between Israel and Palestine.

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Sikhism

Although the youngest of the world religions, Sikhism (or *Sikhi* – the preferred term by an increasing number of Sikhs) currently has the fifth largest following in the world. According to the 2011 census, there are 423,000 Sikhs in Britain. This constitutes 0.8 per cent of the total population of England and Wales. The majority of Sikhs are of Punjabi origin and speak Punjabi as either their mother language or second language. The Punjab, which is translated as the 'land of the five rivers' is situated in the northern part of India. Most Sikh places of worship, known as the *gurdwara*, have facilities for teaching youngsters to learn the Punjabi language orally and in reading and writing. Increasingly, there is a steady influx of non-Punjabis into the *Panth*, especially in the USA. The word *Panth* is important and is indicative of the global Sikh community – Punjabi and non-Punjabi. The term 'Sikh' comes from the word '*sikhna*' which means 'to learn'; hence a Sikh is a learner.

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

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

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

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

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

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

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Non-religious worldviews

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

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

Humanism

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

Though relatively few Humanists belong to a Humanist organisation (in the 2011 Census just over 15,000 people identified themselves specifically as Humanists), the ideas of Humanism are very influential in the UK today, and many people recognise themselves when they hear Humanism described.

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

Humanists are people who:

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

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

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

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The demographics of religion and belief in East Sussex, the region and the nation

The 2011 Census information sets the demographic context for the county, the region and the nation. This will be updated with the 2021 Census, but the data still have relevance today. We intend to educate pupils for their current life, whether in a village, town or city, but also for a plural nation and a diverse world. The purpose of RE includes enabling pupils to be ready to live well in a wider world: the region, the nation, the global community.

Area name	Total	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	No religion	Not stated
ENGLAND	**53,012,456**	**31,479,876**	**238,626**	**806,199**	**261,282**	**2,660,116**	**420,196**	**227,825**	**13,114,232**	**3,804,104**
%		**59.4%**	**0.5%**	**1.5%**	**0.5%**	**5.0%**	**0.8%**	**0.4%**	**24.7%**	**7.2%**
East Sussex	526,671	315,659	2,190	1,501	1,074	4,201	178	3,508	155,723	42,637
%		59.9%	0.4%	0.3%	0.2%	0.8%	0.0%	0.7%	29.6%	8.1%
Eastbourne	99,412	59,232	482	429	211	1,458	53	586	28,995	7,966
Hastings	90,254	46,832	475	423	142	1,159	38	668	33,066	7,451
Lewes	97,502	55,572	489	257	320	558	42	603	31,641	8,020
Rother	90,588	58,706	290	171	170	460	12	525	22,864	7,390
Wealden	148,915	95,317	454	221	231	566	33	1,126	39,157	11,810
Brighton and Hove	273,369	117,276	2,742	1,792	2,670	6,095	342	2,409	115,954	24,089
%		42.9%	1.0%	0.7%	1.0%	2.2%	0.1%	0.9%	42.4%	8.8%
West Sussex	806,892	498,367	3,057	7,368	1,434	12,668	1,137	4,121	216,844	61,896
%		61.8%	0.4%	0.9%	0.2%	1.6%	0.1%	0.5%	26.9%	7.7
Kent	1,463,740	915,200	6,802	10,943	1,777	13,932	10,545	6,145	391,591	106,805
%		62.5%	0.5%	0.7%	0.1%	1.0%	0.7%	0.4%	26.8%	7.3%

This table selects data for religious affiliation from the 2011 Census, providing a context for RE in East Sussex and the surrounding region. Diversity is not always evident in every part of the county or the region, but pupils might learn much from seeing this regional picture and understanding it. Some parts of the region are not as diverse as others, but the region still reflects a range of religious and non-religious worldviews.

Note that the British Social Attitudes Survey gives a different national picture, with around 50% of people saying they have no religion, compared with around 25% in the 2011 Census. See their report for 2018, noting the changes over the past decades on p.5 of the report: https://bsa.natcen.ac.uk/media/39293/1_bsa36_religion.pdf Note, however, that the BSA Survey and the Census ask different questions about religion, so the results are not immediately comparable.

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East Sussex Agreed Syllabus 2022 sample long-term plan: Model 1

	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6
FS2	F4 Being special: where do we belong?	F2 Why is Christmas special for Christians?	F1 Why is the word 'God' so important to Christians?	F3 Why is Easter special to Christians?	F5 What places are special and why?	F6 What times/stories are special and why?
Year 1	1.10 What does it mean to belong to a faith community?	1.1 What do Christians believe God is like?	1.7 Who is Jewish and how do they live?		1.2 Who do Christians say made the world?	1.9 How should we care for the world and for others, and why does it matter? (C, J, NR)
Year 2	1.6 Who is a Muslim and how do they live?	1.3 Why does Christmas matter to Christians?	1.6 Who is a Muslim and how do they live? Part 2.	1.5 Why does Easter matter to Christians?	1.4 What is the 'good news' Christians believe Jesus brings?	1.8 What makes some places sacred to believers? (C,M)
Year 3	L2.1 What do Christians learn from the Creation story? L2.2 What is it like for someone to follow God?		L2.9 How do festivals and worship show what matters to a Muslim?	L2.10 How do festivals and family life show what matters to Jewish people?	L2.4 What kind of world did Jesus want?	L2.12 How and why do people try to make the world a better place? (C, M/J, NR)
Year 4	L2.3 What is the 'Trinity' and why is it important for Christians?	L2.7 What do Hindus believe God is like?	L2.8 What does it mean to be Hindu in Britain today?	L2.5 Why do Christians call the day Jesus died 'Good Friday'?	L2.6 For Christians, when Jesus left, what was the impact of Pentecost?	L2.11 How and why do people mark the significant events of life? (C, H, NR)
Year 5	U2.1 What does it mean if Christians believe God is holy and loving?	U2.8 What does it mean to be a Muslim in Britain today?	U2.3 Why do Christians believe Jesus was the Messiah?	U2.9 Why is the Torah so important to Jewish people?	U2.4 Christians and how to live: 'What would Jesus do?'	U2.10 What matters most to Humanists and Christians? (C, M/J, NR)
Year 6	U2.2 Creation and science: conflicting or complementary?	U2.11 Why do some people believe in God and some people not? (C, NR)	U2.7 Why do Hindus want to be good?	U2.5 What do Christians believe Jesus did to 'save' people?	U2.6 For Christians, what kind of king is Jesus?	U2.12 How does faith help people when life gets hard?

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

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How RE promotes spiritual, moral, social and cultural development

The ongoing place of SMSC in education

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

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

Every state-funded school must offer a curriculum which is balanced and broadly based[13] *and which:*

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

Ofsted 2019 Inspection Handbook

The 2019 Ofsted Inspection Handbook that guides inspectors in applying the Education Inspection Framework has this to say about how spiritual, moral, social and cultural development play a part in inspection judgements:

'Before making a final judgement on overall effectiveness, inspectors will always consider the spiritual, moral, social and cultural development of pupils at the school, ...' (Paragraph 166)

Attention to spiritual, moral, social and cultural development in the current framework for inspection has often led to mention of good practice in relation to RE in inspection reports. The new framework specifically mentions religious education in this section, which should clarify expectations. (See paragraphs 216 and 219)

www.gov.uk/government/publications/school-inspection-handbook-eif

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

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

Secondly, the increased priority of SMSC since September 2014 should not mean more work for the average RE teacher. RE lesson content, skills and resources are already rich in SMSC. You may conduct a quick audit to gain an overview of your SMSC provision, or when creating a new display you may decide to give it an SMSC focus, but you should not have to produce more than the high-quality RE you already produce.

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

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

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Activities for spiritual development in RE

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

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

Activities for moral development in RE

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

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

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Activities for social development in RE

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

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

Activities for cultural development in RE

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

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

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RE and British Values

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

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

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

Mutual tolerance

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

Respectful attitudes

In the RE curriculum attention focuses on developing mutual respect between those of different faiths and beliefs, promoting an understanding of what a society gains from diversity. Pupils will learn about diversity in religions and worldviews, and will be challenged to respect other persons who see the world differently to themselves. Recognition and celebration of human diversity in many forms can flourish where pupils understand different faiths and beliefs, and are challenged to be broad-minded and open-hearted.

Democracy

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

The rule of law

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

Individual liberty

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

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Developing knowledge, skills and attitudes in RE

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

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

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

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Developing attitudes

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

a) Curiosity and wonder – in RE this includes:

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

b) Commitment – in RE this includes:

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

c) Fairness – in RE this includes:

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

d) Respect – in RE this includes:

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

e) Self-understanding – in RE this includes:

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

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f) Open mindedness – in RE this includes:

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

g) Critical mindedness – in RE this includes:

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

h) Enquiry – in RE this includes:

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

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Models of curriculum provision

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

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

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

Planning to ensure continuity and progression

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

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

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

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

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

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

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