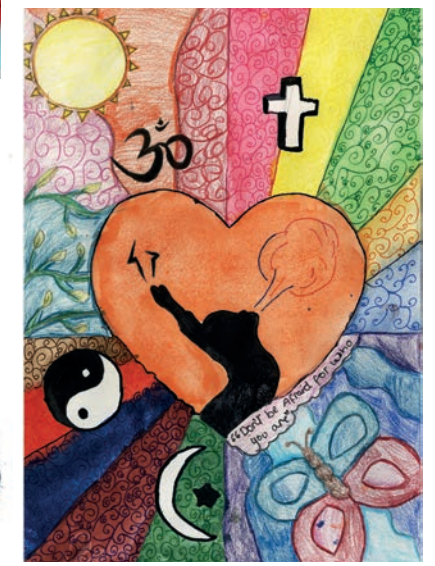
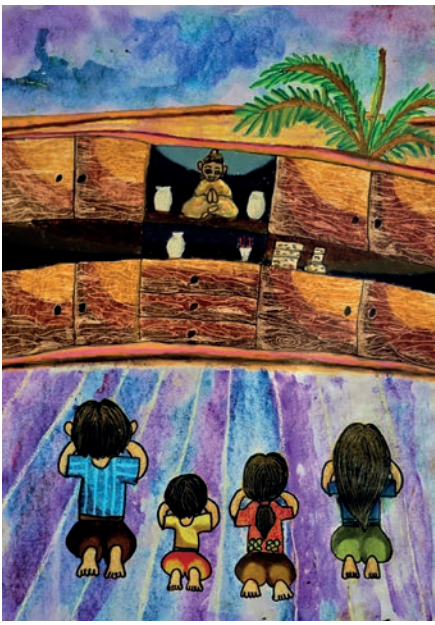


RE: LEARNING AND LIVING

The Sandwell Agreed Syllabus
for Religious Education
2018 – 2023



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Your Sandwell RE Syllabus offers extensive digital support, including:

The RE Syllabus in PDF format, in colour

Additional materials:

- A Guidance on Inclusion in RE, SEN and G&T pupils
- B The Sandwell RE Exemplary Scheme of Work: Planned units of work for the primary school
- C Additional support materials for assessing RE
- D Links to 'Understanding Christianity', for training and resources for schools
- E Teachers' mini guides to the six principal religions and to non-religious worldviews: simple starting points for learning, dos and don'ts for teaching each religion.
- F A Glossary of terms for 6 religions and for non-religious beliefs

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FOREWORD

*“From the cowardice that dare not face new truth
From the laziness that is contented with half truths
From the arrogance that thinks it knows all truth
Good Lord deliver us.”*

(A Kenyan prayer quoted by Desmond Tutu, An African Prayer book)

World events in the 21st century draw attention to the continuing power and significance of religious belief and other beliefs and philosophies in shaping human minds and communities. An understanding of different faiths and beliefs has never seemed more relevant.

All the children and young people of Sandwell are entitled to a high quality religious education which reflects the diversity and richness of the faith communities in our borough – and in the wider world. Through good RE pupils learn to understand their own beliefs and values and those of others, to explore and weigh up the different communities of faith and belief in our schools and to think deeply about life’s biggest questions and issues.

This new syllabus for RE has been prepared through wide consultation with stakeholders and is agreed by the faith communities in the borough, the teacher associations and the local authority. It is broad and balanced, giving space to study Christianity and other principal religions in the UK and also non-religious worldviews, in line with the law and government guidance. It enables pupils to explore values, including the five ‘British Values’ which schools must promote.

Teachers and members of our community can use this syllabus with confidence. It provides practical, up to date and professional planning for good RE for pupils aged 4-19. Our community schools must follow the syllabus by law, but Academies, schools with a religious character and all other schools in Sandwell are warmly invited to use the syllabus to set good standards of RE.

I am pleased to see the launch of the syllabus and look forward to the impact it will have for better religious literacy in Sandwell.

Chris Ward
Director, Education, Skills and Employment, Sandwell MBC



EXECUTIVE SUMMARY

Agreed Syllabus Requirements for RE in Sandwell Schools from 2018

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

- All pupils on the school roll are entitled to receive Religious Education. This includes pupils in the reception year of the Early Years Foundation Stage and 16-19 year old students in school Sixth Forms.
- This syllabus is the legal basis for RE in Sandwell schools where it applies (see Legal Guidance). Inspection will be based upon the implementation of this syllabus.
- Time for RE is strongly recommended to be 5% of curriculum time in Key Stages 1-4, ages 5-16.
- The **minimum requirements** for religions to be studied are specified. There is flexibility for schools to teach more than the minimum. The minimum requirements are:

Foundation Stage	Beginning to learn about religions among the children in the class
Key Stage 1	Beginning to learn about Christianity + Sikhi + Islam
Key Stage 2	Learning more about Christianity + Sikhi + Islam Beginning to learn about Hinduism + Judaism
Key Stage 3	Learning in depth about Christianity + Sikhi + Islam Learning more about Hinduism + Judaism Beginning to learn about Buddhism
RE for all 14-19:	
Key Stage 4	Learning to the standards of national qualifications about Christianity and, normally, one other religion. EG: GCSE Religious Studies. Schools must provide RE for all students in each of Years 10 and 11.
16-19 / Key Stage 5	Students may learn from a range of religions selected by the school.

- Assessment in RE: outcome statements for different age groups describe progression in RE and guide expectations for each year group.
- Planned Investigations. The Agreed Syllabus specifies succinct programmes of study for each key stage, recommending investigation titles and supporting planning in detail for each year group.
- Implementation. The Agreed Syllabus, launched early in 2018, is to be fully implemented by schools in the following year, with implementation complete by July 2019.
- Additional Guidance. The syllabus provides guidance papers on issues for school RE, to support the statutory Agreed Syllabus, recognizing the need for schools to improve the confidence of teachers with regard to teaching RE.



How to obtain an additional copy of the Sandwell Agreed Syllabus

The Syllabus is available online from this link:

www.sandwell.gov.uk/info/200086/schools_and_colleges/965/religious_education/3

Additional hard copies can be purchased for £30 each, including access to the RE Exemplary Scheme of Work

INTRODUCTION: THE PURPOSES OF RE

This Agreed Syllabus for Religious Education (RE) has been created by the Sandwell Agreed Syllabus Conference. It is the legal basis for RE in Sandwell schools.

Since 1944, all schools have been required to teach RE to all pupils on roll (with the exception that parents have the right to withdraw their children from the subject). Therefore, along with English, Mathematics, Science, Information Technology and Secondary Citizenship, Religious Education is part of the Basic Curriculum.

The 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. As such, the Agreed Syllabus is parallel to the government's subject orders for the subjects of the National Curriculum.

Religious Education is an essential component of a broad and balanced education (a key OFSTED priority from 2017), and is a focal point in the curriculum for work on SMSCD and British Values. It enables the growth of religious literacy, essential for life in modern Britain and the wider world.

Religious Education is concerned with the deep meaning that individuals and groups make of their experiences and how this helps them give purpose to their lives. It provides opportunities to explore, make and respond to the meanings of those experiences in relation to the beliefs and experiences of others as well as to one's own experiences.

RE's place in the curriculum is underpinned by values and purposes. Along with the other subjects of the curriculum, RE aims:

- To provide opportunities for all pupils to learn and to achieve.
- To promote pupils' spiritual, moral, social and cultural development and to prepare all pupils for the opportunities, responsibilities and experiences of the present and the future.

The following purpose statements underpin the syllabus¹, 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.
- They learn to **weigh up the value of wisdom** from different sources, to develop and express their insights in response, and to agree or disagree respectfully.
- RE teaching therefore should **equip pupils with systematic knowledge and understanding of a range of religions and beliefs**, enabling them to develop their ideas, values and identities.
- It should develop in pupils an **aptitude for dialogue** so that they can develop religious literacy and 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.

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

The Principal Aim of RE

The purpose of RE is captured in the principal aim, which is intended to be a short-hand 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, teachers of RE 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.

The threefold aim of RE

The threefold aim of RE elaborates the principal aim. The curriculum for RE aims to ensure that all pupils can:

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, 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

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

LEGAL REQUIREMENTS:

What does the legislation about RE in England say?

RE is for all pupils:

- Every pupil has a legal entitlement to religious education (RE).
- RE is a necessary part of a 'broad and balanced curriculum' (a current OFSTED focus) 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 locally determined, 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. The Anglican Dioceses of Birmingham and Lichfield have been involved in developing this syllabus via SACREs. It is a good fit with the work of both VA and VC schools, especially as it includes Units which are complimentary to those from 'Understanding Christianity' ('UC') which Anglican schools are already using.
- Foundation schools and voluntary controlled schools with a religious character must follow the locally agreed syllabus for all pupils, 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, in line with the law on RE. This agreed syllabus has been written to support academies in our local area to meet the requirements of their funding agreement. Academy use of the syllabus is warmly welcomed by SACRE, which has a concern for all the pupils in Sandwell.

RE is multi-faith:

- The RE curriculum drawn up by a SACRE, or used by an academy or free school 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'.⁶

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

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.

The right of withdrawal from RE

This was first granted when the curriculum subject of RE was called 'religious instruction' and carried with it possible connotations of induction into the Christian faith. RE is very different now – open, broad, exploring a range of religious and non-religious worldviews. However, in the UK, parents still have the right to withdraw their children from RE on the grounds that they wish to provide their own religious education. (School Standards and Framework Act 1998 S71 (3)). This will be the parents' responsibility. However, it is good practice to talk to parents to ensure that they understand the broad minded aims and value of RE before they exercise this right. Students aged 18 or over have the right to withdraw themselves from RE. Schools should make a policy statement to parents about RE and its multi-faith nature on their website and at admission. It makes sense to include in this a policy statement about the inclusive nature of the subject.



RELIGION IN SANDWELL, THE WEST MIDLANDS REGION AND THE NATION

2011 Census figures for Sandwell, the region and the nation

	Number of people	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	No religion	Religion not stated
West Midlands (Met County)	2,736,460	1,471,780	9,119	59,768	3,060	332,684	116,715	15,181	554,152	174,001
Birmingham	1,073,045	494,358	4,780	22,362	2,205	234,411	32,376	5,646	206,821	70,086
Coventry	316,960	170,090	1,067	11,152	210	23,665	15,912	1,641	72,896	20,327
Dudley	312,925	204,320	657	1,908	77	12,902	3,694	1,032	68,835	19,500
Sandwell	308,063	170,075	654	6,810	73	25,251	26,934	1,816	57,716	18,734
Solihull	206,674	135,572	430	3,684	353	5,247	3,504	569	44,187	13,128
Walsall	269,323	158,971	516	4,560	54	22,146	11,606	1,420	53,876	16,174
Wolverhampton	249,470	138,394	1,015	9,292	88	9,062	22,689	3,057	49,821	16,052
ENGLAND AND WALES	56,075,912	33,243,175	247,743	816,633	263,346	2,706,066	423,158	240,530	14,097,229	4,038,032

All pupils should build an accurate understanding of these figures, so that they can see clearly the place of different religions and worldviews in contemporary Britain. Note that while some populations may be numbered in hundreds or the low thousands in our immediate area, we are educating pupils to live in a region, a nation and a world – not merely in a village, or a single town or city.

Between 2001 and 2011, the biggest change has been a 10% increase in the number of non religious people in the UK and a 12% fall in the number identifying themselves as Christians. But Christianity is still selected by 59% of the population as their chosen description of religious identity. New census figures will be available after 2021.

TIME FOR RE

Schools have a statutory responsibility to deliver Religious Education to all pupils, except those withdrawn by parents (see Legal Requirements section above). **Schools must ensure that sufficient time is given in order to enable pupils to meet the expectations set out in this agreed syllabus, ensuring that the curriculum is coherent and shows progression, particularly across transitions between key stages.**

There is no single correct way of making appropriate provision for RE as long as the outcomes are met. In order to deliver the aims and expected standards of the syllabus effectively, the expectation is that there is a **minimum allocation of 5 per cent of curriculum time for RE**. This is set out in the table below, and based on the most recent national guidance.

4–5s	36 hours of RE (e.g. 50 minutes a week or some short sessions implemented through continuous provision)
5–7s:	36 hours of tuition per year (e.g. an hour a week, or less than an hour a week plus a series of RE days)
7–11s:	45 hours of tuition per year (e.g. an hour a week, or less than an hour a week plus 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, 4 hours a week of one term in a Humanities 'carousel')
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.** RE is a core subject of the curriculum for all pupils. RE is an entitlement for all pupils through their schooling, from Reception year up to and including Key Stage 5. For schools offering GCSE short or full course RE in Y9 and Y10, there is still a requirement that there is identifiable RE in Y11. These legal requirements were confirmed by DfE in 2017, and no change is planned.
- **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 religious education lessons.
- **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 schools in which head teachers and governors do not plan to allocate sufficient curriculum time for RE is unlikely to be able to enable pupils to achieve the standards set out in this syllabus. While schools are expected to make their own decisions about how to divide up curriculum time, schools must ensure that sufficient time is given to RE so that pupils can meet the expectations set out in this agreed syllabus to provide coherence and progression in RE learning.

WHAT RELIGIONS ARE TO BE TAUGHT?

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

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

4–5s Reception	Children will encounter Christianity and other faiths, as part of their growing sense of self, their own community and their place within it. Schools with lots of pupils who are Sikh, Muslim or Hindu will include learning from these religions	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, Sikhs and Muslims (an additional study of Hinduism where there are many Hindu pupils in a class)	
7–11s Key Stage 2	Christians, Muslims, Hindus, Sikhs, Jewish people	
11–14s Key Stage 3	Christians, Muslims, Sikhs and Buddhists Additional studies (e.g. of Hindus) are suitable where many pupils from other religions are in the school	
14–16s Key Stage 4	Two religions are required, including Christianity. This will be through a course in Religious Studies or Religious Education leading to a qualification approved under Section 96⁷	
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 Baha'i faith, Jehovah's Witnesses, The Church of Jesus Christ of Latter-day Saints, or the Jains are not excluded from study in this scheme for RE. Schools are always advised to make space for the worldviews of the local community, which is why the table above expresses minimum requirements.
- **Notice the language:** Christians rather than Christianity; Hindus rather than Hinduism. This is to reflect the fact that RE starts with encounters with living faiths rather than the history and belief structures of traditions. This also recognises the diversity within and between religions and other traditions.
- **Non-religious worldviews:** Good practice in RE, as well as European and domestic legislation, has established the principle that RE 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. Humanism is probably the most visible example of a non-religious worldview in the UK.
- **Depth rather than breadth.** However, learning from four religions across a key stage is demanding: the syllabus does not recommend tackling six religions in a key stage. Depth is more important than overstretched breadth. Schools are encouraged to 'teach less but teach it better'. The syllabus provides for a genuine and well planned engagement with 6 different religions across the 5-14 age range.
- **Systematic learning, then thematic learning.** 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.

⁷ Section 96 of the Learning and Skills Act 2000. This requires maintained schools to provide only qualifications approved by the Secretary of State. www.dfes.gov.uk/section96/uploads/download_records_full.xls

Building on best practice: links to the 2012 Sandwell Syllabus

The 2018 Locally Agreed Syllabus builds on the good practice established in the previous Locally Agreed Syllabus. These elements will be familiar to teachers.

Continuity:

- **RE and personal development:** The 2018 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 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 providing important opportunities for exploring British values.
- **Religions and beliefs:** The 2018 syllabus maintains the required study of religions and beliefs in each key stage, as in the previous syllabus. Teachers are still free to teach RE flexibly, through weekly timetabled lessons, supplemented by RE days or RE weeks, for example, or a combination of different models.
- **Open, enquiring RE:** The 2018 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 – who form a substantial proportion of pupils in many of our classrooms.
- **Planning process:** The planning process that was integral to the 2012 syllabus has been retained. It encourages and empowers teachers to develop their own excellent RE lessons, taking them through a process of using the syllabus to underpin their planning (long-, medium- and short-term) and creative classroom practice.

New emphases:

- **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. This is a knowledge based approach to RE learning.
- **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.
- **Teaching and learning approach:** There is a clear teaching and learning approach at the heart of the 2018 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. The three-fold aim implies an active and connected pedagogy.
- **Assessment:** Flexible assessment opportunities are given, based on end-of-phase outcomes, linked to the teaching and learning approach and the knowledge specified in the units of study. Each unit has specific outcomes that help pupils to work towards and achieve the end-of-phase outcomes.
- **Breadth and balance:** Inspection under the current framework emphasizes a broad and balanced curriculum. This syllabus provides for good connections between RE and other subjects and enables RE to take its place alongside other subjects of the curriculum in holistic learning for pupils.
- **Understanding Christianity:** The 2016 resource from RE Today is being used in many schools in the local authority area, and is open to all. 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. Details: <http://www.understandingchristianity.org.uk/>
- **Literacy and writing across the curriculum:** This syllabus provides numerous focused opportunities for pupils to write well, developing their literacy skills through RE. Teachers should use purposeful and challenging writing strategies, along with speaking, listening, creativity and other approaches, in RE to contribute to building pupils' general skills.

RESPECT FOR ALL, GLOBAL LEARNING, BRITISH VALUES, COMMUNITY COHESION:

What does RE offer to pupils in a broad and balanced curriculum?

This Agreed Syllabus provides many opportunities for RE teaching and learning to challenge stereotypical views and to appreciate difference positively.

<p>Learning for diversity. Government guidance advises that “every school is responsible for educating children and young people who will live and work in a country which is diverse in terms of cultures, religions or beliefs”. A recurring theme of government and HMI guidance on Religious Education is to “develop a positive attitude towards other people, respecting their right to hold different beliefs from their own, and towards living in a world of diverse religions.” RE guidance also requires schools to enable pupils to examine the consequences of anti-social behaviour such as racism and to develop strategies for dealing with it. Equally, Ofsted (2014) also points to the major contribution that RE makes in promoting British values and enabling learners to develop positive attitudes through “valuing diversity, promoting multicultural understanding and respect.”</p>	<p>Examples:</p> <ul style="list-style-type: none"> • F6: Which stories are special and why? • KS1: 1.11 Questions that Puzzle Us • KS2: L2.6 Values: What matters most to Christians and Humanists • KS3: 3.10 Where can we find wisdom to live by?
<p>Reducing intolerance. Promoting community cohesion aims to contribute to reducing the corrosive effects of intolerance. It is too simplistic to assume that merely by teaching about the major world religions, RE will automatically contribute to community cohesion. It is even possible for weaker teaching to reinforce stereotypes: e.g. ‘Muslims are from Pakistan’ or ‘Christians are white’. It is valuable to note that, for example, Christians, Baha’is and Muslims all give great significance to Jesus (who was himself Jewish) within their religious tradition, holding some aspects in common and diverging on other fundamental points. There is also, of course, great diversity within religions, where different interpretations can clash sharply. As well as learning about the historical and current relationship between cultures, pupils should study the ways in which one religion has influenced the development of another.</p>	<p>Examples:</p> <ul style="list-style-type: none"> • F1 Being Special – where do we belong? • 1.10: How and why are some books holy? Sacred words for Sikhs, Muslims and Christians • U2.9 What will make Sandwell a more respectful community? • 3.6 Does religion make peace or cause wars?

<p>Visits and visitors: RE is the ideal vehicle for building links with faith communities in the local area of the school. Pupils need opportunities to meet people of different faiths and cultures to develop a respect for those who believe, think and practice differently, without feeling that their own identity or views are threatened. In fact, pupils can deepen and clarify their sense of identity through their encounter with the ‘other’. It is important to set ground rules for discussion when religious differences are explored, in order to create a safe and positive environment. This is particularly relevant where there may be media misrepresentations and commonly held negative stereotypes e.g. Islamophobic ideas, unfair negativity to any religion, any preaching of extremist or violent views. RE has a place in reducing extremism.</p>	<p>Examples:</p> <ul style="list-style-type: none"> • F5 Which places are special and why? • 1.9: Holy places – where and how do Christians, Sikhs and Muslims worship? • U2.2 An enquiry into visiting places of worship • 3.2 How do we express our spiritual ideas? Christian, Muslim, Sikh
<p>Breadth – cohesion for all. In terms of community cohesion and respect for all it is more meaningful to pupils if the religions taught include those of their own families and communities, including smaller faith groups in order to accord equal value and respect. Similarly, children should learn that non-religious perspectives on life, including examples such as Humanism, are also valid and widespread. Large numbers of our pupils come from families where no religion is practiced and they must not be made to feel that their lives or families are less worthy as a result. Sandwell includes very substantial communities of Sikhs, Christians, Muslims and Hindus.</p>	<p>Examples:</p> <ul style="list-style-type: none"> • F1 Being Special – where do we belong? • 1.3 Who celebrates what? How and where? Celebrations that matter in Sandwell (Christian, Muslim, Sikh) • U2.3 Can religions help people when times get hard? (Hindu, Christian, Non-religious) • 3.5 What makes some scientists believe in religion and others reject religion? (Agnostic, atheist, Christian)
<p>Planned support for teaching. At key stages 2 and 3 there are planned units for investigating these important issues of diversity, identity, integrity and cohesion. For Key Stage 2, see the unit on ‘Enquiring into places of worship through visits’ and for Years 7-9 ‘How can our town become a more respectful place?’</p>	

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

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

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

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

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

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

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

British values and RE in the context of Spiritual, Moral, Social and Cultural development

School inspection, since the 2015 Inspection framework, explores and judges the contribution schools make to actively promoting British values.

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

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

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

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

<ul style="list-style-type: none"> • Mutual Tolerance. Schools do not accept intolerant attitudes to members of the community: attitudes which reject other people on the basis of race, faith or belief, gender, sexual orientation or age are rightly challenged. The baseline for a fair community is that each person's right to 'be themselves' is to be accepted by all. Tolerance may not be enough: RE can challenge children and young people to be increasingly respectful and to celebrate diversity, but tolerance is a starting point. It is much better than intolerance of other people. Put simply for young children, this is about accepting that we are all different. 	<p>For example in KS1 pupils will learn about Sikhs, Muslims and Christians, the three largest religious communities in Sandwell. They will learn about Hindu, Jewish and Buddhist religion in KS2 and 3 as well.</p>
<ul style="list-style-type: none"> • Respectful attitudes. In the RE curriculum attention focusses on developing mutual respect between those of different faiths and beliefs, promoting an understanding of what a society gains from diversity. Pupils will learn about diversity in religions and world views, and will be challenged to respect other persons who see the world differently to themselves. Recognition and celebration of human diversity in many forms can flourish where pupils understand different faiths and beliefs, and are challenged to be broad minded and open hearted. Put simply for young children, this is about taking a positive attitude to learning from each other. 	<p>For example pupils will learn to think through the meaning of respect when they encounter sacred objects, buildings and texts from different religions in units of work across the 4-14 age range.</p>
<ul style="list-style-type: none"> • Democracy. In RE pupils learn the significance of each person's ideas and experiences through methods of discussion. In debating the fundamental questions of life, pupils learn to respect a range of perspectives. This contributes to learning about democracy, examining the idea that we all share a responsibility to use our voice and influence for the wellbeing of others. Put simply for young children, this is about the idea that everybody counts. 	<p>For example pupils will learn to discuss and debate increasingly rationally as their knowledge of the views and beliefs of different religions and worldviews deepens across the 4-114 age range</p>

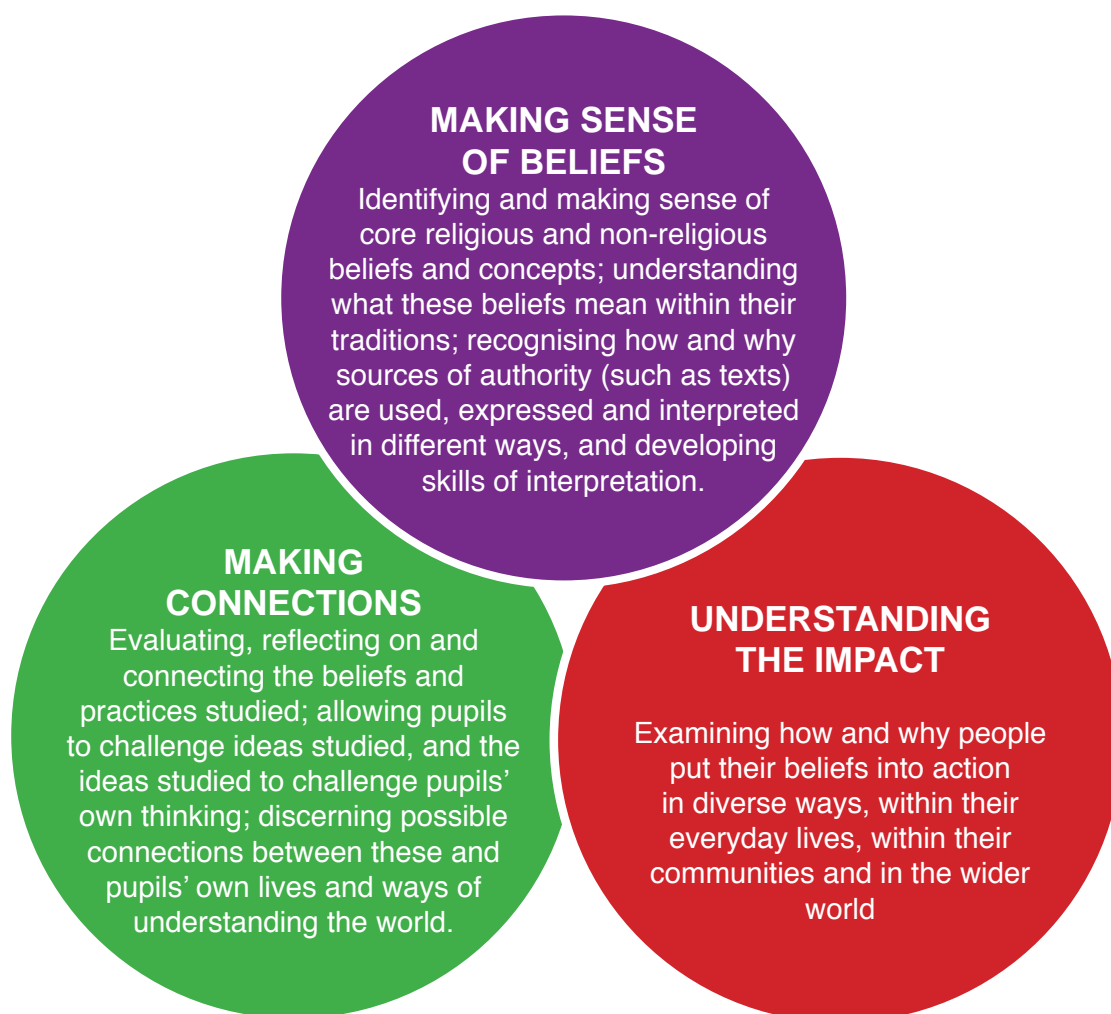
<ul style="list-style-type: none"> • The Rule of Law: In RE pupils examine different examples of codes for human life, including commandments, rules or precepts offered by different religious communities. They learn to appreciate how individuals choose between good and evil, right and wrong, and they learn to apply these ideas to their own communities. They learn that fairness requires that the law apply equally to all, irrespective of a person's status or wealth. Put simply for young children, this is about the idea that rules apply fairly to everyone. 	<p>For example pupils will find out about the rules for living or guidance for life offered by the different religions and worldviews they study, and consider the values of equality, fairness and the importance of each individual.</p>
<ul style="list-style-type: none"> • Individual liberty. In RE, pupils consider questions about identity, belonging and diversity, learning what it means to live a life free from constraints. They study examples of pioneers of human freedom, including those from within different religions, so that they can examine tensions between the value of a stable society and the value of change for human development. Put simply for young children, this is about the idea that we all get to make our own choices in a fair way. 	<p>For example pupils will discover why diversity matters in Sandwell, and which religions are popular among the people of the borough. They will find out how religion and beliefs shape identity, community and our outlooks on life.</p>

The teaching and learning approach for RE

The 2018-23 RE Syllabus for Sandwell is designed to support schools in developing and delivering excellence in RE. It responds to national calls for deepening pupils' knowledge about religions and for developing their 'religious literacy'⁸. It does this by studying one religion at a time ('systematic' units), and then including 'thematic' units, which build on learning by comparing the religions, beliefs and practices studied. This approach is developed from, and in strong continuity with the 2012-2017 syllabus.

In order to support teachers in exploring the selected religions, the Agreed 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. 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 some of the diverse religious traditions, alongside non-religious worldviews, which reflect the backgrounds of many of the pupils in our schools. The three 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 approaches from religious studies, philosophy, sociology, ethics and theology.

⁸ Ofsted reports; RE for Real, Commission on RE from the REC.



WHAT ARE WE AIMING FOR PUPILS TO ACHIEVE? 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. Teachers will recognise that this approach balances skills with core knowledge. The outcomes on this page are woven into every aspect of the planning, teaching, learning and assessment of this syllabus.

Teaching and learning approach	End KS1, aged 7 Pupils can...	End lower KS2, aged 9 Pupils can...	End KS2, aged 11 Pupils can...	End KS3, aged 14 Pupils can...
<p>Element 1: Making sense of beliefs</p> <p>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.</p>	<ul style="list-style-type: none"> Identify some 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. 	<ul style="list-style-type: none"> 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. 	<ul style="list-style-type: none"> 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. 	<ul style="list-style-type: none"> Give reasoned explanations of how and why the selected core beliefs and concepts are important within the religions studied 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.

Teaching and learning approach	End KS1 Pupils can...	End lower KS2 Pupils can...	End KS2 Pupils can...	End KS3 Pupils can...
<p>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</p>	<ul style="list-style-type: none"> 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 	<ul style="list-style-type: none"> Make simple links between stories, teachings and concepts studied and how people live, individually and in communities Describe how people show their beliefs in how they worship and in the way they live Identify some differences in how people put their beliefs into practice. 	<ul style="list-style-type: none"> 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 	<ul style="list-style-type: none"> Give reasons and examples to account for how and why people put their beliefs into practice in different ways, individually and in various communities (e.g. denominations, times or cultures; faith or other communities) Show how beliefs guide people in making moral and religious decisions, applying these ideas to situations in the world today
<p>Element 3: Making connections Evaluating, reflecting on and connecting the beliefs and practices studied; allowing pupils to challenge ideas studied, and the ideas studied to challenge pupils' thinking; discerning possible connections between these and pupils' own lives and ways of understanding the world.</p>	<ul style="list-style-type: none"> Think, talk and ask questions about whether the ideas they have been studying, have something to say to them. Give a good reason for the views they have and the connections they make. 	<ul style="list-style-type: none"> Raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live. Make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly Give good reasons for the views they have and the connections they make 	<ul style="list-style-type: none"> Make connections between the beliefs and practices studied, evaluating and explaining their importance to different people (e.g. believers and atheists) Reflect on and articulate lessons people might gain from the beliefs/practices studied, including their own responses, recognising that others may think differently. Consider and weigh up how ideas studied in this unit relate to their own experiences and experiences of the world today, developing insights of their own and giving good reasons for the views they have and the connections they make. 	<ul style="list-style-type: none"> 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.

Overview of the Sandwell RE Plan

<p>EYFS: 6 new RE Plans are provided to be used flexibly in continuous provision of the EYFS for RE</p>	<p>KS1 12 plans are listed below. The teaching order is a matter for schools. Pupils learn about Christians, Muslims and Sikhs.</p>	<p>LKS2 12 plans are listed below. The teaching order is a matter for schools. Pupil learn about Christians, Muslims, Hindu, Sikhs and Jews.</p>	<p>UKS2 12 plans are listed below. The teaching order is a matter for schools. Pupils learn about Christians, Muslims, Hindu, Sikhs, Jewish people and non-religious life.</p>	<p>KS3: This programme of study is very flexible and schools may plan further units of their own as long as the aims and outcomes are central. Pupils learn about Christians, Muslims, Buddhists, Sikhs</p>
<p>F1: Being special: where do we belong?</p>	<p>1. What do Christians believe God is like? UC</p>	<p>1. What are the deeper meanings of the festivals?</p>	<p>1. What does it mean if Christians believe God is holy and loving? UC</p>	<p>1. Why do Christians believe Jesus is God on earth? UC</p>
<p>F2: Why do Christians perform nativity plays at Christmas?</p>	<p>2. Why does Christmas matter to Christians? How + why do we celebrate special times? UC</p>	<p>2. What is it like to be a Hindu? Community, Worship, Celebration (Hindus)</p>	<p>2. An Enquiry into visiting places of worship</p>	<p>2. How do we express our spiritual ideas? (Christian, Muslim, Sikh)?</p>
<p>F3: Why is the word 'God' special to Christians?</p>	<p>3. Who celebrates what? How and Where? Celebrations that matter in Sandwell (Christian, Muslim, Sikh)</p>	<p>3. What do Christians learn from the Creation story? UC</p>	<p>3. Can religions help people when times get hard? (Christian, Hindu, non-religious)</p>	<p>3. What difference does it make to be atheist or agnostic in Britain today?</p>
<p>F4: Why do Christians put a cross in an Easter garden?</p>	<p>4. Beginning to Learn Sikhi: Part A. Stories of the Sikh Gurus.</p>	<p>4. What is it like to be a Sikh in Sandwell? Sikh beliefs and ways of living (Sikhi)</p>	<p>4. What do Christians believe Jesus did to save human beings? UC</p>	<p>4. What makes a person inspiring to others? (Christian, Muslim)</p>
<p>F5: Which places are special and why?</p>	<p>5. Beginning to Learn Sikhi: Part B. The Gurdwara, a place to belong.</p>	<p>5. What is the 'Trinity' and why is it important for Christians? UC</p>	<p>5. Hindu, Jewish and Islamic Prayer: What? When? How? Where? Why? (Muslims, Jews)</p>	<p>5. What makes some scientists believe in religion, and others reject religion? (Christian, Atheist, Agnostic)</p>

F6: Which stories are special and why?	6. Why does Easter matter to Christians? UC	6. Values: What matters most? Christians and Humanists (Humanists, Christians)	6. What can we learn from religion about temptation? (Christians, Muslims)	6. Does religion make peace or cause wars? Christianity, Islam, Atheism
7. Beginning to learn Islam: What can we learn from stories of the Prophet?	7. What kind of world did Jesus want? UC	7. For Christians, what kind of king was Jesus. UC	7. Why is there suffering? Are there any good solutions? Christians, Hindus, Buddhists, Non-religious views	
8. Beginning to learn Islam: What can we learn from Muslims in Sandwell?	8. Why do Christians call the day Jesus died 'Good Friday'? UC	8. Christians and how to live: 'What would Jesus do?' UC	8. If God is Trinity, what does that mean for Christians? UC	
9. Holy places: where and how do Christians, Sikhs and Muslims worship?	9. What is it like to be Jewish? Family, Synagogue and Torah (Judaism)	9. What will make Sandwell a more respectful community? (Many religions)	9. What is so radical about Jesus? UC	
10. How and why are some books holy? Sacred words for Sikhs, Muslims and Christians.	10. For Christians, when Jesus left, what was the impact of Pentecost? UC	10. Christian Aid and Islamic Relief: can they change the world? (Christians, Muslims)	10. Where can we find wisdom to live by? Christians, Sikhs, Buddhists	
11. Questions that puzzle us	11. Keeping the 5 Pillars of Islam (Islam)	11. Why do Hindus want to be good? Hinduism	11. Death: Is it the end? Christians, Buddhists, Sikhs.	
12. What is the 'good news' Christians believe Jesus brings? UC	12. Why does the Prophet matter to Muslims? (Islam)	12. What impact do people's beliefs have in their lives? (transition unit)	12. Why believe in God? Christianity, atheism, one further selected by the school	

RE IN THE EARLY YEARS FOUNDATION STAGE:

Programme of Study

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

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 get out of RE in this age group?

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

RE in the Early Years Foundation Stage

Children in the 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, including key stories from different religions. 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 2017 EYFS Profile, RE can provide many opportunities for pupils, through planned, purposeful play and through a mix of adult-led and child-initiated activity.

The ideas below are drawn from both the Early Years Outcomes and the Early Learning Goals.

Communication and Language

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

Personal, Social and Emotional Development

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

Expressive Arts and Design

- Children use their imagination in art, music, dance, imaginative play, role play and stories to represent their own ideas, thoughts and feelings
- They respond in a variety of ways to what they see, hear, smell, touch and taste.
- Literacy
- Children are given access to a wide range of books, poems and other written materials to ignite their interest.

Mathematics

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

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 and singing songs
- Starting to introduce religious terminology
- Work on nature, growing and life cycles or harvest, including outdoor learning (e.g. Forest School activity)
- Seizing opportunities spontaneously or linking with topical, local events such as celebrations, festivals, the birth of a new baby, weddings or the death of a pet
- Starting to talk about the different ways in which people believe and behave, and encouraging children to ask questions.

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

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

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

RE in the reception class

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

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

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

Religions and worldviews:

In the Reception class, children should encounter 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. For all schools, this is a time of integrating the children into the new school environment. The themes of belonging and community are likely to be important elements of provision at this time, and practitioners should take the opportunity to include RE where appropriate. Stories, songs, play and other aspects of integrated provision all need a strong place in EYFS RE.

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.

<p>Suggested questions you could explore:</p> <p>What does the word 'God' mean?</p> <p>Which people believe in God?</p> <p>Which people believe God is the Creator of everything?</p> <p>What is amazing about the world?</p> <p>What do Christians say about God as Creator?</p> <p>What is the story that Christians and Jews use to think about the Creator?</p> <p>What do Christians and other people (including non-religious) think about the world and how we should treat it?</p>	<p>Learning outcomes: Plan learning experiences that enable children to ...</p> <ul style="list-style-type: none"> talk about things they find interesting, puzzling or wonderful and also about their own experiences and feelings about the world re-tell stories, talking about what they say about the world, God, human beings think about the wonders of the natural world, expressing ideas and feelings say how and when Christians like to thank their Creator talk about what people do to mess up the world and what they do to look after it. <p>Colour key: Making sense Understanding impact Making connections</p>	<p>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.</p> <p><i>'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.</i></p> <p>One way in to this unit might be to spend some time in the outside play area in various weathers, to experience the world as a way in to talking about it.</p> <ul style="list-style-type: none"> Display a large picture of the globe and show some pictures of animals from around the world (e.g. elephant, camel, kangaroo, sheep, blue whale, tuna, parrot). Help children learn the names and talk about where they can be found in the world. Talk about beautiful things in nature. Add the sun and 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 many 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. Teacher notes: The word 'God' comes from an old German word. It means a spirit or being who is worshipped. The use of the word 'God' in Europe is probably around 1 ½ thousand years old! 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.

<p>Suggested questions you could explore:</p> <p>What special stories about Jesus are in the Bible?</p> <p>Why do Christians perform nativity plays at Christmas?</p> <p>Why do Christians celebrate Jesus' birthday?</p> <p>What special things do Christians do at Christmas to share God's love?</p> <p>What makes every single person unique and precious?</p> <p>How does the Christmas story tell Christians they are precious to God?</p>	<p>Learning outcomes: Plan learning experiences that enable children to ...</p> <ul style="list-style-type: none"> talk about people who are special to them say what makes their family and friends special to them recall simply what happens at a traditional Christian festival (Christmas) begin to recognise the word 'incarnation' as describing the belief that God came to earth as Jesus re-tell religious stories, making connections with personal experiences <p>Colour key: Making sense Understanding impact Making connections</p>	<p>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.</p> <p><i>'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.</i></p> <p>A way in to 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.</p> <ul style="list-style-type: none"> 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. Re-do 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, 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 Print or draw a picture of a present, like the present that arrived in the classroom. Invite individuals or pairs of pupils to write important words around the present, such as 'Christmas', 'nativity' and 'Jesus'. Keep this poster to refer to in future learning.
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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.

<p>Suggested questions you could explore:</p> <p>What happens at the end of winter and the beginning of spring?</p> <p>How do 'dead' plants and trees come alive again?</p> <p>What do Christians believe happened to Jesus?</p> <p>Why do Christians think this is such an important story?</p> <p>What do Christians do at Easter?</p> <p>Why do we have Easter eggs?</p>	<p>Learning outcomes: Plan learning experiences that enable children to ...</p> <ul style="list-style-type: none"> Recognise and re-tell stories connected with celebration of Easter Say why Easter is a special time for Christians Talk about ideas of new life in nature. Recognise some symbols Christians use during Holy Week, e.g. palm leaves, cross, eggs etc, and make connections with signs of new life in nature Talk about some ways Christians remember these stories at Easter. <p>Colour key: Making sense Understanding impact Making connections</p>	<p>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.</p> <p><i>'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.</i></p> <p>A way in to this unit could be to bring some crocus or daffodil bulbs and tree buds into the classroom early in the term and keep looking at how they grow over the weeks.</p> <ul style="list-style-type: none"> Recall any stories children have heard about Jesus in collective worship/assembly or in RE lessons. Unpack a bag containing items related to Palm Sunday (e.g. Bible or story book 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. People thought Jesus was going to come as a king and rescue them from the Romans. The Romans had invaded the Jews' land and were an occupying force. 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 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 (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. Spring is a good time to think about new life. As baby birds hatch from eggs and spring flowers start to bloom, Christians celebrate the new life of Jesus. Conduct an Easter egg hunt and ask for connections to Jesus' new life. Try some Forest school or outdoor RE ideas. Take photos of children's faces showing how Jesus' followers might feel at different stages of the story, and get them to put the faces alongside a timeline of photos from Palm Sunday to Easter Sunday. Watch the CBeebies 'Let's Celebrate Easter' clips and make a collage cross. Talk to someone who celebrates Easter: find out what parts of the celebration are most special to them.
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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.

<p>Suggested questions you could explore:</p> <p>How do we show respect for one another?</p> <p>How do we show love / how do I know I am loved?</p> <p>Who do you care about?</p> <p>How do we show care / how do I know I am cared for?</p> <p>How do you know what people are feeling?</p> <p>How do we show people they are welcome?</p> <p>What things can we do better together rather than on our own?</p> <p>Where do you belong?</p> <p>How do you know you belong?</p> <p>What feels special about being welcomed into a group of people?</p>	<p>Learning outcomes:</p> <p>Plan learning experiences that enable children to ...</p> <ul style="list-style-type: none"> re-tell religious stories making connections with personal experiences share and record occasions when things have happened in their lives that made them feel special recall simply what happens at a traditional Christian infant baptism and dedication recall simply what happens when a baby is welcomed into a religion other than Christianity. <p>Colour key: Making sense Understanding impact Making connections</p>	<p>Suggested content: Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. <i>'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.</i></p> <p>One way of introducing this question is to ask a new mum to bring a baby into the class and talk about how the baby was welcomed into their family.</p> <ul style="list-style-type: none"> Talk about the idea that each person is unique and valuable. Talk about occasions when things have happened in their lives that made them feel special, from everyday events (a hug from mum / dad / carer/friend) and special events (birthday). 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 v.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 v.13-16). Who do we know who makes children feel special? Explain how this belief that God loves children is shown in Christianity through infant baptism and dedication. 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. Islam 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 Rakshan 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?

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<p>Suggested questions you could explore:</p> <p>Where do you feel safe? Why?</p> <p>Where do you feel happy? Why?</p> <p>Where is special to me? Where is a special place for believers to go?</p> <p>What makes this place special?</p>	<p>Learning outcomes: Plan learning experiences that enable children to ...</p> <ul style="list-style-type: none"> talk about somewhere that is special to themselves, saying why recognise that some religious people have places which have special meaning for them talk about the things that are special and valued in a place of worship begin to recognise that for Christians, Muslims or Jews, these special things link to beliefs about God get to know and use appropriate words to talk about their thoughts and feelings when visiting a church express a personal response to the natural world. <p>Colour key: Making sense Understanding impact Making connections</p>	<p>Suggested content: Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. <i>'Making connections' is woven through this unit: as you explore the ideas and stories with children, talk about how they affect the way people live, making connections with the children's own experiences.</i></p> <p>One way of introducing this question is to discuss places that are important to children, for example places to be happy, to have fun, to be quiet or to feel safe. When do they go to these places and what is it like being there? Use models to help children engage in small world play, to talk about what happens in a library, hospital, football ground etc., and why.</p> <ul style="list-style-type: none"> Invite visitors to talk about/show pictures of places that are spiritually significant to them and 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 some photos under each. Visit a local church or other place of worship. Prepare lots of questions to ask; think about which parts of the building make them feel safe, happy, sad, 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?

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<p>Suggested questions you could explore:</p>	<p>Learning outcomes: Plan learning experiences that enable pupils to ...</p>	<p>Suggested content: Teachers can select content from this column to help pupils achieve the learning outcomes in column 2. Teachers can use different content as appropriate. <i>'Making sense' and 'Understanding the impact' are woven through this unit: as you explore the stories with children, talk about what they teach people about how to live:</i></p>
<p>What is your favourite story?</p> <p>What do you like about it, and why?</p> <p>What stories do you know about Jesus?</p> <p>What do you think Jesus was (is) like?</p> <p>Do you know any Bible stories? What stories do you know that are special to Christians (or other faiths)? Who are the stories about?</p> <p>What happens in the story? Does the story tell you about God? What do you learn?</p> <p>What stories do you know that tell you how you should behave towards other people?</p> <p>What are the similarities and differences between different people's special stories?</p>	<ul style="list-style-type: none"> • talk about some religious stories • recognise some religious words, e.g. about God • identify some of their own feelings in the stories they hear • identify a sacred text e.g. 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 Hanukkah story teaches Jews about standing up for what is right) etc. <p>Colour key: Making sense Understanding impact Making connections</p>	<p>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.</p> <ul style="list-style-type: none"> • Explore stories pupils like, re-telling 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 The Big Bible Storybook. <p>Hear and explore some stories from major faith traditions: choose from</p> <ul style="list-style-type: none"> • Jews and Christians share these stories (the Jewish scriptures are included in what Christians call the 'Old Testament'): e.g. David the Shepherd Boy (1 Samuel 17) the story of Ruth (book of Ruth in the Bible); • Jews read the story of Hanukkah (found in the books of Maccabees, not included in 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; <p>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.</p>

RE in KS1: Programme of Study

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

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

Aims and outcomes

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 increasingly enables 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:

This RE enables most 7 year olds at the end of year 2 to:

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

These general outcomes are related to specific content within the key question outlines/units of study. There are many good cross curricular links through which RE can be enhanced, with for example, art, music, history, geography, English and PSHE. These are encouraged by this syllabus but never at the expense of the aims and outcomes of RE.

The twelve units of study provided for schools are:

1. What do Christians believe God is like? (Christians)
2. Why does Christmas matter to Christians? How and why do we celebrate special times? (Christians)
3. Who celebrates what? How and Where? Celebrations that matter in Sandwell (Christian, Muslim, Sikh)
4. Beginning to Learn Sikhi: Part A. Stories of the Sikh Gurus.
5. Beginning to Learn Sikhi: Part B. The Gurdwara, a place to belong.
6. Why does Easter matter to Christians? (Christians)
7. Beginning to learn Islam: What can we learn from stories of the Prophet? (Muslims)
8. Beginning to learn Islam: What can we learn from Muslims in Sandwell? (Muslims)
9. Holy places: where and how do Christians, Sikhs and Muslims worship?
10. How and why are some books holy? Sacred words for Sikhs, Muslims and Christians.
11. Questions that puzzle us
12. What is the 'good news' Christians believe Jesus brings? (Christians)

Key Question 1.1 What do Christians believe God is like? [Key Concept: God]

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p>	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify 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 <p>Understand the impact:</p> <ul style="list-style-type: none"> 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) <p>Make connections:</p> <ul style="list-style-type: none"> Think, talk and ask questions about whether they can learn anything from the story for themselves, exploring different ideas Give a reason for the ideas they have and the connections they make. 	<ul style="list-style-type: none"> Introduce idea that Christians believe in God; the Bible is one of the most important, if not THE most important way of finding out about God for Christians. Ask the children for their own ideas about God and see if they agree with Christian ideas that God is loving, powerful and creative. 'Where is God?' is a good question. Tell the story of the Lost Son (Luke 15:1-2, 11-32) using interactive and reflective 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 messages. Refer back to the key question: What do Christians believe God is like? Do pupils have any ideas yet, about what the story says about what Christians believe about God? Discuss: What might Christians understand about what God is like from this story? How might God be like the father? Look at the stories of the Lost Sheep and Lost Coin, also in Luke 15 as extra examples. The parable of the Lost Son teaches that God loves people, even when they go off on their own way. As a class think of ways that Christians might show how glad they are that God loves them so much e.g. 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. What makes forgiving easy or hard? Talk about what happens in school if they do something wrong. Share any fresh start/ new day practices you might have and the importance of forgiving pupils in school. Talk about the importance of 'turning round' like the lost son or saying sorry. Talk about other times when forgiveness is given (through role play, if appropriate): At home? At out of school clubs? How do parents forgive? Link this last question to God as a forgiving father in the Lost Son. Refer to the question 'What do Christians believe God is like?' - how fully can pupils answer this, focusing on understanding of the parable's meaning? What happens when forgiveness is not given? Get pupils to practise saying 'I'm very sorry' and 'That's ok - I forgive you' to each other around the class. Talk together: Is it good to forgive people? Why / why not? How does it feel if you don't forgive? Why is it sometimes hard to forgive? Listen to 'You Can Hold On' by Fischy music (there is a free extract on www.fischy.com/). Discuss the messages in the song. Write an extra verse to the song or even a class poem focusing on what it is like to forgive or not forgive. EXTENSION: write these 4 phrases in squares on the board: 'saying sorry', 'saying thank you', 'saying please' and 'saying I love you'. Explain these are 4 things Christians say in prayer. 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 website 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.

Key Question 1.2 Why does Christmas matter to Christians? [Incarnation]

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • 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. <p>Understand the impact:</p> <ul style="list-style-type: none"> • Give examples of ways in which Christians use the story of the nativity to guide their beliefs and actions at Christmas. <p>Make connections:</p> <ul style="list-style-type: none"> • Think, talk and ask questions about Christmas for people who are Christians and for people who are not • Decide what they personally have to be thankful for, giving a reason for their ideas. 	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p> <p>Introduce this unit by looking for signs that Christmas is coming – signs of winter, decorations, adverts. Ask pupils why they think Christmas is important for Christians.</p> <ul style="list-style-type: none"> • Tell some familiar stories about a character who appears to be someone he/she is not (e.g. 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 in the flesh, or God come to earth in a human body! 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. Hear the story at each station; go back to their places and draw pictures/write sentences to re-tell 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? For example; Jesus born in a stable (Luke 2: 6-7) and shepherds hearing from an angel (Luke 2: 8- 15). • Which ones are not connected to the Bible, but to other secular (non-religious) Christmas traditions? Teacher notes: Yule branches or logs, the use of candles and fire and feasting on meat and wine were part of the midwinter festival before Christianity arrived in Europe. • 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. <p>[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.]</p>
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Key Question 1.3 Who celebrates what? How and where? Celebrations that matter in Sandwell: Christian, Muslim, Sikh

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes) :</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Recognise a special time pupils celebrate and explain simply what celebration means Identify and name at least three different religious festivals, giving two facts about each one Identify a belief that connects to a festival, e.g. 'they do it because they believe...' <p>Understand the impact:</p> <ul style="list-style-type: none"> Give simple examples of the ways a festival makes a difference e.g. to emotions, to families Talk about features in festival stories that made people feel happy or sad and compare them with pupils' own experiences Notice and suggest a meaning for some symbols used in the celebrations they learn about e.g. light, water, signs of togetherness <p>Make connections:</p> <ul style="list-style-type: none"> Think, talk and ask good questions about big days in different religions Talk about links between how people celebrate today and old stories Notice and find out about simple similarities: special or sacred food, music, stories, gatherings prayers or gifts 	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p> <p>This unit explores the festivals of Christmas (Christianity), Eid-ul-Adha (Islam) and Diwali (Sikhi).</p> <p>NB: Diwali is largely known as a Hindu festival but Sikhs, who are also from India, celebrate a Sikh version too.</p> <p>Find reliable and basic information on these festivals from the BBC Schools pages: Eid ul Adha: http://www.bbc.co.uk/schools/religion/islam/eid_haj.shtml Sikh Diwali: http://www.bbc.co.uk/religion/religions/sikhism/holydays/diwali.shtml Christmas: http://www.bbc.co.uk/schools/religion/christianity/christmas.shtml</p> <p>For each festival plan a range of activities including story, enactment and multi-sensory work.</p> <ul style="list-style-type: none"> Make sure pupils are clear on WHO celebrates the festival and the best or most striking things about the festival. Tell the story of the festival's origin (festivals always re-tell an old story of faith!) What does this festival give to your 5 senses? For example create a Christmas Christingle, share out food like Muslims do at Eid, or make the classroom a place of sparkling, colourful fairy lights as in Diwali. Explore the meaning of the festival. Christmas represents the coming of great goodness to earth, Eid ul Adha reminds Muslims of Abraham's willingness to give everything to God, and Diwali is a time to celebrate good's triumph over evil for Sikhs. Find out about the symbols in the festival. The central symbol of Christmas is Jesus as a baby, and images of his nativity. For Muslims Abraham's sacrifice stands as a role model for all Muslims. Diwali is a time of lights shining in darkness, symbolising good's victory over evil. What values are celebrated at the festival, such as gratitude or freedom? Think about these values in the life of the school. Design a card expressing these values. Consider the importance of remembrance in pupils' own lives. You might invite them all to: <ul style="list-style-type: none"> Think about a toy they have had for a long time, and talk about the memories that go with this toy. If the toy could talk, what conversation would they have? What have they 'been through' with the toy? Also ask parents or carers if there is a particular object, gift, place or song that is full of meaning or brings back good memories for the child. Could children bring in the item, or a picture of it, or a description, to share and talk about? Use these personal remembrances form some children (some might be too personal to share) to focus the understanding of why festivals and all their fun are full of meaning. Display an image which reminds pupils of each festival. Invite the class to generate questions about the festival. Try to answer together using the information you have gathered. Create a game where pupils have to identify the religion and festival using clues, such as the food eaten or actions taken. Create a class display. Ask groups to draw and label 3 favourite things from the festival(s) they have learnt about Can children draw and perhaps label 5 of their favourite things from the festivals they have learned about? Can the class identify a theme which unites all the festivals, such as happiness, gratitude or togetherness?
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Key Question 1.4 Beginning to learn about Sikhs: stories of the Sikh Gurus

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes) :</p>	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage:</p> <p>Making sense of belief:</p> <ul style="list-style-type: none"> • Re-tell simply some stories of Guru Nanak • Give examples of how the stories used in Sikh life and worship (e.g. does the story have a hidden message about what God is like, or about how we live?) <p>Understanding the impact:</p> <ul style="list-style-type: none"> • Give examples of how and why Sikhs retell the stories of Guru Nanak and the other Gurus • Make links between Sikh ideas of God found in the stories and how people live <p>Making connections:</p> <ul style="list-style-type: none"> • Ask some questions about Sikh stories using the questioning words 'Who? How? Why? What if?' • Talk about what they think is good about the Sikh stories and the ideas they noticed inside the stories. • Give a good reason for their ideas about whether any of these things are good for them too. 	<p>Sikhs tell many stories about their 10 Gurus. A 'Guru' is a spiritual teacher. In this unit we focus on Guru Nanak and Guru Har Gobind. Pupils will explore three stories with meanings; caring for others, sharing what you have and ideas about what God is like in Sikhi. (NB: many Sikhs refer to their religion as 'Sikhi' rather than 'Sikhism').</p> <p>1) Caring for others</p> <ul style="list-style-type: none"> • Guru Har Gobind (the sixth Guru) is remembered at the Sikh festival of Diwali. Guru Har Gobind was in jail, and the king gave him release. He petitioned for the release of other prisoners, and the king promised that he could take free with him all those who held his cloak. All night long they stitched a huge cloak, so that the whole prison could hold on. The next morning the Guru led all the prisoners to freedom • Discuss why did Har Gobind created this cloak? Was it to keep himself warm? Was it to allow everyone to be freed with him? • Talk about how important it is in Sikhi to care for others. This story reminds Sikhs to care for others, just like Har Gobind. <p>2) Sharing what you have</p> <ul style="list-style-type: none"> • The story of Durni Chand involves Guru Nanak, a travelling teacher. He visited Lahore, where there lived a greedy banker called Durni Chand whose palace shone with gold, marble and precious jewels. Durni Chand rushed to invite the Guru to a special feast: it would make him look very important to have a famous guest. Guru Nanak accepted the invitation. It was a wonderful occasion. When everyone had finished, Durni Chand turned to Guru Nanak: 'I am a wealthy man, I can help you. What do you want me to do?' Guru Nanak sat and thought. Fumbling in his pocket, he drew out a tiny sewing needle. "Something you can do for me," he replied, holding up the needle. "I want you to keep this needle very safe and give it back when we meet in the next world." Durni Chand felt very important. The Guru had given him a very special task. He took the needle and showed it to his wife, explaining what the Guru had told him. To his surprise, she burst into laughter. "How are you going to do that?" she asked. He thought and thought, then ran back to the Guru asking "How can I take this needle with me when I die?" "If you cannot take a tiny needle with you when you die, how are you going to take all your riches?" asked the Guru. For the first time in his life Durni Chand felt ashamed. He realised he had been greedy when he could have been generous. He and his wife decided to use their wealth to help the poor. • Tell the story of Durni Chand. What did he realise? How did he and his wife respond? • Talk about how important it is in Sikhi to share what you have. This story reminds Sikhs to share, just like Durni Chand. <p>What is God like?</p> <ul style="list-style-type: none"> • When Guru Nanak was 9 his family prepared him to wear the sacred thread of Hinduism. Nanak was born into a Hindu family but his teachings founded the new religion of Sikhi. The thread marked him out as a high-born Hindu. Only boys from such families could wear it. Nanak refused, stating that a thread would not bring him any closer to God if he was not a good person. Nanak later taught that God does not recognize whether someone is male or female, rich or poor, and all people could connect to God, not just the so-called high-born. • Tell this story. Would Nanak have been scared to disobey his parents and religion? How hard or easy is it to speak up sometimes? • What does Nanak say that God does not recognize? What do pupils think God SHOULD recognize in people? • Tell the story in an exciting way, giving the children a way of joining in. Develop a drama about the story. They might make a scene of the story, and then another scene which follows, sharing their scenes. Explore meaning using hot-seating, circle time or persona dolls. • Name the values explored; caring, sharing and equality. Make cards expressing these values to give to others.

Key Question 1.5 Beginning to learn about Sikhs: the Gurdwara – why is there a kitchen?

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes) :</p>	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage:</p> <p>Making sense of belief:</p> <ul style="list-style-type: none"> • Recognise the Sikh holy building, the Gurdwara, from local photos • Re-tell simply some of the things that happen in a Gurdwara • Give examples of other community buildings where people share their lives <p>Understanding the impact:</p> <ul style="list-style-type: none"> • Give examples of how Sikhs worship, pray, sing and share their lives at a Gurdwara • Make simple links between Sikh ideas of God and service to others and the work of the Gurdwara • Give an example of how some Sikh people might remember God in different ways (e.g. through worship at the Gurdwara, through service) <p>Making connections:</p> <ul style="list-style-type: none"> • Ask some questions about Sikh worship using the questioning words 'Who? How? Why? What if?' • Talk about what they think is good about the Sikh Gurdwara and the ideas they noticed in their learning. • Give a good reason for their ideas about whether any of these things are good for them too. 	<p>At the Gurdwara, why is there a kitchen?</p> <ul style="list-style-type: none"> • A 'gurdwara' is the 'Guru's house'. Teach children that it is the holy building for Sikh people, where they go to worship, to learn and to enjoy the community life. Is it like a library, like a school, like a café or like a church? All four, in different ways. • Why does a Gurdwara need a kitchen? Teach children about the importance of eating together as equals in Sikh religion. • Ask pupils what is essential to a holy building. They may know about mosques, churches or mandirs. None of these buildings has to have a kitchen, but every Gurdwara needs a langar. Why? • Gurdwaras all have a langar, a kitchen where meals are cooked by the community and eaten together. It symbolizes that everyone is equal in Sikhi. Rich and poor, make and female eat together at the end of every service. Anyone else is welcome, as long as they are happy to eat with all those present. • Explore what happens in the langar: anyone can eat free meals there. What Sikh values does the langar represent? Talk about being generous and being treated generously with the pupils. What examples of generous behaviour have they seen in the films, real life or Sikh stories? Talk about being equal in the langar. • Ask some pupils to make a lego or playmobil model of a langar and get all pupils to make a figure to sit down in the kitchen together. <p>Are we good at sharing and being generous? A dilemma about sweets. Use this with some stories of generosity from Sikh and other sources.</p> <ul style="list-style-type: none"> • Try this: give two pupils a bag of 'safe in school' sweets. Emphasise that the sweets are theirs to do what they want to with. Ask the rest of the class in small groups to decide what should happen to the sweets. • Take feedback – pupils should give all the reasons they can think of (can they think of 4 or 5?). Do pupils think their group should have the sweets? Do they think everyone should share the sweets equally? Do they think the two pupils who have been given the sweets should keep them? Do they think only certain pupils should get the sweets? Do they have another solution? After listening to the feedback, the two with the sweets say what they are going to do. • Ask the class what advice the Sikh faith would give about the sweets. Talk about why the guru might say that sharing equally is the best thing to do. Ask pupils to remind you how Sikhs show generosity and equality in the langar – they are showing important values here through their actions. Discuss with the class times when they show their values through how they lead their lives. • Guru Nanak taught: 'the mouth of a poor person is the treasure chest of God'. What did he mean? Is it something to do with the big idea that when we help poor people, or when we are generous God is pleased? Can children draw pictures of acts of generosity for a display around the words of the Guru? • Write 'worship' on the board. Ask pupils to suggest meaning, add associated words as they arise; prayer, singing, connecting to God, thanking God, etc. Ask pupils if the langar could be seen as worship. Collect answers and ideas.

Key Question 1.6 Why does Easter matter to Christians?

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes) :</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Recognise that Incarnation and Salvation are part of a 'big story' of the Bible. • Tell stories of Holy Week and Easter from the Bible and recognise a link with the idea of Salvation (Jesus rescuing people). • Recognise that Jesus gives instructions about how to behave. <p>Understand the impact:</p> <ul style="list-style-type: none"> • Give at least three examples of how Christians show their beliefs about Jesus' death and resurrection in church worship at Easter. <p>Make connections:</p> <ul style="list-style-type: none"> • Think, talk and ask questions about whether the story of Easter only has something to say to Christians, or if it has anything to say to pupils about sadness, hope or heaven, exploring different ideas and giving a good reason for their ideas. 	<p>Ideas and some content for learning:</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p> <ul style="list-style-type: none"> • If you are doing this unit in the spring term (although this is not compulsory timing), you might introduce it by looking around for examples of the new life that comes in the spring, and get children to observe flowers, buds, eggs, lambs and so on. The story for Christians leads to the idea of new life. • Introduce the story of Holy Week. (Note that pupils should understand that this story takes place about 33 years after the events of the nativity, even though pupils have only celebrated Christmas three months earlier!) • Set up an Easter labyrinth or outdoor trail for pupils. From the following information choose ONE clue and ONE sentence or piece of the story: 1) The entry into Jerusalem (John 12:12–15); 2) Jesus asks his followers to remember him with bread and wine; 3) Jesus' betrayal and arrest at the Mount of Olives (Luke 22:47–53); 4) Jesus dies on the cross (Luke 23:26–56; 5) The empty tomb (Luke 24:1–12; 5) Jesus' appearance to Mary Magdalene and the disciples (John 20:11–23). At each stop on the labyrinth, pupils should hear part of the story and touch and ask about the clue (an image, artefact or item from the story). Examples of clues; palm leaves to feel (and wave) for the entry into Jerusalem, and vinegar to smell or taste for the crucifixion. Use a variety of active strategies to get pupils to become familiar with the story (e.g. simple role play, freeze framing, simple dairy entries for different characters, storyboarding, putting images in chronological order, retelling events to each other, modelling a symbol with Play Doh). • Talk about the emotions of Jesus' followers during the week. Match the emotions to different characters at different times (e.g. being angry, sad, excited, worried, scared, surprised, happy, puzzled, overjoyed etc.) Note the big change from Friday (sad) to Sunday (puzzled and overjoyed). • Connect the idea of eggs, new life and the belief in Jesus' resurrection. Look at decorated Easter eggs. Children could draw onto 2 sides of a card egg shape a scene from Good Friday and one from Easter Sunday. Talk about the Christian belief that Jesus rises from death (resurrection) on the Sunday after his death, and how this shows Christians that Jesus has opened up a way for them to have a new life after they die – a life with God in heaven. This is part of the idea of 'salvation' – for Christians, Jesus offers to save them from death. Talk about why this is important for Christians – talk about the hope Christians have that heaven is a place without pain or suffering – a place of joy. • Find out about how churches celebrate different parts of Holy Week, eg. Palm Sunday crosses; Good Friday (church services, hot cross buns, stations of the cross); Easter Sunday (joyful songs, decorating cross in church, giving and eating eggs). Connect these practices with the events in the story. Make up some simple actions that help them to remember the story – and that could be used in Christian celebrations. • Ask pupils why people find it helpful to believe that there is life in heaven after death. Make a link with the idea that, for Christians, Jesus brings good news (see Unit 1.4). Give pupils time to reflect on the way the story changes from sadness to happiness, or from darkness to light. Give them a chance to paint some dark marks on a page, perhaps listening to some quiet music, then to paint some bright colours, with joyous music accompanying. Ask them to talk about what it might feel like when something good happens after something sad. • At the end of the learning bring all the colourful and expressive products of the children's work together and sit around them. Ask the key question; why does Easter matter to Christians? Listen to answers together.
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Key Question 1.7 Beginning to learn Islam: What can we learn from stories of the Prophet?

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p> <p>Teachers will enable pupils to achieve these outcomes, appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Give examples of how stories about the Prophet show what Muslims believe about Muhammad. <p>Understand the impact:</p> <ul style="list-style-type: none"> Give examples of how Muslims use stories about the Prophet to guide their beliefs and actions (e.g. care for animals, treat people equally) Give examples of how Muslims put their beliefs about prayer and about Allah into action (e.g by daily prayer, by using subha beads). <p>Make connections:</p> <ul style="list-style-type: none"> 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. 	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to achieve these outcomes, appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Give examples of how stories about the Prophet show what Muslims believe about Muhammad. <p>Understand the impact:</p> <ul style="list-style-type: none"> Give examples of how Muslims use stories about the Prophet to guide their beliefs and actions (e.g. care for animals, treat people equally) Give examples of how Muslims put their beliefs about prayer and about Allah into action (e.g by daily prayer, by using subha beads). <p>Make connections:</p> <ul style="list-style-type: none"> 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. 	<p>Muslims follow the Messenger of God called Muhammad</p> <ul style="list-style-type: none"> Teach pupils that all Muslims say the Shahadah; the statement of their faith. Display the Shahadah on the board. Learn more about it in this BBC bitesize KS1 RE clip: https://www.bbc.co.uk/education/clips/zn6sb9q. The Shahadah says Muhammad is God's messenger (many Muslims say 'Peace be upon him' after his name – or write PBUH). Another word for 'God's messenger' is 'prophet'. Stories of the Prophet are very important in Islam and 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. For example. The story of Muhammad and the Black Stone shows that he was considered very wise. Four men in Mecca were arguing about who would have the honour of carrying a precious black stone to a holy place. Muhammad laid the stone on a sheet and suggested all four carry one corner. Everyone was happy. Muhammad believed in fairness and justice for all. This can be seen in his treatment of Bilal, who was enslaved 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. This BBC clip contains two stories about Muhammad treats animals; http://www.bbc.co.uk/education/clips/z9tqb82 What can the class find out about Muhammad from this story? Revisit the Shahadah – it says Muhammad is God's messenger. Find out about the 'night of power'; the night when Muhammad first heard the words of the Qur'an. Search BBC bitesize RE (KS1 or KS2) for a clip on the Qur'an. Why do the class think God chose to reveal the words of the Qur'an to Muhammad? Discuss how this makes him of extreme importance for Muslims. Invite a Muslim speaker to the classroom. Help pupils to write questions about Muhammad. Does the visitor know any other stories? Is Muhammad important to them? Why? What would Muhammad think if he came to earth today? Etc. Answer the question together; what can we learn from stories of the Prophet? <p>Prayer beads: Subha and Subhanallah, bringing the learning together</p> <ul style="list-style-type: none"> Show the class a string of Subha beads. Teach them that the word 'Subhanallah' means 'Glory be to God'. The beads, often 99 in number, are used to praise God, remembering the 99 names. They are passed through the fingers as you pray or recite 'Glory be to God' or remember God's 99 names. Explore what the concept of God means for the children themselves. Identify the objects that are most precious to them, or work as powerful reminders of what matters. Why are they precious? How does it show? Ask pupils to each contribute one thought, image or idea about God, drawn or written onto a cardboard 'bead' to a classroom display.

Key Question 1.8 Beginning to learn Islam: What do Muslims in Sandwell believe and how do they live?

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes) :</p>	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to achieve these outcomes, appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Recognise the words of the Shahadah and that it is very important for Muslims • Identify some of the key Muslim beliefs expressed in the 5 Pillars of Islam <p>Understand the impact:</p> <ul style="list-style-type: none"> • Give examples of how Muslims use the Shahadah to show what matters to them • Give examples of how Muslims put their beliefs about prayer and about Allah into action (e.g by daily prayer, fasting or pilgrimage). 	<p>Pupils will learn three big Muslim ideas; that there is only one God (tawhid), that a Muslim is someone who accepts this (iman), and Muslims are people who worship the one God (ibadah).</p> <ul style="list-style-type: none"> • You could start by talking about prayer. What makes prayer special? People believe they are talking to God when they pray. Ask the children to think up good questions about prayer and about God. Make some lists of questions. • Show pupils the Muslim symbol of moon and star, and introduce the idea that Muslims believe in Allah as the one true God. Allah is the word for 'God' in Arabic, not a name. Allah means 'the God' ('al-Lah') 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 God; Muhammad is the messenger of God'). Recap the Shahadah from Unit 1.7, and talk about how this is the most important belief for Muslims. These words are spoken on many important occasions, such as in daily prayers, shouted out as part of the Call to Prayer; and whispered into a newborn baby's ear. Teach about each of these uses of the shahadah and talk about how it shows what is most important to Muslims. Talk about how each of these occasions reflects iman; belief in one God. • Muslims believe it is impossible to capture fully what God is like, but they use 99 Names to help them understand Allah better. Explore some of the names and what they mean, such as the Powerful and the Creator. Look at some of them written in beautiful calligraphy. Ask the pupils to choose one of the names, think about what the name means, how might this quality be seen in their life or the life of others. Respond to the sentence starters: One beautiful name found in the Qur'an for Allah is... If I was...! 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. Examples might include: Merciful / Giver of Peace / Creator / Giver of Life / The Protector / The Knower of Secrets / The Majestic / The Care Taker.
<p>Make connections:</p> <ul style="list-style-type: none"> • 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. 	<ul style="list-style-type: none"> • Look at calligraphy and listen to nasheeds that express ideas about God and Muhammad e.g. Calligraphy showing some of the 99 names of Allah; I am a Muslim by Zain Bhikka, share the words of the Shahadah, listen to the Prayer Call. Give children a way to respond to their own big questions e.g. writing a class 'big questions' poem or a 'Where is God?' poem: Can the children describe one of the beliefs that Muslims hold about God? <p>The 5 Pillars of Islam: simple starting points</p> <ul style="list-style-type: none"> • 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 pupils will learn about all of the 5 Pillars in more depth in KS2, so only introduce them at this point.] Again, the BBC animations of 'The World's Religions: Islam' will be helpful: http://www.bbc.co.uk/education/clips/zwytkz2p • 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.

Key Question 1.9 Holy Places. Where and how do Christians, Muslims and Sikhs worship?

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

<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes) :</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • 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 <p>Understand the impact:</p> <ul style="list-style-type: none"> • Give examples of stories, objects, symbols and actions used in churches, mosques and/or synagogues which show what people believe • 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. <p>Make connections:</p> <ul style="list-style-type: none"> • Think, talk and ask good questions about what happens in a church, synagogue or mosque, saying what they think about these questions, giving good reasons for their ideas • Talk about what makes some places special to people, and what the difference is between religious and non-religious special places. 	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes. Some schools will work from two religions in this unit, others from all three.</p> <p>Throughout this unit, make connections with pupils' prior learning from earlier in the year: how do places of worship connect with what they have learned about Christians, Muslims and Sikhs? 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 Sikh symbols are seen in Gurdwaras. Connect the work to children's own 'special places'.</p> <p>Sacred and holy places: find out!</p> <ul style="list-style-type: none"> • Talk about how the words 'sacred' and 'holy' are used; what makes some places and things special, sacred or holy; consider what things and places are special to pupils and their families, and why. Do they have any things that are holy and sacred? • Match images of holy buildings with objects found inside them. For example pictures of Jesus (church), a plate and cup for langar (Gurdwara), the Shahadah in Arabic calligraphy (mosque). • 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, Islam and Sikhi, 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 Sikh 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, to learn, etc. <p>Symbols and signs: look and learn</p> <ul style="list-style-type: none"> • Explore the meanings of signs, symbols, artefacts and actions and how they help in worship 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; gurdwara: shoe racks, a carpeted prayer hall, the dais on which the Guru Granth Sahib (Sikh holy book) is raised and read, a rest room for the Guru Granth, a kitchen and shared eating hall – the Langar; mosque: a place to wash before prayer (wudu); calligraphy, prayer mat, prayer beads, a shoe rack and carpeted area, a place to make the call to prayer form (minaret). Choose three for each place of worship. • Explore how religious believers sometimes use music to help them in worship e.g. Christians and Sikhs sing 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, to prepare for prayer. Muslims do not use music so freely, but they do 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. Search You Tube for Sikh raagas, Christian hymns and Muslim nasheeds. • Use the idea of community: a group of people, who look after each other and do things together. Are holy buildings for God or for a community or both? Talk about other community buildings, and what makes religious buildings different from, say, a library, museum or school. Learn and use the word sacred, meaning a religious kind of special.
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Key Question 1.10 How and why are some books holy? What can we learn from sacred books and stories?

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p>	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify a belief about God linked to what a holy book says Recognise that sacred texts contain stories which are special to many people and should be treated with respect Identify at least three symbols which people use to show their respect for their holy writings 	<p>Throughout this unit, make connections with pupils' prior learning from earlier RE.</p> <p>Examples of holy writings: the Sikh Guru Granth Sahib, Muslim Qur'an, Christian Bible</p> <ul style="list-style-type: none"> Make a display of books for children to think about, including some favourite and famous books. Look at these together, and talk about why some books are especially important to us. Explore in paired talk the books we like best and why. Are they funny? Good to read more than once? Moving? Exciting? Do they tell great stories? Tell the children that different religions often have a special / holy book that they love best of all, and show them either artefacts or pictures to do with the Guru Granth Sahib, the Bible and the Qur'an. Teach the class that these holy books all have stories, wise words, messages from God and ideas about how to live – rules, if you like – inside them. Find out together what stories the children know that come from holy books: do they remember any stories of Guru Nanak, Jesus or the Prophet Muhammad? These people are associated with the holy books in Sikh, Christian and Muslim religion. Can the children consider some simple pieces of 'wise advice' from the different books and say what they like about it?
<p>Understand the impact:</p> <ul style="list-style-type: none"> Recognise how different religions express their respect for their scriptures, using symbols and by doing what the scriptures say Give simple examples of 'hidden messages' in faith stories or wise sayings 	<ul style="list-style-type: none"> Symbols of respect: teach the children (with artefacts, pictures or video?) that religious people sometimes show their respect for their holy book with some symbols. Examples: The Guru Granth Sahib is handwritten, and is treated like a human Guru, respected, even put to bed at night. A Christian Bible may be read aloud in church. Some churches have the congregation stand as the gospel is read. Some Bibles may be leather bound and gold leaf decorated. Many Muslims keep the Qur'an wrapped up, on a high shelf and never on the floor, opened it only with clean washed hands on a Qur'an stand. But also talk to the pupils about this idea: the best way to respect your holy book is to do what it says – e.g. love, forgive, care, share, be kind, trust in God.
<p>Make connections:</p> <ul style="list-style-type: none"> Talk about what they like in the stories from sacred texts that they hear Think, talk and ask good questions about messages within sacred texts and the values, behaviour and attitudes of people Suggest feelings and reactions of characters at key points in faith stories, and suggest meanings in the stories Ask and suggest answers to questions arising from their learning about holy books 	<p>A story from each of the holy books to think about.</p> <ul style="list-style-type: none"> Notice that the books from these three religions tell stories about God and about the people who try to follow God. Listen to a story from each of the religions, and think and talk about these questions: What does this story mean to believers? Does this story have some hidden messages? How do the stories and messages in these books help people know how to live their lives? Learn and use the idea of hidden messages: think together about three examples. Here are three suggestions: Learn from a Sikh story that teaches about finding God in the service of others: the King who wanted to see God. Learn from a story Jesus told (e.g. The Lost Sheep/Lost Coin, Luke 15) and how to treat each other (e.g. The Good Samaritan, Luke 10). Learn from a story from Muslim tradition, e.g. Hagar and Ismail and the Well of ZamZam – an angel provides a spring of water to save mother and child when they are thirsty. The story expresses the idea that Allah is a caring rescuer of those in trouble and answers prayers. Can the pupils retell stories, suggest feelings and reactions of characters at key points in faith stories, suggest meanings in the stories and make a link to beliefs about God from the stories?

Key Question 1.11 Questions that puzzle us: what can we learn from deep thinking?

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

<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify a religious story that answers a big question, for example, Jesus healing the Lepers answers the question: is it wrong for people to be left out? Identify two or more big questions about religions and beliefs, and match them to two or more possible answers <p>Understand the impact:</p> <ul style="list-style-type: none"> Recognise that people's beliefs about God or life make a difference to what they do. Give simple examples of 'hidden messages' in faith stories or wise sayings <p>Make connections:</p> <ul style="list-style-type: none"> Talk about what they like in the stories from sacred texts that they hear Think, talk and ask good questions about messages within sacred texts and the values, behaviour and attitudes of people Ask and suggest answers to questions arising from their learning about religions. 	<p>Ideas and some content for learning:</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p> <p>Using a mystery work of art to think about big questions.</p> <ul style="list-style-type: none"> Begin this session with a mystery box. Teach pupils the word 'mystery': a puzzle that is important, but we can't be sure of the answer. In your box, you might have any of many mystery objects – one example is a picture postcard by Salvador Dali. Show it on the whiteboard and ask children to think of all the questions they would like to ask the painter. Consider together which are the 'biggest' questions – tricky to answer and really make us wonder? When we don't know the answers, what can we do? How can we find out? One way would be to ask the artist, the 'Maker'. Teach the children that Christians believe God is the maker, so God knows the answers to mysteries and puzzles. Introduce the idea of asking God a question. Do some children have a great one already? <p>Travelling to find an answer: fantastic facts</p> <ul style="list-style-type: none"> One memorable and graphic way to help children think about puzzling out a mystery is to walk a 'clue trail' round school. This is quite easy to set up. Ask teachers and other adults what for a 'fantastic fact'. Use 6 clues of 'secrets' about a member of staff – the Head was once on TV with Simon Cowell, or the premises officer has been swimming with dolphins in Florida. Tell the class we are going to walk round school looking for clues, which will all be hanging up on red cards, to find the answer to the mystery: what is Mr Jones' fantastic fact? Put the cards where sharp eyed children won't miss them, and take the walk together, collecting 6 or so pieces of information, and working out the secrets. Make it fun! <p>Puzzling Questions: getting started: ask the children to decide which of two questions is the biggest?</p> <ul style="list-style-type: none"> Talk about what makes a 'big question' giving some examples to sort out: which of these is the biggest question: <ul style="list-style-type: none"> What type of animal is this? / Why are there different sorts of animals on this earth? Do you like to eat sweets? / Why are sweets so tasty? What colour is the chair? / What is the chair made of? / What is the story of this chair? etc Ask children to think of four big questions, one each about themselves, other people, the Earth and God. Talk about which is biggest! Sometimes life makes us ask questions we don't know the answers to: think of some examples. How does the oak tree get into the acorn? How do flowers grow? Why did my hamster die? What makes the sun come up in the morning? Why is food nice? Why does love matter so much? Use a book like the book 'Why Do Stars Come Out at Night?' Children could suggest answers to the questions on each page before turning over to reveal the 'answer': whose answers do pupils like best? Can they think of more big questions? <p>Asking someone who knows everything: big questions.</p> <ul style="list-style-type: none"> Remind children of the questions they have been asking and the mysteries they have thought about. Put some questions in different coloured speech bubbles on the floor, in circle time, and read them simply together. Possible Questions to include in this activity: Why can't we fly? Who is God? Why was I born? Where does love come from? Why do we get older every day? What does it feel like to say thank you? Why do we live? Add to these any good ones that the pupils have discussed in the preceding sessions. Allow the children to suggest some more as you go along. Tell and discuss a story in which someone asks a question of God (or vice versa): there are lots of these in different religious traditions. Ask the children in twos to say to each other which 'big question' they would ask the 'person who knows everything' if they could. Listen to the replies – have a vote on the top 5 if you like. Remind children that Christians (or Muslims, Jews, Sikhs) believe that God is the person who knows everything. Tell, for example, the story of Jesus and the healing of ten lepers. What messages does this story carry? What questions does it answer?
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Key Question 1.12 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.

<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • 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 instructs people about how to behave. <p>Understand the impact:</p> <ul style="list-style-type: none"> • 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). <p>Make connections:</p> <ul style="list-style-type: none"> • Think, talk and ask questions about whether Jesus' 'good news' is only good news for Christians, or if there are things for anyone to learn about how to live, giving a good reason for their ideas. 	<p>Ideas and some content for learning:</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
	<p>People who change the world</p> <ul style="list-style-type: none"> • Ask pupils to come up with a class list of 12 people (or professions) to change the world: who would they choose and why? The New Testament describes the 12 people Jesus chose – they were not necessarily the kinds of people pupils might expect. Read, dramatise and illustrate the following story about one of Jesus' 'world-changers', Matthew the tax collector (Matthew 9:9-13). Tax collectors were reviled by the Jewish people because they worked for the occupying Roman forces. Explore how and why Matthew's life was changed by his encounter with Jesus, 'friend of the friendless'. (Compare with story of Zacchaeus Luke 19:1-10; Matthew becomes one of Jesus' 12 disciples.) These accounts are part of the 'Gospel' of Jesus, meaning 'good news'. What was the 'good news' that Jesus brought? <p>Forgiveness, peace, friendship</p> <ul style="list-style-type: none"> • Forgiveness: Luke 6:37-38. Jesus teaches his followers that God forgives them, but they need to forgive others too. Talk about who needs forgiveness and how people might feel if they are forgiven. Pupils can talk about real life examples if appropriate. Talk about why forgiveness from God is good news for Christians; and why forgiveness from people is important for all of us. What happens if someone does not forgive, compared with if they do? • Peace: John 14:27 Jesus promises his followers peace. Talk about things that stop us having peace (e.g. worry, illness, conflict, fear). Talk about and try out some ways in which people get peace (music, laughter, 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 – look at Trinity Church, Cheltenham (http://trinitycheltenham.com/) or St George's Crypt, Leeds (www.stgeorgescript.org.uk/charity). • Find out how Christians say sorry to God, and receive forgiveness. Sometimes they say sorry in public (some examples here: http://bit.ly/2ISR2Vo), sometimes in private (remember the 'saying sorry' prayers in Unit 1.1). Sometimes Christians say confession to a priest or vicar. Talk to a Christian to ask about why they say sorry, and what difference it makes to them, believing that God forgives them. Build on earlier learning about forgiveness as part of Jesus' 'good news' for Christians. • Ask pupils to investigate a church building and find out how it helps Christians remember the ways in which Jesus life and teaching offers them 'good news': where can Christians find friendship, peace and forgiveness in this place? E.g. how is prayer encouraged? (e.g. candles); does it feel peaceful? Are there groups who promote friendship in this church? (Note that this leads well into Unit 1.8, which talks about what makes some places sacred to believers.) • Explore the idea that offering friendship to others (especially the friendless), finding ways of being at peace and bringing peace, such as through forgiveness – these are all good things for people, not only Christians. Note that Christians believe they receive these things especially (but not exclusively) through Jesus.

RE IN KS2: PROGRAMME OF STUDY

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

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

Aims

The principal aim of 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:

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

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

There are many good cross curricular links through which RE can be enhanced, with for example, art, music, history, geography, English and PSHE. These are encouraged by this syllabus but never at the expense of the aims and outcomes of RE.

The twelve units of study provided for teachers to use for Years 3 and 4 are:

1. What are the deeper meanings of the festivals? (Sikhs, Muslims, Christians)
2. What is it like to be a Hindu? Community, Worship, Celebration (Hindus)
3. What do Christians learn from the Creation story? (Christians)
4. What is it like to be a Sikh in Sandwell? Sikh beliefs and ways of living (Sikhi)
5. What is the 'Trinity' and why is it important for Christians? (Christians)
6. Values: What matters most? Christians and Humanists (Humanists, Christians)
7. What kind of world did Jesus want? (Christians)
8. Why do Christians call the day Jesus died 'Good Friday'? (Christians)
9. What is it like to be Jewish? Family, Synagogue and Torah (Jewish people)
10. For Christians, when Jesus left, what was the impact of Pentecost? (Christians)
11. Keeping the 5 Pillars of Islam (Muslims)
12. Why does the Prophet matter to Muslims? (Muslims)

Unit L2.1 What are the deeper meanings of religious festivals? (Choose three religious festivals)

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify and describe how festivals from at least three religions are celebrated, using the right words Explain examples of texts and stories which lie behind the festivals in terms of the values and beliefs they show Consider questions about the belief that God is at work in human life and stories which show how this should be celebrated. <p>Understand the impact:</p> <ul style="list-style-type: none"> Make simple connections between sacred texts and the practice of religious festivals today Describe how people show devotion to God and commitment to key values in their festivals Identify similarities, differences and generalities in relation to the festivals they study <p>Make connections:</p> <ul style="list-style-type: none"> Raise questions about what is worth celebrating and why, suggesting answers of their own with reasons Make links between different religions, which all celebrate the triumph of goodness over evil. 	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p> <p>Pupils will have studied some religious festivals previously, so the key to this unit is a progression to thinking about the deeper meanings. Examples given here are Diwali, Eid al Fitr, Passover and Vaisakhi, but other examples could be used. Find information on these festivals using BBC Schools:</p> <p>Diwali (Hinduism): http://www.bbc.co.uk/schools/religion/hinduism/diwali.shtml Eid al Fitr (Islam): http://www.bbc.co.uk/religion/religions/islam/holydays/eidulfitr.shtml Passover (Judaism): http://www.bbc.co.uk/schools/religion/judaism/passover.shtml Vaisakhi (Sikhi): http://www.bbc.co.uk/schools/religion/sikhism/baisakhi.shtml</p> <p>Ancient stories, modern community life</p> <ul style="list-style-type: none"> For each festival studied, learn the ancient story behind the festival. Find clues in modern festivals which point to elements of the ancient story, for example, Muslims have been fasting at Ramadan since the 7th Century (Eid al Fitr occurs at the end of Ramadan), and Jews remember the story of Moses on Passover. Explore and describe how believers express the meaning of religious festivals through symbols, sounds, actions, story and rituals – which vary, but may include shared food, expressing devotion in worship in many ways and some ‘upside down’ moments, when ‘normal’ behaviour is reversed, for fun and learning; <p>Sacred symbols, rituals and remembrance</p> <ul style="list-style-type: none"> Consider, using P4C, questions about the deep meaning of the festivals: does light conquer darkness (Diwali)? Can God free people from slavery (Passover)? Does fasting make you a better person? How? (Ramadan and Eid Al Fitr) Is it important to commit your life to your religion (Vaisakhi)? <p>Contemporary celebrations in the UK</p> <ul style="list-style-type: none"> Consider questions about the role of festivals in the life of Britain today: Is Comic Relief day a bigger festival than Easter? Should everyone be allowed a day off work for their festivals? Is Christmas for the Christians or for everyone? Can the real meaning of a festival be preserved, or do the shops and shopping always take over? Is Halloween a ‘religious’ festival? What about Saint Valentine’s Day or Remembrance on 11th November? <p>Thinking about deeper meanings: set activities which get the pupils thinking about these questions:</p> <ul style="list-style-type: none"> Can we identify some differences between religious festivals and other types of celebrations? What are the connections between stories, symbols and beliefs with what happens at Eid, Diwali, Pesach or Vaisakhi? What are the main similarities and differences in the way festivals are celebrated within and between religions? What is worth remembering and celebrating every year? <p>Creative engagement: create a group display of the festivals studied, showing common features</p> <ul style="list-style-type: none"> Use religious vocabulary, symbols, art, music, dance, drama, ICT to express understanding of the meaning of religious festivals for believers, reflecting on what is worth celebrating and remembering in their own life and community, expressing their own responses that show their understanding of the values and beliefs at the heart of each festival studied, using a variety of media.
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Unit L2.2 What does it mean to be a Hindu 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.

<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes) :</p>	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Understand the impact:</p> <ul style="list-style-type: none"> Describe how Hindus show their faith within their families in Britain today (e.g. home puja). Describe how Hindus show their faith within their faith communities in Britain today (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) <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify the terms dharma, Sanatana 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) <p>Make connections:</p> <ul style="list-style-type: none"> Raise questions and suggest answers about what is good about being a Hindu in Britain today, and whether taking part in family and community rituals is a good thing for individuals and society, giving good reasons for their ideas. 	<ul style="list-style-type: none"> Note that the word 'Hinduism' is a European word describing a diverse tradition that developed in what is now northern India. People within the tradition itself often call Hinduism 'Sanatana 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 (statues of gods and goddesses), family shrine, puja ('worship') tray including incense, fruit, bells, flowers, candles; sacred texts such as the Bhagavad Gita, AUM symbols. Choose one piece for each group, give basic information and time for groups to answer questions about the piece; such as the meaning, who they are used, when and why. Listen to answers around the room. Explore the kinds of things Hindu families would do during the week e.g. daily puja, blessing food, arti ceremony (blessing with sacred fire), singing hymns, reading holy texts, visit the temple etc. Talk about which objects and actions are most important and why. What similarities and differences are there with the family values and home rituals of pupils in the class? Find images of Hindu practices in India and Britain, such as puja in the mandir (temple), puja at a home shrine or a Hindu wedding. Can pupils describe similarities and differences between Hindu practices in Britain and India? 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 (e.g. www.leicestermercury.co.uk/live-diwali-day-2016-in-leicester/story-29853142-detail/story.html) and recall the story of Rama and Sita from Unit L2.7. Identify the characters, connect with ideas of Rama as the god Vishnu in human form (avata); 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 Durga Puja in Britain (e.g. www.londonpuja.com/). Compare Durga Puja in Kolkata in this BBC clip: www.bbc.co.uk/religion/religions/hinduism/holydays/navaratri.shtml Talk about what good things come from sharing in worship and rituals in family and community. Are there similarities and differences with people in other faith communities pupils have studied already? Are there similarities and differences with people who are not part of a faith community? If possible, invite a Hindu visitor to talk about how they live, including ideas studied above to help children understand what it means to be Hindu in Britain today

Unit L2.3 What do Christians learn from the Bible’s creation stories?

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> 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 <p>Understand the impact:</p> <ul style="list-style-type: none"> 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. <p>Make connections:</p> <ul style="list-style-type: none"> Ask questions and suggest answers about what might be important in the Creation story for Christians and for non-Christians living today 	<p>Ideas and some content for learning:</p> <p>Teachers can select content from these examples, and add more of their own, to enable pupils to achieve the outcomes.</p> <p>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.</p> <ul style="list-style-type: none"> Read the Jewish/Christian creation story, Genesis 1:1-2:3 (using e.g. International Children’s Bible on www.biblegateway.com or Bob Hartman Lion Storyteller Bible). Ask pupils to say, write or draw what the story suggests is wonderful about the world. Use creative expressions inspired by the story. Point out that Christians and Jews believe that God created the world. From the story, collect some ideas about what kind of God is it 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. Operation Noah, a Christian environmental group, 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 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 – welcome 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 some 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 can 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 and how Christian say this is needed because people sin and are separated from God, and need to have that separation repaired. Recap Ark or EcoChurch or other Christian environmental groups. Ask pupils to suggest what Christians could learn about the planet from Biblical creation stories.
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Unit L2.4 What is it like to be a Sikh in Sandwell today? Beliefs and ways of living

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

<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p>	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify and describe key Sikh beliefs and values including Waheguru and Sewa Explain examples of texts such as the Mool Mantar Consider questions about the belief that all humans are equal to God. <p>Understand the impact:</p> <ul style="list-style-type: none"> Make simple connections between sacred texts and practice, e.g in provision of food and care for those 'left out' Describe how people show their Sikh identity in dress, behaviour and values <p>Make connections:</p> <ul style="list-style-type: none"> Raise questions about what it means to live a good life and examine Sikhi answers Make links between their own ideas and values and those held dear in Sikhi communities Give good reasons for their views about the importance of values such as equality, community, tradition and respect. 	<p>Focus on Sikh ways of living and sources of guidance in Britain today (use the BBC series 'My Life, My Religion: Sikh')</p> <ul style="list-style-type: none"> Develop an understanding of the key Beliefs in Sikhi, for example, one God (use the Mool Mantar, a key text that describes God as 'Waheguru', the wonderful Lord). Sewa – the idea of service, human equality and dignity. Find out that Sikhi people in the UK number over half a million, and there are over 120 Gurdwaras, including many in the West Midlands. Consider what beliefs, practices and values are significant in the pupils' lives, and consider their experience of community in comparison to Sikh community life. Explain the key beliefs of Sikhs and how these affect the way Sikhs choose to behave Explore the importance of the Ten Gurus, through stories and teachings. For example, Guru Nanak's calling to preach, the story of the Milk and the Jasmine Flower, Guru Nanak as a boy. The forming of the Khalsa under Guru Gobind Singh, The collecting together of the first Sikh scriptures, Adi Granth by Guru Arjan, and learn about the celebration of Guru Nanak's birthday in the UK Discuss the importance of sacred words, especially the Guru Granth Sahib for Sikhs, understood as a living Guru – how is it used, treated and learnt from? Recognise and describe how the Guru Granth Sahib may provide inspiration or guidance to a Sikh. Enquire into the importance of the Sikh community, for example, the khalsa, wearing of 5 Ks, worship in the Gurdwara, eating together in the Langar and serving others; Find out about local Gurdwaras: they will be able to help you plan a visit. Why are these buildings significant to Sikhs? What are the five main things that show Sikh spiritual ideas at a Gurdwara (this makes a great photo-project on a visit)? Evaluate the spiritual significance of Amritsar in the lives of Sikhs. The Golden Temple as a centre and embodiment of Sikh spiritual ideals and a place to visit and be inspired. The work of the Pingalwara to include anyone 'left out, for example children living with disabilities and people who have no money': http://pingalwara.org/ Give pupils opportunities to make connections with their learning about Sikh life for themselves, so that they can ask and respond to questions (stimulated by a range source material) about how Sikh's everyday lives are affected by their beliefs; Describe the forms of guidance a Sikh uses – a set of 10 inspirational Sikh quotes to think about, sort and rank would be good. What would a Sikh do, because they believe in these words? Compare them with forms of guidance experienced by pupils, reflect on the beliefs, values and practices that are important in their own lives and how these have an effect on people's lives. Express their own views, commitments, beliefs and responsibilities in the light of their learning about Sikh religion. Create a display about Sikhi life in Sandwell and the UK. Use photos, quotes, examples of stories and children's reflections, lessons learned and ideas. Incorporate the Khanda, the Sikh symbol, in to the display and focus on the Sikh values of equality, tradition, community, respect: in what ways does each child in the class share these values, whether they are Sikh or not? Answer the question of the unit in detail using words and images. What is it like to be a Sikh in Sandwell today?

Unit L2.5 What is the 'Trinity' and why is it an important idea for Christians?

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Making sense of belief:</p> <ul style="list-style-type: none"> • Recognise what a 'Gospel' is and give an example of the kinds of stories it contains • Offer suggestions about what texts about baptism and Trinity mean. • Give examples of what these texts mean to some Christians today. <p>Understand the impact:</p> <ul style="list-style-type: none"> • Describe how Christians show their beliefs about God the Trinity in worship in different ways (in baptism and prayer, for example) and in the way they live. <p>Make connections:</p> <ul style="list-style-type: none"> • Make links between some Bible texts studied and the idea of God in Christianity, expressing clearly some ideas of their own about what Christians believe God is like. 	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p> <ul style="list-style-type: none"> • 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 Jesus. Recap Unit 1.2 where pupils identify why the gospel brings 'good news'. 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. Draw the scene described in Matthew, then add the dove. Can pupils find a way to draw God's voice? • Look carefully at two paintings of the Baptism (for example, by Verrocchio and Daniel Bonnell – see www.artbible.info and search 'baptism'). Discuss similarities and differences between how the different painters show God. Christians believe God is three in one, Father, Son and Holy Spirit. They sometimes describe the Trinity according to their different roles: God the Father and Creator, God the Son and Saviour, and God the Holy Spirit as the presence and power of God at work in all life today. Ask pupils to list ways in which these pictures show this belief. Ask the class to make their own pictures of the baptism of Jesus which include symbols for the voice of God and the Holy Spirit. • Ask pupils to draft a suggestion for a baptism prayer for a baby in a Christian family today: from their learning about Jesus' baptism, what kinds of words do they think will be in the prayer? Investigate what happens and what prayers are said at Christian baptisms and compare the official prayers with their suggestions: what did they miss out? (see e.g. http://bit.ly/1xR5bBc). (Note that baptism has been introduced in Units F4, 1.8 and 1.10, so build on that learning.) Notice where Christian belief in the Trinity (God as three persons in one, Father, Son and Holy Spirit) is shown in the celebrations. Explore the differences between baptising babies and adults. List similarities and differences between the celebrations, and make connections with the story of Jesus' baptism. Remind pupils of the symbolism of water: list as many ideas as possible for what water symbolises in baptism. • Return to the unit question: What is the 'Trinity' and why is it important for Christians? Ask pupils to express their response using symbols and art. Use a triangle, a triptych or a three-piece Venn diagram and ask pupils to design a work of art for a church called 'Holy Trinity'. (There will be one not too far from you). Ask them to write a short piece to explain their artwork and the 'big idea'.
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Unit L2.6 Values: What matters most to Humanists and Christians?

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify and 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', and exist without a designer) <p>Understand the impact:</p> <ul style="list-style-type: none"> Make clear connections between Christian and Humanist ideas about being good and how people live Suggest reasons why it might be helpful to follow a moral code and why it might be difficult, offering different points of view <p>Make connections:</p> <ul style="list-style-type: none"> Raise important questions and suggest answers about how and why people should be good Make connections between the values studied and their own lives, and their importance in the world today, giving good reasons for their views. 	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p> <ul style="list-style-type: none"> 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? Make sure pupils understand the word 'Humanism': belief in humanity, a non-religious worldview. 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 an organisation of non-religious people (see the Mini Guide in our additional web materials); 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. Find 'the golden rule' poster online, showing a similar moral message in the world's religions and Humanism. Look at a Humanist 'code for living', such as from the website of Humanists UK (formerly the British Humanist Association): Think for yourself, act for everyone (www.humanism.org.uk). How would this help people to behave? What would a Humanist class, school or town look like? Can these moral ideas be out into practice without divine help? Humanists say 'yes'. Explore the meanings of some big moral concepts, e.g. fairness, freedom, truth, honesty, kindness, peace. 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 L2.7 What kind of world did Jesus want?

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify 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. <p>Understand the impact:</p> <ul style="list-style-type: none"> Give examples of how Christians try to show love for all, including how Christian leaders try to follow Jesus’ teaching in different ways. <p>Make connections:</p> <ul style="list-style-type: none"> Make links between the importance of love in the Bible stories studied and life in the world today, giving a good reason for their ideas. 	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p> <ul style="list-style-type: none"> Introduce this unit by getting pupils to think about their favourite possessions and what things they spend their time doing on a regular weekend. 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 possessions and weekend pursuits? 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. What do pupils think will be involved in a church leaders’ day? 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. Watch this True Tube clip about a day in the life of a vicar (register for free): https://www.truetube.co.uk/film/day-life-christian-vicar Find some examples of Christian leaders going beyond the everyday routines to show love for others (e.g. Keith Hebden fasting 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 L2.8 Why do Christians call the day Jesus died 'Good Friday'?

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

<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • 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. <p>Understand the impact:</p> <ul style="list-style-type: none"> • Make simple links between the Gospel accounts and how Christians mark the Easter events in their communities • Describe how Christians show their beliefs about Jesus in worship in different ways. <p>Make connections:</p> <ul style="list-style-type: none"> • Raise thoughtful questions and suggest some answers about why Christians call the day Jesus died 'Good Friday', giving good reasons for their suggestions. 	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p> <ul style="list-style-type: none"> • 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 U2.4.] • Recap work on Holy Week from Unit 1.6 – 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, church programme cards to find photos and other information about what different churches do on Palm Sunday, Good Friday and Easter Sunday (e.g. types of service, music, readings, actions and rituals, colours, decorations). Use this BBC clip to explore these ideas more fully: www.bbc.co.uk/programmes/p02mww94. Record how Christians (e.g. Nathan and Lara in the clip) might feel on each Good Friday and Easter Sunday – perhaps compare their emotion graph with Mary's. Talk about what Christians think about Jesus and the idea of 'salvation': one idea is that Christians see Jesus shows them how to live a life that pleases God, a life of love for all – 'saving' them from going the wrong path in life. Design a display to show the importance of each day – linking the texts, various Christian practices, and the meanings for Christians. • For people at the time, these three parts of the story provoke hope, sadness and joy. Why was there hope as Jesus arrived as King? (e.g. the people were expecting God to rescue them and restore their land). Why was there sadness? (e.g. their King was killed and everything seemed lost). Why was there joy? (e.g. Jesus was alive!) You could annotate Mary's emotion graph with these explanations. Explore why these stories still provoke these emotions in Christians today. Compare with what brings hope, sadness and joy to pupils. Reflect on the key question: Why do Christians call the day their King died 'Good Friday'? (e.g. They think that Jesus rose from death – so Friday was not the end; and he opened up a way to heaven too, which Christians say is good news for all.)
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Unit L2.9 What is it like to be Jewish? Family, synagogue, celebration and 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.

<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes) :</p>	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify 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, including a 'Covenant' with '10 Commandments' Offer informed suggestions about the meaning of the Exodus story for Jews today. 	<p>Festivals, stories, symbols and rituals – Rosh Hashanah, Yom Kippur, Passover (other examples could be included)</p> <ul style="list-style-type: none"> Use a variety of creative and interactive ways to explore the stories behind Jewish festivals: what they mean, their significance, and how believers express the meanings through symbols, sounds, actions, stories and rituals: BBC's 'My Life My Religion' Judaism [http://www.bbc.co.uk/programmes/p02mx8x7] is an excellent resource for this work, made up of 30 minutes programming in 9 short clips covering several festivals. 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 this both solemn (because of the reality of sin) and joyful (God's readiness to forgive). (Note that some Jewish people write G-d, because they wish to respect the name of G-d and do not want it to be erased or defaced.) Talk about the value in pupils' own lives of reflection, saying sorry, being forgiven and making resolutions to improve. Pesach/Passover: explore the epic story of the Exodus through text, art, film and drama, exploring the relationship between the people and God; find out how this dramatic story is remembered at the festival of Pesach and celebrated in Jewish homes, including the preparation and the seder meal. Reflect on the important themes of Pesach (e.g. freedom, faithfulness of God; the Jewish people's place as God's Chosen or Favoured People – rescued from slavery to demonstrate this; brought into the Promised Land) and what Pesach means to Jews today. Talk about the ways in which slavery is still present in the world today, and how important freedom is. What role do all of us have in bringing freedom?
<p>Understand the impact:</p> <ul style="list-style-type: none"> Make simple links between Jewish beliefs about God and his people and how Jews live (e.g. through celebrating forgiveness, salvation and freedom at festivals) Describe how Jewish people show their beliefs through worship in festivals, both at home and in wider communities <p>Make connections:</p> <ul style="list-style-type: none"> Raise questions and suggest answers about whether it is good for Jews and everyone else to remember the past and look forward to the future. Make links with the value of remembrance, 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. 	<ul style="list-style-type: none"> Learn that after their escape from Egypt, the Jewish people were given the 10 Commandments. Consider the important of the commandments to the Jewish people at the time, and why they are still important to Jews (and Christians, and Muslims, and others) today. What commandments do we choose to live by, and why? 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. Create a class display or a class book about the learning the children have done. You might include pictures, photos, quotations, descriptions, comparisons and questions about the Jewish way of life.

Unit L2.10 For Christians, what was the impact of Pentecost?

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • 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. <p>Understand the impact:</p> <ul style="list-style-type: none"> • Make simple links between the description of Pentecost in Acts 2, the Holy Spirit, the Kingdom of God, and how Christians live now. • Describe how Christians show their beliefs about the Holy Spirit in worship. <p>Make connections:</p> <ul style="list-style-type: none"> • Make links between ideas about the Kingdom of God in the Bible and what people believe about following God today, giving good reasons for their ideas. 	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p> <ul style="list-style-type: none"> • Recall learning from Unit L2, about belief in Jesus' death and resurrection. Many Christians say Jesus was raised to new life to bring in a new 'Kingdom' where God rules in people's lives. The Bible says that Jesus went to heaven after his resurrection, leaving his disciples behind. They wanted to show everyone that God rules on earth — but how? Ask pupils what they think happens next. The story says God sent his Holy Spirit to empower the disciples. • Read or tell the story of Pentecost (Acts 2: 1–15, 22 and 37–41), using a suitable translation (e.g. International Children's Bible on www.biblegateway.com). Make it dramatic and exciting (fire, tornadoes, accusations of drunkenness, confusion and 3,000 people changing their lives!) Ask 'I wonder...' questions as you go: Why is the Spirit like a wind? Like a flame? Why do they appear drunk? Why did the people who listened come from 15 different countries? Consider pupils' responses to the story — their questions, comments, surprises, puzzles. • Give pupils part of some artwork that shows the story (e.g. from www.artbible.info) and ask pupils to sketch the rest of the picture, from the story. Compare with the original artwork to see what they included and left out. How have artists expressed the idea of the power of the Holy Spirit and the impact on the disciples and listeners? • In the final part of the chapter, Acts 2:41–47, 3,000 people accept Jesus as King of their lives, and join the 'Kingdom of God'. Ask pupils to use the text to find out what these new followers of Jesus were told to do, what they did and how they felt. • Connect with their learning on God as Trinity (Unit L2.5). 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. http://bit.ly/2mfD7fg) and list the ways in which Christians believe the Holy Spirit helps them. • Since Pentecost, Christians have been trying to make the world look more like the Kingdom of God. Ask pupils to describe what it might be like, if the God described by Christians really did rule in everyone's heart. Talk about why Christians would say God's rule on earth is a good thing today. Look at the words of the Lord's Prayer: what clues does that give to what Christians might believe the Kingdom of God should be like? • Pentecost is the Church's birthday. Ask pupils to suggest ways in which Christians should celebrate this birthday — the giving of the Holy Spirit. List some activities Christians might do and say: where would this be, and why. Think about ways of capturing the excitement of that first Pentecost with sound, movement, colour, and so on. Compare with examples of what churches do. • Consider why quite a few people do not want to have God as 'king' in their life. See if pupils can give some reasons, from people being atheists to preferring to make up their own minds about how to live. Consider why Christians believe allowing God to rule in their life is a good thing, which guides and comforts them. Ask pupils to explain what difference they think the giving of the Holy Spirit at Pentecost made to Christians, then and now.
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Unit L2.11 Keeping the 5 Pillars of Islam: How do Muslim beliefs make a difference to their way of living?

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

<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p>	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify and describe the 5 Pillars of Islam and the beliefs they express Consider questions about what Muslims believe, e.g. is submission to Allah and generosity a good way to live? <p>Understand the impact:</p> <ul style="list-style-type: none"> Make simple connections between beliefs about Allah and the 5 Pillars Describe how people show devotion in Islam <p>Make connections:</p> <ul style="list-style-type: none"> Ask questions about why the Pillars are practiced by so many millions Express their own ideas about the meaning and value of rituals like these Give good reasons for their views about religion and ritual. 	<ul style="list-style-type: none"> Is life like a journey? Do we need a guide? Ask pupils to reflect on the idea of life as a journey and to think of questions that this idea raises, such as where they will get the things they need? What happens afterwards? How do we know which way to go? Who travels with us? Introduce the five pillars of Islam as essentials in the life of a Muslim. The five pillars of Islam provide a structure for Islamic daily spiritual life. Islam is like a house held up by five strong pillars with central themes of living a good life and sharing with others. Belief: First Pillar of Islam. Teach children about the ‘Shahadah’ which is fundamental to the Islamic religion and is their declaration of faith:- “There is no God except Allah, Muhammad is the prophet of Allah” (The 1st pillar of the 5 pillars of Islam). It’s a belief to shout and whisper: teach the children that this belief is whispered to newborn babies by their fathers, and is shouted from minarets to call Muslims to prayer 5 times daily. Play the pupils the call to the prayer from a Mosque, e.g. at http://www.islamcan.com/audio/adhan/index.shtml ‘Peace be upon him’ is said after every mention of Muhammad (pbuh). Teach children about the Islamic greeting ‘As-Salamu-Alaykum’ (Peace be upon you). Muslims say this to whoever they pray next to, at the end of every prayer. Share the story of Bilal, the first Muezzin, who proclaimed his belief in God even when his slave-master threatened his life! Belief in God and His Prophet matters very much in Islam. Prayer: Second Pillar of Islam. Watch a video clip showing Muslims performing salah, with the sound down. Ask pupils to look carefully at the prayer movements. The Muslim website www.jannah.com/learn/flashprayer1.html contains a useful downloadable presentation called ‘Prophet Muhammad’s manner of doing prayers’. Can pupils write a commentary to the video, explaining what the soundtrack would say? ‘Prophet Muhammad’s manner of doing prayers’. Can pupils write a commentary to the video, explaining what the soundtrack would say? Ask pupils to consider in groups: Why do people pray? How do you think it might make them feel? Does God hear and answer people’s prayers? Is it good to pray alone? In a group? Use clips from BBC ‘My Life My Religion: Islam’ http://www.bbc.co.uk/programmes/p02mwxn Charity: ‘Zakah’ the Third Pillar of Islam. Research Muslim charity or almsgiving – Zakah, and the ways in which Muslims help and care for the worldwide Muslim community (Ummah). Discuss why and how is Zakah performed and who benefits. Consider the importance of generosity in pupils’ own lives: who is generous to you, and to whom are you generous? Why, and how does this make a difference? Find out about an Islamic charity like Islamic Relief, which has section on its website for pupils: http://www.islamic-relief.com/hilal/index.htm Tell a story of the prophet and money and use this saying from the Qur’an to explore attitudes. “They ask you (O Muhammad) what they should spend in charity. Say: ‘Whatever you spend with a good heart, give it to parents, relatives, orphans, the helpless, and travellers in need. Whatever good you do, God is aware of it.’” - The Holy Quran, 2:215 Why is charity important? How can people do more to help others? Fasting: ‘Sawm’ the Fourth Pillar of Islam. Share information with pupils about fasting in Islam. The main period of fasting happens during the month of Ramadan. Fasting helps Muslims to appreciate how poor people suffer. It also concentrates the mind on what it means to be a Muslim and obey the command of Allah. It helps to build discipline into the life of a Muslim. How does the class think fasting helps Muslims understand other people? Share information on the festival of Eid-ul-Fitr which happens at the end of Ramadan. It is a day of celebration, happiness and forgiveness. Pilgrimage to Makkah: ‘Hajj’ - Fifth Pillar of Islam. Discuss the places in the world that pupils would most like to visit. Are some for inspiration? Use websites, videos or illustrations from books to show the different parts of the pilgrimage to Makkah – get pupils to think about how, who, where, when, why and what if questions to do with the Hajj, perhaps writing them around the edges of some riveting photos.. Give information so that pupils can answer some of their own questions. Summarise pupils learning, reviewing what each of the Pillars contributes to Muslim belief, faith and devotion. Which Pillar is most important? Hardest to keep? Valuable for children? Comforting? Challenging?

Unit L2.12 Why does the Prophet Muhammad ^[PBUH] matter to Muslims?

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify and describe some stories and sayings of the Prophet, showing how they provide an example to live by. Explain the meanings of examples of texts that Muslims use to understand Islam Consider questions about leadership, and Islamic examples of answers <p>Understand the impact:</p> <ul style="list-style-type: none"> Make simple connections between sacred texts and Muslim admiration for the Prophet Describe how Muslim people follow the example of the Prophet today. Make connections: Raise questions about why we often seem to like to follow a leader Express their own ideas about the meaning and value of different kinds of leadership. Give good reasons for their views about the leadership of the Prophet. 	<p>Ideas and some content for learning:</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify and describe some stories and sayings of the Prophet, showing how they provide an example to live by. Explain the meanings of examples of texts that Muslims use to understand Islam Consider questions about leadership, and Islamic examples of answers <p>Understand the impact:</p> <ul style="list-style-type: none"> Make simple connections between sacred texts and Muslim admiration for the Prophet Describe how Muslim people follow the example of the Prophet today. Make connections: Raise questions about why we often seem to like to follow a leader Express their own ideas about the meaning and value of different kinds of leadership. Give good reasons for their views about the leadership of the Prophet. 	<p>Stories of the Prophet Muhammad [PBUH]</p> <ul style="list-style-type: none"> Explore stories from the life of the Prophet that show what kind of person he was. For example, this Bitesize KS2 Islam clip tells pupils about the Prophet's early struggles: https://www.bbc.co.uk/education/clips/z3tfqk7 Discuss the difficult decisions he had to make. This clip informs pupils about Muhammad's spiritual side, as well as his business sense: https://www.bbc.co.uk/education/clips/zympvcw. Discuss why God chose Muhammad to be prophet. Discuss with pupils the qualities of a good leader. Consider whether the qualities ascribed to the Prophet (including trustworthiness, fairness, spiritual insight, listening to Allah, courage and wisdom) make a good leader. When is it hard to lead? Why is it hard to lead? Is it hard to follow? Ask children who in their own class they think might become, one day, a prime minister, a football manager, a quiz show host. Are these people leaders? What do they do? What is hard about this leadership role? Give each group the task of thinking of 5 leaders (from movies, fiction or real life), and listing their qualities. Pupils are to explain some of the ways in which the Prophet was a good leader. They might include: he was a listener, he was easy to trust, he was thoughtful, he was wise, he treated men and women, old and young, relatives and strangers with respect, he knew when to speak and when to be silent. He heard the voice of an Angel, and shared messages from God. Which matter most? The impact of following a leader <p>What difference does it make to follow the Prophet?</p> <ul style="list-style-type: none"> Explain that the stories of the Prophet say a lot about what The Prophet Muhammad (PBUH) said and did, and these stories often teach Muslims a lesson. Give examples: Muhammad cared for all Allah's creatures (the tiny ants); Muhammad forbade cruelty to any animal (the camel); Muhammad believed in justice for all (Bilal the first Muezzin). Muhammad was famous for fairness, forgiveness and strength. Also give examples of some wise sayings of the Prophet, and discuss what they mean. What difference would it make to our school or our world if everyone followed this wisdom? Ask pupils to make a list of the ways following the Prophet makes a difference, and say which ones are most important to them. The list might include: It makes a difference if you follow the Prophet to – <ul style="list-style-type: none"> How you pray (5 times daily) What you do with your money (giving £1 for every £40 you keep to those less fortunate) Who your friends are (being part of the Muslim community) What you celebrate (e.g. Eid Al Fitr) What you do on Friday (e.g. Friday Community Prayer) Your self discipline (link to fasting) Invite a Muslim (maybe a parent?) to talk to the class about why The Prophet Muhammad (PBUH) is important to them and the difference believing in The Prophet Muhammad (PBUH) makes to their life. Ask questions to the visitor. If possible record this visit Pupils are to write an introduction to the recording of their visitor explaining who the person is and why The Prophet Muhammad (PBUH) is so important in Islam.

End of upper Key Stage 2 outcomes

RE should enable most pupils aged 11 to:

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

These general outcomes are related to specific content within the unit outlines of the syllabus.

There are many good cross curricular links through which RE can be enhanced, with for example, art, music, history, geography, English and PSHE. These are encouraged by this syllabus but never at the expense of the aims and outcomes of RE.

The twelve units of study provided for Years 5 and 6 are:

1. What does it mean if Christians believe God is holy and loving?
2. An Enquiry into visiting places of worship
3. Can religions help people when times get hard? (Christian, Hindu, non-religious)
4. What do Christians believe Jesus did to save human beings?
5. Hindu, Jewish and Islamic Prayer: What? When? How? Where? Why? (Muslims, Jews)
6. What can we learn from religion about temptation? (Christians, Muslims)
7. For Christians, what kind of king was Jesus?
8. Christians and how to live: 'What would Jesus do?'
9. What will make Sandwell a more respectful community? (Many religions)
10. Christian Aid and Islamic Relief: can they change the world? (Christians, Muslims)
11. Why do Hindus want to be good? Hinduism
12. What impact do people's beliefs have in their lives? Spiritual Expression

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

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify some different types of biblical texts, using technical terms accurately. Explain connections between biblical texts and Christian ideas of God, using theological terms. <p>Understand the impact:</p> <ul style="list-style-type: none"> Make clear connections between Bible texts studied and what Christians believe about God; for example, through how cathedrals are designed. Show how Christians put their beliefs into practice in worship <p>Make connections:</p> <ul style="list-style-type: none"> Weigh up how biblical ideas and teachings about God as holy and loving might make a difference in the world today, developing insights of their own. 	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p> <ul style="list-style-type: none"> If God... 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. Biblical ideas of God. Explore what Christians believe about God, using a selection of Bible texts, e.g. Psalm 103 (a prayer of King David); Isaiah 6:1-5 (where a prophet has a religious experience); and 1 John 4:7-13 (where one of the followers of Jesus writes a letter about what God is like). Gather all the words and ideas describing what Christians believe about God and compare with pupils' ideas from the first section. Holy God, Loving God. Explore which parts of the texts talk about God being holy and which are about God being loving. Examine the difference between these ideas, coming up with good definitions of both terms. 'Holy' might be understood as special, separate and completely different to humanity, whereas 'loving' suggests a closeness to humanity. Beliefs in music from Christians. Listen to some Christian worship songs, both traditional and contemporary. Find some that talk about God and look closely to work out how much they emphasise the idea of God's holiness and/or love. (Modern songs can be found here: www.praisecharts.com/songs/cdi-top-100-songs/ ; list of more traditional hymns from BBC Songs of Praise here: http://bbc.in/1PSm10Q) Building to God's Glory. 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. Get creative: Ask pupils to express creatively the Christian ideas they have learned about God in this unit. They should use symbols, images, signs, 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.] Two things that matter to Christians. Set a short writing task where pupils explain why it is important for Christians that the God they believe in and worship is not only holy, and not only loving, but holy and loving. God – maybe not! Many people do not believe in God, so what kinds of guidelines for living might they draw up? Compare with Humanist ideas. Consider whether these guidelines reflect more of a 'holy' or a 'loving' response to humanity: ie. 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? These areas are explored more fully in Unit 2.3, on Humanist and Christian values.
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Unit U2.2 An enquiry into visiting places of worship

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

<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Explain beliefs about holy buildings and God's presence from different religions • Describe examples of texts which explain worship and sacred space <p>Understand the impact:</p> <ul style="list-style-type: none"> • Make clear connections between belief about God and places and practices of worship • Explain differences between what happens in different places of worship <p>Make connections:</p> <ul style="list-style-type: none"> • Raise questions about the value and impact of worship and the significance of 'holy space'. • Describe clear connections between beliefs about God and how people worship • Express their own response to the idea that the Earth is a 'holy place' we all share. 	<p>Ideas and some content for learning:</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
	<p>Special places. What do we think?</p> <ul style="list-style-type: none"> • Read an extract or watch a short clip from 'The Lion, the Witch and the Wardrobe' by C S Lewis, where some children discover a doorway through a wardrobe to the magical kingdom of Narnia. Talk about the excitement of discovering new places. What could be behind the door? Ask the children to think of a special place for them which they enjoy. Discuss places that are of special importance to different children <p>Friendliness, peace, thoughtfulness: purposes of sacred space? Arrange one or two visits to places of worship.</p> <ul style="list-style-type: none"> • Before the visits, ask pupils to think about the school building and grounds. Where in school is the friendliest place, the most thoughtful place, the most peaceful place? When the class are agreed about this, take them to these three places, and do something friendly at the friendly place, thoughtful at the thoughtful place, peaceful at the peaceful place. Take photos. <p>Enquiry method: what, how, who, where, why?</p> <ul style="list-style-type: none"> • Questions: Plan the visit, to Mosque, Gurdwara, Church or Mandir, carefully with the pupils. Consider how the five enquiry questions can be used to get the most out of it that they can. Build in to the visit many opportunities to answer the enquiry questions, discussing and recording ideas as they work. • Senses: it works well to ask pupils to record what they see, hear, touch, taste, smell, feel and think at the visit. A recording sheet can be provided. • Purposes: Remind the children of the friendly, peaceful and thoughtful places in school (above). Ask them to agree which places in the holy building are the most friendly, peaceful and thoughtful – this is about the reasons why worshippers come to the place. Ask them also to think: where would be the best place in the building for believers to feel close to God? How can you tell? Why? Each group to take 4 photos to use in classroom recounts back at school <p>Is nature sacred space? Purple headed mountain, river running by, sunset and the morning that brightens up the sky.</p> <ul style="list-style-type: none"> • Consider the idea that the natural world is a better environment in which to worship, or to express your spiritual side, than any holy building made by humans. Begin by showing some images of some of the most stunning and inspiring natural beauty. Ask pupils: What is your favourite: view, mountain, lake, place in the world? Fish, wild animal, insect, bird? Domestic animal (pet), part of the body, weather, flower, country? • You could use the song 'Wonderful World' (Fischy Music). Raise questions about the wonders of the world and the idea of creation. Ask children what they think the singer believes. How can they tell? <p>When the house of God burned down... (IAB / IDB...)</p> <ul style="list-style-type: none"> • Ask the class to imagine that a local place of worship has been destroyed by a fire, an accident. There is an insurance payment, and the community meets to consider what to do. They are going to role play the meeting and the community's ideas. At first, get pupils in pairs to write in the centre of poster papers what they think should be done. Put them on tables for the class to walk round, and add comments to, starting with 'I agree because (IAB)' or 'I disagree because (IDB)'. Pupils might move in groups from table to table. They construct reasoned pages of ideas about the question. Then present an argument: it would be better to always have worship in the open air, so don't build a new holy building. Use the money for something good instead. Give reasons for both sides of the debate, and have votes to see what the class thinks best.

Unit U2.3 Can religions help people when life gets hard? Christian, Hindu, non-religious

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p> <p>Teachers will enable pupils to achieve some of these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Describe 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 <p>Understand the impact:</p> <ul style="list-style-type: none"> Make clear connections between what people believe about God and how they respond to challenges in life (e.g. suffering, bereavement) Give examples of ways in which beliefs about resurrection/judgement/ heaven/ karma/ reincarnation make a difference to how someone lives <p>Make connections:</p> <ul style="list-style-type: none"> 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 	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p> <ul style="list-style-type: none"> Use stimulus material to encourage pupils to ask questions about life, death, suffering, and what matters most in life. For example, show images of recent suffering on the news (natural and man-made), with Louis Armstrong's 'Wonderful World' playing over the top, or show a charity advert, such as Christian Aid or Islamic Aid, where people work to help others in great difficulty. 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. Read Psalm 103. Compare to this non-religious blog explaining how gratitude can actually increase happiness: http://happierhuman.com/benefits-of-gratitude/ Explore how either showing gratitude to God or the universe more generally can lead to happier and healthier lives, whether religious or non-religious. 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. Refer to the story of Job in the Jewish and Christian scriptures. This BBC GCSE page contains a very short summary of Job that you will find useful: https://www.bbc.co.uk/education/guides/z7qxvqw/revision/3 What questions does the book of Job raise about suffering? Does it offer any answers? Teach what 2 religious traditions say about life after death and discuss the benefits such beliefs can bring (comfort, hope, a goal, gives life meaning): <p>Christianity: Bible teaching on resurrection of the body, judgment by God, salvation through Jesus, heaven</p> <p>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</p> <ul style="list-style-type: none"> Many people do not believe in life after death. Teach one secular / non-religious view about what happens after death, e.g. Humanism: we live on in people's memories and through our achievements, but death is final. Compare ceremonies that mark death/passing away, in both religious and non-religious contexts, noting similarities and differences, how these express different beliefs, and how they might be important to the living. Read and respond to Christian prayers and songs used when someone has died, such as John 11:25, Psalm 23 and the song Amazing Grace. Identify what they offer: hope, comfort, meaning? Compare to poems used at non-religious funerals, such as on this non-religious website, Natural Endings: https://www.naturalendings.co.uk/funeral-poetry/. Do these poems offer similar emotions to religious passages? Look at examples of 'art of heaven'; explore how these art works reflect Christian, Hindu and non-religious beliefs; get pupils to respond with art work of their own. Respond to the question, 'How does religion help people when life gets hard?'
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Unit U2.4 What do Christians believe Jesus did to 'save' people?

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Outline the 'big story' of the Bible, explaining how Incarnation and Salvation fit within it. • Explain what Christians mean when they say that Jesus' death was a sacrifice. <p>Understand the impact:</p> <ul style="list-style-type: none"> • Make clear connections between the Christian belief in Jesus' death as a sacrifice and how Christians celebrate Holy Communion/Lord's Supper. • Show how Christians put their beliefs into practice in different ways. <p>Make connections:</p> <ul style="list-style-type: none"> • Weigh up the value and impact of ideas of sacrifice in their own lives and the world today. • Articulate their own responses to the idea of sacrifice, recognising different points of view. 	<p>Ideas and some content for learning:</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p> <ul style="list-style-type: none"> • Explore what happened in Holy Week. All four Gospels describe the events but Mark Ch.14-15 offer 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 http://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' of the Bible, a kind of rescue of the Earth and its people by God. 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 • Explore the mainstream Christian belief that Jesus' death was a sacrifice – a price he paid to save people from their sins and bring them back to God. Christians think of this in different ways, e.g. people deserve punishment for their sins but Jesus was punished in the place of everyone – he was a substitute; Jesus took everyone's sins as he died, lifting the burden from the believer; Jesus' example guides the lost back to God. How might Christians respond to the idea that Jesus sacrificed his life for their sake? Remember that Christians believe Jesus' death was not the end. • Remembering Jesus. 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. • 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'. • Display the Martin Luther King quote: 'If a person has not discovered something that he will die for, he isn't fit to live.' Ask the class if there is anything they believe so much they would, on a sliding scale, give up their pocket money, their favourite toy, their house, their happiness, their life for? Some Christians have died for their beliefs. They are called 'martyrs'. Show images of the commemoration of 20th Century martyrs at Westminster Abbey http://bit.ly/2lrOQCP. Find out a bit about these people. • 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 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, and with their own ideas, opinions and experiences.
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Unit U2.5 Hindu, Jewish and Islamic Prayer – What? Where? How? When? Why?

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Explain beliefs about prayer from Judaism and Islam • Describe examples of texts which explain and influence Jews and Muslims in prayer <p>Understand the impact:</p> <ul style="list-style-type: none"> • Make clear connections between belief about God and the practice of prayer • Explain differences between the ways Jews and Muslims pray <p>Make connections:</p> <ul style="list-style-type: none"> • Raise questions about prayer and God and explore varied answers • Explain the importance of prayer to Muslims, Jewish people and those who do not pray, or pray in different ways • Give good reasons for their views about prayer and its value in different communities. 	<p>Ideas and some content for learning:</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p> <p>This unit concentrates on three prayers from three traditions, comparing them in depth.</p> <p>Three prayers: what do they mean? Are they similar or different?</p> <ul style="list-style-type: none"> • Enable pupils to consider carefully, thoughtfully and creatively the three prayers selected here for study. Watch some samples of prayer. Ask pupils as they watch to choose 5 emotional words. • Here is a usable example of a famous Hindu morning prayer, the Gayatri Mantra from YouTube. You could use the first three minutes: https://www.youtube.com/watch?v=BSmT9J9VZ4s • Here is a usable example from YouTube of the First Surah, the Opener, used in Islamic Prayer 5 times each day. https://www.youtube.com/watch?v=bs8fueRXh64 • Here is a usable example from YouTube of the much-loved Jewish Daily Prayer Adun Olam. https://www.youtube.com/watch?v=OEYy-sEgRU0 The image sequence is useful because it shows many children in relation to prayer. The words are not the ones from the text of prayer above. • Use literacy based activities to explore and open up these texts: they are no harder than many poems used in English. These questions and activities may show some good ways to get pupils thinking: • Read the three prayers out loud in small groups, several times, in different ways. What works best? Why? (You can find a worksheet for this in the Sandwell RE Scheme of work). After listening to versions of the prayers being sung or recited from the internet, discuss why it matters to believers to make prayer beautiful. What is beautiful about the prayers they have looked at? • Look for similarities and differences – what do all three prayers say about God? What do they ask? How do they picture us, the people doing the praying? • Consider: what do the prayers actually ask for? Which prayer do you like the most and why? If someone prayed this every day, what sort of outlook on life might they develop? Design a series of images (no pictures of God please!) to make a PowerPoint to go with each prayer. Consider why many hundreds of millions of people, half the world's population, will use one of these prayers, worldwide, this week. What can we learn from the ways religious people use light as a symbol? • Ask pupils to label pictures of a Synagogue, Mosque and Mandir with some selected emotional words: how does the believer going to the place of worship feel? Words might be selected from a list including: sorry / joyful / happy / devoted / excited / full of praise / small / togetherness / awe / deep / content / peaceful / closer to God. In discussion then in writing pupils show they understand why these emotions and feelings may be experienced in prayer and worship. <p>Prayer room design: applying learning to our multi-faith schools and society</p> <ul style="list-style-type: none"> • Ask pupils to design prayer rooms for believers from the religions studied to use. They might imagine it is for an airport or shopping centre or hospital used by Jews, Hindus and Muslims – and by non-religious people, for reflection. What special features would the room need in order for everyone to be able to use it?
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Unit U2.6 What can we learn from religion about temptation? (Christians, Muslims)

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Explain Muslim and Christian beliefs about temptation, sin and forgiveness • Compare their ideas about temptation with those studied <p>Understand the impact:</p> <ul style="list-style-type: none"> • Make clear connections between belief about God and moral choices • Give examples of the impact of ritual in life • Explain differences between Christian and Muslim ideas <p>Make connections:</p> <ul style="list-style-type: none"> • Express their own response to Muslim and Christian teaching about temptation • Give good reasons for their views about moral choices and forgiveness. 	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p> <ul style="list-style-type: none"> • What is temptation? Leave a plate of biscuits on the table with a sign saying 'do not touch'. Leave the room for a minute. Return to discuss how pupils felt. Define 'temptation' and discuss situations pupils find tempting. There is a great YouTube clip of the 'Marshmallow Test' at https://www.youtube.com/watch?v=0mWc1Y2dpmY • What religious stories speak about temptation? Reading, discussing and analysing some stories about temptation. Eg: the temptation of Adam and Eve in the Garden of Eden (Genesis 3), the temptations of Jesus (Matthew 4), the Islamic custom of 'Stoning the Devil' on pilgrimage to Makkah, which symbolizes the rejection of evil during the 'once in a life time'; experience of Hajj / pilgrimage to Makkah. How do Christians and Muslims try to resist temptation? Consider how people deal with temptation: by prayer, will power, determination, threats, support and other means. What helps a child to make good choices? <p>Learn from Muslim ritual: stoning the devil.</p> <ul style="list-style-type: none"> • Remind the pupils about the custom of 'stoning the devil' on pilgrimage. On the pilgrimage to Makkah, Muslims collect 21 tiny stones, and throw them, 7 each, at three pillars to reject evil and to pursue a life of submission to God. Find out about the ritual and the story that goes with it. The Jamarats, the three pillars, are now industrialised, so that the millions of stones used by the pilgrims can be recycled – look for an image of the Jamarats on Google / flickr, and share it through a visual learning strategy with pupils. Ask pupils what bad things they would 'throw out' of the city, their school or perhaps their own lives. Talk about the idea of rejecting evil: how can people do this? What or who helps them? What do we put into our lives when we throw evil out? <p>Learn from Christian ritual: the sacrament of reconciliation</p> <ul style="list-style-type: none"> • This sacrament, specially used in Roman Catholic communities, makes links between God's forgiveness and confession. Explore the ritual, and also the idea that 'saying sorry' is essential for forgiveness. A person sits with a Priest, and confesses what they have done wrong, saying that they are sorry, and will change in the future. The priest tells them about God's forgiveness. There is a prayer to say that God and the penitent person are re-united by God's generosity (grace). You might listen to a song of apology: 'Sorry seems to be the hardest word' by Elton John is easily available, but there are many suitable examples. How do people feel when they take part in the Sacrament of Reconciliation (which used to be called confession)? Is it about freedom? <p>Can pupils make a drama out of a temptation?</p> <ul style="list-style-type: none"> • Begin the drama session by playing a body language game, 'sculptor and clay'. In pairs, one pupil sculpts the clay of the other pupil into different statues: one for making a hard choice, two for enjoying good times, three for regretting or being sorry, four for feeling forgiven. After doing each one, have the sculptors sit down, while the teacher walks round the gallery of sculptures and comments on what is expressed in each one. <p>Developing drama improvisations in small groups.</p> <ul style="list-style-type: none"> • Give each group a saying to use as a title from Christian or Islamic scripture such as 'Be kind to one another', 'Do not steal', 'Love your enemies and do good to those who pick on you' (Christian) or 'Adam's children are the limbs of one another', 'If two parties start to fight, then make peace between them' (Muslim). Ask them to develop two scenes, one in which the temptation is resisted, the other where someone gives way. Perform and discuss the issues raised. Relate this to forgiveness too. Ask pupils to write a structured piece after this work: What did you do? What did you learn? What do Christians think? What does Islam teach? Are the two religions mostly similar or mostly different?
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Unit U2.7 For Christians, what kind of king was Jesus?

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p>	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • 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. 	<ul style="list-style-type: none"> • 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 v.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; for example: • 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.)
<p>Understand the impact:</p> <ul style="list-style-type: none"> • 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. 	<ul style="list-style-type: none"> • 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; look at Trinity, Cheltenham http://trinitycheltenham.com/; Oasis churches www.oasisuk.org/churches or the Salvation Army www.salvationarmy.org.uk/easterhouse; report on the work of Church Action on Poverty (http://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.
<p>Make connections:</p> <ul style="list-style-type: none"> • 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. 	<ul style="list-style-type: none"> • 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; look at Trinity, Cheltenham http://trinitycheltenham.com/; Oasis churches www.oasisuk.org/churches or the Salvation Army www.salvationarmy.org.uk/easterhouse; report on the work of Church Action on Poverty (http://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.

Unit U2.8 How do Christians decide how to live? 'What would Jesus do?

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

<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p>	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify 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. <p>Understand the impact:</p> <ul style="list-style-type: none"> Make clear connections between Gospel texts, Jesus' good news, and how Christians live in the Christian community and in their individual lives. <p>Make connections:</p> <ul style="list-style-type: none"> Make connections between Christian teachings (e.g. about peace, forgiveness, healing) and the issues, problems and opportunities in the world today, including their own lives. Articulate their own responses to the issues studied, recognising different points of view. 	<p>Examine Jesus' teaching about the two greatest commandments – to love God and love your neighbour (Matthew 22:36-40). How do these help Christians to decide how to live? Keep these commands in mind as pupils explore the following teachings. Christians might ask 'What would Jesus do?' as they encounter issues in life. So, what would Jesus do?</p> <ul style="list-style-type: none"> Foundations for living: the wise and foolish builders: Matthew 7:24-27. Why did Matthew record these words? Why did Jesus have to teach them? What were people doing? What did the wise and foolish builders learn? So, what is the message for Jesus' listeners? Is it the same message for Christians today? Sermon on the Mount: Matthew 5-7. Note that these help Christians to think about 'what Jesus would do'. Are there any surprising ideas in the passage? Take extracts from the Sermon; ask pupils to suggest what they think they mean. What does Jesus think people are like if he needs to give this sermon? Is he right? Look for clues as to what people at the time thought was the right way to live. In what way was Jesus' view different? If this is 'good news', who is it good news for? Collect the vivid metaphors/similes Jesus uses. 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'. E.g. 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 5000 hospitals, 17000 dispensaries, 577 leprosy clinics and over 15000 houses for the elderly and chronically ill (see Catholic Herald, http://bit.ly/1UgFgl1): how do they put Jesus' teachings into practice? Turning enemies into friends: Jesus talks about turning the other cheek, not using violence: find out about Christian Peacemaker Teams, who stand between warring forces to stop violence http://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?

U2.9 What will make our community in Sandwell a more respectful place?

This local unit focuses on the need for respect between those who believe differently in modern Britain

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

<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Explain beliefs about the value of religious and cultural diversity in their local town / community • Describe examples of texts which explain why honouring all humans is important in, for example, both Christianity and Islam • Compare their ideas about respect for all with those studied <p>Understand the impact:</p> <ul style="list-style-type: none"> • Make clear connections between belief in the 'Golden Rule' and the needs of a mixed community • Give examples of the impact of interfaith work in our community <p>Make connections:</p> <ul style="list-style-type: none"> • Raise questions about how we can be a more tolerant and respectful community, suggesting answers • Explain the importance of tolerance, respect and liberty for all in making a community that is harmonious • Give good reasons for their views about harmony in our communities. 	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Religion, demographics and co-operation</p> <ul style="list-style-type: none"> • Play a simple guessing game about the statistics of religion in the West Midlands, in Britain and the world to get a sense of 'how religious the world is' today. What surprises the pupils? What do they learn from the statistics? Link to Geography. • This plan provides for pupils to learn from diversity through visiting places of worship from different faiths. Find out about local examples of different religious communities in your area, looking at changes over time, and differences between them e.g. food, buildings, community work. Why are there now 50+ mosques in the West Midlands, where 50 years ago there were none? Why are there over 500 Churches in the West Midlands, some of them over 500 years old, others new this year? Compare your community with another diverse community; identify similarity and difference; • Explore with pupils the tensions that are identified between religious and non-religious communities. Develop understanding of examples of community harmony, reflecting that this does not mean 'being all the same' but does mean 'accepting our differences'. Find out about examples of interfaith work in your area or another. Do people from different religions co-operate well in our area? How? (The RE syllabus itself is an example of interfaith shared endeavour). Have they worked on shared social justice projects or are their shared celebrations e.g. interfaith week • Consider teaching from different religions about dealing with difference e.g. responses of respect, tolerance, mutual learning and recognising each other's spirituality, rather than mere argument or even conflict – but recognise that conflict and tension are a part of the picture too. Why? What can be done? Study different examples of the 'Golden Rule' from many religions. • Weigh up examples of how people have dealt well with difference or conflict. Give pupils some scenarios to think about in which people choose conflict or acceptance, hostility or tolerance, enabling pupils to show an increasing understanding of the richness of religious diversity of Great Britain and in our own locality. <p>Making recommendations: A charter for a more tolerant and respectful community</p> <ul style="list-style-type: none"> • Help pupils to describe similarities and differences between living in a plural community and living in a community where almost everyone has similar beliefs and customs, noticing that our communities vary: Sandwell is not like Shropshire or Stafford. It is not like a village. Make links between how we treat each other and the idea of a respectful community, and introduce the task of the 'Charter for Respect'. Can pupils understand, select, develop and justify up to ten ideas that will help a community be more respectful? • Ideas might include: Equality for different religions / more RE for everyone / the chance to visit different religious buildings without joining them / celebrations and festivals that are for all religions at once / strong support for people to 'be themselves' / getting your roots down into your own religion so you are not scared of other religions. Many more... • Pupils might tackle this task. Imagine you are the speechwriter for someone who wants to be elected as the Mayor in your community, and s/he is giving a speech to members of all the main religions. Write and perform the speeches. 	<p>Religion, demographics and co-operation</p> <ul style="list-style-type: none"> • Play a simple guessing game about the statistics of religion in the West Midlands, in Britain and the world to get a sense of 'how religious the world is' today. What surprises the pupils? What do they learn from the statistics? Link to Geography. • This plan provides for pupils to learn from diversity through visiting places of worship from different faiths. Find out about local examples of different religious communities in your area, looking at changes over time, and differences between them e.g. food, buildings, community work. Why are there now 50+ mosques in the West Midlands, where 50 years ago there were none? Why are there over 500 Churches in the West Midlands, some of them over 500 years old, others new this year? Compare your community with another diverse community; identify similarity and difference; • Explore with pupils the tensions that are identified between religious and non-religious communities. Develop understanding of examples of community harmony, reflecting that this does not mean 'being all the same' but does mean 'accepting our differences'. Find out about examples of interfaith work in your area or another. Do people from different religions co-operate well in our area? How? (The RE syllabus itself is an example of interfaith shared endeavour). Have they worked on shared social justice projects or are their shared celebrations e.g. interfaith week • Consider teaching from different religions about dealing with difference e.g. responses of respect, tolerance, mutual learning and recognising each other's spirituality, rather than mere argument or even conflict – but recognise that conflict and tension are a part of the picture too. Why? What can be done? Study different examples of the 'Golden Rule' from many religions. • Weigh up examples of how people have dealt well with difference or conflict. Give pupils some scenarios to think about in which people choose conflict or acceptance, hostility or tolerance, enabling pupils to show an increasing understanding of the richness of religious diversity of Great Britain and in our own locality. <p>Making recommendations: A charter for a more tolerant and respectful community</p> <ul style="list-style-type: none"> • Help pupils to describe similarities and differences between living in a plural community and living in a community where almost everyone has similar beliefs and customs, noticing that our communities vary: Sandwell is not like Shropshire or Stafford. It is not like a village. Make links between how we treat each other and the idea of a respectful community, and introduce the task of the 'Charter for Respect'. Can pupils understand, select, develop and justify up to ten ideas that will help a community be more respectful? • Ideas might include: Equality for different religions / more RE for everyone / the chance to visit different religious buildings without joining them / celebrations and festivals that are for all religions at once / strong support for people to 'be themselves' / getting your roots down into your own religion so you are not scared of other religions. Many more... • Pupils might tackle this task. Imagine you are the speechwriter for someone who wants to be elected as the Mayor in your community, and s/he is giving a speech to members of all the main religions. Write and perform the speeches.

U2.10 Justice and poverty: can religions help to build a fairer world? Christian Aid and Islamic Relief

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

<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p>	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Explain beliefs and teachings about justice from Christian and Muslim texts • Compare their ideas about justice and fairness with those studied in Islam and Christianity 	<ul style="list-style-type: none"> • Discuss what is fair and unfair within the experience of the pupils? Draw meanings from stories and teachings from Islam and Christianity (or other religions and beliefs) which highlight justice and fairness for all people: • E.g. Christian teachings of Jesus and Paul on values and justice and their meaning for Christians today. The Widow's Mite (Mark 12:41-44) and The Rich Fool (Luke, 12:16-21) Two Great Commandments (Mark 12.28-34) All Equal in Christ (Galatians 3:28), The Fruit of the Holy Spirit (Galatians 5:22). • E.g Muslim teachings in the Qur'an and Hadith: Muhammad overcomes hatred with kindness: the woman at the gates of Makkah; the practice of the 3rd Pillar of Islam, Zakah, giving 2.5% of wealth to those in need <ul style="list-style-type: none"> • Qur'anic quotes: 'And be steadfast in prayer and regular in charity. And whatever good you send out before you, you shall find it with Allah: for Allah sees all that you do.' (Qur'an 2:110) 'So establish regular prayer and give regular charity; and obey the Apostle; that you may receive mercy.' (Qur'an 24:56) 'For those who give in charity, men and women, and loan to Allah a beautiful loan, it shall be increased manifold (to their credit) and they shall have (besides) a liberal reward.' (Qur'an 57:18)
<p>Understand the impact:</p> <ul style="list-style-type: none"> • Make clear connections between belief about justice from sacred texts and the actions of a modern religiously based charity • Describe clearly examples of the impact of charitable work in the world today • Explain some differences between the two charities 	<ul style="list-style-type: none"> • Christian Aid and Islamic Relief: Enquiry. Investigate the work of two charities that seek justice. Christian Aid and Islamic Relief are ideal examples. Both raise money within their faith community, but send it on whoever is need. They do not proselytize (try to convert people to their religion), but work together in an interfaith fashion, co-operating. • Give pairs of pupils a series of questions to find answers to – the websites of these charities are very helpful. How do they interpret and follow the teaching of their faith? What is the impact of the charities' work? What money do they raise? How do they spend it? What difference do these two charities make? How are they changing the world? • Pairs of pupils might examine a particular project from the charity in an area such as medical, educational, agricultural, emergency relief, or conflict reduction. The two charities both work in all these areas. • Make sure that work focuses on the beliefs, values and convictions that motivate the charity as well as its practical projects.
<p>Make connections:</p> <ul style="list-style-type: none"> • Raise questions about charity, justice and the impact of religion, suggesting answers • Explain the importance of the idea that God loves justice and is just to Muslims and Christians • Express their own ideas about justice 	<p>Extending the work: individuals who seek a fairer world</p> <ul style="list-style-type: none"> • Pupils might investigate particular individuals who have been led by their beliefs to work for different types of justice for example, Rosa Parks (who worked in the civil rights movement in 1950s USA) or Dr Hany El Banna OBE (who started Islamic Relief in Birmingham in 1984) • Set a final task that enables pupils to make connections between the teachings of Paul and Jesus and the work of Christians today, and similarly to make links between the teachings of Islam and the work of Islamic Relief / Muslim Aid today, asking and responding to questions about fairness and justice in the world. • This challenging study will raise questions for pupils about their own ideas and beliefs about treating others with justice and love in light of their learning. Encourage them to express their responses through story, art, drama, music and other means. • Some schools would like to link this study to charitable action, positive citizenship and British values work, where pupils engage in activism for a charity that seeks justice for others.

Unit U2.11 Why do Hindus try to be good?

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p>	<p>Ideas and some content for learning:</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Make sense of belief:</p> <ul style="list-style-type: none"> 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. <p>Understand the impact:</p> <ul style="list-style-type: none"> Make clear connections between Hindu beliefs about dharma, karma, samsara and moksha and ways in which Hindus live Connect Hindu ideas about the stages of life [4 ashramas] with ideas of how to live well [karma] and with beliefs about reincarnation [dharma, moksha] Give evidence and examples to show how Hindus put their beliefs into practice in different ways 	<ul style="list-style-type: none"> 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, moksha are commonly held, although described in a range of ways. The BBC’s ‘My Life My Religion: Hindus’ is an excellent source for this unit. Clips are available on the BBC 2 website, but it is worth buying the entire series. Help pupils understand the Hindu view of the soul, or ‘atman’. Read the Hindu story from the Mahabharata, the ‘man in the well’ (www.indianetzone.com/50/man_well.htm). This depicts the soul (‘atman’) as trapped in the physical body and wanting to escape the terrible dangers, but the man is distracted by the trivial pleasures instead of trying to get out. Allow time to discuss these ideas. The human body is represented by the well and the soul is represented by the man trapped in the well. What image of a human does this give: a soul trapped in a body, trying to escape. For Hindus, religious life is a way to help the soul eventually escape the body, not in this life, but in future lives. Watch the ‘My Life, My Religion’ clip on ‘reincarnation’ to discover this idea: http://www.bbc.co.uk/programmes/p02n5v2q. Vraj, a British Hindu boy, draws a diagram to explain the idea. Again, allow time to explore this idea. Hindu belief is that the soul (atman) will move into a new body when this body dies. What determines the next life of the soul? Vraj’s drawing mentions ‘karma’. Discuss Vraj’s account- good ‘karma’ leads to a better life, and bad ‘karma’ leads to a worst life. What do pupils think good or bad karma might be? Define ‘karma’ as ‘action’. What actions do the class think will earn the soul a better life in the next incarnation? Return to Vraj’s drawing. He draws the soul moving from one body to another. What shape does he present? Vraj presents the soul’s movement in a circular shape. Hindus see the constant movement of the soul from one body to the next as a cycle. This cycle is called ‘samsara’; the cycle of birth, death and rebirth. Teach that the game of ‘snakes and ladders’ was originally designed to teach Hindu children about the cycle of samsara; the soul’s movement based on its karma. Play a quick game if you have time, label the snakes bad actions and the ladder good actions. Explore Hindu ideas about the four aims of life (punusharthas): dharma: religious or moral duty; artha: economic development, providing for family and society by honest means; kama: regulated enjoyment of the pleasures and beauty of life; moksha: liberation from the cycle of birth and rebirth/reincarnation. Compare these with pupils’ goals for living. 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 worshipping God).
<p>Make connections:</p> <ul style="list-style-type: none"> 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. 	

- 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?
- Alternative:
- Draw a line on the board, ask pupils to copy. At the beginning of the line ask pupils to identify their birth, ask them to add their own 3 or 4 most important steps in their lives until now. Ask them to add things in the future like high school, getting a job, getting married, etc. At the end of the line ask what happens; death? Afterlife? Ask: what do Hindus believe? They believe that the soul (atman) moves into a new body. Erase your line on the board and turn it into a circle, held together by birth and death. Add points on the circle such as getting a job or getting married. This cycle is called samsara.
- Ask pupils to tell you what determines the next life. They should give examples of good and bad actions and use the word 'karma' (actions).
- What do pupils think Hindus are aiming for? Can they remember what Vraj talks about, or the man in the well, desperate to escape? For Hindus the ultimate goal is to stop being reborn altogether. When the soul is perfectly pure, it will not be born into a new body, but will cease to exist, and join to be with God. This is called 'moksha', and can be understood as 'liberation
- Return to the cycle of samsara on the board. Ask pupils to suggest how you could draw the soul reaching the end of the cycle of achieving liberation. Ask some to draw their ideas for the class. Discuss this massive idea; do pupils find it scary? Hopeful? Use a Hindu metaphor to understand moksha; they say it is like a drop of water joining the ocean.
- Return to the snakes and ladders game. What square on the board is moksha? Recap what Hindus need to do to attain moksha

Unit U2.12 What impact do peoples' beliefs have on their lives? Expressing the spiritual.

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<p>Learning outcomes (intended to enable pupils to achieve end of key stage outcomes):</p>	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Explain some ways beliefs are shown in creative expression • Compare their ideas about religious expression with the examples they study 	<p>What is the spirit? What is spiritual? Examples from the Sikhs, Muslims and Christians (others could be studied, of course)</p> <ul style="list-style-type: none"> • Ask pupils to look at some works of art in which children have tried to show what their spirit means to them. There is a great selection on the website www.natre.org.uk/spiritedarts. The words matter as much as the images. A good way to introduce this is to select 6 images, ask pupils to be competition judges and rank them 1-6 for artistic skill and 1-6 for thoughtfulness. These spiritual expressions show pupils how other children express religious ideas and show the impact of their beliefs. • Tell pupils that musicians cannot agree what music is, but they all know about it, and can make it. 'Spiritual' is also a word that makes people argue sometimes, but a useful word. Teach pupils that being spiritual is about your own self, and how you fit the world together, about self, other people, the planet and God (if you believe in God – say 'the big beyond' if not!). The Golden Temple: spiritual expression in architecture • The Sikh Golden Temple at Amritsar in the Punjab was built originally by Gurus Ram Das and Arjan Dev, 400 years ago. It is a functioning Gurdwara to this day, and symbolises many Sikh beliefs and ideals. It is a beloved destination for Sikh journeying. Enable pupils to research online and from texts some detail about the Golden Temple and its form, function, use and beauty. • Sikh visual art: what can we learn? Look at some examples of Sikh art, for instance those done by Kanwar Singh available on the web at www.artofpunjab.com or the work of Bhagat Singh, online at www.sikhiart.com. There are many more examples on open access searches. Ask pupils to study how these artists portray key stories of for example Guru Nanak and Guru Gobind Singh. Ask pupils to consider whether the Golden Temple or the art they have studied best expresses 'the Sikh Path' and why. • Muslim Poetry and Art: Use the poetic lines of Al Ghazali to explore Muslim belief about Allah. Pupils might record them being spoken, whispered or shouted: which works best to make sense of them? Ask pupils which lines they agree with, disagree with and don't understand. Ask them to create twelve lines of poetry that state their own key beliefs. Muslim Art: Yasmin Kathrada and Ahmed Moustapha. Ask pupils to study, understand and compare two works of art about Allah. These two examples (left hand column, and from RE Today member's website, or email lat@retoday.org.uk) are a superb way to study Islamic rule art and explore the similarities and differences between different artists. Muslim Architecture: Beauty in design in mosques and calligraphy could also be studied. • How do Christians make spiritual music? Listen to some contrasting pieces of music (The Planets, Holst, Four Seasons, Vivaldi or contemporary music) allow the children to respond in drawing / 'taking a line for a walk' as they listen. Respond in words or through dance or drama afterwards, considering what it made them think of and how it made them feel. Explain that Christians use music in worship to express a variety of feelings, especially about God and their spiritual lives. • What is a Psalm? What do Psalms express? Look at a variety of Psalms which express different feelings: Psalms 13, 23, 40 and 98 give a good variation. Write a Psalm / Reflection / Meditation in pupils' own words • Ask pupils some questions of wonder: I wonder: Can a song be a prayer? Is all music spiritual? Could human life survive without music? What if there was no music? How do other religions, and non-religious people use music for their spiritual lives? Accept all the ideas pupils offer in response to these questions. • Conclude the unit by comparing the Sikh, Muslim and Christian uses of creativity, imagination and expression.
<p>Understand the impact:</p> <ul style="list-style-type: none"> • Make clear connections between beliefs and different forms of expression • Give examples of the impact of beliefs on art, architecture and music <p>Make connections:</p> <ul style="list-style-type: none"> • Raise questions about how they might express their own spiritual ideas • Describe clear connections between beliefs and art / architecture / music. 	

KEY STAGE 3 RE PROGRAMME OF STUDY

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

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

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.

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 key stage outcomes

More specifically students should be taught to:

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

KS3: This programme of study is very flexible and schools may plan further units of their own as long as the aims and outcomes are central. Pupils learn about Christians, Muslims, Buddhists, Sikhs

3.1 Why do Christians believe Jesus is God on earth? UC

3.2 How do we express our spiritual ideas? (Christian, Muslim, Sikh)?

3.3 What difference does it make to be atheist or agnostic in Britain today?

3.4 What makes a person inspiring to others? (Christian, Muslim)

3.5 What makes some scientists believe in religion, and others reject religion? (Christian, Atheist, Agnostic)

3.6 Does religion make peace or cause wars? Christianity, Islam, Atheism

3.7 Why is there suffering? Are there any good solutions? Christians, Hindus, Buddhists, Non-religious views

3.8 If God is Trinity, what does that mean for Christians? UC

3.9 What is so radical about Jesus? UC

3.10 Where can we find wisdom to live by? Christians, Sikhs, Buddhists

3.11 Death: Is it the end? Christians, Buddhists, Sikhs.

3.10 Good and bad, right and wrong – how do we decide?

Further unit plans can be devised by the school

Schools can add further religions to the minimum prescribed here, but must not sacrifice depth of learning about these communities.

Unit 3.1 Why do Christians believe Jesus was God on earth?

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

<p>Learning outcomes (intended to enable students to achieve end of key stage outcomes):</p>	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Explain, 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. <p>Understand the impact:</p> <ul style="list-style-type: none"> • Show how Christian worship reflects Christian beliefs in Jesus as God incarnate. • Comment on the different ways in which Christians express worship of God. <p>Make connections:</p> <ul style="list-style-type: none"> • Reflect 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 	<ul style="list-style-type: none"> • Recap students' prior learning about the nature of God in Christian belief: God as Trinity and Jesus as God Incarnate (Incarnation). Find Biblical metaphors and similes which express these two concepts. • 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). Find out what each refers to in a 1st Century context. Discuss what these statements, as metaphors, mean to John's 1st Century followers: what significance would water, bread, shepherd, light etc have? What do these metaphor tell Christians today about Jesus? • 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 Bethesda (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, or folk by Martyn Joseph) and other forms of worship, e.g. Quaker, Pentecostal, and Anglican cathedral worship. Find clips on YouTube and compare three or four. What do they communicate about the nature of Jesus? What do they communicate about God? What impact might they have on worshippers? • Create a collage drawing on John's metaphors and modern musical and worship forms to explain how Jesus is seen as God Incarnate in Christianity. Incorporate and answer the key question: why do Christians believe Jesus was God on earth? • Using the 'I am' and 'signs' metaphors for Jesus, make a list as a class of all the ways Jesus helps Christians. Teach that Christians believe Jesus came to earth to 'save' humanity. Using the list, discuss what humanity needs saving from. Discuss how far this 1st Century offer could be useful today. What would a modern saviour need to do?

Unit 3.2 How can people express the spiritual through the arts?

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<p>Learning outcomes (intended to enable students to achieve end of key stage outcomes):</p> <p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p>	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Make sense of belief:</p> <ul style="list-style-type: none"> • Compare and explain at least two ways to describe 'the spiritual' • Explain how and why music and art are important ways of expressing the spiritual 	<ul style="list-style-type: none"> • Explore a range of definitions of 'spiritual' and 'spirituality', including students' ideas. Investigate what some people mean by 'living a spiritual life' or being a spiritual person. Connect this to arts. • Muslims: explore ways in which Muslim art and architecture 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? Consider examples of how Jesus is represented in song or film alongside the art.
<p>Understand the impact:</p> <ul style="list-style-type: none"> • Show how people express spirituality in different ways (e.g. through art, music, activism) • Give reasons and examples to explain how music and art can help people understand big ideas in their tradition 	<ul style="list-style-type: none"> • 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 house of cards. How do students feel when it collapses? Link to the idea of impermanence in Buddhism. Why are we attached to the things we make is such a powerful way? • 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.
<p>Make connections:</p> <ul style="list-style-type: none"> • Offer a coherent account of the value of spirituality in the lives of religious and non-religious people, including themselves • Evaluate how far growing up in a tradition will shape the way someone sees all aspects of life, offering insights, reasons and justifications for their responses. 	<ul style="list-style-type: none"> • General questions and issues: Examine these methods of expressing and exploring the spiritual beyond words. How far do music and the visual arts access the spiritual dimension (including Rudolf Otto's idea of the <i>mysterium tremendum et fascinans</i>), in a way rational thought and discussion cannot? • Return to definitions of the spiritual. Give students the opportunity to express their own sense of the spiritual, using art, music, poetry or text. Incorporate personal reflections on key themes, which are incarnation in Christianity, justice in Islam, impermanence in Buddhism and connection to God in Sikhi.

Unit 3.3 What difference does it make to be an atheist or agnostic in Britain today?

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<p>Learning outcomes (intended to enable students to achieve end of key stage outcomes):</p>	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Explain what is meant by the terms atheist and agnostic, and give reasons for the range of views that can be covered by these terms (e.g. SBNR, 'nones', Humanists etc) • Explain what sources of authority non-religious people might use and why, to decide how to live <p>Understand the impact:</p> <ul style="list-style-type: none"> • 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. <p>Make connections:</p> <ul style="list-style-type: none"> • 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. 	<ul style="list-style-type: none"> • Look at the 2011 Census results (headlines in E3 Guidance px; key information from Office for National Statistics http://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. • Use 2012 Theos Report Post-Religious Britain? The Faith of the Faithless (www.theosthinktank.co.uk/files/files/Post%20Religious%20Britain%20pdf.pdf) to find out more about the varied beliefs of atheists, the 'non-religious' and those who never participate in religious services (e.g. 11% of atheists describe themselves as Christian; 15% believe in life after death etc). Reflect on this information and try and give reasons for the diversity. How far are views like this represented in the class? • 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 http://bit.ly/2mofcqs). Identify (a) beliefs and (b) actions that might characterise this group. • Find out about the Sunday Assembly, a non-religious church. 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 to what extent are these forms something new? 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 (formerly the British Humanist Association). Invite a Humanist to the lesson. Explore Humanist arguments about life, the universe and morality using the extensive resources to be found on http://understandinghumanism.org.uk/. • Consider the range of beliefs encompassed by the term 'non-religious', from the 'SBNRs', through some agnostics who may be indifferent to religion, to 'anti-theists' such as Christopher Hitchens who argue religion is a damaging force in the world. Ask groups to find one example of such views each and share with the class. • Discuss what difference being religious or not religious makes to (a) daily life, (b) response to people with different beliefs (c) considering questions of meaning and purpose

Unit 3.4 What makes a person inspirational to others?

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

<p>Learning outcomes (intended to enable students to achieve end of key stage outcomes):</p>	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Use religious text; vocabulary and concepts to explain the impact of a selected inspirational leader; • Raise and research questions about the power of religious and spiritual ideals to effect social change • Give reasoned arguments which justify or question the work of a selected inspirational figure in relation to social and political issues 	<p>This unit will examine questions such as: what makes a person inspiring to others? Who is worthy of the Nobel Peace Prize? Why are inspiring exemplars important in different religions? ‘No one is perfect’ – how should we respond when our sources of inspiration are disappointing?</p> <p>Students will choose, investigate and present a case study of one or more inspirational leaders, exploring their religion, belief and convictions and the impact they have had on today’s world. Examples from Judaism, Islam, Christianity and Hindu traditions might include: Marc Chagall, Elie Wiesel, Malala Yousafzai, Dr Hany El Bana, Sr Teresa Forcades, Rev Dr Martin Luther King, Mahatma Gandhi, Pandurang Shastri Athavale. Students can be encouraged to look more widely than this too. The Nobel Peace Prize Winners list or the winners of the Templeton Prize for progress in religion are places to begin research.</p> <p>Questions for the investigation: students might use this initial list and develop their own questions.</p> <ul style="list-style-type: none"> • Sources of inspiration: What inspired the leader you chose? Investigate the key events in their life. Relate their choices to sources of wisdom and authority in their tradition. • Impact of religion: Evaluate the influence of faith on your chosen person’s approach to changing society, promoting goodness or challenging evil. What conflict and opposition did you chosen leader meet, and how did they respond? • What did they do? Reflect on the key actions, speeches, leadership roles and impact of your chosen leader. What were the greatest achievements? How did the community get inspired? What is the long term impact? • What do you think? Express your personal views about why this person’s beliefs and practices made a difference. • What was the message? Select some key quotations and give a commentary on them • How is the inspiration shared? How has your inspirational figure been celebrated – with prizes, in song, or on film, or with a movement that follows his / her example? How will this person’s inspiration live on into the future, do you think? • Consider this question: if your ‘inspiring person’ came to your school and joined in with everything for one week, then, on Friday, took assembly, what would s/he say to your school? What would they like? What would they challenge? • Students’ presentation must answer the question; what makes their chosen person inspirational?
<p>Understand the impact:</p> <ul style="list-style-type: none"> • Show how some religious beliefs and teachings affect the life and influence of an inspirational leader • Give reasons and examples to explain the concept of inspirational leadership, communicating ideas effectively. <p>Make connections:</p> <ul style="list-style-type: none"> • Offer a coherent account and personal evaluation of the impact of the leader they chose on the modern world, using evidence and examples • Evaluate how far it is the case that religions provide a context for inspirational leaders to flourish. 	<p>Presentations: encourage pupils to write their presentation for the rest of the class, for assembly or for younger pupils in RE, as well as presenting a Prezi, PowerPoint or similar. Focus on both factual learning and communication.</p>

Unit 3.5 What makes some scientists believe in God and others atheists or agnostics?

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<p>Learning outcomes (intended to enable students to achieve end of key stage outcomes):</p> <p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Use religious vocabulary and concepts to explain religious and atheist ideas about origins, evolution and creation in detail and depth; • Develop reasoned arguments using evidence and sources to explain why different answers to questions of origins are given by intelligent people. 	<p>Ideas and some content for learning:</p> <p>Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p> <p>This unit will examine questions such as: What arguments do theists offer to support their vision of God as the creator of life? How do atheists account for the beauty, love, order or grandeur of the Earth and humanity? Why do some people believe/not believe in God? Why are some people uncertain about God? What are my beliefs? Can science and religion both tell the truth about questions of origins?</p> <ul style="list-style-type: none"> • Show an image of the 'pillars of creation' or a clip from Blue Planet. Ask the class to generate questions about meaning and purpose. Categorise these into questions science can answer and religion can answer. Are any questions answerable by both? • Establish two major views as to the universe's origin: Big Bang theory and the Christian account of creation. • Predict what percentage of scientists accept a Christian understanding of the world as somehow created by God. Ask students to jot down their predictions in percentages. • Watch Professor Russell Stannard's discussion of Christian belief in creation and Big Bang theory on this RE Today page: http://www.retoday.org.uk/resources/23/read/160. Teachers' notes and activities are given on: http://www.retoday.org.uk/media/display/Science_and_Belief__Teachers_Notes_.pdf. After working through this video and teaching resource, return to students predictions. Have they changed their minds? Ask groups to answer the question; what makes some scientists believe in God and others not?
<p>Understand the impact:</p> <ul style="list-style-type: none"> • Consider and explain the impact of beliefs about creation, evolution and similar concepts on how people find meaning in their lives; • Consider an evaluate arguments about whether science and religion are compatible or incompatible, giving reasons for their own views <p>Make connections:</p> <ul style="list-style-type: none"> • Express insightful arguments of my own about questions of origin, science and religion. • Engage critically and personally with arguments and evidence for different views about creation, evolution and the meaning of human life • Evaluate the impact of two or more different views about creation and science on how we live our lives. 	<ul style="list-style-type: none"> • Ask students to predict of different types of scientists might have different view of God, for example, are astrophysicists more or less likely to believe in god than evolutionary biologists? Watch the Russell Stannard 's discussion of evolution and the notion of an intelligent designer: https://www.youtube.com/watch?v=IwQ6G4YVbA&list=PLD817FCEE819BDE13&index=2. Teachers' notes are given in the teaching resource above. Work through the video and teaching ideas and return to the question; what makes some scientists believe in God and other not? Students have now explored this question in relation to Big Bang/ creation ideas and evolution/ intelligent design ideas. • Investigate ways in which people claim to experience God in their lives, as opposed to through abstract arguments, such as in prayer, music, in sacred places or worshipping with others. Consider the Catholic mathematician and physicist Blaise Pascal's despair at a universe devoid of God, where he cannot understand how non-belief 'does not drive people to despair' (find more quotes in Blaise Pascal, Pensées, 1669). Compare Pascal's view to the contemporary evolutionary geneticist Richard Dawkins' book for children The Magic of Reality (use the 'look inside' function on Amazon). Where Pascal sees emptiness and despair, a universe without God cheers Dawkins up. Discuss the different responses and suggest reasons why. • Enable students to engage with and articulate personal evaluation and response to the key issue 'Can science and religion both be true?' – the strengths and weaknesses of all arguments. <p>Extension: work through more of Russell Stannard's videos and use the corresponding RE Today teaching notes. Other topics include the moral sense as evidence for God and creationism.</p>

Unit 3.6 Does religion make peace or cause wars?

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.

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 the ways in which Sikhs, Muslims and Christians contribute to peacemaking
- Explain at least two examples of contributions to conflict from religion, and weigh up their significance

Understand the impact:

- Show how some religious and non-religious beliefs and teachings have an impact on issues of peace and conflict today
- Give reasons and examples to explain why some people say 'religion causes war' and others say 'religion makes peace'.

Make connections:

- Offer a coherent account of diverse views about the unit's title question
- Evaluate how far it is the case that religion is both a cause of war and a power for peace.

Discovering the teachings, and examples that Christians, Sikhs and Muslims use to claim they are peaceful religions

- Pupils consider how Muhammad, Jesus and Guru Nanak contributed to peace-making in their own times, and how their examples are influential today, using stories and examples of wisdom

- Pupils find out about peacemakers from three different religions

- Pupils consider how and why religions may be under attack or feel vulnerable – e.g. through Islamophobia

Considering the challenges that accuse religions of being the cause of war or conflict

- Students take account of and weigh up the arguments around religious conflict. For example, Karen Armstrong argues in *Fields of Blood* that war appears to be religious conflict is often the result of political and economic upheaval. Sam Harris proposes in *The End of Faith* that religious belief allows and often promotes violence and hatred (find out about both books on Wikipedia and 'look inside' for quotes on Amazon).

Understanding inspirational peacemakers

- Pupils take two examples of individuals or projects that have made peace from the non-religious, Muslim, Christian or Sikh traditions. They describe, explain and analyse the contributions these peace makers have made, and consider the influence of such people for themselves and for others.
- They might create a design for a memorial or commemoration for the leaders they study (such as a statue, stained glass or sculpture). Pupils give a philosophical account of their answer to the question 'does religion cause wars?' in the light of the examples of peacemaking they have studied.
- Students consider and respond to questions like these: What was it that made these peacemakers inspiring? Did these peacemakers learn from their sacred writings or their religious traditions? What did they learn? Do these peacemakers disprove the idea that 'religion is the cause of war'? Why do you think it is that sometimes religious difference leads to conflict, but sometimes it leads to dialogue, harmony or peace? What makes the difference?

Does religion make peace or cause war?

- Pupils write an argumentative and reasoned account of their reaction to the claim that religion is the cause of war, in the light of examples from Sikhi and Christianity. They describe, explain and analyse the philosophical and ethical ideas in the question, using some examples. They might include reference to some projects and leaders that deny the claim, or to some examples of conflict that support it.
- Some people say religion causes wars. Is this true? What evidence, reasons and examples supports this view?
- Is it also true that religion can make peace? What arguments and examples support this view?
- Students develop pieces of extended writing to express their own ideas on religion, peace, conflict and war, comparing the arguments they find most persuasive with those of others.

Unit 3.7 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.

<p>Learning outcomes (intended to enable students to achieve end of key stage outcomes):</p> <p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Compare and explain two religious views of why humans suffer. • Explain at least two solutions to suffering offered by religious traditions. <p>Understand the impact:</p> <ul style="list-style-type: none"> • 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, follow the Buddha). <p>Make connections:</p> <ul style="list-style-type: none"> • 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. 	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p> <ul style="list-style-type: none"> • Explore questions raised by the experience of suffering, in relation to God, the world, human life and life after death. Explore different causes and types of suffering: emotional, physical, existential. Consider how suffering differs around the world, e.g. compare relative poverty to absolute poverty. Consider the phrase ‘first world problems’- do students suffer from these? Is suffering a natural human state, wherever we live, whatever we have? • Explore Old Testament accounts of why we suffer. Teach the story of the ‘Fall’ in Genesis 3. What does this account suggest 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. Read God’s answers in e.g. Job 38:2–11. How far is Job happy with this response and why? Link with the discussion around the Fall. Can Job and Genesis 3, taken together, offer an explanation as to why humans suffer? Can students suggest alternative answers to Job as to why good people suffer? • 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? Consider various arguments: either God is not good, or not all-powerful, or suffering is not related to God. Display an image of Jesus on the cross with Jurgen Moltmann’s description of Jesus as the ‘crucified God’. Discuss how an all-powerful God can be made to suffer. Return to the initial philosophical question; discuss what answer to the question Jesus’ death provides for Christians. • Explore Buddhist explanations of the suffering as dukkha or discontentment (1st Noble Truth). We cause discontentment through craving (2nd Noble Truth). Look for examples of how craving brings discontentment in the lives of individuals. How far does this reflect students’ own experience? Use stories of the Buddha and teachings, e.g. from Dhammapada, to develop understanding of Buddhist thought and ideas. Learn about ‘engaged Buddhists’, who take action to reduce the suffering of others. • Find out about the Buddhist solution to suffering: cessation of craving (tanha) through following the Middle Way. How does the wheel of life offer a map to escape the jaws of dukkha? Consider how far humans are responsible for causing discontentment and overcoming it. • Link with work on the idea of afterlife and evaluate how far Christian, Buddhist and Humanist beliefs about life after death affect their views on suffering. Could Nirvana or Heaven make suffering in this life less problematic, or are these unprovable ideas a distraction to the task of making a better world? • Ask students to summarise each religious teaching, e.g. behave well and trust God (Christian 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 3.8 What does it mean for Christians to believe in God as Trinity?

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<p>Learning outcomes (intended to enable students to achieve end of key stage outcomes):</p>	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Explain what Christians mean by talking about God as Father, Son and Holy Spirit, using evidence from at least three Bible texts. • Show understanding of different types of text that talk about God as 'Father, Son and Holy Spirit', and how these can be read (narrative, prayer, letter, and so on.) • Make links between the concept of Trinity and the roles and actions of God through the 'big story' of the Bible. 	<ul style="list-style-type: none"> • Display the word 'Trinity' and recap meaning. • Explore biblical views of God as Trinity through three key texts: God the Father and Creator: Psalm 104:5-14; God the Son: Romans 5:6-8; God the Spirit: Galatians 5:22-23. Also note the different types of text: the Psalms are Jewish worship songs, Romans and Galatians are letters written by Paul, unpacking and developing Christian theology. Compare with Christian statements of belief in the Trinity in the Apostles' Creed. Discuss the question; would there be Christianity if there was no belief in the Trinity? • Reflect on the 'big story' of the Bible, from Creation and Fall to Salvation offered in Jesus' lifetime and the promise of the Kingdom of God. Note the role of God at each stage (e.g. God as Creator, Son as Saviour; Spirit as Comforter). 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, music, stained glass, poetry and in other ways?
<p>Understand the impact:</p> <ul style="list-style-type: none"> • 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 <p>Make connections:</p> <ul style="list-style-type: none"> • Evaluate their learning and express a view, giving a coherent account and offering reasons for their responses: Why do Christians worship God as Trinity, and what difference does belief in God as Trinity make to them? 	<ul style="list-style-type: none"> • 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, care together for God's creation 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.

Unit 3.9 What is so radical about Jesus?

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

<p>Learning outcomes (intended to enable students to achieve end of key stage outcomes) :</p>	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Suggest meanings of the texts studied, and how they challenged religious and political authorities, explaining ideas with reasons and evidence. • Consider which interpretations are appropriate, and why. <p>Understand the impact:</p> <ul style="list-style-type: none"> • Give reasons and examples to explain how far Christians respond to the teaching of Jesus. • Explain how Christians use Jesus' teaching to guide their actions/behaviour. <p>Make connections:</p> <ul style="list-style-type: none"> • Express an account of the implications for the modern world of Jesus' treatment of the marginalised. • Respond to the challenges of Jesus' teaching about love and justice, offering reasons and justifications for their responses 	<ul style="list-style-type: none"> • Define 'radical' [innovation leading to fundamental change, breaking with tradition, progressive actions aiming for far-reaching change] • Explore the background contexts of Gospel accounts on Jesus' relationship with 'sinners' and with the religious authorities (e.g. Mark 2:15-18 and Matthew 23:1-12). What do these texts suggest were the attitudes of the religious authorities to 'sinners', and how was Jesus' attitude different? • Explore other texts which articulate Jesus' concerns, as far as the Gospel writers saw it (e.g. Mark 11:15-19 and Luke 4:16-12). In the context of the 'big story' or 'salvation narrative' of the Bible, what was Jesus' 'good news'? (i.e. in the context of the 'big story' of Creation, Fall and God's rescue attempts leading to his offer of salvation in Jesus, what was Jesus' message and what did he offer those who seemed outside the system at the time?) In what ways were Jesus' message and actions radical? Who did Jesus threaten, and why was his threat dangerous enough to get him killed? • 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, Christian Aid; individuals like William Tyndale, Elizabeth Fry, Olaudah Equiano, William Booth, Oscar Romero, John Sentamu. Identify how each of the people studied offers a radical break with established practice or belief. How far were any of these people struggling against church tradition, as Jesus struggled against Jewish religious tradition? • Discuss how far every Christian should be engaged in radical struggle of some form. • 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. Consider how far Jesus was struggling with the same structures and attitudes as people struggle with today.

Unit 3.10 Wisdom to live by: What do we do 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.

<p>Learning outcomes (intended to enable students to achieve end of key stage outcomes):</p> <p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Suggest meanings of biblical concepts and texts to do with wisdom, suffering, evil and the meaning of life • Explain their ideas with reasons and evidence. <p>Understand the impact:</p> <ul style="list-style-type: none"> • Give reasons and examples to explain the range of ways Christians respond to and are influenced by Bible texts about meaning in life, suffering and wisdom, and the key concepts studied. <p>Make connections:</p> <ul style="list-style-type: none"> • Respond to the challenges of biblical ideas and teachings in the world today and in their own lives, offering reasons and justifications for their responses 	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p> <ul style="list-style-type: none"> • Explore examples of evils and types of suffering in the world. Consider some questions: Which evils and suffering are our own fault? Should God be blamed for evil? If there is a great, all-loving God, why is the world so terrible for so many? Does a wise life avoid evil or attack it? Can religion help to reduce evil or does it contribute to it? • Explore the ancient biblical book of Job to see how it responds to the existence of suffering and how someone should respond to it. What is the image of God that is conveyed in the text? How does it depict the relationship between Job and God? What is its message about evil and suffering? What comforts does the book offer the Jewish or Christian reader today? • Examine the ancient context of the story and decide how it can translate to today's world. Consider what a 21st Century version of the book of Job would look like. • Explore different ways Christians respond to the challenge of evil and suffering; e.g. <ul style="list-style-type: none"> • Theodicies: consider one or two theodicies, such as Augustine and Irenaeus' theodicies, which argue that a loving and powerful God exists at the same time as 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 3.11 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.

<p>Learning outcomes (intended to enable students to achieve end of key stage outcomes):</p>	<p>Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Explain the key beliefs about life after death in at least two traditions • Explain how and why Christians interpret biblical sources about life after death differently (e.g. Protestant/Catholic) <p>Understand the impact:</p> <ul style="list-style-type: none"> • Show how religious and non-religious beliefs about life after death affect the 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. 	<ul style="list-style-type: none"> • Consider a range of reasons people give for belief in life after death (e.g. religious teachings, religious and near-death experiences, desire for justice to offset 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, e.g. • 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 ideas of rebirth and Nirvana and the role of arhat or Bodhisattva in achieving Nirvana • Sikh ideas of immortality of the soul, reincarnation and mukti.
<p>Make connections:</p> <ul style="list-style-type: none"> • Offer a coherent account of the impact of beliefs about life after death, comparing two views (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. 	<ul style="list-style-type: none"> • Humanist ideas: this life is all there is, although memories and works of the deceased life after them. The British Humanist Association affirms Humanist ethics 'for the one life we have'. Reflect on whether 'one life' a liberating or terrifying notion. • Consider the effects of these beliefs on the lives of individuals and communities, e.g. impact of beliefs about rewards/punishments on moral choices, and implications of believing that there is no judgement after death. How far does the idea of an afterlife help religious people live a good earthly life? Is existence a state of suffering, an ordeal to endure on a path to eternal happiness, or a chance to achieve one's goals and hopes?

Unit 3.12 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.

<p>Learning outcomes (intended to enable students to achieve end of key stage outcomes):</p> <p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Explain the differences between absolute and relative morality and what difference they make for how people decide what is right and wrong • Explain how and why people use and make sense of different sources of authority in deciding how to live <p>Understand the impact:</p> <ul style="list-style-type: none"> • Show how some religious and non-religious ideas, beliefs and teachings guide people in making moral decisions • Give reasons and examples to explain why people come to different views on moral issues. <p>Make connections:</p> <ul style="list-style-type: none"> • Offer a coherent account of the impact of beliefs on how people decide what is right and wrong, comparing two views (e.g. one religious and one non-religious; or contrasting religious views, within or between faith traditions) • Evaluate how far the beliefs and principles studied help students to make sense of the world, offering reasons and justifications for their responses. 	<p>Ideas and some content for learning:</p> <p>Teachers can select content from these examples, and add more of their own to enable students to achieve the outcomes.</p> <ul style="list-style-type: none"> • Introduce key terms through questions, such as; what makes financial transactions immoral? Can there be 'ethical fashion'? Is anything always wrong in all circumstances? If something is wrong to me but not to you, does it mean it isn't really wrong? Can moral guides from the past be of relevance today? Etc. • Allow students to reflect upon their own process of moral decision-making; think about three recent ethical dilemmas, then think about how students addressed them; by asking friends, teachers or parents, by following a role model or religious teaching, by thinking practically as well as morally, etc. • 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 v36-39); The Golden Rule (Matthew 7 v12); 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? Connect to the ideas of redemption and grace, through which Christianity teaches humans can be reconciled to God. • Sikhi: Meditation on God's name (nam japna); honest work (kirt karna); sharing (vand chakna); service to others (sewa) regardless of caste, class or creed; obeying God's will. The power of spiritual practice to enable people to live well, and for others. • Buddhism: The Noble Eightfold Path and the Five Moral Precepts. Find out what 'good' involves in Buddhist communal life. What approach to living do Buddhist principles demand? Buddhists might prefer the term 'wise' to 'good', and 'unwise' to 'bad' or 'evil'. Discuss what difference it makes to strive for 'wisdom' rather than 'goodness'. • 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 and zakat in the five pillars; ihsan (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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14-19 RE: KEY STAGE FOUR AND THE SIXTH FORM

The legal requirements and curriculum time required for RE

Provision of RE is a legal requirement for all students on the school roll, obviously including every student in Year 10 and Year 11. 70 hours of tuition or 5% of curriculum time across key stage 4 is the normal requirement by which learners can achieve the standards of the GCSE short course in Religious Studies. This is the minimum benchmark for RE provision in Sandwell. 140 hours of tuition is needed for GCSE RS Full Courses, in line with other GCSE subjects.

RE in Key Stage 4 in Sandwell Schools

The requirements of the syllabus are met where pupils take a GCSE course in religious studies (or equivalent) from a national awarding body. Any pupil following one of the nationally accredited courses below meets the requirements of the Sandwell RE Agreed Syllabus:

- a) A GCSE Religious Studies course which is based on the study of Christianity and at least one other principal religion (the full course);
- b) A GCSE (Short Course) in Religious Studies which is based on the study of Christianity and at least one other principal religion (the short course);
- c) An Entry Level Certificate Course in Religious Education which is based on the study of Christianity and at least one other principal religion.

Currently, such courses are available from all the national awarding bodies. There is a wide range of options and combinations of religions and topics to be studied.

Schools must teach RE to all students using the specifications of a GCSE Religious Studies course. The Agreed Syllabus does not require that every individual student be entered for this examination: that is a matter for schools.

Schools must select options which enable pupils to study Christianity and at least one other religion. It is good practice for students to learn about the religions and beliefs of their own community and from their own perspective.

Teaching 14-16s a course in RE / RS from an awarding body for all students is a requirement of the Agreed Syllabus. Considering which students are entered for the examinations is a matter for schools.

The value of RE to students 14-19

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

- flourish individually, within their communities and as citizens in a diverse society and in the global community, engaging with philosophical and ethical ideas;
- develop many personalised learning skills and apply them to questions of religion, belief and society, engaging with thinking and self expression;
- develop attitudes of respect for all in a plural society, engaging with questions of belief and value in contemporary Britain and the wider world.

Academic examinations and qualifications in RE are valuable for further studies, academic and graduate learning and all careers where working with people from different communities is involved.

Curriculum opportunities for RE

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

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

16 –19 RE for All

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

The allocation of curriculum time for RE should be clearly identifiable and should avoid tokenism.

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

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

The Agreed Syllabus Conference wishes to draw attention to the SCAA / QCA publication 'Religious Education 16-19' (reference: RE/95/299, ISBN: 1 85838 074 X) as a source of guidance for schools. A copy of this booklet is included on the Agreed Syllabus disc.

Suggested potential unit titles for RE 16-19

- **Religion in film and media:** what stereotypes and prejudices are apparent? What is the best kind of religious broadcasting? How does, and how should, the media represent religious and spiritual ideas and communities?
- **The ethics of birth and death:** Is 'playing god' ever justifiable? What makes a decision about the sanctity of life right or wrong, and who should do the deciding?
- **Good and evil:** spiritual questions about a world of suffering, psychological, philosophical, sociological and theological responses.
- **Science and faith: complementary or contradictory?** Exploring the forms of knowledge in faith and in scientific enquiry and competing accounts of the value of each.
- **God, ethics and sexuality:** where do our principles for love and partnership come from? How are they changing? Why is it that sexuality is the source of many of both life's best and worst experiences? How do religious communities express their sex ethics? Why are religious communities often seen as negative towards sexuality?
- **Inter faith issues:** how can we build communities of respect for the well being of all in a religiously plural world?
- **Adult spirituality:** exploring some spiritual ways of life for grown up humans
- **Who needs God in the 21st Century?** Examining arguments and experience of atheists and theists.
- **Film and faith:** how is spirituality dealt with in some recent films? How is Judaism, Islam, Buddhism or atheism represented in film?
- **Rage or despair?** How can our reactions to what is wrong in the world be used to change the world? Exploring Job, Psalms, Ecclesiastes and other Jewish scripture to find insight into contemporary issues.

Schools and colleges seeking guidance on how to make this provision are welcome to contact the Sandwell SACRE RE Consultant for further advice, guidance, resources and examples.

ATTAINMENT AND ASSESSMENT: AN APPROACH FOR RE

Descriptions of progress, expectations and outcomes in RE in eight steps

The three fold aim: skills and understanding:

- **Pupils should be taught an increasing knowledge and understanding of religions and world views, making sense of beliefs.**
- **They should learn to express and communicate ideas and insights about the nature, significance and impact of religions and world views, understanding the impacts of religion.**
- **They should gain and deploy the skills needed to engage seriously with religions and world views, making connections of their own.**

The next page expresses the aim of RE in graphic form, suitable for enlarging as a poster for the classroom or the staffroom.

Expectations, Progression and Achievement in Religious Education

Good assessment practice

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

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

The core principles are that assessment should:

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

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

Making sense of beliefs, so that pupils 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, and developing skills of interpretation.

**Understand the impacts of religion, so that they can...**

- examine and explain how and why people express their beliefs in diverse way
- 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.

**Make connections to religions, 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

RE assessment must contribute to pupils' progress: it is assessment for learning.

What steps within an assessment framework enable pupils to reach or exceed the end of key stage expectations in the RE curriculum?

- In RE, at 7, 11 and 14, pupils should show that they know, apply and understand the matters, skills and processes specified in the program of study

Concepts to be understood

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

While this list of concepts bears a close relation to previous versions of RE curriculum guidance (e.g. the QCA National Non Statutory RE Framework of 2004, the Sandwell RE Syllabus of 2012), the concepts are listed above to provide a checklist of areas in which pupils will make progress in RE and to guide syllabus makers in developing appropriate statements of attainment for different groups of pupils. This task will require further work and consultation in the RE community.

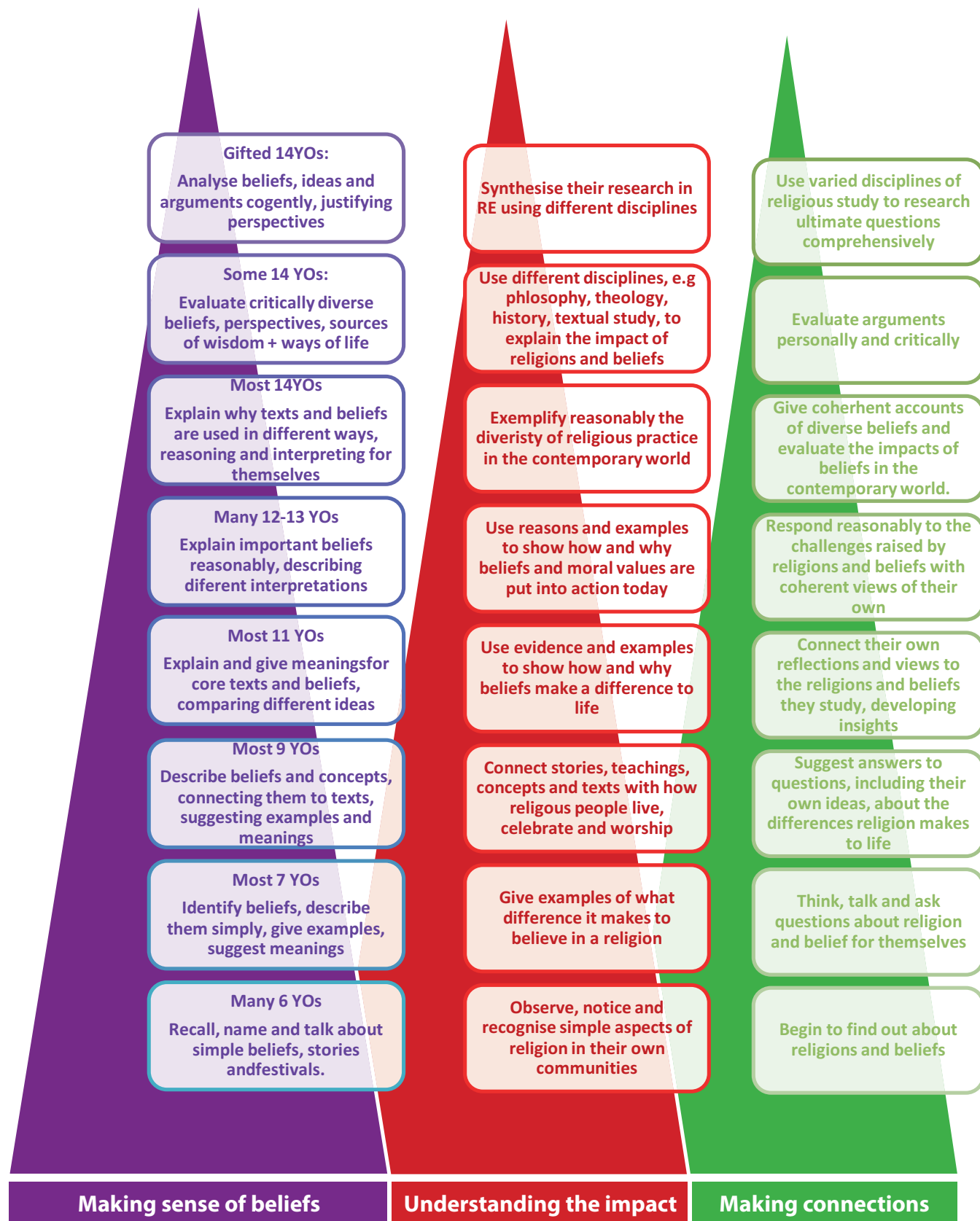
Gaining and deploying skills

The program of study also identifies progression in skills across the 5-14 age range. In relation to the religions and world views they study, pupils are increasingly enabled to develop both their knowledge and understanding and their expression and communication through the skills which they gain and deploy. While the program of study makes clear the skills which are expected of learners at the end of each key stage, progress towards these outcomes will need careful planning in programs of study.

The progression in understanding and skills that the programs of study envisage are made explicit in the three summary pyramid diagrams on the next page¹. These are presented for syllabus users to consider as they approach for themselves the tasks of describing progression in RE and designing instruments that will enable fair, valid and manageable assessment for learning in RE. The pyramids relate closely to the three areas of aims for RE which this curriculum framework provides.

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

Progress steps in RE for 5-14s: Summary pyramids of skills and learning



Making sense of beliefs

Understanding the impact

Making connections

RE assessment must enable teachers to plan learning so that all pupils make good progress.

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

- Some schools will want to develop current practice arising from our earlier Sandwell syllabus's use of the 8 level scales in use in RE, showing smaller steps towards to the achievements expected of pupils at the end of a key stage;
- Other schools will find the pyramids illustrating progression above are a useful guide to thinking and planning comprehensively and developing pupils' knowledge and skills across the range of RE's aims;
- It is important that RE assessment addresses all that pupils gain from the subject appropriately. The key page of this syllabus in describing progression is page XX, where the outcomes for pupils aged 7, 11 and 14 are set out in a progressed way.
- As the new curriculum structures are put into practice, it is expected that further work on this area will be needed, to support teachers of RE in many settings. One thing that will make such work valuable will be a close connection to emerging structures for assessing other subjects, such as Science, History or Geography.

RE assessment must enable teachers to identify who needs help and who is excelling.

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

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

RE assessment must serve the teacher in planning next steps

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

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

RE assessment must be shared with parents through annual reports

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

- As with all subjects of the curriculum, parents are entitled to expect an annual report which clearly describes the progress and achievement of each child in relation to the program of study. RE is included in this general reporting requirement: the syllabus requires schools to report pupils achievement and progress in RE annually to parents;
- Good RE reporting is individual, positive, criterion referenced, accurate and diagnostic.

APPENDIX:

RE in special schools and for pupils with SEND

All pupils in Sandwell are entitled to a programme of Religious Education which meets their learning needs and enables them to make progress in learning. Such a program will include variety for all children with SEND: multisensory RE, exploring relationships, experiencing learning from aspects of religious life and worship, joining through team work in songs, drama, storytelling, play and other learning strategies are to be part of the program. The Agreed Syllabus applies in law to SEND pupils with SEND 'as far as it is practicable'. It is always practicable for these pupils to learn in RE.

Age related expectations do not need to be applied to pupils with SEND: if pupils in older age groups will benefit from using work set out in the syllabus for pupils in the reception class, then this is a practical and welcome approach.

We recognise that in order to develop Religious Education with children with severe and complex learning needs we have to give attention to the fundamental building blocks of the subject. The ability to communicate and build relationships is essential. Multisensory experience is the foundation of good RE. SACRE are aware of the changing guidance about RE in SEND settings but this appendix is as up to date as it can be at the point of the approval of the syllabus. Sandwell SACRE expects to update the guidance and support offered in SEND settings in the lifetime of the syllabus.

For pupils working in the range of the P levels, RE experiences can be offered in many areas, in relation to the learning goals of their educational plans:



PHYSICAL:

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



SOCIAL:

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



EMOTIONAL:

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



INTELLECTUAL

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

SMART RE OUTCOMES

Learning objectives and opportunities in RE for pupils with SEND should be SMART (Specific, Measurable, Achievable, Relevant, Time-related). The learning objectives should be pitched at an appropriate level for each child, and should show how pupils might demonstrate what they have experienced and or learned by doing each planned activity. Much of the assessment process, particularly in relation to achievement on the lower P Levels, relies upon teacher observations, possibly including photographic or video evidence.

The RE outcomes can be used to review progress and check whether pupils need more support or challenge. They also provide a framework for giving feedback to pupils. The learning outcomes achieved may not always be the ones that were planned, but should always be valued and used to inform future planning.

Objectives and expectations can also be used to help some pupils review their own progress, and as a focus for planned intervention strategies used by teachers: what RE experiences are pupils enjoying? What do they want to ask about? These questions guide future planning effectively. RE will include asking questions, listening to pupils talking, or observing pupils reacting to experiences in RE in various ways. This observation is a way of providing valuable assessment information about the progress of pupils' learning.

Equals, www.equals.co.uk, provides an RE scheme of work for SEND pupils which is compatible with this RE Syllabus. This also provides a range of specific learning outcomes.

Suggested reading: 'Religious Education for Very Special People' by Flo Longhorn

SEND Programmes of study

Teachers in special schools should modify and adapt the Programmes of Study to meet the range of needs of the pupils which will include profound and multiple learning difficulties, moderate and severe learning difficulties, emotional and behavioural difficulties, and physical disabilities.

Expectations of attainment in religious education for pupils in special schools and for those pupils identified with special educational needs in mainstream schools will be different.

RE Performance descriptions for SEND Pupils [Commonly called 'P Levels']

In order to support teachers to incorporate the principles of inclusion in their planning, 'P' levels are identified in the Agreed Syllabus, based upon work from the Qualifications and Curriculum Authority. These performance descriptions outline early learning and attainment before level 1 in eight levels from P1 to P8. They are as follows:

- P levels 1-3: early development expected across the curriculum
- P levels 4-8: development specifically related to religious education

Early Development (P levels 1-3)

P1 Pupils are beginning to show sensory awareness in relation to a range of people, objects and materials in everyday contexts. They show reflex responses to sensory stimuli, e.g. startling at sudden noises or movements.

P2 Pupils begin to respond to familiar people, events and objects, e.g. reaching and holding objects, smiling and turning to familiar voices. They make sounds or gestures to express simple needs, wants or feelings in response to their immediate environment, e.g. protesting or requesting, using facial expressions to enhance meaning.

P3 Pupils begin to communicate intentionally. They show anticipation in response to familiar people, routines, activities and actions and respond appropriately to them. They explore or manipulate objects, toys, artefacts or other equipment. They are able to communicate simple choices, likes and dislikes. They can communicate, using different tones and sounds and use some vocalisations and/or gestures to communicate.

Performance descriptions in RE (P levels 4-8)

Levels P4 to P8 describe pupils' performance in terms of the development of skills, knowledge and understanding in religious education. The descriptions provide an example of how this can be done.

P4 Pupils use single elements of communication, for example, words, gestures, signs or symbols, to express their feelings. They begin to respond to the feelings of others, for example, matching their emotions and laughing when another pupil is laughing. They join in with activities by initiating ritual actions or sounds. They may demonstrate an appreciation of stillness and quietness.

P5 Pupils respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings. They respond to a variety of new religious experiences, for example, involving music, drama, colour, lights, food or tactile objects. They take part in activities involving two or three other learners. They may also engage in moments of individual reflection.

P6 Pupils express and communicate their feelings in different ways. They respond to others in group situations and co-operate when working in small groups. Pupils listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals. They carry out ritualised actions in familiar circumstances. They show concern and sympathy for others in distress, for example, through gestures, facial expressions or by offering comfort. They start to be aware of their own influence on events and other people.

P7 Pupils listen to and follow religious stories. They communicate their ideas about religion, life events and experiences in simple phases. They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of consequences. They find out about aspects of religion through stories, music or drama, answer questions and communicate their responses. They may begin to understand that other people have needs and to respect these. They make purposeful relationships with others in group activity.

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

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 additional learning needs. Pupils with SEND are found in all contexts, and all teachers are teachers of pupils with SEND. Good quality teaching in RE will tailor the planning of the syllabus carefully to the special needs of all pupils. RE provision for different groups of pupils will vary but all pupils should be included in RE.

For pupils with complex learning difficulties and disabilities (CLDD)

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

For pupils with severe learning difficulties (SLD)

- Multi-sensory approaches bring the possibility of introducing spiritual experiences.
- RE makes a contribution to pupils' social development through story, music, shared experience and ritual.

- RE can enable pupils to develop their relationships with other people and their understanding of other people's needs.

For pupils with moderate learning difficulties (MLD)

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

For pupils with emotional and behavioural difficulties (EBD)

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

Planning for RE in special schools

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

The 'Five Keys' planning model

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

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

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

2. Knowledge – What is the burning core of the faith?

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

3. Senses – What sensory elements are in the religion?

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

4. Symbols – What are the symbols that are most accessible?

Choosing symbols that will encapsulate the theme.

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

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

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

⁹ Little Heath School's RE features in Ofsted's good practice resources, which give more details of the Five Keys approach, and some examples of pupil responses. <http://tinyurl.com/ao4ey4q>

The planning model looks like this:

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

A more detailed explanation of Anne Krisman's approach, with supporting examples, can be found here: 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.

Example of Five Keys planning model

Based on pupils' learning from the syllabus units on Islam for KS2. Remember that this does not need to use content in an age-related way, but needs to match pupils' learning needs. Here the chosen focus is on Islam, prayer, Eid ul-Fitr and Ramadan.

KEY	FOCUS	ACTIVITIES
<p>Connection</p> <p>What links can we make with our pupils' lives?</p>	<p>What times are special to us?</p> <p>What are the best days?</p> <p>What food do we like to eat? We all have different tastes.</p> <p>What does the moon look like?</p> <p>Why is the moon so beautiful?</p>	<ul style="list-style-type: none"> • Create pictures of pupils with speech bubbles saying what times are special to them, e.g. birthdays, Christmas, holidays. • Ask each other what food they like to eat and tell the class what they have found out. • Look at different pictures of the moon, e.g. surface, crescent, full.
<p>Knowledge</p> <p>What is at the burning core of the religion?</p>	<p>Muslims give up food (fast) during daylight hours during Ramadan, 28 days each year.</p> <p>It makes them think of poor people and they give charity (zakat).</p> <p>It helps them to be self-controlled</p> <p>When the new moon comes, it is Eid-ul-Fitr and they celebrate.</p>	<ul style="list-style-type: none"> • Act out getting up early in the morning to alarm, eating, saying no to food, feeling hungry but happy, going home, looking for stars in sky, eating a date. • Look at pictures of poor people and say how you know they are poor. Make a charity box with moon and stars on. • Read Ramadan Moon and talk about what the family does for Ramadan and Eid.
<p>Senses</p> <p>What sensory elements are in the religion?</p>	<p>Eating of dates to end fast (iftaar).</p> <p>The prayer mat.</p> <p>Listening to Arabic prayers</p> <p>Washing (wudu).</p> <p>Sensations of water, taste, fabric, movement, sound and vision.</p>	<ul style="list-style-type: none"> • Experience eating dates and Indian sweets, talking about special tastes and special times. • Feel different prayer mats while listening to Islamic prayers. Watch film of children praying. Hear some Muslim Arabic words. • Show how you wash hands. Watch film of children doing wudu before they pray.
<p>Symbols</p> <p>What are the symbols that are the most accessible?</p>	<p>The moon and the stars.</p> <p>Word 'Allah'.</p> <p>Word 'Muhammad'.</p>	<ul style="list-style-type: none"> • Create moon pictures out of silver paper, add onto Arabic prayers (see Ramadan Moon). • Recognise the word Allah and Muhammad and say how special they are to Muslims. • Create pictures using stencils of the words 'Allah' and 'Muhammad' in Arabic, adding gold and making them look beautiful, while listening to nasheeds (devotional songs)
<p>Values</p> <p>What are the values in the religion that speak to us?</p>	<p>Doing things that are hard.</p> <p>Thinking of poor people.</p> <p>Giving to charity (zakat).</p> <p>Being with family.</p> <p>Valuing prayer or talking with God</p>	<ul style="list-style-type: none"> • 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.

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