



Wandsworth

Chief Executive
Mark Maidment

Wandsworth Borough Council
Chief Executive's Group
The Town Hall Wandsworth High Street
London SW18 2PU

Date: 1 June 2022

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STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

MONDAY, 13TH JUNE, 2022 AT 7.30 P.M.
PLEASE ARRIVE AT 7PM FOR AN INTRODUCTION TO THE
MOSQUE
BALHAM MOSQUE, 47A BALHAM HIGH ROAD, SW12 9AW

SACRE Membership:

Group A – Christian and Other Religious Denominations: Ms Justine Bilson (Methodist), Lt Christopher Button (Salvation Army), Mr Dominique Joseph Clem (Seventh-day Adventist Church), Ms Sharon Coussins (Wimbledon Synagogue), Imam Khubaeb Raja (Balham Mosque and Tooting Islamic Centre), Mr Mahmood Khan (Ahmadiyya Muslim Association), Ms Saffi Haines (Society of Friends), Mr Colin Perry (Buddhapadipa Temple), Mr Paul Phillips (Spiritual Assembly of the Baha'is), Mr Jatin Bhatt (Hindu Education Board), and Mr Harbans Singh Mehta (Khalsa Centre Gurdwara).

Group A Substitutes: Mr Charan Singh (Khalsa Centre Gurdwara), Mr Arshad Daud (Balham Mosque and Tooting Islamic Centre) and Mr Nabhinandan Das (Hindu Society).

Group B – Church of England: Ms Ewa Bednarek and Mr Shaun Burns.

Group C – Teachers' Associations: Ms Rachel Croft (NASUWT), Ms Clare Hewitson (NEU), Mrs Maria Liddy (NAHT), and Ms Claire Wood (NAHT).

Group D – Local Authority: Councillor Ms Juliana Annan (Chair),

Councillor Ms Sana Jafri, Councillor Norman Marshall, Councillor Mrs A Graham and Councillor Mrs Rosemary Birchall.

Co-opted Members: Mr Phil Walder (Humanist).

AGENDA

1. Apologies

To receive any apologies for absence.

2. Minutes - 21st March 2022

(Pages 5 - 8)

To confirm and sign the minutes of the meeting of the SACRE held virtually on 21st March 2022 (attached) and to consider any matters arising.

3. Membership and welcome

To receive a verbal update on the membership of the SACRE.

4. SACRE Code of Conduct

For all to agree and sign a copy of the code of conduct (to be circulated separately) for return to the clerk.

5. Report back from the NASACRE Conference

(Pages 9 - 32)

To receive a report back on the NASACRE Conference from the SACRE Officer.

6. Update on the Faith Trails

To receive an update on the faith trails from the SACRE officer.

7. Update on the Secondary Network

To receive an update on the Secondary Network from the SACRE Officer.

8. Locally Agreed Syllabus Review

(Pages 33 - 96)

To review the Locally Agreed Syllabus.

9. Future Meeting Dates

To note the proposed schedule of SACRE meetings in 2022-23.

- Monday 3rd October 2022
- Monday 6th March 2023
- Monday 12th June 2023
- Monday 2nd October 2023

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Minutes of a virtual meeting of the Standing Advisory Council on Religious Education
held on Monday, 21st March 2022 at 7.30 p.m.

PRESENT:

Group A – Christian and Other Religious Denominations:

Mr Dominique Joseph Clem (Seventh-day Adventist Church)
Ms Deirdre McDonald (Roman Catholic)
Ms Sharon Coussins (Wimbledon Synagogue)
Mr Paul Phillips (Spiritual Assembly of Baha'is)
Mr Jatin Bhatt (Hindu Education Board)
Mr Nabhinandan Das (Hindu Society)

Group B – Church of England:

Ms Ewa Bednarek

Group C – Teachers' Associations:

Ms Clare Hewitson (NEU)
Ms Claire Wood (NAHT)

Group D – Local Authority:

Councillor Mrs Angela Graham (Chairman)
Councillor Rosemary Birchall
Councillor Clare Salier

In attendance:

Mr Andrew Hough, Head of School Participation and Performance
Ms Lesley Prior, SACRE Advisor
Mrs Angela Rundle, SACRE Officer
Mrs Samineh Richardson, Democratic Services Officer
Mr Chris Kelly, Democratic Services Manager

1. Welcome and Apologies

The Chair welcomed everyone to the meeting and explained it was a holy day in the Baha'i calendar, she wished everyone a happy Naw-Ruz.

Apologies for absence were received from:

Councillor Sue McKinney
Ms Rachel Croft (NASUWT)
Mr Shaun Burns (Church of England)

2. Minutes – 4th October 2021

RESOLVED –

- a) That the minutes of the Standing Advisory Council on Religious Education meeting held on 1st March 2021 be confirmed and signed as a correct record.
- b) To note the matters arising from the minutes and the actions agreed.

3. Membership

RESOLVED – to note that there had been no changes to the membership.

4. Wandsworth SACRE update

Mrs Angela Rundle (SACRE Officer) provided SACRE with an update on the SACRE website. The website had recently been launched and provided comprehensive information to SACRE members. SACRE considered this a good starting point and asked how it was being advertised. Mr Andrew Hough, Head of School Participation and Performance highlighted that a message was sent from the Assistant Director to Headteachers every Friday and a link to the website could be included in this message. The Chair asked if feedback on the website would be sought. The Head of School Participation and Performance said the best forum for that would be the Subject Network Meetings.

5. SACRE Annual Report 2020/21

The SACRE Officer introduced the annual report. It was highlighted that the report was provided to the Department for Education (DfE) and NASACRE and covered the previous year. GCSE and A Level outcomes would usually be covered in the report however due to Covid-19 the statistics were not available. The report would usually be considered at the December meeting with A Level and GCSE outcomes being sent when they became available.

Ms Lesley Prior, SACRE Advisor explained that it was beneficial for the report to go to Full Council once it had been signed off by SACRE. SACRE were informed that delays to this annual report were caused by the development of a single template, which was being used to help a commissioned independent consultant to analyse SACRE results from across the country. This would allow NASACRE to identify where SACREs were doing well and where support and resources could be targeted.

RESOLVED – To agree the annual report for submission to the DfE and NASACRE.

6. Collective Worship Guidance Review

The SACRE Officer explained the Collective Worship Guidance had been reviewed in detail 5 years ago. SACRE were asked if there was any updates or amendments they would like to make to the guidance. SACRE felt the guidance was useful and comprehensive and that it was important for children to worship together, to learn externally and to have visitors to the school. Dominique Joseph Clem (Seventh-day Adventist Church) queried the reference in the guidance saying resources 'should be shared' between Religious Education and Collective Worship. The SACRE officer explained that each headteacher would decide how to allocate their budget and resources. Mr Paul Phillips (Spiritual Assembly of Baha'is) asked how resources were curated and whether there was a central place to send materials. The SACRE officer said online resources could be sent to all RE subject leaders. There was a centre for physical resources called the Learning Resources Centre in Roehampton. The Chair suggested the website be included in the appendix of the Collective Worship Guidance.

RESOLVED – To agree the Collective Worship Guidance with the following amendment:

- a) To include the website for the Learning Resources Centre in the appendix of the guidance.
- b) Check the links work and add the review date.
- c) Circulate the Collective Worship Guidance to headteachers

7. Faith Trail Pilot Feedback

The SACRE Officer introduced the evaluation of the Faith Trail Pilot and provided SACRE with feedback from the children that took part in the initiative. Ms Claire Wood (NAHT) and Ms Clare Hewitson (NEU) thanked the SACRE Officer and their hosts on the trail for their hard work. Ms Sharon Coussins (Wimbledon Synagogue) told SACRE the children were very excited to be there, and they were open to school visits. The SACRE Officer would look at arranging more dates for the faith trails.

RESOLVED – The SACRE Officer would arrange further dates and would publicise the dates in the RE newsletter to RE subject leaders.

8. NASACRE Update

Ms Lesley Prior, SACRE Advisor introduced the latest SACRE briefing and explained that an additional SACRE briefing had also been produced in the preceding week. It was highlighted that the idea for faith trails had come from the SACRE Officer attending a NASACRE annual general meeting (AGM) and conference where it was shared as an example of good practice. The next NASACRE AGM was scheduled for the 23rd May and would take place in Birmingham. Any requests to join the AGM either virtually or in person should be submitted to Democratic Services by 1st April. It was explained that workshops around the AGM's theme 'Ambitious SACREs' would be available in the coming

weeks. It was also highlighted that a number of opportunities to attend training were available.

RESOLVED – Democratic Services to email SACRE members with the most recent NASACRE briefing and ask for expressions of interest regarding the NASACRE AGM.

9. Secondary School Network

The SACRE advisor explained there had been a low turnout at the meeting, but it had been useful to those who had attended. A good distribution list had been created and they were able to share information, for example of training opportunities. It was hoped that attendance would be better at the next meeting. The SACRE Officer felt it would be useful to have a faith representative attend the next meeting and asked any SACRE member interested to contact her.

10. Locally Agreed Syllabus Refresh

11. Future meeting dates

RESOLVED –

- a) The Democratic Service Officer to email SACRE faith representatives to host the next meeting
- b) To note the proposed schedule of SACRE meetings in 2022-23 as follows;

Monday 13th June 2022
Monday 3rd October 2022
Monday 6th March 2023
Monday 12th June 2023
Monday 2nd October 2023

NASACRE Conference 2022

Ambitious SACREs

Working together for high quality education in religion and worldviews

- What is the Religious Education Council (REC)?
- Why is the Draft Handbook on Religion and Worldviews a landmark?
- How has the REC been working with its partners to improve RE?

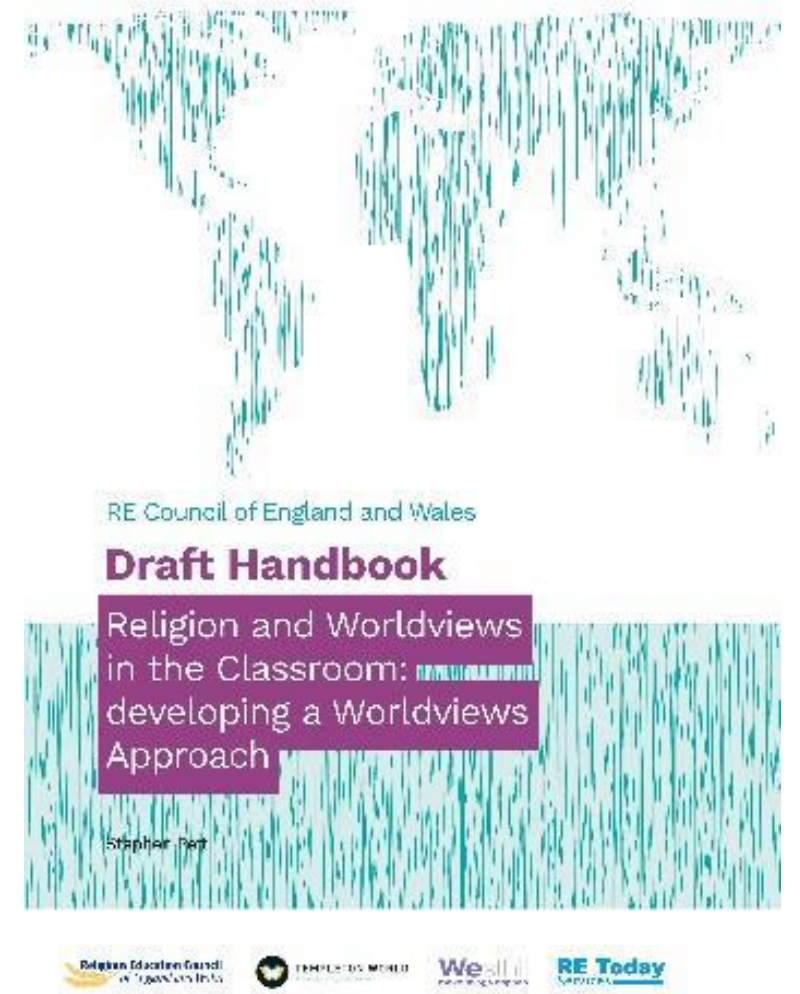
- Ed Pawson
- Deputy Chair of the Religious Education Council (REC)
- efpawson@gmail.com

Religious Education Council
of England and Wales

Draft Handbook on Religion and Worldviews in the Classroom: Developing a Worldviews Approach

Published May 2022

Produced for syllabus writers and curriculum developers to support them on translating the REC's vision of an excellent education for all in **Religion and Worldviews** into practical resources for teachers



The purposes of this Handbook are to:

- present a 'national statement of entitlement' (NSE)
- equip syllabus and curriculum developers
- set out the nature of a religion and worldviews approach



This approach means enabling all pupils to become open-minded, critical participants of public discourse, who make academically informed judgements about important matters of religion, belief and practice which shape the global landscape. It is a subject for all pupils, whatever their own family background and personal worldviews (P2).

The Religious Education Council (REC)



- Established in 1973 to represent the collective interests of a wide variety of professional associations and faith and belief communities
- To deepen and strengthen provision for religious education
- Providing a multi-faith forum where national organisations share concerns and promote RE

Commission on RE (CoRE) set up (2016)

Vision (2021)

Every young person experiences an academically rigorous and personally inspiring education in religion and worldviews

Mission (2021)

The REC campaigns and advocates for a high quality education in religion and worldviews for every young person

The REC has over 60 members:

- Accord Coalition
- Al-Khoei Foundation
- Archbishop's Council
- Association of Christian Teachers
- ...
- ...
- ...
- World Congress of Faiths
- World Federation of KSIMC
- Zoroastrian Trust

What does the REC do?

Campaigning and advocating for a high quality education in religion and worldviews for all young people, as proposed by the CoRE report (Commission on RE, 2018)



Leading the Beyond the Ordinary Teacher Recruitment Campaign to address the shortage of secondary RE specialists



Hosting and co-ordinating the RE Quality Mark



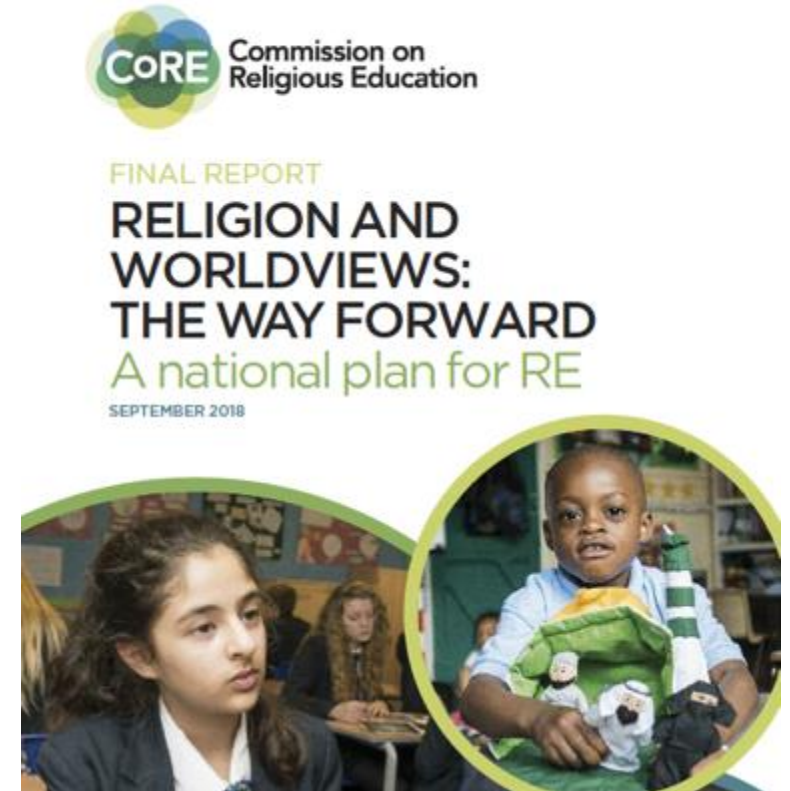
Engaging politically, including representing RE to MPs and decision-makers, the DfE, Ofsted etc



A New Vision for RE

CoRE recommendations (2018):

1. A name change to '**Religion and Worldviews**', reflecting a broader and more inclusive emphasis for the subject
2. All pupils should have access to high quality teaching in RE. A National Entitlement should apply to all schools
3. A significant investment to ensure the provision of highly qualified and knowledgeable teachers



Lived Experience



‘The shift in language from ‘religion’ to ‘worldview’ signifies the greater attention that needs to be paid to individual **lived experience**, the **complex, plural and diverse nature of worldviews** at both **institutional** and **individual** levels, and the extension of the subject beyond six major world faiths and humanism.’

RE Commission report (P30)

Moving beyond the 'World Religions' paradigm

- The concept of 'religion' is the product of colonialism and Protestant Christianity
- 'Other' 'religions' have been categorised by the yardstick of Christianity
- A 'religion' needs to conform to a checklist of features: prophets, holy books, places of worship, rituals, divine beings, liturgy and prayers etc
- The 'World Religions' paradigm assumes that particular sub-traditions within those religions are normative - the true version of a religion - and everything else is somehow 'less than'



The World Religions paradigm can imply that 'religions' are understood as fixed, bounded entities

Vision of an education in religion and worldviews

New REC vision statement:

‘every young person experiences an academically rigorous and personally inspiring education in religion and worldviews’

The REC has put in place:

- A comprehensive operational plan to implement this strategy
- A whole series of projects and initiatives to promote the vision with the RE community and the wider public

Examples of this vision in action:

- A 2021 Culham St Gabriel’s Trust/Savanta survey shows that 73% of people believe that RE’s role is to provide pupils with the opportunity to learn more about other people, beliefs, worldviews and cultures
- Changes to the RE Quality Mark award criteria reflect the new vision

Improving Structures for RE support

REC and NASACRE project

- Still Standing (2021) report made a number of recommendations for government, SACREs and NASACRE
- Piloting the concept of local advisory networks (LANs) for religion and worldviews

RE Today Services and the REC infrastructure project

- Enhancing RE at a regional level and improving communication from classroom to the research community
- Supporting NATRE local groups
- National lead director, 10 regional hubs leads

STILL STANDING

A report on future directions for SACREs



A report on the joint REC/NASACRE LAN Pilot project 2020-21

Claire Clifton
November 2021

Impact of CoRE on the RE Curriculum

Templeton World Charity Foundation Project (£150,000 grant):
Developing new model curriculum frameworks utilising a
worldviews approach

Draft Handbook published May 2022

Bids for 3 successful groups to write exemplar curricula for
religion and worldviews being decided this week (May 2022)

Since 2018, analysis of the 5 yearly reviews of local agreed
syllabi demonstrates that a significant number are embracing a
religion and worldviews approach



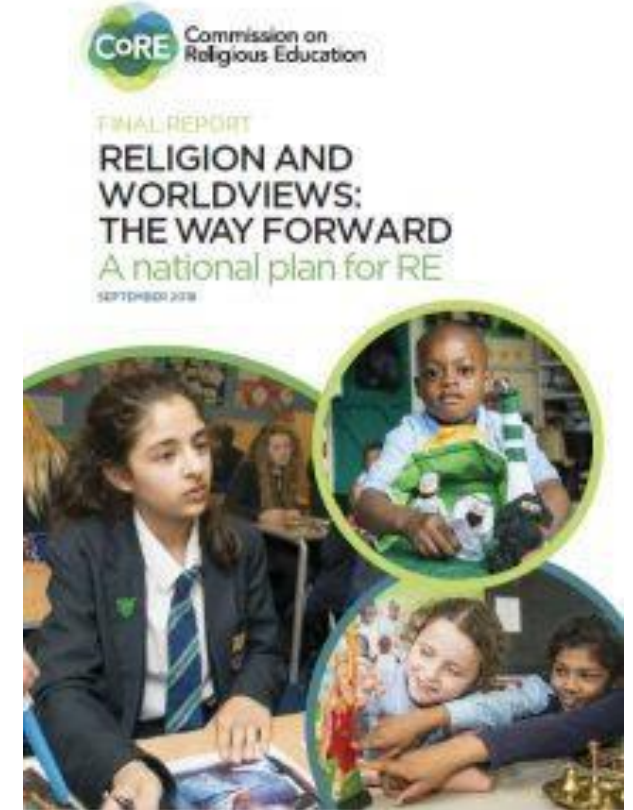
RE in Academies and Free Schools

The issue of how we set curriculum standards and expectations for high quality education in religion and worldviews in MUST be solved

Questions

What can SACREs contribute to high quality education in religion and worldviews?

What are the main challenges facing your SACRE at present?



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ANALYSIS OF SACRE ANNUAL REPORTS 2020-2021 FOR THE NATIONAL ASSOCIATION OF STANDING COUNCILS ON RELIGIOUS EDUCATION (NASACRE)

Dr David Hampshire FRSA

Context

- ▶ Of 153 SACREs in England, 57 submitted a report by the 30 April 2022 (37.25%), noting that in the previous year 68 (43.8%) were received by December 2021 for the year 2019 – 2020.
- ▶ Reports were received from 19 January to 25 April 2022. The first five reports submitted were analysed individually and then compared. Notes were made on differences in style and content, with key words identified for further analysis and six categories identified for analysis.
- ▶ As more reports came in a further seven categories were added.

- ▶ $\bar{x} \pm Z \frac{s}{\sqrt{n}}$

Sample mean (\bar{x}): 153; Sample size (n) 57; Standard deviation (s): 67.882250993909; Standard error: 8.991; **Confidence level: 95 %**; Z-score (Z) 1.959964; σ or right tailed p value 0.025.



The impact of Covid-19

- ▶ SACREs continued to function during the second year of the pandemic. Some SACREs reported that they were inquorate for some of their meetings and not all SACREs were able to meet in person when restrictions were lifted. Some SACREs reported that there was an issue in terms of vacant places in some Groups and this led to a greater likelihood of inquorate meetings.
- ▶ 98% of reports mentioned Covid-19 in relation to their work and the challenges they faced.
- ▶ 60% reported on attendance at meetings.
- ▶ 33% of SACREs added a development plan or constitution to their report.



Resources

- ▶ The resources made available to SACREs was variable and the Freedom of Information request from NASACRE featured in a number of reports. Some SACREs had clearly defined budgets, some stated that there was a commitment on the part of the LA to provide support as needed and at least one report stated that there was no support at all from the LA. The level of support had an impact on SACREs ability to perform their functions, especially monitoring RE and collective worship.
- ▶ 84% of reports mentioned profession support of some kind.
- ▶ 77% mentioned SACRE funding but only 33% stated what the budget figure was.



Monitoring

- ▶ SACREs faced challenges monitoring RE and collective worship during this period, especially where they had relied on visits to schools in the past, but some overcame this through virtual meetings with teachers. Some SACREs committed themselves to a visits programme in the year following on from the report submitted.
- ▶ 42% of SACREs reported on monitoring Primary and Secondary RE, but only 35% reported on GCSE and 19% on A Level standards.
- ▶ 22% of SACREs reported monitoring collective worship.



GCSE and A Level

- ▶ The Government decision to extend the examination and reporting arrangements for all subjects at GCSE and A Level during the year covered by this report had a significant impact on SACREs to report on the number of candidates and attainment. Where SACREs were able to report on standards this was due established e-networks and strong relationships with schools and academies.



Advice to the LA

- ▶ The primary function of a SACRE is to advise the local authority on religious education and collective worship, and to report on how the local authority responded to the advice. Only a minority of SACREs reported that they had advised the local authority and only a minority of those reported on the response. The two main topics for advice were the need for an Agreed Syllabus review and funding for SACRE activities along with the need to appoint members to SACRE so that SACRE could function.
- ▶ 33% of SACREs reported on advice to the LA on Religious Education but only 9% on Collective Worship



Advice to schools and support for teachers

- ▶ SACREs were more likely to advise schools on religious education than give advice to the LA but less likely to give advice on collective worship.
- ▶ Some SACREs reported on support networks for teachers and training events but were unlikely to monitor the quality and impact of that training.
- ▶ 49% of SACREs reported on advice they had given to schools on RE and 22% on Collective Worship.
- ▶ 70% of SACREs reported on training for RE and the implementation of the Agreed Syllabus.
- ▶ 60% of SACREs communicated with schools through a newsletter or equivalent.



Determinations, complaints and withdrawal

- ▶ The majority of SACREs reported on requests for Determination and monitored complaints relating to RE and collective worship and a minority also monitored withdrawal.
- ▶ 77% of reports mentioned Determinations, the majority stating there had been no requests.
- ▶ 56% made a statement about monitoring complaints relating to RE and Collective Worship but only one mentioned an actual complaint.
- ▶ 30% of SACRE reports made statements about withdrawal from RE and collective worship, some giving statistics.



Partnerships

- ▶ The majority of SACREs reported on partnerships they had with other bodies and some had extended their remit into other curriculum areas as they were seen as trusted bodies, this related specifically to RSE/RSHE.
- ▶ 79% of reports set out the relationship of SACRE to other bodies
- ▶ 7% reported on collaboration in relation to RSE/RSHE, this collaboration predominantly involved other SACRE – some of which did not submit a report in the period of research.



Religious Education

Wandsworth Locally Agreed Syllabus 2017

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'Knowledge is power. Information is liberating. Education is the premise of progress, in every society, in every family.' - Kofi Annan

Foreword

It is a huge pleasure to introduce the new agreed syllabus for Wandsworth. I owe a huge debt of gratitude to the Members of the SACRE Group and in particular to the working party headed by Jo Taylor, Associate Head and Head of Philosophy, Beliefs and Ethics (PBE) at Chestnut Grove Academy in Balham. Without Jo's help and guidance the new agreed syllabus you see today would not have been written.

Wandsworth is one of the largest inner London boroughs with a diverse and fast changing population. Residents with some of the highest incomes in London live adjacent to those with the lowest. Wandsworth also has a proud tradition of community cohesion and integration. The Leader of the Council, Cllr Ravi Govindia, chairs the Multi-faith Group which meets three times a year. It is an excellent forum to discuss community issues and identify and work on solutions with faith and community leaders.

Some of the challenges facing our schools include tackling issues related to economic deprivation, as well as language barriers and relatively high pupil mobility. Despite these challenges Wandsworth schools are amongst the best in London and most of our Wandsworth pupils sit and pass the GCSE in RE. In 2016, 74.3 % achieved Grades A* to C, above the national average. A pleasing number also go on to take the subject at A level.

This New Agreed Syllabus is designed to be a useful working tool for teachers across all age groups to help them with lesson preparation and structuring the teaching time allocated to RE. There is a recognition that some teachers delivering RE in primary schools may not have studied this as a specialist subject. Also included are useful contact details for faith groups and helpful web links and addresses of places of worship that welcome school visits. I hope readers will find this document helpful and informative.

Councillor Antonia Dunn
Chair of Wandsworth SACRE

Acknowledgements

Grateful thanks go to members of the working party and to the Wandsworth SACRE:

Jo Taylor, Associate Head and Head of Philosophy, Beliefs and Ethics (PBE) at Chestnut Grove

Angela Rundle, LA Officer for SACRE

Councillor Mrs Antonia Dunn, Chair of SACRE

Monica Kitchlew Wilson, Headteacher of Furzedown Primary

Claire Wood, Headteacher of All Saints' CE Primary

Deirdre McDonald, Headteacher of Our Lady of Victories RC Primary

Isobel Henderson, RE Co-ordinator at Chesterton Primary

Sharon Coussins, Jewish Faith Group Member

Jeanne Rathbone, Humanist SACRE co-optee

Ruhena Bakhsh, Head of RE at Burntwood Academy

Bronnie Mayho, Writer

Overview

The purpose of the Agreed Syllabus

This locally agreed syllabus is a statutory syllabus of Religious Education (RE) prepared under Schedule 31 to the Education Act 1996 and adopted by the Wandsworth LA under that schedule. This agreed syllabus sets out what pupils should be taught and can include the expected standards of pupils' performance at different stages. This Agreed Syllabus has four purposes, which mirror those of the National Curriculum:

- 1. To establish an entitlement.** The Agreed Syllabus sets out the entitlement to learning in religious education for all pupils in community schools, irrespective of social background, culture, race, religion, gender, differences in ability and disabilities. This entitlement contributes to their developing knowledge, skills, understanding and attitudes. These are necessary for pupils' self-fulfilment and development as active and responsible citizens.
- 2. To establish standards.** The Agreed Syllabus sets out expectations for learning and attainment that are explicit to pupils, parents, teachers, governors, employers and the public. It lays down, for Wandsworth schools, legal expectations and standards for assessment that teachers can use to improve and evaluate the subject.
- 3. To promote continuity and coherence.** The Agreed Syllabus seeks to contribute to a coherent curriculum that promotes continuity. It helps the transition of pupils between schools and phases of education and can provide a foundation for further study and lifelong learning.
- 4. To promote public understanding.** The Agreed Syllabus aims to increase public understanding of, and confidence in, the work of schools in religious education. It recognises the extent to which local stakeholders (religious communities, teachers, councillors and the local authority) are already involved in monitoring, advising and defining the RE curriculum, through the Wandsworth SACRE and Wandsworth Agreed Syllabus Conference. It encourages those who are interested to participate in enriching the provision of religious education, for example through contributing to school RE programmes for visits to places of worship and speakers from faith communities.

The purpose of Religious Education

The UK has a rich heritage of culture and different belief systems and it is vital that young people are given opportunities to reflect on how different beliefs affect them and those around them. Religious Education contributes to education by provoking challenging questions about meaning and purpose in life, beliefs about ultimate reality, issues of right and wrong and what it means to be human. In RE students learn about and from religions and worldviews in local, national and global contexts, to discover, explore and consider different answers to these questions. They learn to weigh up the value of wisdom from different sources, to develop and express their insights in response, and to agree or disagree respectfully.

Teaching, thus, should equip students with knowledge and understanding of a range of religious and non-religious beliefs and worldviews, whilst encouraging them to simultaneously develop their own ideas, values and identities. RE aims to ensure that all students:

AO1 Learning *about* religion and beliefs - Know about and understand a range of religious and non-religious beliefs and worldviews so that they can:

- Describe, explain and analyse beliefs and practices and how these beliefs influence the lives of adherents;
- Recognise the diversity which exists within and between communities and individuals and challenge simplistic representations of religion;
- Identify, investigate and respond to questions posed, and the responses offered, by different sources of wisdom and authority;
- Appreciate the nature and significance of the different ways of life studied, explaining why they are important to different individuals and communities.

AO2 Learning *from* religion and beliefs - Express insights about the nature and significance of different worldviews and gain the skills needed to engage seriously with different worldviews so that they can:

- Explain their ideas about how beliefs and practices influence individuals and communities;
- Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, meaning and value;
- Appreciate the different forms in which beliefs can be expressed and celebrated;
- Explore how beliefs form a part of individual and communal identities and how moral values are formed from these beliefs;
- Engage in critical study of a range of sources of knowledge, recognizing bias and differences in interpretation;
- Enquire into what enables individuals and communities to live together respectfully in a pluralistic society;
- Develop positive attitudes and values and relate their learning to their own experiences of the world.

Community Cohesion, Fundamental British Values (FBV) and Spiritual, Moral, Social and Cultural (SMSC) Development

Schools are required to actively promote the Spiritual, Moral, Social and Cultural (SMSC) development of their pupils. Teaching should respond to the particular needs of students, ensuring they achieve their potential, and should prepare young people for opportunities, responsibilities and experiences of later life in the UK. Through their provision of SMSC in RE and in the wider curriculum, schools should: enable students to develop their self-knowledge, self-esteem and self-confidence; enable students to distinguish between right and wrong; promote respect for the law and the democratic processes that underpin its creation; encourage young people to positively contribute to the lives of others; and promote tolerance and harmony between different cultural traditions by providing opportunities for learning about the value of different cultural practices including their own.

These aims are echoed in the new teaching standards¹ and guidance on Fundamental British Values² (FBV) which require teachers to promote ‘the fundamental British values of democracy, the rule of law, individual liberty, and mutual respect and tolerance of those with different faiths and beliefs.’ Through their provision of FBV in RE and in the wider curriculum, schools should: actively encourage democratic spirit through explaining the democratic process in the UK and why it is important to participate; promote a respect for law and explain how laws are made and challenged in Parliament; promote respect for religious pluralism and outline the ways in which this is protected by law; and encourage young people to identify and combat all forms of discrimination.

Religious Education is well-placed to contribute to these whole-school aims: ‘RE makes an important contribution to a school’s duty to promote community cohesion. It provides a key context to develop young people’s understanding and appreciation of diversity, to promote shared values and to challenge racism and discrimination.’³ Through developing students’⁴ knowledge of different groups in society and promoting shared values, the subject may encourage an appreciation of different faiths and cultures. In using resources from a range of different traditions, encouraging open and respectful debate and in giving all students a voice in the school to share their ideas, the subject can promote FBV and SMSC in its content and style of teaching.

¹ Department for Education (2011) *Teachers’ standards*. London: Stationary Office, https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/283566/Teachers_standard_information.pdf

² Department for Education (2014) *Promoting fundamental British values as part of SMSC in schools*. London: Stationary Office, <https://www.gov.uk/government/publications/promoting-fundamental-british-values-through-sm-sc>

³ DCFS (2010). *Religious Education in English Schools: Non-statutory Guidance*. Nottingham: DCSF Publications <http://media.education.gov.uk/assets/files/pdf/t/information%20sheet%201%20final.pdf>

⁴ DCFS (2010). *Religious Education in English Schools: Non-statutory Guidance*. Nottingham: DCSF Publications <http://media.education.gov.uk/assets/files/pdf/t/information%20sheet%201%20final.pdf>

The legal status of Religious Education

RE offers a unique opportunity to engage with the distinct or dissimilar peoples within each community. To that end it is important this subject is not diminished within the teaching curriculum. It is also the main area of the curriculum where pupils have access to accounts of moral and spiritual development. Including the subject within the school curriculum also adheres to the UN Convention of the Rights of the Child, in that it is *'the right of the child to freedom of thought, conscience and religion.'* Inclusion means the inclusion of religions and beliefs themselves, taking account of the religious and the non-religious positions of teachers and pupils alike.

The legal requirements for Religious Education set out in primary legislation from 1944 to 1993 have been consolidated in the 1996, 1998 and 2011 Education Acts. RE is not part of the National Curriculum but, alongside the National Curriculum, forms the Basic Curriculum of every child. RE is a statutory subject of the school curriculum that must be taught to all registered pupils in maintained primary and secondary schools. This includes early years and Sixth Form students, but excludes nursery school classes, any person aged nineteen or above for whom further education is being provided at school and any person over compulsory school age who is receiving part-time education.

Academies and free schools are contractually required to make provision for RE teaching for all pupils on their school rolls in line with the law. However, the nature and time allocation is at the governors' discretion. They are not required to adopt any agreed syllabus but must ensure that they make provision for the subject which is broadly in line with that in maintained schools.

Voluntary Controlled Schools and Foundation Schools with a religious character may in addition, teach denominational religious education according to their trust deed, to children whose parents request that it is given by 'reserved teachers.' Special (SEND) Schools are not required to teach RE in accordance with the local agreed syllabus but should ensure that, as far as is possible, every student receives provision for the subject.

This syllabus complies with the Education Act of 1996 in that it *'reflects 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.'* This means, that from the ages of 5 to 19, pupils in schools, *except those withdrawn by parents, or themselves if aged over 18*, learn about different faiths and world views. This syllabus is non-denominational and does not present any religion or belief system according to the perspective of any one group. The syllabus is not designed to convert students or urge a particular set of beliefs on students.

While this syllabus recognises that the religious traditions in Great Britain are predominantly Christian, other teaching and practices of principal religions and beliefs practised in our country should be learned about. All religions and belief systems should be studied in a way that is coherent and promotes progression, not necessarily studied at the same depth or in each key stage. RE subject leaders and the Wandsworth SACRE should take into account the balance of religion within the school community, the local area, the UK as a whole and the

global community. Schools of a specific religious character will give greater emphasis to that one religion, but all schools are charged with the responsibility to reflect the diversity of the UK and the importance of learning about its different beliefs, including those with a significant local presence.

Schools within the maintained sector are encouraged to provide at least one hour each week to implement the RE curriculum, or the equivalent if it is block taught. The recommendation for those studying the GCSE is three hours a week and, at A Level, 5 hours a week. By the end of primary school, all learners should have experience of the contrasting principal faiths and beliefs. Faith schools will place a different priority upon their provision of RE teaching, according to the expectation at each key stage. Free schools and academies are required to include RE teaching within the terms of their funding.

Withdrawal from the subject

Parents have the right to withdraw their children from religious education although it is against the advice of this SACRE that they do so, given the numerous benefits of this subject. In such cases, the school has a duty to supervise students, though not to provide additional teaching or to incur extra cost. Where the student has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parents want the student to receive. These arrangements will be made by the parents. Schools should have a policy setting out their approach to provision and withdrawal and parents should ask for this in writing to the head teacher.

Teachers in community, foundation and voluntary controlled schools also have the right to withdraw from teaching religious education. An application to withdraw must be given in writing to the head teacher and chair of governors. Withdrawals cannot affect student learning.

The role of the RE coordinator in schools

The RE coordinator is charged with strong, clear leadership, an ability to resource effectively within their budget procurement, a vision and knowledge of their subject, its targets and additional considerations, that is maintained and shared. The RE coordinator will establish a school RE curriculum that fulfils the requirements of the local SACRE syllabus. While individual schools will create job descriptions for this role unique to their needs, it is, as stated, vital that this subject is not marginalised.

RE is a flagship subject, championing and promoting the teaching of thinking skills and philosophy. In recent primary curriculum reviews, discrete subject areas, such as history, geography, science etc., have been grouped into areas of learning (combining subjects which belong to the same family). In the Foundation curriculum, it is possible to match areas of RE study to find the best-fit with the termly topics covered by each key stage, ensuring the areas of study are evenly spaced.

The National Curriculum Framework for RE (NCFRE) recommends that secondary schools should do '*few topics in depth*' rather than many at a superficial level in RE teaching. Schools need to consider the relationships between their KS3 curriculum and examination specifications chosen for study at KS4 and beyond. For this reason, suggested schemes of work focus on an in-depth study of beliefs on the whole, rather than a thematic study of religions. The RE coordinator is advised to study the demographic of students present within their school to ensure that the curriculum is broad and relevant to them.

At all levels of education, the RE coordinator should evaluate schemes of work in light of current affairs and community matters and ensure that topics promote fundamental British values, SMSC and any other values at the heart of a school's ethos. In addition, the coordinator should ensure that students have the opportunity, wherever possible, to meet members of different faith and Humanist groups, and visit relevant places of worship. RE can provide young people with valuable extra-curricular opportunities that can extend their knowledge of their communities and encourage them to positively contribute to them.

The RE curriculum should be academically rigorous and provide opportunities for formative and summative assessment. Students' attainment should be evaluated, in line with national averages where available, and improvements continuously made to the subject to ensure that all students can realise their potential. Work scrutiny, lesson observations and work moderation can all serve to raise standards in the subject. Governors linked to the subject should also be kept well-informed of developments in the subject and teachers involved should all demonstrate high levels of commitment.⁵

⁵ Ofsted (2012) Religious Education Generic Grade Descriptors
<http://www.medway.gov.uk/pdf/OFSTED%20subject-specific%20guidance%20for%20RE%20%20January%202013.pdf>

Teaching and learning in Religious Education

All teachers should strive to create a classroom where all students, no matter what their ability or background, are able to achieve. This involves using a range of activities to complement different styles of learning, differentiating work as well as assessment outcomes and creating a classroom environment where all students feel valued and respected. Creating a safe space where students all feel able to share their ideas and achieve is integral to the success of Religious Education, which frequently deals with highly controversial and sensitive issues.

Inclusion of controversial issues is essential to the development of pupils' knowledge and understanding, critical thinking and analytical skills. Controversial issues can be defined as those that cause disagreement in society because people may reasonably hold different views. These include issues such as the legalising of euthanasia, the acceptability of war, and the use of capital punishment. Sensitive issues, such as racism or homophobia, are not controversial by definition but may still arouse strong feeling and teachers should be prepared to deal with this effectively.

The DfE advice highlights the importance of discussing, and not avoiding, controversial issues with pupils:

*'Schools should provide a safe environment for debating controversial issues and help them to understand how they can influence and participate in decision-making... Pupils are also taught about the diverse national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding.'*⁶

Creating a safe space: Teachers must set clear ground rules for students, including the need to respect the right of others to hold a different opinion, and to respond sensitively to personal information. Students should be able to opt out of activities that are particularly sensitive. Teachers should try their uttermost to get to know their students and be aware of any circumstances that might make particular lessons very difficult for a student, such as lessons on death or on crime. For controversial and sensitive issues, it is important to consider the resources that are being used: for instance, very shocking images are not necessary, especially where the topics themselves may be shocking.

Curriculum and pedagogy: Academics debate the merits of studying religions thematically, with many arguing that studying religion in this way often leads to simplistic comparisons being made between religions. Students may benefit, therefore, from studying religions as discrete topics and from spending time studying the heterogeneous nature of these religions. Teachers should consider the range of pedagogical approaches that can underpin their teaching of the subject, including experiential approaches that focus on the common experience of spirituality, to critical realist approaches that focus on evaluating truth claims⁷.

⁶ DfE (2015), *The Prevent Duty: Department advice to schools and childcare providers*. London: Stationary Office

⁷ For a useful summary, teachers are advised to read the work of Grimmitt - Grimmitt, M (ed) (2000) *Pedagogies of Religious Education: Case Studies in the Development of Good Pedagogic Practice*; Great Wakering, Essex: McCrimmons.

Suggested schemes of work have been provided but the curriculum should be adapted to suit the demographic of the school, including the introduction of schemes of work on minority faiths, and lessons adapted to suit the particular needs of students in the classroom. Teachers should decide between, or use a combination of, the following methods of study:

- **Systematic study** that looks at one or more belief systems in detail, through exploring its key beliefs and practices e.g. an in-depth study of Christianity;
- **Thematic study** that looks at a particular question, concept or issue and explores it in relation to several different belief systems e.g. a study of charity in several different religions and in Humanism;
- **Cross-curricular study** that considers key concepts or ideas through several subjects e.g. studying the idea of 'truth' in religion and science.

Resources: In Religious Education, there is plenty of scope for using resources that harness the knowledge of students in the classroom. Many children may not wish to take part in this way, but others may offer to play the part of an 'expert' during a 'hot-seating' or quiz activity. Starter and plenary activities can be used to ask students about their own experiences, such as asking about life-changing experiences they have had before studying the Hajj. Students may wish to opt out of sensitive activities but much of the time are likely to be more engaged as a result of having been able to talk about themselves. Materials used should also reflect the diversity of social, cultural and religious groups, from the pictures that are presented to students to the groups that are studied in class.

Neutrality: Teachers must ensure that they do not present opinions as if they are facts or set themselves up as the sole authority on any particular subject. Students are more likely to avoid stereotypes themselves if teachers avoid presenting different belief systems as homogeneous. When trying to remain neutral, teachers should not reveal their own preferences through facial expressions or tone of voice, and ensure that all opinions are subjected to rational criticism. On some topics, teachers may wish to share their view but, when doing this, must make it clear that it is their own opinion and that it is subject to criticism. On other topics, teachers should not remain neutral, such as when discussing illegal behaviours. Gereluk (2012), for instance, argues that it is acceptable for teachers to address grievances surrounding foreign policy as properly controversial but extremism as unequivocally wrong.⁸

Open discussion: When discussing controversial issues, it is important that teacher and student alike recognise that their stance on an issue will be affected by their own worldview. Teachers and students should learn to reflect critically on their own position and be prepared to change their mind where necessary. Teachers should give students the skills to identify bias in sources, encouraging, for instance, critical analysis of media sources. Open discussion should be an integral part of each lesson, whether done in small groups or as a class. Once content has been provided and properly taught, teachers need only use questioning to ask for further clarification or, where appropriate, reasons and evidence in support of an opinion.

⁸ Gereluk, D. (2012) *Education, Extremism and Terrorism: What should be taught in Citizenship Education and why*. London: Continuum International.

Students may well say things that could cause offence. Teachers should think carefully about how they respond to student comments. Often students do not say offensive comments with malice. As such, it may be better to ask the class to explain why this point might cause offence and asking the student to re-phrase their comment. Allowing students to discuss controversial issues openly so that contentious views can be addressed can be the best way of reducing extreme attitudes. Rather than exclude particular views for being irrational or illiberal, the role of the teachers is to create a forum for discussion and to impart skills that can be used to debate ideas in a well-informed and respectful manner.

Questioning: Questioning is key to the success of Religious Education. Questioning should be used to promote empathy, to encourage problem solving and reflective observation skills, to encourage skills of analysis and evaluation and to improve levels of verbal literacy. Questioning may come from the teacher but can also be student-led since students are also sources of knowledge in the RE classroom.

Questioning should also be differentiated, depending on ability or stage in the lesson. Recalling basic facts and asking students to define key terms is generally regarded as lower-level questioning, whilst asking students to apply, analyse or evaluate requires more higher-order thinking skills.

Inclusion: Teachers should be sensitive to, and aware of, the distinctive needs of individual students, including those that have special educational needs (SEND), those for whom English is an Additional Language (EAL), Gifted and Talented students, and those who are eligible for Free School Meals. The curriculum should build on, and be enriched by, the differing experiences of the students and meet the needs of all students and resources should always be adapted to meet the needs of all students in the classroom. For some students, for instance, emphasis will need to be on sensory experience, such as the colours involved in a festival, and not on the more critical aspects of the subject.

Cross-curricular education: When taught well, the RE curriculum should complement the work of all subject teachers in promoting literacy and numeracy skills in young people. Literacy can be promoted in all lessons by providing opportunities for reading, writing and oral literacy, whilst numeracy activities should also be mapped across the RE curriculum. In addition, the use of ICT in lessons can complement learning, preparing students for the wider world and offering alternative means of presenting student ideas.

Assessment

By the end of each key stage, pupils are expected to know, apply and understand the matters, skills and processes specified in the relevant programme of study. There is a clear expectation that pupils' achievements will continue to be analysed by teachers in an effective RE department. Students will progress at different levels and will benefit from having different forms of assessment where possible, as well as written exams. Some aspects of learning in RE cannot easily be assessed, such as student spirituality, but this does not mean they are not valuable features of learning in the subject.

Assessment should be ongoing and consider the students' success in relation to the content of study. Where possible, students' progress should also be compared to national levels of achievement, and enable teachers to measure whether or not their students are on track to meet end of key stage expectations. Assessment should also, in line with the teaching standards, be used to inform teachers' planning for all students. Assessment should also enable the teacher to report regularly to parents and, where students move to other schools, provide clear information about a student's level of achievement.

Teachers are no longer required to use national framework levels to assess student progress and RE should, as a result, be assessed in line with the school's assessment policy and, in KS4 and KS5, assessed in line with examination guidelines. The following assessment statements are, therefore, designed to be a guide as to expected levels of progress for each key stage, but not a legal expectation. These statements, and assessment statements provided under each key stage in this syllabus, are based on those proposed by RE online⁹ as well as the GCSE grading structure provided by Ofqual.¹⁰ Two attainment targets are recommended: Learning ABOUT and Learning FROM religion and beliefs. In addition to these broad attainment targets, 'can do' statements can be used to assess student understanding and skills at the end of each unit. These should be used to assess the extent to which students have met the broad attainment targets for their key stage as well as their specific understanding of religious concepts and practices. Sample assessment grids have been included for expected progress at each key stage, although these are merely a guide. These assessment grids are more knowledge-based.

A01 Learning ABOUT religion and beliefs: Students should be assessed on their knowledge of different beliefs, practices and sources of authority and how these influence individuals and communities. They should also, as they move through the key stages, gain greater understanding of similarities and differences within and between belief systems, as well as how different beliefs are used to form moral values and identities.

A02 Learning FROM religion and beliefs: Students should be assessed on their ability to analyse and evaluate aspects of religion and belief. They should consider different points of view and, as they move through the key stages, and use evidence to support reasoned arguments, recognising bias and differences in interpretation of texts and sources of wisdom.

⁹ <http://www.reonline.org.uk/assessing/how/can-do-statements/>

¹⁰ Ofqual (2016) <https://www.gov.uk/government/publications/grade-descriptors-for-gcses-graded-9-to-1/grade-descriptors-for-gcses-graded-9-to-1-religious-studies>

AO1 Learning ABOUT religions and beliefs	AO2 Learning FROM religions and beliefs
<p>KS1 Year 1 Pupils can remember religious stories and talk about them. They can remember the right names for things that are special to believers. They can talk about religious art, symbols and words.</p>	<p>KS1 Year 1 Pupils can talk about things that happen to them. They can talk about what they find interesting or puzzling. They can talk about what is important to them.</p>
<p>KS1 Year 2 Pupils can tell religious stories and talk about them. They can talk about some of the things that are the same for religious people. They can say what some symbols stand for, and say what some of the art and music is about.</p>	<p>KS1 Year 2 Pupils can ask about what happens to others with respect for their feelings. They can talk about some things in stories that make people ask questions. They can talk about what is important to them and to others with respect for their feelings.</p>
<p>Greater Depth KS1 Pupils can describe a few things that a believer might learn from a religious story. They can briefly describe some similarities and differences between religions. They can use some religious words to describe some religious practices.</p>	<p>Greater Depth KS1 Pupils can compare some of the things that influence them with those that influence others. They can ask important questions about life and compare their ideas with those of other people. They have begun to link things that are important to them and other people with the way people behave.</p>
<p>Lower KS2, Years 3 & 4 Pupils can describe some religious sources and explain that these teachings affect religious groups. They can use the right religious words to describe and to briefly compare different practices and experiences.</p>	<p>Lower KS2, Years 3 & 4 Pupils can ask questions about the meaning of life and about identity. They have begun to give their opinion with reasons and references to some sources of wisdom, such as inspirational people. They can ask questions about moral decisions they, and others, make and suggest some solutions based on sources of wisdom.</p>
<p>Upper KS2, Years 5 & 6 Pupils can describe some reasons for why people belong to religions and explain how similarities and differences between religions can make a difference to the lives of individuals and communities. They use a wider religious vocabulary and have begun to suggest reasons for similarities and differences in the answers given to moral questions and have begun to explain how religious sources are used to provide answers to such questions.</p>	<p>Upper KS2, Years 5 & 6 Pupils can give their own views and describe the views of others on questions about identity and the meaning of life. They use brief reasons and some references to sources of wisdom, such as inspirational people. They have begun to express much clearer opinions on matters of religion and belief and can use some examples to support their views.</p>
<p>Greater Depth KS2 Pupils can say what religions teach about some of the big questions of life and have begun to use more sources to explain different views. They have begun to explain the effects of beliefs and practices on individuals, communities and societies. They use more religious and philosophical vocabulary when suggesting reasons for similarities and differences in the answers given to moral questions and have begun to explain how religious sources are used to provide such answers.</p>	<p>Greater Depth KS2 Pupils can give their own views in more detail and describe the views of others on questions about identity and the meaning of life. Pupils can consider some of the challenges of belonging to a religion today. They have begun to use more reasons, examples and references to sources of wisdom to explain their point of view and the views of others with regards to questions of truth and ethics.</p>

AO1 Learning ABOUT religions and beliefs	AO2 Learning FROM religions and beliefs
<p>KS3, Years 7-9</p> <p>Students can present a more coherent picture of religious beliefs, values and different responses to questions of meaning and truth. They can say what religions teach about some of the big questions of life and use more sources of wisdom to explain different views. They have also begun to explain more differences within religions as well as between different religious and non-religious groups. Students can explain different effects of beliefs and practices on individuals, communities and societies and have begun to consider the impact of the past and different traditions on religion. They use more religious and philosophical vocabulary when suggesting reasons for similarities and differences in the answers given to moral questions and have begun to explain how religious sources are used to provide such answers.</p>	<p>KS3, Years 7-9</p> <p>Students can give their own views and describe the views of others on questions about identity and the meaning of life. Students have considered many of the challenges of belonging to a religion today. They use more reasons, examples and references to sources of wisdom to explain their point of view and the views of others with regards to questions of truth and ethics. Arguments are more logically sequenced, with clear conclusions, and the use of specialist vocabulary is generally accurate.</p>
<p>KS4, Years 10-11</p> <p>Students can present a coherent picture of religious beliefs, values and different responses to questions of meaning and truth. They can say what different religions teach about a range of philosophical and ethical questions and use a range of sources of wisdom to explain different views. They can explain a range of differences within religions as well as between different religious and non-religious groups and the impact these differences can have on individuals and communities. Students can explain different effects of beliefs and practices on individuals, communities and societies and have begun to consider the impact of the past and different traditions on religion. They have considered how religious teachings have changed over time with some reference to the unique sources of different denominations. They use religious and philosophical vocabulary consistently when suggesting reasons for similarities and differences in the answers given to moral questions and can explain how religious sources are used to provide such answers.</p>	<p>KS4, Years 10-11</p> <p>Students give their own reasoned views and can explain, analyse and evaluate the views of others on questions about identity and the meaning of life. Students have considered many of the challenges of belonging to a religion today and can cite current examples. They use a range of reasons, examples and references to sources of wisdom to explain their point of view and the views of others with regards to questions of truth and ethics. Arguments are logically sequenced, with clear conclusions following an analysis of different arguments, and the use of specialist vocabulary is consistent.</p>
<p>KS5, Years 12-13</p> <p>Students can present a coherent picture of religious beliefs, values, that takes into consideration the differing views present within the UK. They have good knowledge of what different religions teach about a range of philosophical and ethical questions and consistently refer to different sources of wisdom, traditions and inspirational people when explaining different views within and between religious groups. They can explain the impact of religion at an individual, local and global level, citing examples. They have considered how religious teachings have changed over time with reference to the unique sources of different denominations. They use religious and philosophical vocabulary consistently when suggesting reasons for similarities and differences in the answers given to moral questions and can explain how religious sources are used to provide such answers.</p>	<p>KS5, Years 12-13</p> <p>Students give logical, sustained, and convincing arguments and can also explain, analyse and evaluate the views of others on a range of philosophical and ethical issues. Students have considered many of the challenges of belonging to a religion today and can cite current examples. They refer to, and evaluate, a range of reasons, examples and sources of wisdom to explain their point of view and the views of others with regards to questions of truth and ethics. Arguments are logically sequenced, with clear conclusions following an analysis of different arguments, and the use of specialist vocabulary is consistent.</p>

Early Years Foundation Stage (EYFS)

Learning Outcomes at Early Years Foundation Stage (EYFS)

The foundation stage describes the phase of a child's education from the age of 3 to the end of reception at the age of 5. Religious education is statutory for all pupils registered on the school roll. The statutory requirement for religious education does not extend to nursery classes in maintained schools and is not, therefore, a legal requirement for much of the foundation stage.

The areas of learning at this stage are: communication and language; physical development; personal, social and emotional development; literacy; mathematics; understanding the world; and expressive arts and design. Religious education can make an active contribution to all these areas and, in particular, support children's spiritual, moral, social and cultural development by encouraging children to build respect, work collaboratively, think about issues of right and wrong, developing an awareness of their own needs, and learning about the cultures of others. The subject can also be used to improve communication and language through listening to stories, songs and poems from different sources and traditions, and organising sequencing through discussion of their feelings and the feelings of others.

When teachers plan for EYFS, they should take into account Christianity and other principal belief systems present within the school and the wider community. By the end of this stage, it is expected that most children will have achieved the following level of progress:

AO1 Learning ABOUT religion and beliefs: Children should be able to talk about what items and people are important to them and to others. They should be able to show awareness and sensitivity towards their own, and others', needs and feelings as well as demonstrate respect for different ways of life. At this stage, they should also be able to describe some religious stories and describe some religious objects, such as those found in a church.

AO2 Learning FROM religion and beliefs: Children should be able to talk about what a story might mean and what it means to them. They should begin to talk about what they find interesting and puzzling. They should be able to say what is wrong and what is right.

Teaching in RE should reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain. RE is not part of the National Curriculum so the content suggested below is intended to be a guide only.

Content

LEARNING OUTCOMES	SUGGESTED ACTIVITIES
<p>What special occasions do people celebrate? To describe different life events and how they are celebrated</p>	<ul style="list-style-type: none"> • Circle time: Children sit in a circle and discuss important life events. They practise sharing feelings and discuss before and afterwards how people can best respond when discussing important and sensitive events. • Class calendar: Children learn about their culture and beliefs and those of other people through a visual class register that is maintained by the children or a calendar of events, including religious festivals and birthdays. They use the calendar to find out about places and people that matter for different groups. • Sharing experiences of festivals: Children share experiences of what they do for different festivals so that they can describe some similarities and differences between families and communities, such as differences at Christmas and Chanukah, or between New Year and Chinese New Year. • Music: Children listen to different pieces of music that might be played at special events or religious festivals. They create their own dances to express how the music makes them feel. Is the event a celebration of something or are they reminding themselves of something sad? Children could then learn about different festivals, such as the Buddhist flower festival, Hana Matsuri, or May Day.
<p>What things are precious? To describe precious objects and their importance</p>	<ul style="list-style-type: none"> • Circle time: Children sit in a circle and show objects that are important to them. They describe the objects and practise listening carefully to others. • Responding to artefacts: Children ask questions about an artefact and try and describe it. They are given key vocabulary to help describe the object before learning about what it is and why it is important. • My favourite object: Children bring in their favourite object from home and discuss it with the group. The children share their own experiences and practise listening carefully to others. • Place of worship: Children visit a place of worship and learn new words associated with this place. They consider why people might dress differently or take off their shoes to show respect. • Preparing for a guest: Children are asked how they would prepare for a special guest. They are shown pictures of people in places of worship and asked to describe how they have prepared e.g. with the use of flowers, smart clothing and food. • Day out: Ask children to look at different elements of the natural world and describe why the natural world is so important to religious believers and Humanists.

<p>What stories are important to people? To describe important stories and their meaning</p>	<ul style="list-style-type: none"> • Story-telling: Children listen to stories, songs and poems from different sources and traditions, discussing and responding to them through retelling, role play or picture making. They engage in activities from these festivals such as dipping an apple into honey to learn about Rosh Hashanah (Judaism) • Questioning: Children answer ‘who’, ‘how’, ‘why’ questions about their experiences in response to stories, experiences or events from different sources, and extend upon these to form their own, or collaborative questions • Sharing: Children bring in a book from home and discuss why it is important to them. They practise listening carefully to others and asking questions. • Making candles: Children create their own candles after hearing about the story of Diwali. Children could practise numeracy through recognising, creating and describing some patterns as well as sorting and ordering objects e.g. the size and weight of candles or Rangoli patterns (Diwali). • Picture cards: Ask children to match up picture cards to key sentences about the stories. They begin to learn key words from the stories. Children could create stories about their lives at school and at home with pictures and key words.
<p>How do we show kindness to others? To describe ways of showing kindness and say what is right or wrong</p>	<ul style="list-style-type: none"> • Classroom pet: Children can learn about relationships through having a classroom pet, such as chicks or a rabbit. They consider the cycle of life and death and what they have to do in order to look after the animal. They talk about how they can mark events such as birth and death. • Our Values: Children consider some of the Human Rights and use their knowledge to develop a class code of conduct. They practise using their words to negotiate and think about right and wrong. • Story telling: Children discuss relationships through the medium of story-telling. After reading a story, they discuss hopes and fears of different characters e.g. ‘When Harris Finds His Feet’ by Catherine Rayner, or ‘Little Mouse’s Big Book of Fears’ by Emily Gravett. • Child Ambassadors: Children are given different roles in the classroom and are asked to think about why it is important to help. They talk about their own and others’ behaviours and its consequences. • What would you do? Using a story as a stimulus, children reflect on what they would have done in a similar situation. Children talk about some of the ways that people show love and concern for one another and why it is important to help others.

Expected Progress at EYFS

I can describe some objects and people that are important to me	
I can describe some objects that are important to others	
I can demonstrate sensitivity to the needs and feelings of others	
I can demonstrate respect for different ways of life	
I can describe how others care for living things	
I can describe some religious stories	
I can describe some religious objects	
I can describe what different stories mean to me	
I can describe what I find interesting or puzzling about an object or a story	
I can say what is wrong and what is right	

Key Stage 1

Learning Outcomes at Key Stage 1

In Key Stage 1, different beliefs may be studied thematically, such as topics on leaders or places of worship, or discretely, such as a scheme of work on Easter. Pupils should begin to use basic subject specific vocabulary and raise questions, beginning to express their own views about what they have learnt. Teachers should encourage pupils to learn about the place of religion and belief in their local community, recognising diversity and the influence of those religions and beliefs. They should be given opportunities to talk about meaning, purpose and the value of life.

Teaching in RE should 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. Thus, pupils in Key Stage 1 should learn about the key beliefs of Christianity and one other world religion, although teachers may wish to study more world religions as well. Where possible, pupils will benefit from visiting places of worship or being visited by speakers. RE is not part of the National Curriculum so the content suggested below is intended to be a guide only.

AO1 Learning ABOUT religion and beliefs: Pupils should be able to talk about what items and people are important to them and to others. They should be able to show awareness and sensitivity towards their own, and others', needs and feelings as well as demonstrate respect for different ways of life. At this stage, they should also be able to describe some religious stories and some religious objects, such as those found in a church, as well as what they mean. They should also start to explain what might be the same for different religious people and begin to describe differences in beliefs and practices. They should be able to explain why celebrations are important and begin to say how these influence the lives of followers.

AO2 Learning FROM religion and beliefs: Pupils should be able to talk about what a story might mean and what it means to them. They should be able to talk about what they find interesting and puzzling and what influences others. They should be able to say what is wrong and what is right and have begun to compare their ideas to those of others. They should also begin to link what is important to them and other people with the way that people behave. For instance, they may begin to explain why a belief in love and forgiveness encourages Christians to help others.

Content

LEARNING OUTCOMES	SUGGESTED ACTIVITIES
<p>What festivals do people celebrate? To explain the nature and purpose of festivals and celebrations</p>	<ul style="list-style-type: none"> • Harvest festival: Describe how the Christian Harvest is celebrated. Describe the meaning of poverty and collect food for a food bank. Explain why giving is an important feature of Christianity and other religions. Use stories from the Bible, such as the story of Ruth, and of God providing for the poor through the tradition of leaving any surplus dropped grain for the poor to gather. • Diwali: Pupils learn about the story of Diwali and consider the meaning, including the notion of defending people you love, fighting against evil and the use of light as a symbol. Ask pupils to make lanterns and to draw pictures from the story. • Rites of passage: Show pupils different pictures from life events and describe how a Humanist and different theists might celebrate each. Ask pupils to describe the pictures and share their own ideas about how they celebrate life events. • Thank you cards: Pupils consider the importance of praise and showing thanks. They create their own cards to say what they are thankful for. • Place of worship visit: Take pupils to visit a place of worship with pictures of things to look for so they can identify the items used in worship and in festivals. • Global Christmas: Describe different ways in which Christmas is celebrated around the world and to begin to identify which aspects of the holiday are religious and non-religious. Explain why some people do not celebrate Christmas.
<p>What is a promise? To describe what a promise is and what types of promises religious people make</p>	<ul style="list-style-type: none"> • Noah's Ark Story Telling: Share the story of Noah's Ark, considering what Noah was told and the promise he made to God. Ask pupils to consider the feelings of the people in the story through a role-play before writing their own promises. Introduce the concept of sacred writing and the Torah. • Leaders: Tell stories about the patriarchs in Judaism, including Abraham, Noah and Moses. Ask pupils to write down what qualities make a good leader. Explain the meaning of the term 'covenant.' Learn about the life events of Jesus and how these are celebrated at Christmas and Easter, through services, songs, art and food. Discuss the challenges Jesus faced and how he influenced the lives of those around him by reflecting on each stage of the story. • Trust game: Ask pupils to lead a partner blindfolded around the room. Ask them to consider the skills they used. • School contract: Ask pupils to think about what promises we each have to make to live harmoniously in our community. Create a pupil charter that can be used in the classroom.

<p>What does 'belonging' mean? To describe the meaning of belong and consider the different communities people belong to</p>	<ul style="list-style-type: none"> • Circles: Give pupils different examples of families, religious groups and other communities through pictures and words. Ask pupils to write about which communities they belong to in a circle on the page. Explain that uniform and symbols may be used to show which communities they belong to. Find out which traditions they share in families and what they do if they are part of a religious group. • The 5 Ks: Show pupils the 5Ks from Sikhism and encourage them to ask questions. Ask them to match the meaning of each to the object. Describe the story of Guru Gobind Singh and how the 5Ks were created. Describe the events of the naming ceremony, explaining that Sikhs take on new surnames to show they are members of the Khalsa. • Baptism and naming ceremonies: Show pupils videos of baptism and naming ceremonies. This can be done after showing the 'baptism' of Nemo in the film Finding Nemo. Ask pupils to identify what was done to show that Nemo now belongs. Ask pupils to identify ways in which theists show belonging, such as the use of water, honey and naming. • Langar: Ask pupils to collect a list of any foods the other pupils cannot eat. Explain the origins of the Sikh langar meal and explain that Guru Nanak invited everyone, including women and the poor, and that everyone sits together to show equality. Share a feast with the class and ask pupils to identify the ways in which langar shows that everyone belongs.
<p>How do we change and grow? To describe different ways in which the world and the people in it change</p>	<ul style="list-style-type: none"> • Spring time: Pupils look at leaves and think about how they change depending on the seasons. They are asked to reflect on how they change each year and to think about change in the natural world. Pupils read 'The First Book of Nature' by Mark Herald and reflect on the story during circle time. • Simchat Torah: Explain that the last day of Sukkot (Jewish Harvest) is called 'Simchat Torah' where Jews rejoice in the Torah and the reading of it that takes place on an annual cycle. Pupils discuss how they celebrate New Year and consider how Jews celebrate the Torah at the synagogue. • Problem of personal identity: Pupils look at photos of their teacher over time and are asked to think about what makes them the same over time and what has changed. They are asked to think about key philosophical concepts such as memory, our minds and feelings, and our relationships with others, that may make us the same over time. • Life and death: Pupils find out about how Muslims celebrate the beginning of life and the end of life. They look at symbols in both events, such as the use of honey to represent a sweet life and the burying of bodies. They are taught about some Muslim ideas about the kind of place Heaven might be and asked if they think something happens to us after death. • Easter: Pupils create Easter eggs and think about the symbolism of 'new life' in Christianity. They learn about the events of Easter and why they are important for Christians.

<p>What relationships are important and how do we look after others? To describe how we show care and concern for others and to think about who helps us</p>	<ul style="list-style-type: none"> • Families: Pupils are asked to bring in photos of their families and are taught that there are many different types of families. They are asked to write down ways in which their family and friends help them. • The role of the priest: Pupils learn about who a priest is and what job he or she does. They are told that priests represent Jesus in church and may begin to think about why some denominations do not allow women priests. They should think about the qualities a good priest should have and taught some equivalent words in other religions such as <i>imam</i>. • Story telling: Pupils read stories such as ‘The Smartest Giant’ by Julia Donaldson and are asked to reflect on the relationships in the stories and how different characters did or did not look after others. • Charity: Pupils create cakes and other items they can sell for charity. They learn about different groups in their community that might need help, such as the homeless or the sick. Pupils read stories from different religions about giving and are asked why this might be so important to theists and Humanists. They learn about key religious traditions such as the giving of <i>zakat</i> in Islam. Pupils could also collect food and clothes to be given to a food bank. • The Environment: Pupils learn about the importance of looking after the environment through story telling and picture enquiries. They learn about the story of Adam and Eve and the command for them to be stewards of the environment.
<p>How do people worship? To describe different ways in which people worship</p>	<ul style="list-style-type: none"> • Puja: Listen to stories associated with popular deities in Hinduism, such as Lakshmi (goddess of wealth); Vishnu (thought by Hindus to become Rama in one of his earthly forms). Explain that Hindus believe that these are incarnations, or represent different aspects, of God. Ask pupils to complete image enquiries on the deities, considering which symbols show beliefs, such as a respect for nature, a belief in justice, and a belief in peace. Re-enact puja whilst explaining the meanings of the different elements. • Salah: Pupils learn that Muslims use 99 names to describe Allah and about the life of Muhammad and his belief in one God. Pupils learn that Muslims often represent their beliefs using geometrical patterns to avoid drawing God and pupils could study symmetry in nature, believed to have been created by God. Pupils watch a video showing the different stages of Muslim prayer and think about why it is important to be clean beforehand, to be quiet and to say thank you as well as sorry. • Eucharist: Pupils learn about the Last Supper and complete a re-enactment activity, if they would like, to show what happens. They should write down something they are thankful for and something they are sorry about. Teachers should always explain that re-enactment activities are not religious in nature. • Amrit ceremony: Pupils learn about the Amrit ceremony and how Sikhs worship. They can make prashad and should be asked about the importance of sharing this with others.

Expected Progress at Key Stage 1

I can describe some things that a believer might learn from religious stories and the meaning of religious objects	
I can describe some differences between religions and show respect for different ways of life	
I can describe some similarities between religions in beliefs and practices	
I can use some religious key words to describe religious concepts and stories	
I can describe some religious practices such as worship and giving to charity and begin to explain why they are important	
I can describe some things which influence me and relationships that matter to me	
I have begun to compare some of the things that influence me with things that influence others	
I can ask some important questions about life and death	
I can explain what is wrong or right and begin to explain how different people's beliefs can affect how they behave e.g. sharing food to show equality	
I can describe the importance of relationships in my own life and different communities that people belong to	

Key Stage 2

Learning Outcomes at Key Stage 2

In Key Stage 2, different beliefs may be studied thematically, such as topics on leaders or places of worship, or discretely, such as a scheme of work on Easter. Pupils should begin to use a wider range of subject specific vocabulary and raise questions, expressing their own views about what they have learnt. Teachers should encourage pupils to learn about the place of religion and belief in their local community, recognising diversity and the influence of those religions and beliefs. They should be given opportunities to talk about meaning, purpose and the value of life.

Pupils should continue to learn about the key beliefs of different religions and be introduced to Humanism. Teaching in RE should 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. Where possible, pupils will benefit from visiting places of worship or being visited by speakers. They should consider the values behind celebrations, and features of places of worship and religious stories. RE is not part of the National Curriculum so the content suggested below is intended to be a guide only. However, it is suggested all the major world religions and Humanism should be covered by the end of Key Stage 2. Teachers may also look to the suggested content for Key Stage 3 for further suggestions.

AO1 Learning ABOUT religion and beliefs: Pupils should be able to talk about the importance of religious artefacts, people and stories. They should describe religious sources and explain that these teachings affect religious groups, as well as how different sources are used to provide answers to moral questions, such as on how we should treat others. They should show awareness and sensitivity towards their own, and others', needs and feelings as well as demonstrate respect for different ways of life. By the end of the key stage, they should describe a wider range of reasons for why people belong to religions and begin to explain how similarities and differences between religions can affect individuals and communities.

AO2 Learning FROM religion and beliefs: Pupils should be able to give their own views and describe the views of others on questions about identity and the meaning of life. They should be able to use brief reasons as well as some references to sources of wisdom, such as inspirational people or sacred texts, as evidence for these reasons. They should express much clearer opinions on matters of belief as they go through the key stage, giving their own views and describing the views of others in more detail. In addition to describing what influences them and others, with consideration of how religious individuals are influenced, they should consider some of the challenges of belonging to a religion today, locally and globally.

Content

LEARNING OUTCOMES	SUGGESTED ACTIVITIES
<p>What is the Bible and how do its teachings affect people? To explain the importance of Jesus and the Bible for different people today</p>	<ul style="list-style-type: none"> • Trinity: Pupils are taught, in brief, that Christians believe there are three parts to God: Father, Son and Holy Spirit. They learn about the creation story and should describe how it shows God’s power (omnipotence) as well as some of the stories of Jesus’ teachings and his death, and how these show God’s love. • Gospel stories: Pupils are introduced to some of the stories about Jesus in the Gospels, such as the Birth Narratives. They explore what can be learnt about Jesus from the different stories, and consider differences in how people, such as shepherds, women, the sick and the poor, were treated at this time, and why these people were chosen to visit Jesus. They should consider who in society is not treated equally today and who might be asked to visit Jesus if he was being born today. Pupils could also learn about other religions that use the Bible today, such as Rastafarians. • Inspirational people: Pupils consider the life of famous Christians, such as Martin Luther King, Max Kolbe and Mother Teresa. They are shown passages from the Bible on peace, love and forgiveness and asked how these influenced Christians to behave in the way they did. Gandhi, although a Hindu, also spoke about having taken inspiration from the teachings of Jesus e.g. ‘an eye for an eye makes the whole world blind.’ Pupils consider the characteristics shown by these people and what they might fight against today. • Psalms: Pupils listen to musical forms of psalms in the Bible and are asked to describe how it makes them feel and why, then, might religious people use music as well as art to worship. Pupils should write songs about what is important to them and their views about how they ought to behave.
<p>What do Hindus believe about God and the world? To describe Hindu beliefs about God and how they should behave today</p>	<ul style="list-style-type: none"> • Symbols: Pupils look at different pictures of Hindu deities and learn about different symbols present within them. They are taught that they are representative of different Hindu beliefs and aspects of God. • Reincarnation: Pupils are taught about the concept of reincarnation. They play a game of Snakes and Ladders and write down good and bad actions, depending on how they affect people, animals and the environment and add these to their boards. They could also learn about reincarnation by standing in a circle and moving around as the teacher guides them through the stages of reincarnation. • Ahimsa: Pupils learn about how animals are used for entertainment, food and for medical testing. They learn about the Hindu concept of <i>ahimsa</i> and think about how a Hindu might respond to using animals in this way. Pupils take part in a debate on eating meat where they take on the role of different characters, such as a farmer, a vegan and a Hindu worshipper. • Yoga: Pupils try different yoga positions and are asked how it makes them feel. They consider the importance of using yoga as a tool for calm and focus in Hinduism.

<p>What is Humanism? To explain some Humanist beliefs</p>	<ul style="list-style-type: none"> • Science and the beginning of the world: Pupils learn about the scientific explanation of the start of the world. They are asked to share their beliefs about the origins of the world and should begin to think about how they have come to form these ideas. They could also hold a debate on the existence of God using key word and evidence card prompts. • Humanist rites of passage: Pupils learn about different ways in which Humanists acknowledge life events, such as the start of life, marriage, divorce and death. They can label pictures to show what is happening in the different events and how people might be feeling. • Human Rights: Pupils are taught about the different human rights they each have. They are given examples of inequality and asked how they relate to the human rights. They should write letters, imagining they are a Humanist, to try and solve one type of inequality. They could research and write project pieces about people who have fought for human rights.
<p>Who was the Buddha? To explain who the Buddha was and how he influences the lives of Buddhists today</p>	<ul style="list-style-type: none"> • The life of the Buddha: Pupils learn about the life of the Buddha and the Four Sights that changed how he viewed the world. At each stage of the story, they could create a freeze-frame to show what the Buddha saw and be asked to explain the feelings of those involved. They could write a diary entry describing what happened. • The life of a Buddhist monk: Pupils learn about the different precepts and are taught that monks follow many more. They are taught about a day in the life of a Buddhist monk and should draw pictures to describe each precept they follow, such as to show the bed they might use and the food they might eat. They should think about why other Buddhists in the community provide food and what might be challenging for monks, such as leaving their families behind. • Meditation: Pupils consider the importance of 'letting go' through practising meditation. They consider how this might help people in their daily lives and why it has become so popular outside of Buddhism.
<p>What is the <i>ummah</i>? To describe the meaning of <i>ummah</i> and how Muslims work to help others in the world today</p>	<ul style="list-style-type: none"> • Beliefs about God and Muhammad: Pupils learn about Muhammad and what he believed about God. They are taught that many of the stories in the Torah and the Bible are similar to those in the Qur'an and shown, using maps and timelines, where these originated. Pupils should describe why Muhammad was a good leader, and could do this through a card sort where they sort information according to whether it demonstrates his belief in equality, his belief in peace and only fighting when it is necessary, or his faithfulness to one God. Teachers can also introduce the difference between different denominations in Islam. • Hajj: Pupils learn about the events of Hajj and why they are important. They create board games or posters to show the different places Muslims might go and why. In particular, pupils should focus on the use of white clothing to represent equality in the <i>ummah</i> and the religious origins of Eid. • Ramadan: Pupils learn about the events of Ramadan, who does not need to fast and why Muslims may choose to fast and then give money to poorer members of the <i>ummah</i>. They should write down what would be challenging about this and what they might learn. Pupils share food and discuss the importance of giving some food to others. The class can collect food to give to a homeless shelter. • Charity: Pupils learn about <i>zakat</i> in Islam and calculate how much would be given away, depending on different earnings. They should think about why charity is important and who they would give their money to.

<p>Who were the Gurus? To describe different Gurus in Sikhism and how they influence the lives of Sikhs today</p>	<ul style="list-style-type: none"> • Guru Nanak: Pupils learn about the story of Guru Nanak and identify elements of the story that showed he believed in equality, such as his use of Muslim and Hindu clothing and his comments on there only being one God. Pupils should write a police report, or equivalent, to consolidate their learning about the events, such as when Guru Nanak went missing. They could consider why his views may have been controversial at the time but why so many think they are important today. • Guru Gobind Singh and War: Pupils consider the use of violence by Guru Gobind Singh, and the events of his life, as well as the concept of 'just war.' They begin to learn about wars that are going around the world and think about, using Just War criteria (such as not killing civilians, doing it for the right reasons etc.) to explain why these would not be seen as <i>just</i> by many Sikhs. • Gender equality: Pupils should look at different cards that show pictures of women in non-stereotypical roles today and pictures of women in the past. They should reflect on what has changed and why this is important. Pupils then learn about how Sikhs show gender equality e.g. through sitting together at <i>langar</i> and the words of the Guru Granth Sahib. • The use of the kirpan: Pupils learn about the use of the 5Ks and think about the symbols behind each one. They should begin to think about the law relating to the right to practise one's religion, and whether the kirpan should be allowed. Using knowledge of Sikh rules on war and justice, they should write a letter explaining why Sikhs should be allowed to carry their kirpan.
<p>How do Jews remember God and the Torah? To describe Jewish beliefs about God, the Patriarchs and the Torah</p>	<ul style="list-style-type: none"> • Moses and the story of Passover: Pupils learn about the story of Moses through clips, such as those from the Prince of Egypt, or the 'Google Exodus' https://www.youtube.com/watch?v=BlxToZmJwdI They should consider how Moses and the other people in the story felt at different times in Moses' life, and the challenges he faced. Pupils could create storybooks, write newspaper reports, and take part in a re-enactment Passover meal where they discuss the symbols of each item. Pupils could also study other times when Jews have been persecuted and why they might have referred to fleeing as another 'Exodus.' Pupils could begin a campaign to help refugees who are entering the UK or even their school. • The Decalogue: Pupils consider the Mitzvot and commandments found within the Torah. They are taught about the importance of the Torah through looking at how it is touched and how it is kept in the synagogue. They can think about how the commandments affect different Jewish groups today, and investigate the difference between Orthodox and Reform interpretations of the Torah. • Rosh Hashanah: Pupils learn about Rosh Hashanah and how Jews commemorate the world's creation and a new start. They can make their own resolutions and think about what they have achieved over the last year. Pupils should learn the Jewish month of Tishri is a time for much prayer as during this time God is believed to open the 'Book of Life' listing the things a person has done, said or thought. Jews believe that God decides who should be forgiven. Pupils could consider what is most difficult to forgive and why and consider how they could improve their own behaviour, perhaps through the use of throwing crumbs as Jews may do during Rosh Hashanah. Pupils could also learn about the story of Jonah and the importance of blowing the Shofar.

Expected Progress at Key Stage 2

I can describe the importance of religious artefacts, religious leaders and religious stories	
I can describe some different sacred texts and explain how the teachings in them may influence religious believers	
I can describe similarities and differences between religions in beliefs and practices using some examples	
I can use religious key words to describe religious concepts and stories and have begun to refer to sources of wisdom in my answers	
I can describe a range of religious practices and how they affect religious individuals and communities	
I can describe things which influence my own beliefs and relationships that matter to me and can compare these to the beliefs and relationships others may have	
I can ask important questions about the meaning of life and about identity, and have begun to use sources of wisdom to describe how religious people answer these questions	
I can demonstrate awareness of and sensitivity towards the needs and feelings of others and can explain the importance of treating different religious and non-religious groups fairly	
I can explain what is wrong or right and can use examples to explain how different people's beliefs can affect how they behave e.g. people who believe in reincarnation may choose to be vegetarian	
I can describe reasons for belonging to religious and non-religious communities and some of the challenges of belonging to a religion today	

Key Stage 3

Learning Outcomes at Key Stage 3

In Key Stage 3, different beliefs may be studied thematically, such as topics on leaders or places of worship, or discretely. Many of the GCSE units which pupils will later begin are studied thematically, although it is important to ensure that pupils compare rather than confuse religious traditions, and that similarities or differences between faiths are not exaggerated. Whilst the GCSE criteria 1-9 are adapted from guidance given by Ofqual has been included, learning can also be assessed using 'can do' statements that assess knowledge and skills in individual units.

At this key stage, students should begin to use a wide range of subject specific vocabulary and raise questions, expressing their own views about what they have learnt and contrasting these to the views of others. Teachers should encourage students to learn about the place of religion and belief in their local community, recognising diversity and the influence of those religions and beliefs. They should be given opportunities to talk about meaning, purpose and the value of life. They should be taught about the importance of understanding religion, particularly in becoming better informed global citizens.

Teaching in RE should 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. At Key Stage 3, students should learn about the key beliefs of different religions and Humanism. Where possible, students will benefit from visiting places of worship or being visited by speakers. Teachers are also encouraged to focus on philosophical and ethical debates, in preparation for GCSE and A-level examinations that students may take. RE is not part of the National Curriculum so the content suggested below is intended to be a guide only.

AO1 Learning ABOUT religion and beliefs: Students can present a more coherent picture of religious beliefs, values and different responses to questions of meaning and truth. They can say what religions teach about some of the big questions of life and use more sources of wisdom to explain different views. They have also begun to explain more differences within religions as well as between different religious and non-religious groups. Students can explain different effects of beliefs and practices on individuals, communities and societies and have begun to consider the impact of the past and different traditions on religion. They use more religious and philosophical vocabulary when suggesting reasons for similarities and differences in the answers given to moral questions and have begun to explain how religious sources are used to provide such answers.

AO2 Learning FROM religion and beliefs: Students can give their own views and describe the views of others on questions about identity and the meaning of life. Students have considered many of the challenges of belonging to a religion today, locally and globally. They use more reasons, examples and references to sources of wisdom to explain their point of view and the views of others with regards to questions of truth and ethics. Arguments are more logically sequenced, with clear conclusions, and the use of specialist vocabulary is generally accurate.

Content: Judaism

LESSON	SUGGESTED ACTIVITIES
<p>Who are the Jews? To explain the difference between ethnicity and religion with regards to Judaism</p>	<ul style="list-style-type: none"> • Identity picture: Ask students to do a quick drawing of themselves with an explanation of who they are. Students can share these ideas with each other. Explain that identities are complex and that each of us have many different aspects of our identity, from our beliefs to our hobbies. • Venn Diagram: Ask students to look at different pictures of Jews with explanations of who they are and what they believe. For example, you could include Marilyn Monroe and a brief description of her conversion to Judaism, and a picture of Ben Stiller, with a statement saying that his family is Jewish and he practises Shabbat. Ask students to sort the cards according to whether each person is ethnically Jewish, religiously Jewish or both. • Time line: Explain that Judaism has a long history and give students cards with key events. Ask them to order the cards on a time line so that they can begin to explain the origins of Judaism.
<p>Who was Abraham? To explain the meaning of 'covenant' and who Abraham was</p>	<ul style="list-style-type: none"> • Contracts: Ask students to list some of the promises they make when they join the school and some of the promises their teachers make. Ask students to read the story about Abraham and the covenant he made with God. On a chart, ask them to write up the 'contract' or 'covenant' made between Abraham and God. For instance, God promises Abraham children. • Role-play: Ask students to read the story of Abraham and the covenant he made with God. Ask them to act out key parts of the story or to produce freeze-frames which can be photographed so that a storyboard can be made later. • Story-board: Ask students to create a story-board to show the key events in the story about Abraham. Ask them to explain why Abraham is still important today and how Jews remember the promises he made. • Quiz writing: Ask students to write their own quiz based on the story of Abraham and its importance to test their peers.
<p>How did Moses free the Jewish people? To explain who Moses was and how Jews remember this using the Seder plate</p>	<ul style="list-style-type: none"> • Symbolic food: Give students a few examples, such as honey to show that life is sweet, before asking them to design their own symbolic plate of food that represents important events in their life. Ask students to share their ideas with their peers and then with the class. • Split class: Give one half of the story of Moses to half the class on one coloured sheet of paper and the other half of the story to the other half of the class. Ask the students to read and summarise the story before peer-teaching other students. • Seder plate: Bring in a Passover Seder plate and explain the meaning of each item of food to students. Ask students to make links between the items of food and the story of Moses through questioning. • Drawing: Give students information about the Passover Seder plate and ask them to draw their own on a template to show each item of food. Ask students to explain the meaning of each item of food around the plate. • Extended writing: Using scaffolds, ask students to explain the importance of Moses for Jews today using examples from the story and, for higher-ability students, examples from Jewish history, such as the Holocaust and the destruction of the temple.

<p>What is Shabbat? To explain the importance of Shabbat for practising Jews</p>	<ul style="list-style-type: none"> • Spot-the-link: Show students pictures of three items that use electricity and ask them to suggest links between them. • Picture mystery: Show students a picture of Shabbat and ask them to create questions to answer throughout the lesson. • Card sort: Give students information about beliefs about Shabbat, such as the creation story, and information about how Shabbat is practised. Ask them to sort the cards accordingly. • Reflection: Ask students to think about how they spend time with their family and why it is important. • Re-enactment: Use juice and bread as part of a stilling activity. Explain that this is not a religious activity but designed to introduce students to some of the feelings that might be felt during the Shabbat celebration. Ask students to think about what they are grateful for and to reflect on their own different families and why they are important. • Shabbat Bingo: Introduce students to some of the key elements of the Shabbat celebration by placing different key words on Bingo cards. Alternatively, give students a list of key elements and ask them to complete their own Bingo grids. Read definitions and ask students to tick off elements as they hear about them.
<p>What happens at the synagogue? To explain key Jewish beliefs through an investigation of the role of the synagogue</p>	<ul style="list-style-type: none"> • Carousel activity: Set up the classroom with different areas. Give students a drawing of a synagogue and ask them to explain each area by moving around the room and reading the information provided. Include information about the importance of the Torah, the difference between Orthodox and Reform synagogues, clothing that is worn during the service, and the Eternal Light. • Diary entry: Ask students to read about the importance of the synagogue and create their own diary, imagining a day at the synagogue. Use a checklist to encourage students to use key examples in their writing and to explain the importance of different elements of the synagogue. • Design your own synagogue: Give students information about Jewish beliefs and the synagogue. Once students have read about the synagogue and its importance, including the importance of the Torah and some of the differences between Orthodox and Reform synagogues, ask them to design their own synagogue that has been clearly labelled and explained. • Visit to the synagogue: Organise a visit to the local synagogue and ask students to identify key elements they have learnt about.
<p>What is the difference between Orthodox and Reform Judaism? To begin to explain differences between denominations</p>	<ul style="list-style-type: none"> • Photographs: Show different pictures of Jewish children. Explain that half of the pictures are of Orthodox Jews and the other half are of Reform Jews. Ask students to identify 3-5 differences so that they can begin to explain the difference. • Card sort: Create cards showing different Jewish beliefs and practices. Ask students to sort them according to beliefs often held by Orthodox Jews and beliefs often held by Reform Jews. • Split class: Give students from one half of the class information about Orthodox Judaism and students from the other half of the class information about Reform Judaism. Ask them to read the information and then teach it to someone who read a different sheet. Give questions based on the sheet they did not read so they can demonstrate their learning. • Guide: Ask students to create a guide to show key beliefs, practices and historical ideas about Judaism. Provide students with a clear checklist so they know what they should include. Ensure that students explain some key differences between denominations if working at a higher level.

Content: Humanism

LESSON	SUGGESTED ACTIVITIES
<p>What are human rights? To investigate different human rights and their importance</p>	<ul style="list-style-type: none"> • Name the rights: Ask students to name as many rights as they can in 5 minutes. Explain that there are different rights for children and ask them to put a star by those that might be for children as well. • Note-taking: Explain the story of the human rights using a video and ask students to take notes on why they were created. • Case studies: Give students case studies of different young people around the world who are not able to access their rights, including the right to live free from discrimination, the right to an education and the right to safe living. Give students a list of the human rights and, for each case study, ask them to write down which rights they are unable to access. • Letter writing: Ask students to write a letter to a prime minister or president of a country where young people are not accessing a particular right. Ask students to explain why the human rights are important in their letter.
<p>What is the scientific method? To explain the scientific method and how it forms the basis of Humanism</p>	<ul style="list-style-type: none"> • True or not? Give students a list of statements and ask them to tick whether or not they are true or false. Ask students to explain how they came to these conclusions. • What do Humanists believe? Introduce Humanism through videos of different Humanists discussing their beliefs. Ask students to create a mind-map to show different Humanist beliefs. • Scientific experiment: Set up a quick scientific experiment for students to introduce the scientific method. Use the experiment to help students understand the key concepts of evidence and proof. Explain that Humanists only believe that which they can reliably prove. • Group activity: Set up the room with different areas. Ask students to investigate the works and beliefs of famous Humanists, such as Hume, Darwin, Einstein and Dawkins. Ask students to read the information and present their ideas to the class.
<p>What events do Humanists celebrate? To explain how Humanists celebrate key life events</p>	<ul style="list-style-type: none"> • Think / pair / share: Ask students to consider what events they celebrate and why. Ask them to think about who they celebrate these events with, what they do, and what the most important thing about the celebration is. • Videos: Watch videos of Humanist celebrations, such as celebrating birth or a Humanist wedding. Ask students to take notes on what happens throughout the celebration. • Split class: Give half the class information about Humanist birth celebrations and the other half information about Humanist weddings. Ask students to summarise the information on a chart showing what happens in the celebration and why, before teaching someone in the class who studied a different example, • Wedding or birth ceremony: Ask students to write a script for a Humanist wedding or birth ceremony or an order of service to summarise their learning. Use a checklist to encourage students to use examples and to explain the importance of elements of the services.

<p>What are the arguments against God's existence? To explain key Humanist arguments against God's existence</p>	<ul style="list-style-type: none"> • Opinion line: Give students summaries of different arguments for and against God's existence, such as the teleological argument, the cosmological argument and the argument from evil. Ask students to put a cross on an opinion line to show the strength of their agreement and ask them to explain their opinion underneath. • 'Market-place' activity: Divide the class into groups and give each group an argument for or against God's existence. Once students have summarised their ideas, ask them to complete a chart on the different arguments as they move to each table. Ask one member of each group to stay at the table to teach students that move around the class. • Card sort: Give students arguments for and against God's existence on different cards and ask them to sort them according to whether each argument suggests that God exists or does not exist. Ask students to further sort the cards according to how good they think the argument is. • Extended writing: Ask students to evaluate the question, 'Does God exist?' by completing a piece of extended writing. Give students sentence starters and a checklist to help them organise their writing.
<p>How do Humanists treat others? To explain key Humanist beliefs about morality</p>	<ul style="list-style-type: none"> • Moral dilemmas: Give students different moral problems, such as stealing in order to get food for one's family and killing in a war, and ask students to decide what they think should be done in each case. Ask students to create a mind-map to show different ways in which people might make moral decisions. • Note-taking: Explain that Humanists believe we all have natural empathy and should decide how to act based on how we would like to be treated. Explain that Humanists use reasoning to work out if an action is likely to have a harmful effect. • Carousel activity: Give students information about different ethical theories that do not refer to God, such as the theory of Kant or the theory of Mill, and ask students to summarise how each thinker believes we should make moral decisions. • The case of Mary and Jodie: Give students information about the famous case of Mary and Jodie, the Siamese twins. Ask students to investigate different religious and non-religious arguments surrounding the case. Ask students to highlight the different arguments and then create their own speech about what they think should happen.
<p>What might a Humanist campaign for today? To explain different human rights abuses in the world today and suggest solutions</p>	<ul style="list-style-type: none"> • Cross-curricular squares: Present students with four different squares on a piece of paper with four different cross-curricular tasks. Write sentences about Humanist beliefs with spelling and grammar mistakes in one square and ask students to correct them; ask students to draw three pictures to represent different human rights in another square; ask students to complete sums relating to different human rights statistics in another square; and finally, ask students to highlight the scientific facts from a list in the last square. • Create a campaign: Ask students to work in groups to create a campaign against a human right abuse, such as child labour, child soldiers, lack of education or prejudice and discrimination. They could create posters, speeches or videos to show the arguments in favour of human rights. Give them key word lists to encourage them to use persuasive language and specialist vocabulary. • Humanist speaker: Invite a Humanist speaker into school to answer questions about their beliefs and what they think we should campaign for today.

Content: Hinduism

LESSON	SUGGESTED ACTIVITIES
<p>What do Hindus believe about God? To explain some key Hindu beliefs about God and different deities</p>	<ul style="list-style-type: none"> • Salt water experiment: Create a demonstration to explain the Hindu idea of Brahman to students. Explain that Brahman is like salt in water: Brahman is everywhere and in everything. Put cotton wool balls into a ball of salted water to show that different elements in the world contain Brahman within them, even if they are separate entities. • Enquiry: Deities in Hinduism are often represented in symbolic beliefs that show Hindu beliefs e.g. pictures of deities with animals suggest a respect for nature. Ask students to look at different pictures of deities around the room and note down different things they find interesting. They should create questions about the images that they can share with the class. • Design a symbolic self-portrait: Ask students to create a list of things that are important to them and beliefs that they have. Explain that they are going to create a symbolic self-portrait which means the picture may look nothing like them! They should represent their beliefs as different symbols in the picture.
<p>What is reincarnation? To investigate Hindu beliefs about reincarnation</p>	<ul style="list-style-type: none"> • Image enquiry: Ask students to write down questions they have about a picture representing reincarnation. There are several that show key features such as the symbol of infinity, a circle, or a fire, all of which represent the everlasting circle of life. • Note-taking: Introduce students to key terms, including samsara, moksha, karma and reincarnation. There are also useful videos on BBC learning clips introducing these beliefs as well as videos about past life experiences. • Board game: Ask students to create a Snakes and Ladders boardgame using information about karma and reincarnation. This game is based on a Hindu game. Students should write down behaviours that are seen as good, such as studying hard, and behaviours that low karma, such as being rude, on the board. Next to behaviours that lead to the accumulation of positive karma, students should draw ladders and, on boxes where behaviour that brings bad karma is listed, they should draw snakes.
<p>What is the atman? To explain the meaning of 'atman' and how it affects the way Hindus live</p>	<ul style="list-style-type: none"> • Introduction: Say 'Namaste' to all students as they come in. Explain that this is how many Hindus greet one another. It is usually spoken with hands together and a slight bow and means that the person saying it is bowing to the divine, or part of Brahman, within each of us according to Hindu belief. • Application: Give students information on the concept of 'atman.' Ask them to fill in a chart with the column headings, 'How might this affect Hindu behaviour?' and, as an extension, 'Why might some Hindus not follow the same rules today?' Ask students to apply their learning on the 'atman' to the topics of war, animal rights and the environment. Encourage them to think about diversity within the Hindu population by focusing on why some Hindus may not follow rules, such as vegetarianism, as strictly today. • Campaign: In lessons, or as part of homework, ask students to create a poster, speech or even video, that asks the audience to consider pacifism, animal rights or environmental ethics. They should apply their learning by completing the task imagining that it is designed to persuade Hindus.

<p>What is Diwali? To investigate what happens during Diwali and why it is important</p>	<ul style="list-style-type: none"> • Reflection activity: Ask students to reflect on challenges they have overcome. They should write down examples and, if they are able, share these ideas with the class. Explain that Diwali is a celebration of good triumphing over evil in Hinduism. • Drama activity: Give students copies of the story of Diwali. Ask them to act out key aspects of the story. This can be done by asking them to write their own scripts or to create a series of 'freeze-frames' which they can even photograph and use to create a storyboard. • Making lamps: Ask students to create their own Diwali lamps by drawing key aspects of the story and writing out their meaning onto a lamp template. Instructions for how to make paper lanterns are available online. • Animated or speedy reading: Give key people and objects in the story of Diwali a hand gesture or movement. Read the story as a class with these movements. Alternatively, help students practise the skill of scanning texts by giving them 30 seconds to highlight names of people, then 30 seconds to highlight names of objects, and 30 seconds to highlight imagery relating to light and darkness. These types of activities can help students read large amounts of text quickly.
<p>How do Hindus worship? To investigate what happens during Puja</p>	<ul style="list-style-type: none"> • Who would you invite? Ask students to draw a picture, or simply write down, of who they would invite to a special celebration. Ask them to write down what they would wear and cook, and how they would prepare the house to show it was such a special occasion. Explain to students that during worship, Hindus prepare themselves, and the room where they worship, ready to welcome God. • Stilling activity: Go through a guided stilling activity with students. There are many examples of these online. Ask students to put their heads on the desk as they listen to the guided speaking and follow the instructions. • Ordering activity: Give students information about 'puja' and ask them to watch a video about the worship to help them place the cards, or sentences, in order. • Re-enactment: Explain to students that this is a non-religious activity designed to give them a small insight into Hindu worship. As a class, go through different parts of the ceremony, such as using milk to wash small statues of deities, eating fruit at the end, and using a candles and incense. The students should then be equipped to draw their own diagram of Hindu worship or to create a guide for homework.
<p>What is the caste system? To explain what the caste system is and how some Hindus are peacefully working to end it</p>	<ul style="list-style-type: none"> • Mystery activity: Give students information about Arvind, including his excellent GCSE and A-level grades, information about his degree and masters, and character traits, such as reliability. Ask students to list different jobs that Arvind could do. Then, explain that Arvind works as a street cleaner. Ask why this might have happened. • Question race: Give students information about the caste system as a question race. Students should be given a paragraph of information and questions which should be completed in teams. Once they have completed each card, a nominated member should bring the card to the front and swap it for a new one. This is an easy way of encouraging students to read lots of text. • Comparison: Give students an article about poverty and education in the UK. Ask them whether life is more equal in the UK and why people might argue that there is an unofficial caste system. Ask students to write down suggestions for how we could make society more equal in the UK.

Content: Sikhism

LESSON	SUGGESTED ACTIVITIES
<p>Who was Guru Nanak? To investigate key events in the life of Guru Nanak and why they are important to Sikhs</p>	<ul style="list-style-type: none"> • Spot the link! Ask students to spot the link between three pictures of people or characters that might be seen as rebellious, such as Bart Simpson or Martin Luther King. Ask students to find links between the three people to introduce the concept of rebelliousness. • Image enquiry: Show students a picture of Guru Nanak. Ask them to describe the picture and write down questions that they have. Give students information about Guru Nanak and ask them to label the picture. For instance, explain that he is wearing a turban and has a halo around his head to show he is holy, he is wearing Muslim prayer beads and the outfit of a Hindu priest to show he attempted to establish equality between the religions etc. • Split class story: Give half the class the story of Guru Nanak and the trip to Mecca and the other half of the class the story of Guru Nanak and Bhai Lalo. Ask them to summarise the story and then teach it to someone who had a different story. Ask students to consider in what way Guru Nanak might have been seen as rebellious at the time.
<p>How do Sikhs celebrate equality? To investigate ways in which Sikhs demonstrate their commitment to equality</p>	<ul style="list-style-type: none"> • Examples of inequality: Using picture stimuli, ask students to write down examples of inequality today. Encourage students to recall prior learning by asking them about how Guru Nanak fought for equality. • Card sort: Give students information about Sikh beliefs and practices as well as examples and statistics relating to inequality. Ask them to sort the cards onto three labelled squares: Sikh beliefs about equality, Sikh practices to show equality and examples of inequality. Explain Sikh practices such as 'langar' and the use of the 5Ks. • Campaign for equality: For homework, ask students to pick one of the examples of inequality they have studied during the lesson. They should create a campaign to try and reduce inequality in this area.
<p>Who was Guru Gobind Singh? To investigate key events in the life of Guru Gobind Singh and why they are important to Sikhs</p>	<ul style="list-style-type: none"> • Role-play: Ask students to read the story of Guru Gobind Singh and the Khalsa. Ask them to act out key parts of the story or to produce freeze-frames which can be photographed so that a storyboard can be made later. • Video and note-taking: Use BBC video clips to inform students of further beliefs about the Guru and add to their notes. Ask them to summarise key beliefs. • Soldier experiences: Give students information about, and pictures of, Sikh soldiers during the First and the Second World War. Ask them to write a diary entry about their experiences and to make links with the stories of Guru Gobind Singh. • Storyboard: Ask students to create a storyboard to show the creation of the Khalsa. For each part of the storyboard, they should explain why it has meaning for Sikhs today.

<p>What are the 5Ks? To explain the 5Ks and why they are important to Sikhs</p>	<ul style="list-style-type: none"> • My 5 items: Ask students to draw 5 items that symbolise a belief they have. For instance, they might wish to draw a peace sign or a symbol to show equality. Give students pictures of the 5Ks and ask them to match each picture to the explanation of what it means after watching a video. Stretch higher-ability students by giving them the pictures alone and asking them to explain its meaning. http://www.bbc.co.uk/education/clips/zcn34wx • Freedom of religion carousel: Give students different articles about people who were banned from wearing the 5Ks. These could include articles about the Sikh turban being worn, for instance, by police officers, the use of the kara and the banning of the kirpan in schools. Ask students to complete a chart explaining why each item is important and why some people argued it should not be allowed. • Debate plenary: Ask students to debate the statement, 'All Sikhs should be allowed to wear the 5Ks.' Use traffic light cards to show class opinions. As students hold up a traffic light card, ask them to explain their opinion. To make the activity more challenging, ask them to swap traffic light cards throughout and argue the opposite opinion. This activity can form the basis of extension writing tasks.
<p>What do different Sikhs believe about war? To investigate different Sikh attitudes to war</p>	<ul style="list-style-type: none"> • Gaming clip: Show students an advertisement for a war game. Ask them to write down three thoughts they have. Then, show students a picture of a soldier, a young person, and a parent. Ask them to complete speech bubbles for the three people to say how they might regard such a violent video game about war. • Diamond 9: Give students a blank Diamond 9 shape with 9 reasons listed for why someone might fight in a war, such as 'to find adventure' or 'to get revenge.' Ask students to order the statements from the one they most agree with to the one they least agree with by putting the associated numbers into the Diamond 9 template. • Reading: Ask students to read information about Sikh attitudes to war. This should include information about the Gurus, information from the Guru Gobind Singh and information about the role different Sikhs have played in wars. Debate Hot Air Balloon: Place students into teams and give them time to prepare arguments for or against war. Ask a representative from each team to pretend they are arguing for their place in a sinking hot air balloon and give each representative three minutes to argue their side of the debate. Students can then vote privately for the best debater.
<p>What happens in the Gurdwara? To explain key features of the Sikh Gurdwara and why they are important</p>	<ul style="list-style-type: none"> • Video: Show students a video about the gurdwara, such as the True Tube video (https://www.truetube.co.uk/film/holy-cribs-gurdwara). Give them a map of a gurdwara and ask them to label key features and explain why they are important. • Re-enactment: Explain that students will be taking part in a non-religious re-enactment activity. Ask students to take off their shoes, if they feel comfortable doing so, and to sit on the floor. Ask them how doing this might show a belief in equality and respect for the place they are in. Share food as a class and explain that Sikhs take part in <i>langar</i> where all members of the community can eat for free, sitting side by side. Ask how doing this shows a belief in equality. Go around the room asking students to say something they are grateful for before sharing a meal. This can also be done by asking students to fill in a sheet before taking part, where they should write down how they would show their meal is a celebration, how they would show respect for the host, how they would dress, what they would eat to show everyone is equal and how they would sit. • Design a gurdwara: For homework, students could create their own labelled gurdwara showing the significance of each area.

Content: Buddhism

LESSON	SUGGESTED ACTIVITIES
<p>Who was the Buddha? To explain key events in the life of the Buddha and why they are important</p>	<ul style="list-style-type: none"> • Image enquiry: Show students a picture of the Buddha. Ask them to describe the picture and write down questions that they have. Ask them to write down answers to their own questions throughout the lesson. Students can also be given cards with information about symbolism in the picture, such as ‘his hand faces outwards to show peace.’ They should match up the explanations to the picture. • Storyboard: Give students information about the Buddha. Ask them to create a storyboard to show the meaning of each part of the story. Alternatively, this can be done as a role-play or series of ‘freeze-frames.’ • Diary entry: Give students information about the life of the Buddha. Ask them to write a diary entry outlining the story of Siddhartha Gautama’s journey outside the palace. • Quiz: Ask students to create their own quiz questions which they can share and answer to assess learning.
<p>What are the Noble Truths? To explain the different Noble Truths in Buddhism</p>	<ul style="list-style-type: none"> • Advert image enquiry: Show students images of adverts. Ask them: (a) how these adverts might make people feel; (b) why wanting things could cause suffering; and (c) why people might say that money cannot buy you happiness. Explain, following this activity, that Buddhists believe that desire causes suffering. • Kisa Gotami: Give students the story of Kisa Gotami. Ask them to suggest what it might mean. Explain that Kisa Gotami, who seeks the Buddha to heal her dead child, is told to search for any house that has not experienced death and suffering. Since she cannot find a household, it shows that we all experience suffering. Students can present their learning as a role play, newspaper article, or diary entry. • Card sort: Give students information about the Noble Truths and Buddhist practices. Ask them to sort them into categories of beliefs and practices.
<p>Why is meditation important? To investigate the importance of meditation for Buddhists</p>	<ul style="list-style-type: none"> • Stilling activity: Explain to students that they will take part in a non-religious stilling activity. Guide students through the activity, using scripts or videos online, and ask them to reflect on how the activity made them feel and how it might affect people if they did it every day. • Carousel: Ask students to move to different stations around the room. At each station, place information about a Buddhist, trying to represent the wide range of adherents and denominations, and, for each, write how meditation affects them. For instance, case studies could include a Buddhist prisoner, a school student, a monk and a doctor who has studied the benefits of meditation on the brain. • Debate plenary: Ask students to practise writing out their opinion by asking them to answer the question, ‘should we bring meditation into schools?’ Ask them to use evidence and explain ideas in detail before self-assessing against a checklist.

<p>What are the Buddhist precepts? To explain the different Buddhist precepts and why they are important</p>	<ul style="list-style-type: none"> • Key words: Encourage the use of specialist vocabulary by reminding students of key words through a game of BINGO, a crossword or a game of SPLAT, where words are written on the board and two students at the board compete to touch the correct word following a definition given by a classmate. • Quotation: Give students examples of Buddhist quotations, such as, ‘However many holy words you read, however many you speak, what good will they do you if you do not act on upon them?’ (Siddhartha Gautama) and ask them to write down what each might mean. • Chart: Give students a chart outlining the different precepts. Ask students to explain why each of these might be important. Extend this learning by giving students case studies, such as ‘I am finding it hard to concentrate at school’ and ‘I would like a job that will get me more money but it involves working for the arms trade.’ Ask students to write a response from a Buddhist perspective. • My precepts: Ask students to evaluate the precepts. Are there any that they would remove? Are there any that they would add?
<p>What do Buddhists believe about life after death? To investigate key Buddhist beliefs about life, death, karma and Nirvana</p>	<ul style="list-style-type: none"> • Life is like... Ask students to finish the sentence with different ideas to promote abstract thinking. • Code-breaking: Give students the lesson objective as a code. This can be done using programmes such as the code breaker tool on Discovery Education. • Quotations: Give students quotations where Buddhists have described Nirvana. Give students information about Buddhist beliefs about life after death and ask them to take notes. • Karma cards: Give students examples of behaviours and ask them to sort them according to whether they might bring good karma or bad karma. Explain the meaning of key terms including karma and Nirvana. • Creative tasks: Ask students to explain their own beliefs about life after death through a piece of art or poetry. Share the ideas the following lessons and display best work. Show students pictures of mandalas or Buddhist wheels of life to inspire them before completing their own work.
<p>Who is the Dalai Lama? To explain who the Dalai Lama is and how his beliefs affect him</p>	<ul style="list-style-type: none"> • Newspaper article: Ask students the question, ‘Why would someone want to steal the Olympic torch?’ They should work in pairs to write down a number of responses. Then, give students a newspaper article about China hosting the Olympics and ask them to explain why pro-Tibetan protestors attempted to take the torch at the 2008 Olympics. Ask students, based on their recall of the precepts, to explain why this action might be disapproved of. Ask them to list other non-violent forms of protest. • Carousel activity: Ask students to complete notes through a carousel activity. Provide information on the history of Tibet, the importance of the Dalai Lama, and Buddhist beliefs about non-violence. Ask students to explain, through notes or extended writing, why the Dalai Lama is important, why he uses peaceful protest, and how his beliefs affect his actions and the actions of other Buddhists today. • Lessons from the Dalai Lama: Show students different teachings from the Dalai Lama. Ask them to pick 1-3 ideas that have meaning for them and to explain why these teachings are important. They could also develop their own teachings and write them in a similar style to a proverb.

Expected Progress at Key Stage 3

I can explain a range of beliefs and practices and how they affect individuals, communities and societies	
I can explain stories and teachings from sacred texts and traditions and their impact on different groups of believers	
I can explain a range of similarities and differences between religions in beliefs and practices using examples and with reference to the different interpretations of sacred texts	
I can use religious and philosophical key words consistently to describe religious beliefs and practices	
I can describe a range of sources and people who influence my own beliefs and compare these to the beliefs others may hold, giving reasoned opinions for my ideas	
I can explain my beliefs about the philosophical and ethical debates and ideas, and use sources of wisdom to describe how religious people answer these questions	
I can demonstrate awareness of and sensitivity towards the needs and feelings of others and can explain a range of challenges that religious groups face locally and globally	
I can explain what is wrong or right and can use examples to explain how different people's beliefs and interpretations of scripture might lead them to disagree with me	
I can formulate more logically sequenced arguments, with clear conclusions, that demonstrate an awareness of different points of view and sources of wisdom	

	AO1 Learning ABOUT: Demonstrate knowledge and understanding of religion and belief	AO2 Learning FROM: Analyse and evaluate aspects of religion and belief
9	Students demonstrate outstanding knowledge and understanding of a wide range of beliefs and practices with consistent and well-integrated , and often original , reference to sources of wisdom and authority. They demonstrate detailed understanding of common and divergent views and practices within and between religions or beliefs with reference to their unique sources of wisdom and tradition.	Students construct a logical, sustained and convincing argument on matters of religion or belief based on critical analysis and detailed evaluation of different perspectives, and using consistently accurate specialist terminology
8	Students demonstrate relevant and comprehensive knowledge and understanding of a wide range of beliefs and practices with well-integrated reference to sources of wisdom and authority. They demonstrate detailed understanding of common and divergent views and practices within and between religions or beliefs with some reference to their unique sources of wisdom and tradition	Students construct a sustained and convincing argument on matters of religion or belief based on critical analysis and generally detailed evaluation of different perspectives, and using accurate specialist terminology
7	Students demonstrate accurate and generally detailed knowledge and understanding of a wide range of beliefs and practices with frequent reference to sources of wisdom and authority. They demonstrate good understanding of common and divergent views and practices within and between religions or beliefs.	Students construct a generally sustained and convincing argument on matters of religion or belief based on analysis and, in part, detailed evaluation of different perspectives, and using accurate specialist terminology
6	Students demonstrate mostly accurate and often detailed knowledge and understanding of a range of beliefs and practices with frequent reference to sources of wisdom and authority. They demonstrate generally good understanding of common and divergent views and practices within and between religions or beliefs.	Students construct a detailed point of view on matters of religion or belief based on analysis and evaluation of different perspectives, and using accurate specialist terminology
5	Students demonstrate mostly accurate and occasionally detailed knowledge and understanding of a range of beliefs and practices with occasional reference to sources of wisdom and authority. They demonstrate some understanding of common and divergent views and practices within and between religions or beliefs.	Students construct a reasoned point of view on matters of religion or belief based on some analysis and evaluation of different perspectives, and using mostly accurate specialist terminology
4	Students demonstrate some accurate and relevant knowledge and understanding of several beliefs and practices with brief and infrequent reference to sources of wisdom and authority. They demonstrate basic and infrequent understanding of different views and practices within and between religions or beliefs.	Students construct a reasoned point of view on matters of religion or belief based on some evaluation of different perspectives, and using mostly accurate specialist terminology
3	Students demonstrate some basic and relevant knowledge and understanding of some beliefs and practices with a few brief references to sources of wisdom and authority. They demonstrate some knowledge of different views and practices between religions or beliefs.	Students express a clear opinion on matters of religion or belief based on brief descriptions of different perspectives, and using occasional specialist terminology
2	Students demonstrate some basic knowledge and understanding of some beliefs and practices. They demonstrate some basic knowledge of different views and practices between religions or beliefs.	Students express a brief opinion on matters of religion or belief using everyday language , recognising others might have different views
1	Students demonstrate limited knowledge of some beliefs and practices. They demonstrate limited knowledge of differences between religions or beliefs.	Students express a brief opinion on matters of religion or belief.

Key Stage 4

Learning Outcomes at Key Stages 4 & 5

In Key Stage 4, students must continue to be taught RE and, as such, many schools choose to enter all students for the GCSE. The GCSE allows students to study up to two religions in-depth and engage in the thematic study of a range of philosophical and ethical studies. There are considerable benefits to completing the GCSE: it provides students with in-depth knowledge on modern ethical issues and religious beliefs and practices; it promotes good literacy as students learn to express themselves better orally and in writing; it enables students to evaluate different perspectives using relevant evidence and reasoned argument; and gives them opportunity to reflect on their own identity, place in the world and stance on moral issues.

GCSE units combine the thematic study of ethical issues with discrete units on religious practices and beliefs. Students are assessed using the GCSE criteria 1-9, as adapted from Ofqual and teachers should make full use of exam mark schemes and examiner comments to ensure that marking at this stage is accurate. The specification will be followed when planning lessons. However, some suggestions of lessons have been included as a guide.

At this key stage, students should be able to present a more coherent picture of religious beliefs, values and responses to questions of meaning and identity. Students should understand how different religions, and denominations within them, interpret a wide range of sources and traditions to develop teachings on modern issues, and offer detailed opinions themselves on these issues. As such, Religious Education supports students in gaining a better understanding of the world and their place in it as well as the local and global context of religion today.

Students should also use a wide range of subject specific vocabulary and references to sources of wisdom to provide evidence for their viewpoints and the views of others. Teachers should encourage students to learn about the place of religion and belief in their local community, recognising diversity and the influence of those religions and beliefs. Teaching should allow students to reflect on controversial issues in a safe environment and consider the impact of religion, both positive and negative, in the world today. They should be taught about the importance of understanding religion, particularly in becoming better informed global citizens.

Students should learn about the key beliefs of at least two religions chosen for study, in line with the new examination specifications, and Humanism. Where possible, students will benefit from visiting places of worship or being visited by speakers. Teachers are also encouraged to focus on philosophical and ethical debates, in preparation for the GCSE and, possibly, the A-level examinations that students may take.

AO1 Learning ABOUT religion and beliefs: Students can present a coherent picture of religious beliefs, values and different responses to questions of meaning and truth. They can say what different religions teach about a range of philosophical and ethical questions and use a range of sources of wisdom to explain different views.

They can explain a range of differences within religions as well as between different religious and non-religious groups and the impact these differences can have on individuals and communities. Students can explain different effects of beliefs and practices on individuals, communities and societies and have begun to consider the impact of the past and different traditions on religion.

They have considered how religious teachings have changed over time with some reference to the unique sources of different denominations. They use religious and philosophical vocabulary consistently when suggesting reasons for similarities and differences in the answers given to moral questions and can explain how religious sources are used to provide such answers.

AO2 Learning FROM religion and beliefs: Students give their own reasoned views and can explain, analyse and evaluate the views of others on questions about identity and the meaning of life. Students have considered many of the challenges of belonging to a religion today and can cite current examples.

They use a range of reasons, examples and references to sources of wisdom to explain their point of view and the views of others with regards to questions of truth and ethics. Arguments are logically sequenced, with clear conclusions following an analysis of different arguments, and the use of specialist vocabulary is consistent.

Many students choose to take Religious Studies or Philosophy at A-Level. At Key Stage 5, students continue to be assessed on their understanding of philosophical, religious and ethical theories (AO1) as well as their ability to evaluate theories (AO2).

Content: Islam

LESSON	SUGGESTED ACTIVITIES
<p>What do Muslims believe about God? To explain the meaning of Tawhid and other beliefs about God</p>	<ul style="list-style-type: none"> • Muslim art: Give students examples of Muslim art. Ask them why they think Muslims might not draw God and what the pictures of art have in common. Explain the concept of ‘Tawhid,’ and the notion that all things are perfectly balanced because they have been created by God, and that symmetrical art is one way of representing this balance. Alternatively, ask students to draw a circle with their pen only. Use this as a way of explaining that, since it is not possible to draw a perfect circle, any drawing of God would be a misrepresentation. • Match-up: Give students key words about God with their definitions, such as ‘just’ or ‘omnipotent’, and other cards with information about how this might affect Muslims in their daily lives. Ask students to match the cards. This can then be used as a guide for extended writing. Alternatively, give students quotes about God from the Qur’an and ask them to summarise the meaning of each to create a list of key words and beliefs about God. A crossword, where students are given the definitions, can be used to assess learning. • Mission statements: Look at the mission statement of the school and ask students why it is important to have one and how it might affect students to hear the mission statement repeated. Use this as a way of introducing the Shahadah.
<p>Who was the Prophet Muhammad (pbuh)? To explain key events in the life of the Prophet and why they are important</p>	<ul style="list-style-type: none"> • Mind-map: Ask students to write down the qualities of a good leader and share their ideas. Explain that the Prophet Muhammad (pbuh) is considered to be the final prophet and explain that respect is shown by saying ‘peace be upon him’ after his name, or an equivalent. • Colour-code activity: Give students information about Muhammad (pbuh), including the story of how he received the Qur’an, information about how he treated women and his attitude to war. Ask students to colour-code according to whether the information suggests he was peaceful, a feminist, or a spiritual man, for instance, and use the coded information to help students write three paragraphs on Muhammad (pbuh). • Design a guide: Give students information on the Qur’an and its importance. Ask them to create a guide on how to handle the Qur’an and why it is so important to Muslims today.
<p>Why do Muslims pray? To explain how Muslims pray and why it is important</p>	<ul style="list-style-type: none"> • Truetube video: Use a video, such as the one on Truetube, to introduce students to the different areas of the mosque and how Muslims pray. Ask them to label a diagram of the mosque with explanations of what happens and why or use pictures of stages of prayer and ask students to put them in order. • Re-enactment: Ask a ‘specialist’ student who is willing to demonstrate the movements of prayer or use face wipes or water as part of a stilling activity where students go through the repetitive movements as a class and reflect on what they are grateful and feel sorry about.

<p>Why do Muslims fast? To explain what Ramadan is and how it affects Muslims</p>	<ul style="list-style-type: none"> • Re-enactment: Bring food into the classroom and place it at the front for the duration of the lesson. Show students pictures of fast food restaurants and pictures of people who have no food and ask students to reflect on the global differences. At the end of the lesson, ask students to write down what they would find difficult about fasting, why it might be important and what could be done to improve the lives of those who do not have food. • Card sort: Create a card sort with information about Ramadan, Eid and Zakat. Ask students to sort information into facts about fasting, information about why fasting is important, and information about why it might be difficult. • Extended writing: Ask students to write about why fasting is important to Muslims using sentence starters and a key word box to encourage the use of specialist vocabulary. • Create a guide: Create a guide on Ramadan to explain who fasts, why they fast and why it might be difficult to fast, especially in a non-Muslim country.
<p>What is the Hajj? To investigate the Hajj and its relevance for Muslims</p>	<ul style="list-style-type: none"> • Board game: Give students information about Hajj and ask them to design a board game to show what happens at each stage of the pilgrimage. Students can write on the board game and draw pictures of key elements of the pilgrimage. Students can create cards that ask questions about the topic so far that need to be answered as they are picked up. • The case of Malcolm X: Introduce students to the story of Malcolm X with a picture of segregation in America, such as separate water fountains. Ask students how this would make them feel. Explain that Malcolm X was born at this time and, as a result of his experiences, distrusted and disliked white people. Give students cards with dated information about Malcolm X before and after his pilgrimage and ask them to colour-code the cards according to whether they suggest Malcolm X held a positive or negative attitude towards white people and ask them what they think made him change his mind. Show students the video of Malcolm X describing his experience of the Hajj and use this as the basis for discussion of why Hajj is important and how it promotes equality.
<p>What is Jihad? To explain the meaning of 'Greater' and 'Lesser' Jihad for Muslims</p>	<ul style="list-style-type: none"> • Examples of Jihad: Show students different examples of temptation and struggle, such as a picture of someone drinking alcohol, working hard at school and fighting a battle for human rights. Ask students why each picture represents a struggle and explain that this is the meaning of 'jihad.' When the concept of 'lesser' and 'greater' jihad has been explained, ask students to sort the pictures according to which type they represent. • Rules of war: Ask students to imagine that they have been asked to create a code of conduct for a war. Ask them to consider what rules they would create to ensure the war was as moral as possible. • Quotations: Ask students to read quotations about war and peace from the Qur'an. Ask them to summarise each one. • Class debate: Organise a class debate on the ethics of war. Give students key quotations and arguments and divide the class. Half of the class should argue the merits of just warfare, whilst the other half should advocate pacifism. Organise the class so that the students stand opposite each other in a tunnel shape and debate with the person opposite them.

Content: Christianity

LESSON	SUGGESTED ACTIVITIES
<p>Who was Jesus? To explain key beliefs about who Jesus was, including the concept of the Incarnation</p>	<ul style="list-style-type: none"> • Pictures of Jesus: Place pictures of Jesus from different countries around the world and from different time periods. Ask students to share one thing with their partner that surprised or interested them about the pictures. Look at the artist impression of Jesus in the red and black style of Che Guevara. Compare this to a picture where Jesus is portrayed as being very 'meek and mild' e.g. with animals or children. Ask students to describe the two pictures and make inferences about Jesus's character. • Card sort: Create a card sort with stories and quotations about Jesus. These could include the story of Jesus becoming angry in the temple where goods are being sold, the story of Jesus forgiving the adulterous woman, the quote to 'Love thy neighbour' and a brief description of how he is tried as a criminal. Ask students to colour-code the ideas according to whether they suggest Jesus was rebellious or peaceful. • Literacy task: Give students different levels of scaffolding and ask them to explain who Jesus was. This could be done in the style of speech where they must choose a word to represent Jesus, such as 'rebel' or 'peacemaker,' and then explain their ideas using quotations and examples from the Gospels.
<p>What is the Trinity? To explain the meaning of the Trinity and different characteristics Christians believe God has</p>	<ul style="list-style-type: none"> • Pictures and note-taking: Show students pictures of the three different forms of water and ask them what the link is between them. Explain to students that Christians believe there are three different forms of the one God. • Textual analysis: Look at texts from the Bible that suggest the Trinity. Ask students to identify the three different forms of God in the text and to highlight any characteristics of each in 3 different colours. • Comparisons: Ask students to create their own symbols to show the '3 in one' concept. Examples to help students could include water or something such as a Mars bar that has 3 different ingredients in it. • Venn Diagram: Ask students to sort different key words with their definitions, such as omnipotent, omnibenevolent and agapeistic, onto a Venn Diagram with 3 circles, one for each of the different forms of God.
<p>What can we learn from the birth narratives? To explain the differences between the birth narratives</p>	<ul style="list-style-type: none"> • Animated story-telling: Read excerpts of the birth narratives by Matthew and Luke. Give students a list of actions for different words in the stories, such as holding their noses for the shepherds to show that people at the time thought they were inferior or hands on their head for the word 'king' or 'David.' Read the stories with the actions to help students identify key differences between the narratives, such as that women and shepherds are mentioned more in Luke. • Card sort: Sort different features of the story into two columns to show which elements are found in each version. This can also be done with a chart where students tick the correct column for each element. • Extended writing: Ask students to write about who the audience for each birth narrative may have been and why using examples from the text. For instance, it is likely that Matthew wrote more for the rich in society and for men, whereas Luke emphasises that Jesus will come to save the poor and oppressed.

<p>What can we learn from the parables and stories of Jesus? To explain the relevance and meaning of different stories</p>	<ul style="list-style-type: none"> • Spot-the-link: Show students pictures of Mother Teresa, Martin Luther King and Gandhi and ask them to identify things that they have in common. Explain that one possible link is that they all took inspiration from the teachings of Jesus. Students could later read their biographies so that they can make links between how they have lived their lives and the teachings of Jesus. • Split class: Split the class into groups and give each group a famous parable, such as the Parable of the Good Samaritan, the Parable of the Sheep and the Goats, and the story of the woman caught in adultery. Ask students to summarise the stories before teaching the other members of the class. This can be done as a 'market-place' activity where one member of each group stays at the table to teach as other members of the class move around the room. • Story-telling: Ask students to write their own parables with a moral message. Encourage them to create their own symbols and explain that stories are often a useful way of teaching people difficult concepts or emphasising a particular message.
<p>Who killed Jesus? To investigate the concepts of salvation and atonement as well as the events of Holy Week</p>	<ul style="list-style-type: none"> • 'Wanted' posters: Create 'Wanted' posters for different 'suspects' that wanted Jesus dead, such as Judas Iscariot, the Pharisees, Pontius Pilate and even God. Ask students why people may have wanted Jesus dead. • Carousel activity: Ask students to read information about the different 'suspects' and explain each of their motives for wanting Jesus dead, including the theological notion of salvation and atonement. Explain that Christians believe Jesus had to die in order to save people from sin. • Mock trial: Organise a mock trial. Create scripts for different characters and ask students in the class to take on the different parts. Ask the class who are not acting to write down 'juror notes' as they watch the performances. Character witnesses could include someone who watched Jesus on Palm Sunday, a priest at the temple that Jesus became angry in and someone who heard Jesus saying he was the Son of God. • Detective report: Ask students to create a 'detective's report' to explain who wanted to kill Jesus and why. Use a key word box that they can tick as they complete their writing to encourage them to use key words, such as 'Messiah,' 'Incarnation,' 'Salvation,' 'Trinity,' and 'Atonement.'
<p>How is Jesus' death and resurrection remembered today? To investigate the events of the crucifixion and resurrection</p>	<ul style="list-style-type: none"> • Storyboard: Ask students to create a story board to show the events of the Last Supper, the Crucifixion and the Resurrection. Describe each event and then explain why it might be important for Christians. • Re-enactment: Explain to students that they will be taking part in a re-enactment activity that is not religious. Ask students to write down something they feel sorry for and something they are grateful for whilst listening to calming hymns. Give students fruit juice and wafer biscuits to have in silence after reading the words of the Eucharist service, before wishing other members of the class 'peace' as they shake their hands. Ask students to reflect on how doing this every week might make them feel. • Case studies: Ask students to read different accounts by Christians of why Jesus is important to them today. These could be accounts from different Christians around the world. These accounts could relate to different teachings of Jesus, such as his forgiveness of those who had crucified him and his treatment of the poor.

Content: Life and death

LESSON	SUGGESTED ACTIVITIES
<p>Where did the universe come from? To investigate different attitudes to the origins of the universe</p>	<ul style="list-style-type: none"> • Fish evolution: Show a simple picture of a cartoon fish to students in the first row of the class for 30 seconds. Ask them to replicate the picture as best they can before showing it to students in the second row for 30 seconds. Continue the process and then ask students to reveal the pictures in order to demonstrate how changes in the replication process lead to organisms changing over time. • Card sort: Give students religious and non-religious quotations arguing in favour of evolution and ask them to colour-code them. Explain that people who are religious but who accept evolution believe in theistic evolution, the notion that God caused the Big Bang and evolution to happen. • The Scopes Monkey Trial: Provide students with evidence from either side of the debate in the Scopes Monkey Trial, where John Scopes was put on trial for teaching evolution. Ask students to plan a role play or write closing arguments as the lawyers in the case to present back to the class.
<p>Why is the creation story important to theists? To explain the meaning of the creation story</p>	<ul style="list-style-type: none"> • Storyboard: Divide the creation story into different stages, including God’s command that Adam and Eve look after the Earth, and ask students to draw a picture to represent each stage before writing the meaning for Christians. Give some students differentiated worksheets with the possible answers in a box, including ideas such as God wanted humans to procreate, God wanted humans to be stewards and God said that Adam and Eve could rule over creation. • Holy Book cake: Give students a list of references from a holy book and the book itself. Each reference should refer to a cake ingredient, such as eggs or sugar, to give them a recipe when they have found all the answers. A site such as www.biblegateway.com can be used to find key words quickly. Once students have learnt how to find references, give another list of references about creation and ask students to find the answers and explain what the quotations mean. Ask students to explain why the creation story is important to the theists studied in a piece of extended writing.
<p>What do theists believe about life after death? To investigate beliefs about life after death</p>	<ul style="list-style-type: none"> • Image enquiry: Show students images of heaven and hell and ask them to write down questions they have and descriptions of the pieces of art. • Stick figure notes: Introduce students to different beliefs about life after death, such as the immortality of the soul, or full-body resurrection, by asking them to draw stick figures to represent different stages for different denominations. • Carousel activity: Place information about different religious and non-religious views about life after death in different areas of the room or on different coloured sheets of paper. Ask students to complete a chart describing each view with the evidence for it as they move around the room.

<p>When does life begin and end? To investigate the philosophical mind and body problem</p>	<ul style="list-style-type: none"> • Gingerbread people: Give pairs of students two gingerbread people to decorate so they look different. Present students with different thought problems, such as if the arm of one gingerbread person was swapped with the other, and ask students whether it is still the same person. Use the activity to help students think about what makes them the person that they are, such as their brain or soul. • Opinion line: Give students descriptions of different life stages, including a one-day old cell and a person in a coma, and ask them to draw a cross to show where they think life begins and ends. Ask them to explain their answer to their partner and then share ideas as a class. • Quotations: Give students different non-religious and religious quotations about when life begins and ask students to write down when each scholar believes life starts.
<p>What are the different arguments surrounding abortion? To explain the law on abortion and different attitudes towards it</p>	<ul style="list-style-type: none"> • Truetube video: Use a video, such as those found on www.truetube.co.uk, to introduce students to different arguments surrounding abortion. Ask them to create a chart to show pro-choice and pro-life arguments. • Pie chart: Give students a blank pie chart with different cards about people involved in an abortion case study. Cards could include a priest who argues that contraception is wrong, a boyfriend who chose not to use contraception and even a media star who encourages young girls to be overly-sexualised. Ask students to demonstrate who they think is responsible for teenage pregnancy by colouring in different segments of the pie chart to show levels of responsibility, and then explaining their reasoning around the pie chart. • Venn diagram: Give students information about two different religions and attitudes towards abortion. Ask them to sort the information onto a Venn Diagram, with each circle representing a different religion. Draw a dividing line through the centre of the page, horizontally, and ask students to sort the information according to which religion it represents and whether it is a pro-choice or a pro-life argument.
<p>What are the different arguments surrounding euthanasia? To explain the law on euthanasia and different attitudes towards it</p>	<ul style="list-style-type: none"> • The case of Terri Schiavo: Introduce students to the case of Terri Schiavo. This can be done as a mystery activity where students look at a cartoon about the case and try and work out what is happening. Use videos and a card sort to provide students with the arguments on either side of the case. Ask students to debate the case as a class and to write their own opinion on a voting card as to whether or not the judge should allow Terri's feeding tube to be removed. • True or false: Ask students to read information about religious attitudes to euthanasia and to decide whether a set of statements are true or false. Ask higher-ability students to correct false statements. • BBC Video: Use BBC video clips, or an equivalent, to introduce students to the arguments surrounding euthanasia. Ask students to create a chart or two sets of notes outlining different arguments. • Debate Hot Air Balloon: Place students into teams and give them time to prepare arguments for or against euthanasia. Ask a representative from each team to pretend they are arguing for their place in a sinking hot air balloon and give each representative three minutes to argue their side of the debate. Students can then vote privately for the best debater.

Content: Relationships and the family

<p>How have attitudes to the family changed over time? To investigate different ways in which attitudes towards the family have changed</p>	<ul style="list-style-type: none"> • Picture enquiry: Show students videos and/or pictures of a family in the 1950s and a range of different types of modern family, including same-sex and single-parent families. Ask students to write down differences beside the pictures. • Note-taking: Introduce students to key terms, such as ‘nuclear family,’ ‘feminism’ and ‘re-constituted family.’ Ask them to take notes about factors affecting family life, such as changes in law and secularism. • Timeline: Give students different events, such as changes in law, that have affected families on cards. Ask them to place them in chronological order. Extend learning by asking students which events are the most significant. Events could include the introduction of contraception, the Sex Discrimination Act, and the act allowing same-sex marriage. • Extended writing: Ask students to practise examination style questions about families. Questions could include, ‘Do you think family life has got worse?’ or ‘Explain how attitudes towards the family have changed over time.’ Give students mark schemes and encourage them to peer-assess work.
<p>What do different theists believe about marriage and divorce? To explain and evaluate attitudes to marriage and divorce</p>	<ul style="list-style-type: none"> • Marriage re-enactment: Give students props and ask three volunteers to play the part of priest, bride and groom. Ask them to read through the marriage vows. Ask students to identify Christian reasons for getting married. • Note-taking: Introduce key concepts to students, including the idea of the Reformation, the creation of the Church of England and the difference between types of Christian e.g. in how they interpret the Bible. • Card sort: Give students information about marriage and divorce and ask them to sort the cards according to whether they are a reason for why marriage is important or a reason for why divorce may sometimes be acceptable. • Exam practice: Ask students to debate the statement, ‘Divorce is never acceptable.’ Provide sentence starters and checklists to support students as needed.
<p>What do different theists believe about contraception? To explain and evaluate attitudes to contraception</p>	<ul style="list-style-type: none"> • Image enquiry: Show students clips on the abstinence movement in America. These could be from True Tube, BBC Clips or a Youtube clip. Ask them why these young people might have chosen to live this way? • Carousel activity: Place information about different religious and non-religious views about contraception around the room, on three different coloured pieces of paper. Ask students to move around the room to collect information on different denominational beliefs about contraception. • Exam practice: Using scaffolds, ask students to complete the exam question, ‘Explain different religious beliefs about contraception.’ Ask them to peer-assess work using the exam mark scheme.

<p>What do different theists believe about sex outside of marriage? To explain and evaluate attitudes to sex outside of marriage</p>	<ul style="list-style-type: none"> • Decalogue Diamond 9: Ask students to sort the commandments onto a Diamond 9 (with one commandment left over). Ask them why some Christians might argue that the Decalogue should still be followed exactly and why other Christians might argue that not all the 10 Commandments are relevant today. Use the activity to reinforce an understanding of the difference between liberal and conservative Christians. • Opinion line: Give students different statements such as, 'I think you should only have sex with someone you love' and 'Sex should be reserved for marriage.' Ask them to place each statement on an opinion line, from 'strongly agree' to 'strongly disagree.' Once they have learnt about different perspectives, ask them to label what statements different denominations might agree with or disagree with. • Exam swap: Ask students to complete the question, 'Explain different attitudes to pre-marital sex' and 'Explain attitudes to extra-marital sex.' Ask them to peer-assess a different answer and explain that these answers can be combined when answering a question on sex outside of marriage.
<p>What do different theists believe about feminism? To explain and evaluate attitudes to feminism and changing ideas about the role of women</p>	<ul style="list-style-type: none"> • Timeline: Give students different cards of key events in women's history, from the suffragette movement to the legalisation of abortion. Ask them to stick the events on a blank graph where the vertical axis represents the level of equality in society. • Discussion: Ask students to look at images of women in media. These could be pictures from the 1950s as well as modern pictures. Ask them how the role of women has changed and what issues women still face today? • Shared teaching: Give one half of the room information about conservative attitudes to the role of women and the other half of the room information about liberal attitudes to the role of women. Ask students to complete half a chart and then share information in order to complete the other half of the chart. • Key word BINGO: Give students key words from the topic and a blank BINGO square. Ask them to choose words for the squares and read out definitions to them. The first person to hear the definitions for all of their key words wins.
<p>What do different theists believe about homosexual relationships? To explain and evaluate attitudes to homosexual relationships</p>	<ul style="list-style-type: none"> • Song analysis: Give students the lyrics to the song 'Same Love' by Macklemore. Ask them to highlight any references to religion. Ask them what Macklemore's attitude to conservative religion seems to be and why. Ask students about bias in media and why songs and raps may be a useful way of getting an opinion across. • Video: Show students a video about the history of LGBT rights e.g. https://www.youtube.com/watch?v=u62OtM_vt5k (The Gay Rights Movement on Youtube). Ask them to write down 3-5 different changes that have taken place. Ask them to discuss whether or not they think society is now equal. • Note-taking: Explain the meaning of 'homophobia.' Explain that the major religious leaders have spoken out against homophobia, because they see hatred as wrong, but may still regard homosexuality as sinful. Outline what the law is with regards to homophobia and explain what this precludes people from saying. • Card sort: Ask students to sort cards on religious attitudes to homosexuality on to a line, according to how liberal or strict they are. These might include cards on Roman Catholics, the Church of England and the Quakers or Reform and Orthodox Judaism.

Expected Progress at Key Stage 4 onwards

I can explain a range of beliefs and practices and how they affect individuals, communities and societies using examples, and have begun to consider the impact of past and present tradition	
I can explain stories and teachings from sacred texts and traditions and their impact on different denominations of believers in terms of how these are interpreted	
I can explain a range of similarities and differences between religions in terms of their beliefs, practices and traditions, with reference to a wide range of sources of wisdom	
I can use more sophisticated religious and philosophical key words consistently to describe religious beliefs and practices	
I can explain how some traditions have changed over time, using examples, and why many groups have become more liberal with some reference to their unique sources of wisdom	
I can describe a range of sources and people who influence my own beliefs and compare these to the beliefs others may hold, giving reasoned opinions for my ideas	
I can explain my beliefs about philosophical and ethical debates and ideas, what religions teach about them, and use sources of wisdom to describe how religious people answer these questions	
I can demonstrate awareness of and sensitivity towards the needs and feelings of others and can explain a range of challenges that religious groups face locally and globally, citing a number of examples	
I can explain by beliefs about what is wrong or right and provide reasoned justification for them, as well as use examples to explain how different people's beliefs and interpretations might lead them to disagree with me	
I can formulate logically sequenced arguments, with clear conclusions, that demonstrate an awareness of different points of view and sources of wisdom	

	AO1 Learning ABOUT: Demonstrate knowledge and understanding of religion and belief	AO2 Learning FROM: Analyse and evaluate aspects of religion and belief
9	Students demonstrate outstanding knowledge and understanding of a wide range of beliefs and practices with consistent and well-integrated , and often original , reference to sources of wisdom and authority. They demonstrate detailed understanding of common and divergent views and practices within and between religions or beliefs with reference to their unique sources of wisdom and tradition.	Students construct a logical, sustained and convincing argument on matters of religion or belief based on critical analysis and detailed evaluation of different perspectives, and using consistently accurate specialist terminology
8	Students demonstrate relevant and comprehensive knowledge and understanding of a wide range of beliefs and practices with well-integrated reference to sources of wisdom and authority. They demonstrate detailed understanding of common and divergent views and practices within and between religions or beliefs with some reference to their unique sources of wisdom and tradition	Students construct a sustained and convincing argument on matters of religion or belief based on critical analysis and generally detailed evaluation of different perspectives, and using accurate specialist terminology
7	Students demonstrate accurate and generally detailed knowledge and understanding of a wide range of beliefs and practices with frequent reference to sources of wisdom and authority. They demonstrate good understanding of common and divergent views and practices within and between religions or beliefs.	Students construct a generally sustained and convincing argument on matters of religion or belief based on analysis and, in part, detailed evaluation of different perspectives, and using accurate specialist terminology
6	Students demonstrate mostly accurate and often detailed knowledge and understanding of a range of beliefs and practices with frequent reference to sources of wisdom and authority. They demonstrate generally good understanding of common and divergent views and practices within and between religions or beliefs.	Students construct a detailed point of view on matters of religion or belief based on analysis and evaluation of different perspectives, and using accurate specialist terminology
5	Students demonstrate mostly accurate and occasionally detailed knowledge and understanding of a range of beliefs and practices with occasional reference to sources of wisdom and authority. They demonstrate some understanding of common and divergent views and practices within and between religions or beliefs.	Students construct a reasoned point of view on matters of religion or belief based on some analysis and evaluation of different perspectives, and using mostly accurate specialist terminology
4	Students demonstrate some accurate and relevant knowledge and understanding of several beliefs and practices with brief and infrequent reference to sources of wisdom and authority. They demonstrate basic and infrequent understanding of different views and practices within and between religions or beliefs.	Students construct a reasoned point of view on matters of religion or belief based on some evaluation of different perspectives, and using mostly accurate specialist terminology
3	Students demonstrate some basic and relevant knowledge and understanding of some beliefs and practices with a few brief references to sources of wisdom and authority. They demonstrate some knowledge of different views and practices between religions or beliefs.	Students express a clear opinion on matters of religion or belief based on brief descriptions of different perspectives, and using occasional specialist terminology
2	Students demonstrate some basic knowledge and understanding of some beliefs and practices. They demonstrate some basic knowledge of different views and practices between religions or beliefs.	Students express a brief opinion on matters of religion or belief using everyday language , recognising others might have different views
1	Students demonstrate limited knowledge of some beliefs and practices. They demonstrate limited knowledge of differences between religions or beliefs.	Students express a brief opinion on matters of religion or belief.

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