



Agreed Syllabus for Religious Education 2020-25

Understanding Religion and Worldviews across an
everchanging landscape



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Foreword

We are pleased to welcome you to the new Agreed Syllabus for Religious Education 2020 that has been adopted by West Sussex County Council as the Local Education Authority. It is the outcome of a five-yearly statutory review process.

As Chairman of the West Sussex SACRE, I would like to give particular thanks to Karen Hammond, the external Religious Education Consultant who spent a huge amount of time putting the document together and making the changes required to bring it up to date. I would also like to thank Freja Bhreathnach (Teacher and Religious Education Co-ordinator, Stanford Infant School), Grace Waker (Head of Religious Education, Steyning Grammar School), and Rosemary Black (Christian Distinctiveness, SIAMS and Religious Education Manager, Diocese of Chichester), who have been prepared to give their time and to share their expertise and good practice in drafting the review of the West Sussex Agreed Syllabus. We also thank the teachers who have also contributed their knowledge and practice in teaching Religious Education.

We believe this Agreed Syllabus will help teachers as they deliver good quality Religious Education in our schools in the enhancement of the spiritual, moral, social, and cultural development of pupils. This revision of the Agreed Syllabus also introduces children to the themes of study of Humanist and other worldview values and beliefs. The Agreed Syllabus enables teachers, faith communities and others engaged in the education of our young



people to identify and access these values and to gain insights into the human condition and what it is like to live in contemporary society. The Review of Religious Education in England by the Religious Education Council of England and Wales points out that Religious Education teaching “should equip pupils with systematic knowledge and understanding of a range of religions and worldviews, enabling them to develop their ideas, values and identities. It should develop in pupils an aptitude for dialogue so that they can participate positively in our society with its diverse religions and worldviews.” We believe that this new, revised Agreed Syllabus fulfils this requirement.

Richard Burrett
Chairman, West Sussex SACRE

“...deepening students understanding of the nature, diversity and impact of Religion and Belief on the Contemporary world”

Part 1. Religious Education in the Curriculum

1.1 Background

The West Sussex Education Authority's Agreed Syllabus for Religious Education (RE) of 2015 was subject to review in 2020 as is required by Law. The new Local Agreed Syllabus of 2020 builds upon the excellent work taking place across the Authority and also reflects the changing religious landscape in the United Kingdom and the diversity of modern-day society. The syllabus is based upon enquiry-based learning and aims to raise expectations of both teachers and pupils in terms of the scholarly study of religion and worldviews. The Local Agreed Syllabus must reflect the fact "that the religious traditions in Great Britain are in the main Christian, while taking into account the teaching and practices of the other principal religions represented in Great Britain" (Education Act 1996).

Within school the RE curriculum should be designed to support the whole school ethos and curriculum. The syllabus is designed to support school leaders by clearly stating the intent, appropriate implementation, and potential impact of RE on the lives of children and young people so that they can flourish in a changing world.

"religious traditions in Great Britain are in the main Christian, while taking into account the teaching and practices of the other principal religions represented in Great Britain" (Education Act 1996)"

Why Religion and worldviews?

The nature of RE has changed over the past thirty years. Since the Education Reform Act of 1988, the local, national, and global religious landscape and academic understandings of the subject have changed significantly. According to the recent survey British School Attitudes (2017) over 50% of adults identify as not belonging to a religion, with 41% identifying as Christian. This explains a fundamental need for our syllabus to reflect the changes in modern day society and the need to help pupils understand the different ways in which religion and worldviews can be understood, interpreted and studied.

The importance of Religious Education

Religious education provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human. It develops pupils' knowledge and understanding of Christianity, other religions and worldviews that offer answers to questions such as these. It provides opportunities for personal reflection and spiritual development. It enhances pupils' awareness and understanding of religions and beliefs, teachings, practices, and forms of expression, as well as the influence of religion on individuals, families, communities, and cultures.

Religious education encourages pupils to learn from different religions, beliefs, values, and traditions while exploring their own beliefs and questions of meaning. It challenges pupils to reflect on, consider, analyse, interpret, and evaluate issues of truth, belief, faith, and ethics and to communicate their responses.

Religious education encourages pupils to develop their sense of identity and belonging. It enables them to flourish individually within their communities, as citizens in a pluralistic society and global community. Religious education has an important role in preparing pupils for adult life, employment, and lifelong learning. It enables pupils to develop respect for and sensitivity to others,

in particular those whose faiths and beliefs are different from their own. It promotes discernment and enables pupils to combat prejudice.

It is essential that religious education enables pupils to share their own beliefs, viewpoints and ideas without embarrassment, prejudice, or ridicule. Many pupils come from religious backgrounds, but it is recognized that others have no attachment to religious beliefs and practices. To ensure that all pupils' voices are heard, and the religious education curriculum is broad and balanced, it is expected that there are opportunities to consider other religions and worldviews such as the Bahá'í Faith, Jainism and Zoroastrianism and secular philosophies such as Humanism.

Pupils should also study how religion relates to them, recognising both similarities and differences within and between religions. Pupils should be able to hold balanced and well-informed conversations about religions and beliefs.

They should be encouraged to reflect on:

- the significance of interfaith dialogue;
- the important contribution religion can make to community cohesion;
- the reduction of religious prejudice and discrimination.

1.2 About Religious Education in the Curriculum

Supporting the values of the curriculum

Religious education actively promotes the values of truth, justice, respect for all and care of the environment. It places specific emphasis on:

- pupils valuing themselves and others;
- the role of family and the community in religious belief and activity;
- the celebration of diversity in society through understanding similarities and differences;
- sustainable development of the earth and care for creation.

Religious education also recognises the changing nature of society, including changes in religious practice and expression and the influence of religion, in the local, national, and global community.

Distinctive contribution of Religious Education

Religious education has a distinctive character that needs to be recognised and safeguarded. It makes its own contribution to the school curriculum in terms of knowledge, concepts, skills and attitudes, as well as sharing common ground with other subjects in contributing to the spiritual, moral, cultural, social, and mental development of pupils and preparing them for adult life. The subject is concerned to promote, through an encounter with Christianity and other religions and worldviews, a pupil's search for values, meaning and purpose. Any form of integration of the subject with other areas of the curriculum must ensure that the distinctive subject matter of Christianity and other religious beliefs and worldviews is adequately covered. Care must be taken to ensure that pupils develop the ability to perceive and appreciate the use of simile, metaphor and other forms of both verbal and non-verbal expression used in religious communication.



Statutory requirements for the provision of RE and Worldviews

The statutory requirements for RE were set out between 1944 and 1993. They were consolidated by the Education Act (1996) and the School Standards and Framework Act (1998). Circular 1/94 and the subsequent revision of guidance in 2010 (RE in English Schools: Non -Statutory Guidance 2010) offered an interpretation of the legislation.

All pupils are entitled to be taught religion and worldviews in every year up to and including Year 11. Post 16 students, including those in Further Education, should have the opportunity to study religion and worldviews during the post 16 course of study.

Religious education shall be provided for all registered pupils;

- religious education must be nondenominational;
- the Agreed Syllabus must “reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practice of other principal religions represented in Great Britain”;
- the religious education syllabus is distinct from collective worship;
- the requirement for Special Schools is that they should follow the Agreed Syllabus where practicable;
- voluntary aided schools with a religious character should provide RE in accordance with the trust deed or religious designation of the school unless parents request the locally agreed syllabus;
- foundation schools and voluntary controlled schools with a religious character should follow the locally agreed syllabus unless parents request RE in accordance with the trust deed or religious designation of the school;
- RE and assemblies are compulsory in academies and free schools.

Curriculum Time

Schools have a statutory responsibility to deliver RE to all pupils, except those withdrawn by parents.

Schools should allocate sufficient time to deliver RE successfully and to a high standard, enabling all pupils to make progress in developing their knowledge, understanding and associated skills. It is important to provide the time for pupils to explore the content in depth. The expectation is that a minimum of 5% of curriculum time should be allocated to RE in school. This equates to the following:

Reception
<ul style="list-style-type: none">• 36 hours per year integrated into relevant strands of the EYFS
Key Stage One
<ul style="list-style-type: none">• 36 hours per year
Key Stage Two
<ul style="list-style-type: none">• 45 hours per year
Key Stage Three
<ul style="list-style-type: none">• 45 hours per year
Key Stage Four
<ul style="list-style-type: none">• Short course GCSE or non-examined course: a min of 1 hour per week• Full course GCSE equal time to other Humanities GCSE subjects
Key Stage Five
<ul style="list-style-type: none">• Minimum of 20 hours per year for core RE

RE should be taught in clearly identifiable time.

Any school in which headteachers and governors do not plan to allocate curriculum time for RE is unlikely to enable pupils to achieve the standards set out in the syllabus.

A parent may request:

- that their child be either wholly or partly excused from receiving RE given in accordance with the Agreed Syllabus;
- that a pupil who is wholly or partly excused from receiving RE provided by the school may receive RE of the kind desired by the parents elsewhere, provided that it will not interfere with the attendance of the pupil on any day except at the beginning or end of the school session.

The provision of religious education is required for all in the sixth form. Although the organisation may change from pre-16 there should be continuing provision for RE in Years 12 and 13 to meet the needs of the students and the requirements of this syllabus.

Resources

Schools should deliver the RE curriculum in an exciting and dynamic way, including the use of books, artefacts, ICT, and video materials. Provision should include use of high-quality resources, educational visits out of school and visitors from faith communities into schools. Resourcing of religious education should be equivalent to the level that is provided for foundation subjects.

Purpose of Study

Religious education contributes dynamically to children and young people's education in schools by provoking challenging questions

about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human. In RE, pupils learn about and from religions and worldviews in local, national, and global contexts to discover, explore and consider different answers to these questions using different sources.

Teaching therefore should equip pupils with systematic knowledge and understanding of a range of religions and worldviews, enabling them to develop their ideas, values, and identities. It should develop an aptitude for dialogue so that they can participate positively in our society with its diverse religions and worldviews. Pupils should gain and deploy the skills needed to understand, interpret, and evaluate texts, sources of wisdom and authority and other evidence. They should learn to articulate clearly and coherently their personal beliefs, ideas, values, and experiences while respecting the right of others to differ.

1.3 Aims of the Local Agreed Syllabus

The syllabus aims to provide pupils with the substantive and disciplinary knowledge to understand the significance of religions and worldviews to allow them to develop their own personal insights understanding and the skills required to engage with the subject matter.

“Teaching should equip pupils with systematic knowledge and understanding of a range of religions and worldviews, enabling them to develop their ideas, values and identities.”

The aims set out below develop the skills needed to engage with the subject matter. They enable pupils to know and understand about religion and worldviews. These three aims are expanded upon further in the assessment section.

A. Knowledge and Understanding

- Describe and explain beliefs and practices, recognising the diversity which exists within and between communities.
- Identify, discuss, and respond to sources of wisdom found in religion and worldviews.
- Investigate the nature and diversity of religious practices, ways of life and ways of expressing meaning.

B. Application and Interpretation

- Interpret key concepts and ideas and apply them to questions of belonging, meaning and truth, expressing their own ideas and opinions.
- Draw conclusions about what enables different communities to live together respectfully for the well-being of all.
- Articulate clearly learning about beliefs, values and commitments and explain why they may be important in pupils' own and other people's lives.

C. Analysis and Evaluation

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

1.4 Religious Education in the School Curriculum

RE is a statutory subject of the school curriculum of maintained schools. Academies and free schools are contractually required through the terms of their funding to make provision for the teaching of RE to all pupils on the school roll. Alongside the subject's contribution to pupils' mental, cognitive, and linguistic development, RE offers distinctive opportunities to promote pupils' spiritual, moral, social, and cultural development. RE lessons should offer a structured and safe space during curriculum time for reflection, discussion, dialogue, and debate. Lessons should also allow for timely and sensitive responses to be made to unforeseen events of a religious, moral, or philosophical nature, whether local, national, or global.

The Breadth of Religious Education

The law requires that local authority RE agreed syllabuses and RE syllabuses used in academies that are not designated with a religious character 'must reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain' (Education Act 1996). This means that from the ages of 5 to 19 pupils in schools learn about diverse religions and worldviews including Christianity and the other principal religions. All schools need to recognise the diversity of the UK and the importance of learning about its religions and worldviews, including those with a significant local presence.

Religions Studied

This Locally Agreed Syllabus requires that:

- Christianity should be studied throughout each key stage;
- the other principal religions represented in Great Britain (here regarded as Buddhism, Hinduism, Islam, Judaism and Sikhism) should be studied across the key stages;
- other religions and worldviews and traditions represented in Great Britain such as the Bahá'í Faith, Jainism and Zoroastrianism may also be studied.

This syllabus recommends that Primary and Secondary schools should work alongside each other in development of their curriculum to aid progression and continuity between key stages.

The intention of this syllabus is to ensure that all pupils gain a basic understanding of the principal religions in Great Britain by the time they leave school. This does not preclude schemes of work from covering those specified religions in greater depth or from including content from other religions or beliefs if appropriate. This should not, however, result in pupils being confused by covering too many religions or beliefs in insufficient depth.

The arrangement to teach religions other than Christianity over the Primary and Secondary phase is to enable the greatest flexibility possible while ensuring a broad coverage. To provide a coherent scheme of work, religions other than Christianity should be planned over two key stages (key stages 1 and 2; key stages 3 and 4).

Schools will need to liaise where necessary to ensure that this is planned effectively particularly where a school does not cover the whole of the key stages.

At key stage four all schemes developed in schools should comply with the principles set out in this syllabus. It is recommended that all pupils follow a syllabus leading towards an accredited course such as GCSE Religious Studies (short or full course). In order to comply with this syllabus, schools that choose not to follow a course leading to a GCSE

qualification should follow a course that meets the GCSE criteria. For special schools, an appropriate scheme should be devised.

1.5 Learning across the Curriculum

The Contribution of Religious Education

RE and British Values should actively promote the British values of:

- democracy;
- the rule of law;
- individual liberty;
- mutual respect;
- tolerance of those with different faiths and beliefs.

RE lessons should be a safe place for pupils to learn, safely express ideas, opinions, promote debate and discussion. Excellent teaching of RE will enable pupils to learn to think for themselves about British values.

In RE pupils learn the skills and develop attitudes which support them to overcome intolerance leading to respect which allows them to celebrate diversity.

Promoting spiritual, moral, social, and cultural development through religious education.

Religious education provides opportunities to promote spiritual development through:

- discussing and reflecting on key questions of meaning and truth such as the origins of the universe, life after death, good and evil, beliefs about God and values such as justice, honesty, and truth;
- learning about and reflecting on important concepts, experiences and beliefs that are at the heart of religious and other traditions and practices;
- considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related to the human and



“articulating pupils’ own and others’ ideas on a range of contemporary social issues.”

natural sciences thereby contributing to personal and communal identity;

- considering how religion and other world views perceive the value of human beings, and their relationships with one another, with the natural world, and with God;
- valuing relationships and developing a sense of belonging;
- developing their own views and ideas on religious and spiritual issues.

Religious education provides opportunities to promote moral development through:

- enhancing the values identified within the curriculum particularly valuing diversity and engaging in issues of truth, justice, and trust;
- exploring the influence of family, friends, and media on moral choices and how society is influenced by beliefs, teachings, sacred texts, and guidance from religious leaders;
- considering what is of ultimate value to pupils and believers through studying the key beliefs and teachings from religion and philosophy about values and ethical codes of practice;
- studying a range of ethical issues, including those that focus on justice and creation to promote racial and religious respect and personal integrity;

- considering the importance of rights and responsibilities and developing a sense of conscience.

Religious education provides opportunities to promote social development through:

- considering how religious and other beliefs lead to particular actions and concerns;
- investigating social issues from religious perspectives, recognising the diversity of viewpoints within and between religions as well as the common ground between religions;
- articulating pupils’ own and others’ ideas on a range of contemporary social issues.

Religious education provides opportunities to promote cultural development through:

- encountering people, literature, the creative and expressive arts, and resources from differing cultures;
- considering the relationship between religion and cultures and how religions and beliefs contribute to cultural identity and practices;
- promoting racial and interfaith harmony and respect for all, combating prejudice and discrimination, contributing positively to community cohesion, and promoting awareness of how interfaith cooperation can support the pursuit of the common good.

Part 2. The Syllabus

2.1 Early Years Foundation Stage

Pupils in the Early Years Foundation Stage (EYFS) should explore a variety of religious and worldviews by identifying special people, books, times, places, and objects, and (where appropriate) by visiting places of worship. Pupils should listen to, discuss, and ask questions about stories from a variety of sources, religions, and worldviews. Pupils can be introduced to subject specific vocabulary and use all their senses to explore beliefs, practices, and forms of expression. Pupils should be encouraged to ask questions and reflect on their own feelings and

experiences. Pupils should use their imagination and curiosity to develop their appreciation for the world in which they live.

Religious education is a legal requirement for all pupils on the school roll, including those in the Reception year.

Pupils are assessed against the EYFS Profile in all Areas of Learning at the end of their Reception year. Religious education can be woven into all seven Areas of Learning, through a creative and inspiring curriculum which reflects the demographic of individual cohorts. Religious education is not currently assessed as a stand-alone subject (in most schools) for Reception pupils.

“Pupils share, discuss and ask questions about religious stories in small groups.”



Personal, Social and Emotional Development

Making Relationships

Early Learning Goal

Pupils play co-operatively, taking turns with others. They take account of one another's ideas about how to organise their activity. They show sensitivity to others' needs and feelings and form positive relationships with adults and other pupils.

Suggested links to Religious Education

- Pupils can share their experiences and knowledge of their own families' beliefs and values to build connections and discover similarities and differences.
- Pupils show sensitivity and respect to others.
- Pupils share, discuss and ask questions about religious stories in small groups.

Self-confidence and self-awareness

Early Learning Goal

Pupils are confident to try new activities and say why they like some activities more than others. They are confident to speak in a familiar group, will talk about their ideas, and will choose the resources they need for their chosen activities. They say when they do or don't need help.

Suggested links to Religious Education

- Once learning about a festival or celebration, pupils can discuss their likes and dislikes or which parts they can relate to.
- Pupils can handle and discuss religious artefacts with care and can discuss why they might be special to people.

Managing feelings and behaviour

Early Learning Goal

Pupils talk about how they and others show feelings, talk about their own and others' behaviour, its consequences, and know that some behaviour is unacceptable. They work as part of a group or class, understand, and follow the rules. They adjust their behaviour to different situations and take changes of routine in their stride.

Suggested links to Religious Education

- Using stories, pupils generate an understanding of right and wrong and how people make these choices.
- Pupils begin to unpick the meaning of religious stories.

Communication and Language

Listening and attention

Early Learning Goal

Pupils listen attentively in a range of situations. They listen to stories, accurately anticipating key events and respond to what they hear with relevant comments, questions, or actions. They give their attention to what others say and respond appropriately, while engaged in another activity.

Suggested links to Religious Education

- Pupils can listen to different religious and cultural stories and recall key events.
- Pupils can listen to stories and ask appropriate questions.

Understanding

Early Learning Goal

Pupils follow instructions involving several ideas or actions. They answer 'how' and 'why' questions about their experiences and in response to stories or events.

Suggested links to Religious Education

- Pupils can ask how and why questions to gain a deeper understanding by using religious artefacts, pictures, and books.

Speaking

Early Learning Goal

Pupils express themselves effectively, showing awareness of listeners' needs. They use past, present, and future forms accurately when talking about events that have happened or are to happen in the future. They develop their own narratives and explanations by connecting ideas or events.

Suggested links to Religious Education

- Pupils can share their ideas about their views and beliefs with each other.
- Pupils can explain their understanding of stories, beliefs, and views.
- Pupils can talk about past events from their own experiences such as celebrations and special family times.
- Pupils can recognise and use religious vocabulary.

Literacy

Reading

Early Learning Goal

Pupils read and understand simple sentences. They use phonic knowledge to decode regular words and read them aloud accurately. They also read some common irregular words. They demonstrate understanding when talking with others about what they have read.

Suggested links to Religious Education

- Pupils can retell significant religious and cultural stories through role play and storytelling.
- Pupils can read simple sentences from simplified religious and cultural story books.

Writing

Early Learning Goal

Pupils use their phonic knowledge to write words in ways which match their spoken sounds. They also write some irregular common words. They write simple sentences which can be read by themselves and others. Some words are spelt correctly, and others are phonetically plausible.

Suggested links to Religious Education

- Pupils can write cards to give and receive as part of religious and cultural celebrations.
- Pupils can write lists for parties and celebrations.
- Pupils can write short sentences to describe a special time.

Mathematics

Numbers

Early Learning Goal

Pupils count reliably with numbers from 1 to 20, place them in order and say which number is one more or one less than a given number. Using quantities and objects, they add and subtract two single-digit numbers and count on or back to find the answer. They solve problems, including doubling, halving, and sharing.

Suggested links to Religious Education

- Pupils can count down to events and celebrations.
- Pupils can solve mathematical problems set within the context of religious stories.

Shape, space, and measure

Early Learning Goal

Pupils use everyday language to talk about size, weight, capacity, position, distance, time, and money to compare quantities and objects and to solve problems. They recognise, create, and describe patterns. They explore characteristics of everyday objects and shapes and use mathematical language to describe them.

Suggested links to Religious Education

- Pupils can create decorations using repeating patterns and shapes.
- Pupils can talk about different times of the year when celebrations take place.
- Pupils can talk about different times in the day that may be significant to a particular festival or celebration.

Physical Development

Moving and handling

Early Learning Goal

Pupils show good control and co-ordination in large and small movements. They move confidently in a range of ways, safely negotiating space. They handle equipment and tools effectively, including pencils for writing.

Suggested links to Religious Education

- Pupils can participate in dances and expressive movement used to celebrate festivals from different cultures and religions.

Health and self-care

Early Learning Goal

Pupils know the importance for good health of physical exercise, a healthy diet, and talk about ways to keep healthy and safe. They manage their own basic hygiene and personal needs successfully, including dressing and going to the toilet independently.

Suggested links to Religious Education

- Pupils can discuss the different foods used for celebrations and festivals.
- Pupils can put on and take off dressing up clothes that reflect different cultures and religions.

Expressive Arts and Design

Exploring and using media and materials

Early Learning Goal

Pupils sing songs, make music and dance, and experiment with ways of changing them. They safely use, and explore a variety of materials, tools, and techniques, experimenting with colour, design, texture, form, and function.

Suggested links to Religious Education

- Pupils can explore dance and movement from other cultures and how movement is used as part of a celebration or festival.
- Pupils explore and create music from different celebrations and festivals.
- Pupils can recreate places of worship using a variety of modelling materials.

Being imaginative

Early Learning Goal

Pupils use what they have learnt about media and materials in original ways, thinking about uses and purposes. They represent their own ideas, thoughts and feelings through design and technology, art, music, dance, role play and stories.

Suggested links to Religious Education

- Pupils recreate religious and cultural stories and rituals through role play.

Understanding the World

People and communities

Early Learning Goal

Pupils talk about past and present events in their own lives and in the lives of family members. They know that other pupils do not always enjoy the same things and are sensitive to this. They know about similarities and differences between themselves and others, and among families, communities, and traditions.

Suggested links to Religious Education

- Pupils can discuss special times they have celebrated with their families and friends.
- Pupils can identify the beliefs they have and discover the elements that makes them similar and different to others.
- Pupils can identify some traditions within their community.

The world

Early Learning Goal

Pupils know about similarities and differences in relation to places, objects, materials and living things. They talk about the features of their own immediate environment and how environments might vary from one another. They make observations of animals, plants and explain why some things occur, and talk about changes.

Suggested links to Religious Education

- Pupils can identify places that are special in their local area and know why they are special for some people, e.g. places of worship.
- When discussing different cultures and religions, pupils can identify similarities and differences in relation to places.

Technology

Early Learning Goal

Pupils recognise that a range of technology is used in places such as homes and schools. They select and use technology for particular purposes.

Suggested links to Religious Education

- Pupils can access age appropriate resources to gather information about different religions and cultures.

RE in the EYFS should focus on developing pupils questioning skills through good Early Years practice in communication skills. Therefore, teachers may wish to centre their RE teaching and learning around some key enquiry-based questions. Pupils will then explore 'answering' these questions in relation to their own experience, as well as the experiences of their peers. Following an enquiry-based approach will allow pupils to explore their own beliefs and the beliefs of their peers. This style of teaching and learning can also be adapted and developed to reflect the beliefs and cultures that are relevant to individual cohorts.



Some possible enquiry questions could be:

Who are special people?

- Pupils can explore who are the special people in their lives and what makes them special.
- Links can be made to religious leaders/ important figures and what makes them special to people belonging to that faith.

What are special books?

- Pupils can explore different religious text and what makes them special for people of those faiths.
- Pupils can make links to special books in their lives and how they handle them with care and respect.

Which places are special?

- Pupils can visit places of worship and discuss why people visit them.
- Pupils can make links to special places in their own lives and discuss and ask questions about why those places are special to each other.

What times are special?

- Pupils can explore festivals and celebrations from various cultures and religions.
- Pupils can share special times that they share with their families and discuss and ask each other questions.

What are special objects and symbols?

- Pupils can look at religious symbols and objects and their meanings.
- Pupils can share some of their own special objects and discuss how they handle them with care and respect.

2.2 Key Stage One

During Key Stage One (KS1) pupils should be taught the knowledge and skills in order to understand:

- Christianity;
- at least one other principal religion.

And where appropriate:

- a religious community with a significant local presence;
- a secular worldview.

Schools should consider the following points when deciding upon a second principal religion:

- the connections between the Abrahamic religions of Christianity, Judaism, and Islam;
- understanding of non-Abrahamic religions such as Hinduism or Sikhism;
- the local context and local faith communities;
- coherence and progression for KS2.

When planning the KS1 curriculum, teachers need to think carefully about the sequencing of units of work to ensure coherence and progression. Units of work should build on previous learning, provide clear end points, and enable pupils to connect learning across units. Regular opportunities should be provided for pupils to review their learning (see assessment details).

Schools should also consider:

- visiting places of worship;
- inviting visitors from local faith communities;
- opportunities to extend pupils learning by encouraging creativity;
- using ICT imaginatively;
- exploring religion and worldviews studied.

During KS1 study pupils learn about the key characteristics of the religions and worldviews studied and their significance and impact in Britain. Pupils should be able to communicate their understanding using specific vocabulary, apply their learning, ask questions, and share their own ideas.

Teachers may wish to plan a unit of work which explores several themes or may chose to focus a unit around one particular theme.

A unit of work might ask, 'What do Christians say God is like?' (core beliefs) or 'What do Muslim families do the celebrate the birth of a baby?' (identity/daily life) or 'Why is learning to do good deeds important for Jewish families?'; which will focus on aspects from several themes. However, over the key stage pupils should cover all the themes. Pupils should be given the chance to demonstrate their learning and apply their knowledge in creative and expressive ways.

“Pupils should be able to communicate their understanding using specific vocabulary, apply their learning, ask questions, and share their own ideas.”

Units of work should be planned to include the following themes:

Theme: Core Beliefs, Ideas and Symbols

Pupils should have the opportunity to learn about and understand the main beliefs/concepts and teachings of the religions studied. For example:

- core concepts and ideas such as beliefs about God, Allah, creation, mitzvot;
- principal sources of authority such as the Bible, Torah, Qur'an;
- important stories - Old Testament stories, New Testament stories, The Night of Power, Rama and Sita;
- significant religious leaders such as Moses, David, Muhammad, Esther, Ibrahim;
- important symbols and artefacts such as Ner Tamid, prayer beads, cross.

Theme: Expression of Faith

Pupils should have the opportunity to learn about how people express their belief and faith as individuals, groups, and communities. For example:

- through worship at home;
- worship and attendance at a place of worship- synagogue, man dir, mosque, church;
- major celebrations and festivals such as Easter, Christmas, Eid ul Fitr, Sukkot, Hanukkah, Diwali.

Theme: Identity-daily life

Pupils should have the opportunity to learn about the daily lives of people in the religions studied and how they reflect their religion and sense of belonging. For example:

- the daily life of a Christian, Muslim, or Jewish child;
- special clothes, food, personal devotion;
- rituals and traditions that mark important events – birth customs.

Theme: Social Action - putting beliefs into action

Pupils should have the opportunity to learn about how people of faith put their beliefs into practice and actions individually, as communities and organisations and their link with cultural heritage and British values. For example:

- Tikkun Olam;
- Christian Aid;
- Idabah (worship and belief in action) in the Muslim community;
- how different communities and organisations work together to make the world a better place - interfaith projects locally, nationally, and globally;
- the impact of religions on culture and society – such as the impact of Christianity as basis of UK jurisprudence.

Theme: Ask big questions and make connections

Pupils should have the opportunity to think about “big questions” about meaning, purpose and truth, identity, similarities, and differences between the religions studied, their own lives and the world around them. For example:

- consider issues of right and wrong;
- talk about how people should live their lives;
- share their own ideas about God and the world.

2.3 Key Stage Two

During Key Stage Two (KS2) pupils should be taught the knowledge and skills to understand:

- Christianity;
- at least two other principal religions.

And where appropriate:

- a religious community with a significant local presence;
- a secular worldview.

Schools should consider the following points when deciding upon which religions to study:

- the connections between the Abrahamic religions of Christianity, Judaism, and Islam;
- understanding of non-Abrahamic religions such as Hinduism or Sikhism;
- the local context and local faith communities;
- how learning builds on KS1 and coherence and progression for KS3.

When planning the KS2 curriculum, teachers need to think carefully about the sequencing of units of work to ensure coherence and progression. Units of work should build on previous learning, provide clear end points, and enable pupils to connect learning across units. Regular opportunities should be provided for pupils to review their learning (see assessment details).

Schools should also consider:

- visiting places of worship,
- inviting visitors from local faith communities,
- opportunities to extend pupils learning by encouraging creativity,
- using ICT imaginatively to explore religion and worldviews studied.

During KS2 pupils learn about the key characteristics of the religions and worldviews studied and their significance and impact in Britain and globally. Pupils should be able to communicate their understanding using subject specific vocabulary (Tier 3 vocabulary), apply their learning, ask questions, share their own ideas, and make connections between religion and worldviews studied and wider learning. They should be able to reflect critically on the relevance of their learning, relate this to their own experiences and personal worldview. They should develop the knowledge and skills to hold informed and balanced conversations about religion and belief and the critical thinking skills to approach and question this substantive knowledge as a 'religious education specialist'.

Teachers may wish to plan a unit of work which explores several themes or may chose to focus a unit primarily on one theme. For example, a unit of work might ask '*What is the Bahá'í belief on the Oneness of God, oneness of humanity and oneness of religion?*' (beliefs) or '*Why is Rosh Hashanah an important time of the year for the Jewish community?*' (practice), or combined themes for example '*How does belief shape identity for Muslims?*' (beliefs and identity), '*How do Sikhs express their beliefs in modern Britain?*' (beliefs/practices/ identity/ social action). Pupils should also be given the opportunity to explore big questions such as '*What does it mean to be human?*' (philosophical). However, over the key stage pupils must cover all these themes. Pupils should be given the chance to demonstrate their learning and apply their knowledge in creative and expressive ways.

Units of work should be planned to include the following themes:

Theme: Core concepts, beliefs, and ideas

Pupils should be given the opportunity to learn about and understand the defining beliefs/concepts, ideas, and features of a particular religion/worldview, where these ideas come from and diversity of interpretation. For example:

- beliefs about the nature of God, Trinity, Jesus, the divine, Brahman, Allah;
- significant concepts and beliefs - creation, salvation, covenant, teshuvah, karma, samsara, ahimsa, tawhid, prophethood, humanist belief in happiness;
- teachings of significant religious leaders – Paul, Muhammad, Moses, Abraham, Guru Nanak and Baha’u’llah;
- sources of authority and the key teachings they contain – Bible, Qu’ran, Guru Granth Sahib, Hadith, Vedas, Ramayana, Ten Commandments, Sermon on the Mountain and Beatitudes;
- different interpretations of key texts and teachings;
- visual symbols– symbol of the dove for the Holy Spirit, symbolism of water, cross, kanda, ichthus, Islamic calligraphy and pattern, aum;
- symbolic acts - Holy Communion, Wudu, wearing of phylacteries in Judaism;
- the language of belief – Psalms, creeds, liturgy, Shahadah.

Theme: Practices – how people express their beliefs

Pupils should be given the opportunity to learn about how people express their belief and faith as individuals, communities, societies, and the cultural traditions which are an expression of collective belief. For example:

- features of places of worship and worship traditions - mosque, mandir, church, temple, synagogue;
- denominational worship and traditions - silence, music, study;
- personal devotion and communal worship – symbols and actions, - puja, shrines,
- pilgrimage- Hajj;
- important festivals and celebrations - Pentecost, Advent, Epiphany, Rosh Hashanah, Pesach, Eid ul Fitr, Eid ul Adha.

Theme: Identity

Pupils should be given the opportunity to learn about how religious believers express their beliefs in their daily lives and through significant communal actions, rituals, and traditions. For example:

- buildings and architecture as expressions of a community’s beliefs, values, and ways of life;
- significant rites of passage – Hindu samskaras, Bar/Bat Mitzvah, Hajj, pilgrimage, marriage;
- significant customs and traditions – clothing, food;
- codes of living – Five pillars of Islam, shariah, Kirat Karni, monastic life.

Theme: Social Action

Pupils should be given the opportunity to learn about the impact of personal and corporate actions of people of faith/religious communities and organisations and their link with cultural heritage and British values. For example:

- examples of koinonia (fellowship);
- inspirational people of faith - Martin Luther King, Mother Theresa, Pope Benedict, Dalai Lama, Malala Yousafzai and their motivation for how they live their lives;
- how different communities and organisations work together to make the world a better place - interfaith projects locally, nationally, and globally;
- the impact of religions on culture and society – such as the impact of Christianity as basis of UK jurisprudence.

Theme: Explore Philosophical Questions

Pupils should be given the opportunity to think about the nature of knowledge, existence, belonging and truth, ask philosophical questions, sharing and justifying their own beliefs and those of others.

For example:

- the nature of life and death;
- issues of right and wrong;
- attitudes towards the environment/creation;
- issues of fairness and justice;
- belief in God or a divine being.

“Pupils should be given the opportunity to learn about how people express their beliefs”



2.4 Key Stage Three

During Key Stage Three, (KS3) pupils should be taught knowledge, skills and understanding through the following areas of study:

- Christianity;
- at least two other principal religions.

And where appropriate:

- a religious community with a significant local presence;
- a secular worldview.



A. Knowledge and Understanding

- Schools should ensure the religions identified to be studied reflect the presence of the religions and worldviews represented within the school and the local community. Thus, it may be possible for more religions to be studied other than what is specified such as Bahá'í, Jainism, Zoroastrianism, and the Chinese traditions.

B. Application and Interpretation

- The purpose of the KS3 curriculum is for pupils to build upon their enquiry skills and to be exposed to the challenges that the ultimate questions warrant. Pupils should be offered the opportunity to immerse themselves in the knowledge of differing worldviews which should reflect the local context. Through studying key themes, pupils will be able to understand differing perspectives and interpretations, and as a result appreciate diversity and social cohesion. These learning outcomes are intrinsically associated with the British Values of mutual respect and tolerance of difference in faith and belief.

C. Analysis and Evaluation

- Pupils will deploy analysis and evaluative skills in exploring different belief systems, reflecting upon their own personal worldview. They may present their work in various ways, developing written skills in preparation for GCSE study and engaging with religious art, music, and artefacts to deepen their understanding and application.

Units of work should be planned to include the following themes:

Theme: Beliefs

With each religion identified to be studied, the following areas should be explored as part of the RE curriculum offered:

- the Nature of God;
- creation, including beliefs about the world;
- the holy book/scriptures associated with the religions such as the Guru Granth Sahib, The Holy Bible, The Qur'an, The Vedas;
- sources of authority and the key teachings they contain such as Moses, Jesus, Buddha, Muhammad, the Gurus.

Theme: Practices

Pupils will explore the ways in which they may express their faith and practice their religion. Links should be clearly made between scripture and practice, being able to emphasise that beliefs underpin the following areas of a believer's life:

- rites of passage (birth, coming of age, marriage, and death);
- worship;
- places of worship;
- sites of pilgrimage;
- festivals and holy periods.

Theme: Social Action

Schools to choose one concept to be explored through religious teachings and the actions of significant religious figures. To promote the understanding of Christianity, concepts to be studied might include:

- poverty;
- inequality;
- same sex marriages/civil partnerships;
- feminism and global warming (environmental issues).

These concepts are to be studied through religious perspectives towards social action. Cross-curricular links can be made between History and Sociology. The following key questions/concepts should shape your schemes of work:

- what issues does the concept raise?
- how does it influence the practices of religious believers today?
- focus on the actions of a significant religious figure and apply this to the current concept;
- provide the opportunity for pupils to reflect upon their current and future action and how they may be challenged and inspired by particular teachings or people.

Theme: Identity

Pupils to explore the ways in which religious faith shapes the life of a believer and how they perceive themselves. Pupils need to be exposed to the reality of identity being diverse amongst religions and certain practices must not be generalised. The following should be explored:

- individual and community identity;
- development of community identity and belonging through its historical development and social action;
- customs, clothing, and outward signs of identity and belonging;
- guides and codes of living as an expression of identity;
- being part of the local, national, and international community.

Theme: Purpose

Pupils to explore the following ultimate questions considering the religions studied:

- Does God exist?
- What is the meaning of life and my purpose in the world?
- Is there a life after death?
- Why is there suffering in the world?
- How can science and religion offer an explanation for my existence?

2.5 Key Stage Four

It is recommended that students follow a syllabus towards an accredited course such as GCSE Religious Studies being either full course or short course. The timetable should accommodate this. The syllabus must focus on the study of religion, philosophy and ethics. While there is no legal requirement that students must undertake RE GCSE examinations, students deserve the opportunity to have their learning accredited which increases the value of a statutory subject. Accreditation also raises standards and increases progress as it motivates students. Schools should plan for continuity of provision of religious education throughout key stage so that that the curriculum is progressive and challenging.

Two religions are required to be studied at Key Stage Four (KS4), one being Christianity. The second choice of religion should reflect the learning needs of students drawing upon the demographic data of the local area to make an informed decision. The content of the curriculum should be stimulating

and expose students to challenging ultimate questions, providing the opportunity to deepen their own personal beliefs. The content of the curriculum should promote social cohesion and spiritual, moral and cultural development. Consequentially, this endorses the British Values of respect, individual liberty and tolerance of different religious and cultural beliefs. Students should embrace the British Values through their learning of RE as an intrinsic outcome of the attainment targets through their leaning about and their learning from religion.

For schools who opt to follow a non-examined KS4, a list of recommended topics to cover is available in the **Appendices**.

2.6 Key Stage Five

RE is a necessary part of a broad and balanced curriculum and must be provided for all state-funded schools in England, including sixth form colleges, unless withdrawn by their parents (or if they choose to withdraw themselves if they are aged 18 or over). RE provision should be accessible for students who study in more than

one institution. The course at Key Stage Five (KS5) should meet the demands of the assessment. Schools should provide for all students:

- The opportunity to study for at least one course in Religious Education leading to a qualification under Section 96 that represents progressions from KS4.
- Schools may choose to follow a course which leads to a public examination whilst others may choose to explore an RE specific enrichment project or organise whole school conference days.

All courses should provide opportunities within and beyond school for learning that involves first-hand experiences and activities involving people, places and events. For example, opportunities for students to engage with the places of worship in their local area. Students' learning experiences will reflect the course chosen and thus, may differ amongst schools.



“Schools should plan for continuity of provision of religious education throughout key stages”

Part 3 Assessment in Religious Education

3.1 Assessing achievement at the end of a key stage

School based assessment is an essential part of monitoring pupil progress and is the sole means of statutory assessment throughout key stage 1, 2 and 3. At the end of each key stage pupils should show that they know, understand and can apply the concepts, skills and processes specified in the themes of study.

Assessment should also provide students with the knowledge and skills to enable them to successfully undertake examinations at KS4. Assessment needs to be challenging and rigorous.

Schools are required to keep records on religious education for all pupils unless they have been withdrawn by their parents. They must update these records at least once a year. Decisions about how to mark work and record progress are subject to individual school policy.

In deciding on a pupil's achievement at the end of a key stage, teachers may judge which description in the assessment criteria best fits the pupil's performance. When doing so, each aim should be considered alongside the bullet points descriptors.

It is important to note that not all aspects of religious education can be assessed. For example, pupils may express personal views and ideas that, although integral to teaching and learning would not be appropriate for formal assessment.

Skills to be developed through RE

Progress in RE depends upon the development of the following generic learning skills applied to RE. These skills should be used in developing a range of activities for pupils to demonstrate their capabilities in RE. They ensure that teachers will move pupils on from knowledge accumulation and work that is merely descriptive to higher-level thinking and more sophisticated skills.

Investigation and enquiry

- Ask relevant and increasingly deep questions.
- Use a range of sources and evidence, including sacred texts.
- Identify and talk about key concepts.
- Know what may constitute evidence for justifying religious beliefs.

Critical thinking and reflection

- Analyse information and make judgements.
- Reflect on feelings, relationships, experience, ultimate questions, beliefs and practices.
- Ask and discuss ultimate questions and experiences.

Empathy

- Consider the thoughts, feelings, experiences, attitudes, beliefs, and values of others.
- Develop the ability to identify feelings such as love, wonder, forgiveness, and sorrow.
- See the world through the eyes of others.

Interpretation

- Interpret religious language and meaning.
- Draw meaning from religious artefacts, works of art, music, poetry, and symbols.
- Suggest meanings of religious texts.

Analysis

- Distinguish between opinion, beliefs, and fact.
- Distinguish between the features of different religions and beliefs.

Synthesis

- Link significant features of religion and belief together in a coherent pattern.
- Connect different aspects of life into a meaningful whole.

Application

- Make the association between religion/belief and individual, community, national and international life.

Evaluation

- Draw conclusions with reference to experience, reason, evidence, and dialogue.
- Express views and respond to questions of religion and belief through a variety of media.

Expectations, progression and achievement in religious education

By the end of each key stage, pupils are expected to know, apply and understand the matters, skills and processes specified in the relevant themes of study. There is a clear expectation that pupils' achievements will continue to be weighed up by teachers using criteria arising from the themes of study.

The DfE expects schools to have a curriculum and assessment framework that meets a set of core principles as teachers in RE plan particular ways of describing achievement in RE in those schools for which they have responsibility.

The core principles are that assessment should:

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



3.2 Key Stage One

Aim A - Knowledge and Understanding

A1 Describe and explain beliefs, and practices, recognising the diversity which exists within and between communities

At the end of KS1, pupils will be able to:

- Recall and name different beliefs, practices, major festivals, rituals, artefacts and ways of life particular to the religions and worldviews studied.
- Find out about the meaning behind these.

A2 Identify, discuss and respond to sources of wisdom found in religion and worldviews

At the end of KS1, pupils will be able to:

- Retell and suggest meanings to some religious and moral stories.
- Explore and discuss sacred writings and sources of wisdom, recognising the communities from which they derive.

A3 Investigate the nature and diversity of different religious practices, ways of life and ways of expressing meaning

At the end of KS1, pupils will be able to:

- Recognise different symbols and actions and key practices associated with religious communities.
- Identify and make connections between religious communities.

Aim B - Application and Interpretation

B1 Interpret key concepts and ideas and apply them to questions of belonging, meaning and truth expressing their own ideas and opinions

At the end of KS1, pupils will be able to:

- Explore questions about belonging, meaning and truth.
- Express their own ideas and opinions about these questions.
- Respond using words, music, art or poetry.

B2 Draw conclusions about what enables different communities to live together respectfully for the well-being of all

At the end of KS1, pupils will be able to:

- Find out about examples of co-operation between people who are different.
- Respond to this with their own ideas.

B3 Articulate clearly learning about beliefs, values and commitments and explain why they may be important in pupils' own and other people's lives

At the end of KS1, pupils will be able to:

- Find out about questions of right and wrong.
- Express their own ideas and opinions in response to this enquiry.

Aim C - Analysis and Evaluation

C1 Justify their ideas about how beliefs and practices and forms of expression influence individuals and communities

At the end of KS1, pupils will be able to:

- Ask and respond to questions about what communities do, and why.
- Give reasons to support judgements about what difference belonging to a community makes.

C2 Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value

At the end of KS1, pupils will be able to:

- Reflect upon their own personal values of identity and belonging to draw a meaning from these.

C3 Appreciate and appraise varied dimensions of religion linking these to British values

At the end of KS1, pupils will be able to:

- Identify and evaluate some religious and cultural differences between religions with the aim of promoting mutual respect and interfaith dialogue.

3.3 Key Stage Two

Aim A - Knowledge and Understanding

A1 Describe and explain beliefs, and practices, recognising the diversity which exists within and between communities

At the end of KS2, pupils will be able to:

- Describe and make connections between different features of the religion and worldviews studied.
- Talk about celebrations, worship, pilgrimages, and the rituals, which mark important points in life.
- Reflect on their own ideas and make a personal response.

A2 Identify, discuss and respond to sources of wisdom found in religion and worldviews

At the end of KS2, pupils will be able to:

- Describe and understand links between stories and other aspects of the communities they are investigating.
- Respond thoughtfully to the beliefs and teachings that arise from a range of sources of wisdom within different communities.

A3 Investigate the nature and diversity of different religious practices, ways of life and ways of expressing meaning

At the end of KS2, pupils will be able to:

- Explore and describe the meaning of a range of beliefs, symbols, and practices.
- Understand the significance of symbols and practices.

Aim B - Application and Interpretation

B1 Interpret key concepts and ideas and apply them to questions of belonging, meaning and truth expressing their own ideas and opinions

At the end of KS2, pupils will be able to:

- Discuss and present their own and other's views on challenging questions about belonging, meaning, purpose and truth.
- Draw upon a variety of creative means to further understand their knowledge and understanding of key religious concepts.

B2 Draw conclusions about what enables different communities to live together respectfully for the well-being of all

At the end of KS2, pupils will be able to:

- Consider ways in which diverse communities can live together for the well-being of all and how these might be applied.
- Respond thoughtfully to ideas about community, values, and respect.

B3 Articulate clearly learning about beliefs, values and commitments and explain why they may be important in pupils' own and other people's lives

At the end of KS2, pupils will be able to:

- Discuss and apply their own, and other's ideas about ethical questions, including ideas about what is right or wrong and what is just and fair.
- Express their own views clearly in response to this enquiry.

Aim C - Analysis and Evaluation

C1 Justify their ideas about how beliefs and practices and forms of expression influence individuals and communities

At the end of KS2, pupils will be able to:

- Observe and understand varied examples of religion and worldviews.
- Explain, with reasons, the practices of the religion and worldviews studied to individuals and communities.

C2 Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value

At the end of KS2, pupils will be able to:

- Understand the challenges of commitment to a community of faith or belief.
- Suggest why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives.

C3 Appreciate and appraise varied dimensions of religion linking these to British values

At the end of KS2, pupils will be able to:

- Understand and evaluate the value of diversity within religion.
- Identify and evaluate some religious and cultural differences between religions with the aim of promoting mutual respect and interfaith dialogue.

3.4 Key Stage Three

Aim A - Knowledge and Understanding

A1 Describe and explain beliefs, and practices, recognising the diversity which exists within and between communities

At the end of KS3, pupils will be able to:

- Know and understand the ways that history and culture of religion and worldviews influence individuals and communities, including a wide range of beliefs and practices.
- Evaluate reasons why some people support, and others question, these influences.

A2 Identify, discuss and respond to sources of wisdom found in religion and worldviews

At the end of KS3, pupils will be able to:

- Know and understand a range of beliefs and teachings that derive from a source of wisdom and authority.
- Understand the diverse responses within religions to ethical concepts and their impact on world issues.

A3 Investigate the nature and diversity of different religious practices, ways of life and ways of expressing meaning

At the end of KS3, pupils will be able to:

- Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living.
- Know and understand the differences and relationships that exist within and between the different value systems.

Aim B - Application and Interpretation

B1 Interpret key concepts and ideas and apply them to questions of belonging, meaning and truth expressing their own ideas and opinions

At the end of KS3, pupils will be able to:

- Investigate some of the ultimate questions which explore moral and spiritual beliefs and to critically reflect upon their personal responses to these.
- Express insights that draw on a wide range of examples including the arts, media, and philosophy.

B2 Draw conclusions about what enables different communities to live together respectfully for the well-being of all

At the end of KS3, pupils will be able to:

- Research ethical issues about community cohesion and respect for all associated with different perspectives from varied religion and worldviews.

B3 Articulate clearly learning about beliefs, values and commitments and explain why they may be important in pupils' own and other people's lives

At the end of KS3, pupils will be able to:

- Coherently articulate differing religious responses to moral and ethical questions associated with human life.
- Express personal and reasoned insights into these issues by drawing on a range of examples from the arts and media.

Aim C - Analysis and Evaluation

C1 Justify their ideas about how beliefs and practices and forms of expression influence individuals and communities

At the end of KS3, pupils will be able to:

- Clearly articulate the differences between religion and worldviews, which they have encountered, reasonably and coherently.
- Evaluate religious responses to social and world issues to analyse the different approaches.

C2 Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value

At the end of KS3, pupils will be able to:

- Explore and identify a wide range of ways in which commitment and identity are expressed.
- Evaluate and analyse controversy and diversity within religious and non-religious worldviews emphasising an appreciation for individuality in their responses.

C3 Appreciate and appraise varied dimensions of religion linking these to British values

At the end of KS3, pupils will be able to:

- Analyse differing approaches to ethical dilemmas.
- Analyse how Holy Books and Scriptures influence the actions of religious individuals.



Part 4 Religious Education in Special Schools

RE is a statutory part of the core curriculum for all pupils. The intent of this religious education agreed syllabus is to ensure that RE is for all. Every pupil can achieve and benefit from their RE including pupils with Special Education Needs and Disabilities (SEND). Good quality teaching and learning in RE involves planning to cater for the needs of all pupils. Often pupils with SEND find RE concepts difficult to understand.

All staff should be involved in developing school policies and be fully aware of the school's procedures for identifying, assessing and making provision for all pupils' needs. Staff should help pupils with SEND to overcome any barriers to participating in learning, and make any reasonable adjustments needed to include identified pupils in all aspects of school life.



“Religious education provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human. It develops pupils’ knowledge and understanding of Christianity, other principal religions, other religious traditions and other world views that offer answers to these challenging questions. It offers opportunities for personal reflection and spiritual development. It enhances pupils’ awareness and understanding of religions and beliefs, teachings, practices and forms of expression, as well as of the influence of religion on individuals, families, communities and cultures.

RE encourages pupils to learn from different religions, beliefs, values and traditions, while exploring their own beliefs and questions of meaning. It challenges pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses.

RE encourages pupils to develop their sense of identity and belonging. It enables them to flourish individually within their communities and as citizens in a diverse society and global community. RE has an important role in preparing pupils for adult life, employment and lifelong learning. It enables pupils to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own. It promotes discernment and enables pupils to combat prejudice.”

(National Curriculum, QCA, 2009)

RE offers students with learning difficulties opportunities to:

- develop their self-confidence and awareness;
- understand the world they live in as individuals and as members of groups;
- bring their own experiences and understanding of life into the classroom;
- develop positive attitudes towards others, respecting their beliefs and experience;
- reflect on and consider their own values and those of others, and deal with issues that form the basis for personal choices and behaviour.

In response to these opportunities, pupils can make progress in RE:

- by moving from a personal to a wider perspective;
- by increasing their knowledge of religious beliefs, practices and experiences through developing understanding of the meaning of stories, symbols, events and pictures;
- through developing and communicating their individual responses to a range of views. (QCA, 2009).

There are two main strands to Religious Education:

Learning about religion

In which pupils begin their knowledge and understanding by becoming aware that some objects and people are in some way special. Pupils may be given experiences of different religions in their own community and the wider world. This might involve pupils engaging with people who practise different religions – through personal contact, visits, pictures or stories – and learning about items that have special meaning for believers – e.g. certain foods, clothing, artefacts used in religious practices.

Learning from religion

Pupils should be given opportunities to express their own ideas and feelings in a variety of ways.

Lessons need to be adapted to allow these pupils to learn and express themselves. They may need to express in alternative ways to verbal or written.

Anne Krisman, a teacher at Little Heath School in the London Borough of Redbridge, advocates Five Keys of planning for SEND pupils. Little Heath's School's RE features in Ofsted's good practice resources.

The 'Five Keys Into RE' planning puts the child as central at the learning. Teachers could use themes from the Agreed Syllabus to explore topics recognising that children with special needs work more slowly and may need more time to discover the deeper meaning of RE. Therefore, the focus is on what should be taught and experienced, not on differentiating mainstream concepts that many not have any meaning to SEND pupils. Emphasis is given to sensory and creative activities, but within an authentic RE context and with clear faith markers.

The 5 Keys grid takes five key categories to help the teacher to focus their planning:

1. Connection: what links can we make with our pupils' lives?
2. Knowledge: how to create a bridge between pupils' experiences and the religious theme?
3. Senses: what sensory elements are in religion?
4. Symbols: what are the symbols that are most accessible?
5. Values: what are the values in the religion that speak to us?

Connection

What links can we make with our pupils' lives?

- It is important to bond the pupil with the religious theme. Pupils with special needs have faced difficulty, struggle and loss in their lives and achieve often against tremendous odds. These themes are found in religion. To create a bridge, (a concept from the Warwick Religions Project), between the religious theme and the child means that the learning will be deeper. For example, work on the story of Diwali could begin with the idea that 'sometimes we go away, but it is good to be back home'. This Key here would link many pupils' experience of respite care and their strong daily experience of getting on the school transport to go home with the story of Rama returning from exile.

Knowledge

What is at the burning core of the faith?

- Special school pupils can take longer to process information. Rather than over-burdening the child with extraneous information, we need to look right into the heart of the religious theme and see exactly what knowledge needs to be taught. It could be simply that Jesus loved everyone, especially if they were poor or unhappy, or that Sikhs have special teachers called gurus. This Key states that by cutting out peripheral information, but going straight to the core, we teach what is central and powerful.

Senses

What sensory elements are in the religion?

- Special school pupils learn through their senses. This Key encourages teachers to look at a wide range of authentic sensory experiences that link with the theme. This could mean within a theme on Jewish prayer, listening to niggun melody, with repetitive sounds, or wrapping around with a large tallit.

Symbols

What are the symbols that are the most accessible?

- Symbols are an important way of conveying the spirituality of the religion studied. They can be held, like a brass ik onkar, made the focus of art work, such as rubbing over a stencil of an aum with crayon and adding glitter to make it beautiful, or experienced, such as using a hoop to symbolise a kara, and travelling around it again and again by walking or in a wheelchair. This would show the eternity of God. This Key therefore sees symbols as an encapsulation of the religion itself.

Values

What are the values in the religion that speak to us?

- Pupils with special needs may have many difficulties but often like to help. They are aware of others helping them in their lives and the importance of saying thank you. This Key makes values central, so a unit on the life of the Buddha could focus on the importance of patience, using a Jataka story. This links with pupils needing to wait for help with their work or waiting for the school transport to come at the end of the day.

4.1 Assessment for pupils with SEND

In recent years performance descriptors (P scales) have been used to assess pupils aged 5-16 identified with SEND needs who cannot access the descriptors of the Agreed Syllabus. This describes the types and range of performance that pupils with SEND might characteristically demonstrate. These have been applied to key stage 1, 2 and 3.

P scales 1–3 addressed very early levels of learning and are the same in all subjects but illustrated with subject-specific examples. For example, P1 (ii) included: “They may give intermittent reactions, for example, vocalising occasionally during group celebrations and acts of worship.” P3 (i) indicates: “They explore materials in increasingly complex ways, for example, stroking or shaking artefacts or found objects.”

From P4, each subject had its own progression. For example:

- At P5, pupils respond appropriately to simple questions about familiar religious events or experiences.
- At P6, pupils show concern and sympathy for others in distress.
- At P7, pupils communicate their ideas about religion, life events and experiences in simple phrases.
- At P8, pupils are often sensitive to the needs and feelings of others and show respect for themselves and others.
- From P8, pupils moved to the national curriculum levels.
- While a typically developing child would have achieved P8 by the age of four, some pupils would have taken considerably longer.

In KS4, the P scales and performance descriptors have been used as non-statutory guidelines describing some of the types and range of performance that pupils with SEND who cannot access the Agreed Syllabus might characteristically have demonstrated.

Performance Descriptors

P1 (i) Pupils encounter activities and experiences

- They may be passive or resistant.
- They may show simple reflex responses (for example, startling at sudden noises or movements).
- Any participation is fully prompted.

P1 (ii) Pupils show emerging awareness of activities and experiences

- They may have periods when they appear alert and ready to focus their attention on certain people, events, objects, or parts of objects (for example, becoming still in response to silence).
- They may give intermittent reactions (for example, vocalising occasionally during group celebrations and acts of worship).

P2 (i) Pupils begin to respond consistently to familiar people, events, and objects

- They react to new activities and experiences (for example, briefly looking around in unfamiliar natural and manmade environments).
- They begin to show interest in people, events, and objects (for example, leaning towards the source of a light, sound, or scent).
- They accept and engage in coactive exploration (for example, touching a range of religious artefacts and found objects in partnership with a member of staff).

P2 (ii) Pupils begin to be proactive in their interactions

- They communicate consistent preferences and affective responses (for example, showing that they have enjoyed an experience or interaction).
- They recognise familiar people, events, and objects (for example, becoming quiet and attentive during a certain piece of music).
- They perform actions, often by trial and improvement, and they remember learned responses over short periods of time (for example, repeating a simple action with an artefact).
- They cooperate with shared exploration and supported participation (for example, performing gestures during ritual exchanges with another person performing gestures).

P3 (i) Pupils begin to communicate intentionally

- They seek attention through eye contact, gesture, or action.
- They request events or activities (for example, prompting a visitor to prolong an interaction).
- They participate in shared activities with less support. They sustain concentration for short periods.
- They explore materials in increasingly complex ways (for example, stroking or shaking artefacts or found objects).
- They observe the results of their own actions with interest (for example, when vocalising in a quiet place).
- They remember learned responses over more extended periods (for example, following a familiar ritual and responding appropriately).

P3 (ii) Pupils use emerging conventional communication

- They greet known people and may initiate interactions and activities (for example, prompting an adult to sing or play a favourite song). They can remember learned responses over increasing periods of time and may anticipate known events (for example, celebrating the achievements of their peers in assembly).

- They may respond to options and choices with actions or gestures (for example, choosing to participate in activities).
- They actively explore objects and events for more extended periods (for example, contemplating the flickering of a candle flame).
- They apply potential solutions systematically to problems (for example, passing an artefact to a peer in order to prompt participation in a group activity).

P4 Pupils use single elements of communication (for example, words, gestures, signs, or symbols, to express their feelings)

- They show they understand 'yes' and 'no'. They begin to respond to the feelings of others (for example, matching their emotions and laughing when another pupil is laughing).
- They join in with activities by initiating ritual actions or sounds. They may demonstrate an appreciation of stillness and quietness.

P5 Pupils respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings

- They respond to a variety of new religious experiences (for example, involving music, drama, colour, lights, food, or tactile objects).
- They take part in activities involving two or three other learners.
- They may also engage in moments of individual reflection.

P6 Pupils express and communicate their feelings in different ways.

- They respond to others in group situations and cooperate when working in small groups.
- Pupils listen to, and begin to respond to, familiar religious stories, poems, and music, and make their own contribution to celebrations and festivals.
- They carry out ritualised actions in familiar circumstances.

- They show concern and sympathy for others in distress (for example, through gestures, facial expressions or by offering comfort).
- They start to be aware of their own influence on events and other people.

P7 Pupils listen to and follow religious stories

- They communicate their ideas about religion, life events and experiences in simple phrases.
- They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of the consequences.
- They find out about aspects of religion through stories, music or drama, answer questions and communicate their responses.
- They may communicate their feelings about what is special to them (for example, using role play).
- They begin to understand that other people have needs and to respect these.
- They make purposeful relationships with others in group activity.

P8 Pupils listen attentively to religious stories or to people talking about religion

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



The Engagement Model

At the time of writing this Agreed Syllabus it is understood that from September 2020 the P scales will be replaced by the Engagement Model. Currently we do not know what this will look like for Religious education.

The main principles are taken from “The Engagement model: Guidance for maintained schools, academies (including free schools) and local authorities July 2020”.

The engagement model is an assessment tool that helps schools meet their duties in supporting pupils who are working below the level of the national curriculum and who are not engaged in subject-specific study.

The model has 5 areas:

- Exploration
- Realisation
- Anticipation
- Persistence
- Initiation

Engagement identifies and celebrates all pupils’ progress, including linear and lateral progress, the consolidation and maintenance of knowledge, skills and concepts and the prevention or slowing of a decline in pupils’ performance, whilst recognising that a minority of pupils may have a regressive condition.

Engagement can help schools reflect on how well the bespoke curriculum they offer to their pupils is helping them progress. It will not necessarily replace a school’s existing plans, assessments and reporting systems, but adds value to them by helping schools assess pupils’ progress from a different angle.

Effective use of the engagement model is based on regular observational assessment and reflective pedagogy. Assessments should be conducted by someone who knows the pupil well so that schools are able to identify existing educational barriers.

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

The model combines a formative and summative assessment approach. It should be used to assess pupils’ progress and development regularly throughout the year. This enables a continuous cycle of ‘assess, plan, do and review’ to take place, which enables the pupils’ achievements and progress to be measured over time.

Schools are not required to submit data to the Department for Education (DfE) about the achievements and progress of each pupil. However, schools must report which primary-aged pupils are being assessed using the engagement model.

Schools can use the engagement model across all key stages, including for pupils attending secondary schools, as the principles of engagement are equally relevant to pupils of all ages. However, there is no statutory requirement to do so, and in key stages 3 and 4 and in post-16 education, schools and colleges should ensure there is an emphasis on how their pupils’ acquired skills are preparing them for adulthood.

The model can be used as a tool for assessing why pupils who are currently working below the level of the national curriculum but are engaged in subject-specific study, may have begun to plateau or regress in their anticipated development outcomes.

Part 5 Legal Requirements

The RE curriculum is determined by the local Standing Advisory Council on Religious Education (SACRE), which is responsible for producing the locally agreed syllabus for RE. Agreed Syllabuses used in schools (maintained or academy), which are not designated with a religious character must 'reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'. Schools with a religious designation may prioritise one religion in their RE curriculum, but all schools must recognise diverse religions and systems of belief in the UK both locally and nationally.

In brief, legislation requires that:

- in maintained community, foundation or voluntary schools without a religious character, RE is taught in accordance with the local Agreed Syllabus;
- academies and free schools must teach RE within the requirements for a locally agreed syllabus, set out in section 375 (3) of the Education Act 1996 and paragraph (5) of Schedule 19 to the School Standards and Framework Act 1998. The requirements are that a syllabus must 'reflect the fact that the religious traditions in Great Britain are, in the main, Christian while taking account of the teaching and practices of the other principal religions represented in Great Britain';
- for foundation and voluntary controlled schools with a religious character, RE must be taught according to the Agreed Syllabus unless, parents request RE in accordance with the trust deed of the school;
- in voluntary aided schools RE must be taught in accordance with the trust deed.

RE must be included in the curriculum for all registered pupils, including all pupils in reception classes and sixth form, but excluding:

- pupils in nursery schools or nursery classes in primary schools;
- any person aged nineteen or above for whom further education is being provided at school;
- any person over compulsory school age who is receiving part-time education.

All schools are now required by Ofsted to publish their school's curriculum, which includes RE, on their school website. SACRE's good practice guide for websites can be accessed in the '**Appendices**' section on the following pages. Please note that RE is **statutory for all pupils in all schools** (subject to parental withdrawal) and that secondary schools, including Academies and Free Schools, should publish how they are meeting the requirement for statutory RE at KS4 if it is not delivered through the GCSE curriculum.

Appendix A: SACRE Good Practice Guide

The following resources have been recommended by schools as helpful for teaching and learning RE. Not all of these resources have been quality assured by the WSCC School Effectiveness Team. In relation to any particular faith resources used, it is important that schools consider the imagery and messages they promote to ensure that they fully take account of core British values including mutual respect and beliefs, tolerance of those with different faiths, democracy, rule of law and individual liberty; and also of equalities legislation linked to protected characteristics.

Early Year Foundation Stage

Personal, Social and Emotional Development

Books

- All Are Welcome by Alexandra Penfold
- The Family Book by Todd Parr
- The Great Big Book of Families by Mary Hoffman
- Hats of Faith by Medeia Cohan

Websites

worldstories.org.uk

[Espresso Discovery Education – Foundation – PSED – Celebrations](#)

Other

- Resource Bank – Diocese of Chichester

Physical Development

Books

- Holidays Festivals and Celebration Books – available from TTS

Websites

[Espresso Discovery Education – Foundation – PSED – Celebrations – Food](#)

[West End in Schools - Primary school dance workshops](#)

[BBC Bitesize – Dance from other cultures](#)

Communication and Language

Books

- Holidays Festivals and Celebration Books – available from TTS
- Celebrations Around the World by Katy Halford

Other

- Resource Bank – Diocese of Chichester
- Invite parents/members of the community in to share stories and experiences and to answer children's questions

Literacy

Books

- Holidays Festivals and Celebration Books – available from TTS
- 365 Read-Aloud Bedtime Bible Stories by Daniel Partner

Websites

[Kids Out World Stories](#)

[Espresso Discovery Education – Foundation – PSED – Celebrations](#)

Mathematics

Websites

[Espresso Discovery Education – Foundation – PSED – Celebrations – Colour](#)

[Espresso Discovery Education – Foundation – Diwali](#)

Understanding the World

Books

- Celebrations Around the World by Katy Halford

Websites

[Kids Out World Stories](#)

[CBeebies Let's Celebrate](#)

Expressive Arts and Design

Books

- Let's All Clap Hands by Maggie Barfield

Key Stage One Resource List

Professional Organisations

- NATRE (National Association of Teachers of RE) - provides national and local support for RE teachers and subject leaders. It serves as an initial point of contact for up to date information about RE.
- REC (Religious Education Council of England and Wales) – umbrella organisation bringing representatives from different religious and educational communities together to support RE.

Other Organisations

- RE Today – a national provider of RE-related teaching and learning materials and resources.
- Church of England Dioceses – many Dioceses provide free to access teaching and learning materials via their websites.

Online Resources

[RE Online – Comprehensive website providing information about RE including support for subject knowledge, teaching and learning, information about pedagogical approaches and research.](#)

[RE Quest – useful videos and resources for teaching and learning about Christianity.](#)

[Understanding Humanism – website produced by the British Humanist Association providing teaching and learning materials.](#)

[BBC Bitesize – information about religions and belief and online teaching and learning materials.](#)

Published Resources/Schemes

[Understanding Christianity – published by CE and RE Today. A comprehensive resource for the teaching of Christianity. Based around core theological concepts.](#)

[The Emmanuel Project – units of work on Christianity and major faiths. Units are built around enquiry questions and focus on key concepts/ideas.](#)

[Discovery RE](#)

Developing Subject Knowledge

Many of the above organisations and websites provide background materials to develop teacher subject knowledge.

Publications

- Faith and Belief in Educational Settings, Brighton and Hove/East Sussex LA, 2016
- The One-Stop Bible Guide, Mike Beaumont Lion Publishing 2006
- The Bible in Western Culture, The Student's Guide Dyas and Hughes, Routledge, 2005
- See Inside World Religions – Alex Frith, Usborne, 2017
- Bibleinfographics Volume 1 and 2 Harvest House Publishers 2019
- A Very Short Introduction Series by OUP also available online
- 'Teach Yourself' Series - Teach Yourself UK

Websites

[RE Online – introductions for teachers on world religions and worldviews](#)

[The Bible Project](#)

[My Jewish Learning](#)

[The Bible Society](#)

[Bible Gateway](#)

[BBC Bitesize – RE clips from major religions.](#)

Resources/websites from Faith Communities

Many different faith communities have websites which provide information about their own faith and religions. The websites listed below are a selection only. All websites should be visited and checked by teachers prior to use in the classroom. Some are more useful for teachers and others have pupil resources.

Examples

[Chabad.org \(Judaism\)](#)

[Iskcon Education Services \(Hinduism\)](#)

[Islam in Schools \(Islam\)](#)

Websites of schools can also be a useful starting point e.g.

[Khalsa Primary School](#)

Children's Literature

Children's literature can be a starting point for exploring religious themes. Teachers should ensure they have read the books before recommending or using them in class.

Examples

- The Muslims by Zanib Mian
- Planet Omar Series, Zanib Mian
- The Tale of Angelino Brown - David Almond
- Grace - Morris Gleitzman
- Ramadan Moon – Na'ima B Robert
- Ramayana – Arshia Satter
- 'Dear Takuya' (Letters of a Sikh Boy) – Jessi Kaur
- The Tale of Three Trees – Angela Ewell Hunt
- Desmond and the Very Mean Word – Desmond Tutu & Douglas Carlton Abrams

Picture Packs

- Picturing Christianity (RE Today)
- Picturing Islam, Picturing Muslims (RE Today)
- Picturing Creation (RE Today)
- Talking Pictures (RE Today)
- Christian Art Photograph & Activity Pack (Request)

Key Stage Two Resource List

Professional Organisations

- NATRE (National Association of Teachers of RE) - provides national and local support for RE teachers and subject leaders. It serves as an initial point of contact for up to date information about RE.
- REC (Religious Education Council of England and Wales) – umbrella organisation bringing representatives from different religious and educational communities together to support RE.

Other Organisations

- RE Today – a national provider of RE-related teaching and learning materials and resources.
- Church of England Dioceses – many Dioceses provide free to access teaching and learning materials via their websites.

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[Iskcon Education Services \(Hinduism\)](#)

[Islam in Schools \(Islam\)](#)

[Bahá'í RE Resources for Schools \(Bahá'í\)](#)

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 - Planet Omar Series, Zanib Mian
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 - Ramadan Moon – Na'ima B Robert
 - Ramayana – Arshia Satter
 - 'Dear Takuya' (Letters of a Sikh Boy) – Jessi Kaur
 - The Tale of Three Trees – Angela Ewell Hunt
 - Desmond and the Very Mean Word – Desmond Tutu & Douglas Carlton Abrams
-

Picture Packs

- Picturing Christianity (RE Today)
- Picturing Islam, Picturing Muslims (RE Today)
- Picturing Creation (RE Today)
- Talking Pictures (RE Today)
- Christian Art Photograph & Activity Pack (Request)

Key Stage Three Resource List

Pedagogy

- More than 101 Great Ideas-RE Today
- Sue Philips- Theatre of Learning

Link

[NATRE](#)

Beliefs

Books

- RE Today Services – secondary curriculum resource books

Websites

[BBC Bitesize – The nature of God and Jesus in Christianity](#)

[True Tube](#)

[Understanding Christianity](#)

Practices

Websites

[True Tube – Religion Films](#)

[BBC Bitesize – Belief, teachings and practices](#)

Social Action

Websites

[Understanding Christianity](#)

Identity

Books

- Questions: Identity and Diversity-Stephen Pett
- Myself Who am I? Lat Blaylock

Websites

[BBC Teach – B is for Burkas and religious clothing](#)

[RE Online – Teaching Resources](#)

Purpose

Websites

[BBC Bitesize – What happens when we die?](#)

[BBC Bitesize – Why do people suffer?](#)

[RE: QUEST – Ultimate Questions](#)

Key Stage Four Resource List

We recommend every KS4 department to be an affiliate of the National Association of Teachers of Religious Education.

Potential ethical topics suitable for study at KS4:

Existence of God

The existence of God is subject of debate. Students will evaluate the evidence proposed by St Thomas Aquinas's cosmological and teleological argument. These could include the supporting scholarly evidence proposed by Paley (watch) and Tenant (anthropic principle).

Books

- Aquinas: Summa Theologiae, Questions on God (Cambridge Texts in the History of Philosophy) Paperback – 5 Aug. 2010

Websites

[True Tube – Proving God Exists](#)

[BBC Bitesize – God and Truth](#)

Issues of life and death

Students have the opportunity to explore key, challenging questions regarding the purpose and meaning of life and death. Students should be able to understand two religious accounts.

Books

- Essential RE: Hope Stephen Pett
- Life, Death and Beyond Edited by Rosemary Rivett

Websites

[BBC Bitesize – Life and Death](#)
[True Tube – Life after Death](#)

Religion and life

Students may be given the opportunity to explore ethical issues in the context of religious beliefs. Through this, students apply analytical and evaluative skills expressing an ability to understand both sides of an argument and draw a conclusion.

Books

- AQA GCSE (9-1) Religious Studies Specification A, Lesley Parry

Websites

[True Tube – Abortion](#)
[True Tube - Euthanasia](#)

Crime and punishment

This module provides the opportunity to explore the aims and purpose of punishment. Students should show an ability to apply religious arguments to ethical issues such as types of punishment and the death penalty.

Websites

[BBC Bitesize – Crime and Punishment test](#)
[BBC Bitesize – Crime and Punishment test](#)
[True Tube – Crime & Punishment](#)

Social and moral aspects of the school

This module should reflect the local community of the school thus promoting social cohesion. A focus on friendships, social action and family can be explored through religious teachings and practices.

Websites

[BBC Bitesize – Christian Relationships](#)

Core Beliefs: Values, Rites of Passages, Festivals

Values

Students have the opportunity to explore the values of two religions. The following concepts could be studied in light of religious teachings “love, friendship and money”.

Websites

[BBC Bitesize - The origin and value of human life](#)
[BBC Bitesize - Morality](#)
[BBC Bitesize – Wealth and Poverty](#)

Rites of Passage

This module should provide the opportunity for students to explore the rites of passage of two different religions. As an outcome of this, students should be able to formulate a comparison of each and understand the meaning and purpose of such practices. Students should be able to understand how differing rites of passage hold great significance and explain how they affect an individual's life.

Websites

- [BBC Bitesize – Rites of Passage, Birth rites](#)
- [BBC Bitesize – Rites of Passage, Death](#)
- [True Tube – Christian Baptism](#)
- [True Tube – Muslim Birth Ceremonies](#)

Festivals

Students have the opportunity to explore the practices and value placed upon the festivals of two different religions. Students should derive meaning of each festival, understanding the significance of this and how it relates to the religion itself.

Websites

- [True Tube – Diwali](#)
- [True Tube - Eid ul-Fitr](#)
- [True Tube – Hanukkah](#)
- [BBC Bitesize – Practices in Christianity](#)

Religious Education General

- [NATRE - National Association of Teachers of Religious Education](#)
- [RE Online](#)
- [Religious Education Council of England and Wales](#)

Resources relating to various religions

Bahá'í

- [RE Online – Baha'i](#)
- [Baha'i RE Resources for Schools](#)
- [The Baha'i Faith](#)
- [The Baha'i Faith – Media Bank](#)
- [The Baha'i Faith – Reference Library](#)
- [Baha'i Teachings.org](#)

Buddhism

- [RE Online – Buddhist Worldview Traditions](#)
- [Sacred Text Archive - Buddhism](#)
- [Buddha net](#)
- [Learn Religions - Buddhism](#)
- [The Buddhist Society](#)

Christianity

- [Anglicans Online](#)
- [The Church of England](#)
- [RE Online – Christian Worldview Traditions](#)
- [Sacred Texts – Christianity](#)
- [Learn Religions - Christianity](#)
- [The Holy SEE - Vatican](#)
- [The Stapleford Centre](#)
- [Come and See](#)

Hinduism

[RE Online – Hindu worldview traditions](#)

[Sacred Text Archive - Hinduism](#)

[Learn Religions - Hinduism](#)

[Hinduism Today](#)

[The Oxford Centre for Hindu Studies](#)

Humanism

[Humanists UK](#)

[RE Online - Humanism](#)

[Humanists UK – For teachers](#)

[Humanists UK – Understanding Humanism](#)

Islam

[RE Online - Islam](#)

[Sacred Text Archive - Islam](#)

[Channel 4 – The Hajj: The Greatest Trip on Earth](#)

[Learn Religions - Islam](#)

[Living Islam – Islamic Tradition](#)

[Oxford Islamic Studies Online](#)

Judaism

[RE Online – Jewish Workview tradition](#)

[Sacred Texts - Judaism](#)

[Akhlah – the Jewish Children Learning Network](#)

[Judaism 101](#)

[Board of Deputies of British Jews](#)

[Learn Religions - Judaism](#)

[My Jewish Learning](#)

[Torah.org](#)

[Chabad.org](#)

Quakerism

[Quakers in Britain](#)

[Quakers in the World](#)

[Wikipedia – History of the Quakers](#)

[The Guardian – Peace of the action](#)

[The Friend](#)

Sikhism

[RE Online – Sikhi worldview traditions](#)

[Sacred Texts - Sikhism](#)

[Sikhnet](#)

Zoroastrianism

[RE Online - Zoroastrianism](#)

[Sacred Texts - Zoroastrianism](#)

[Learn Religions – Basics of Zoroastrianism](#)

[Avesta Zoroastrianism Archives](#)

Relating to all Faiths

[BBC Teach – Religions of the World](#)

[Interfaith Explorers](#)

[RE Online – Email a Believer \(A resource where you can email questions to a believer about their Religion\)](#)

[Ishwar.com](#)

[United Religions Initiative](#)

Related Themes

Places of worship

[RE Online – Places of Worship](#)

Pupils with Sen and/or Disabilities

[Training and Development Agency for Schools – Including pupil with SEN and / or disabilities in primary religious education 2009](#)

[Training and Development Agency for Schools – Including pupil with SEN and / or disabilities in secondary religious education 2009](#)

Other related matters e.g. tolerance, visits etc

[Learning for Justice](#)

[Equaliteach](#)

[Equaliteach – Mutual Respect and Tolerance of those with different faiths and beliefs](#)

[Religious Education Council of England and Wales – Resilience: Teaching Controversial Topics](#)

[NATRE – Visits and Visitors](#)