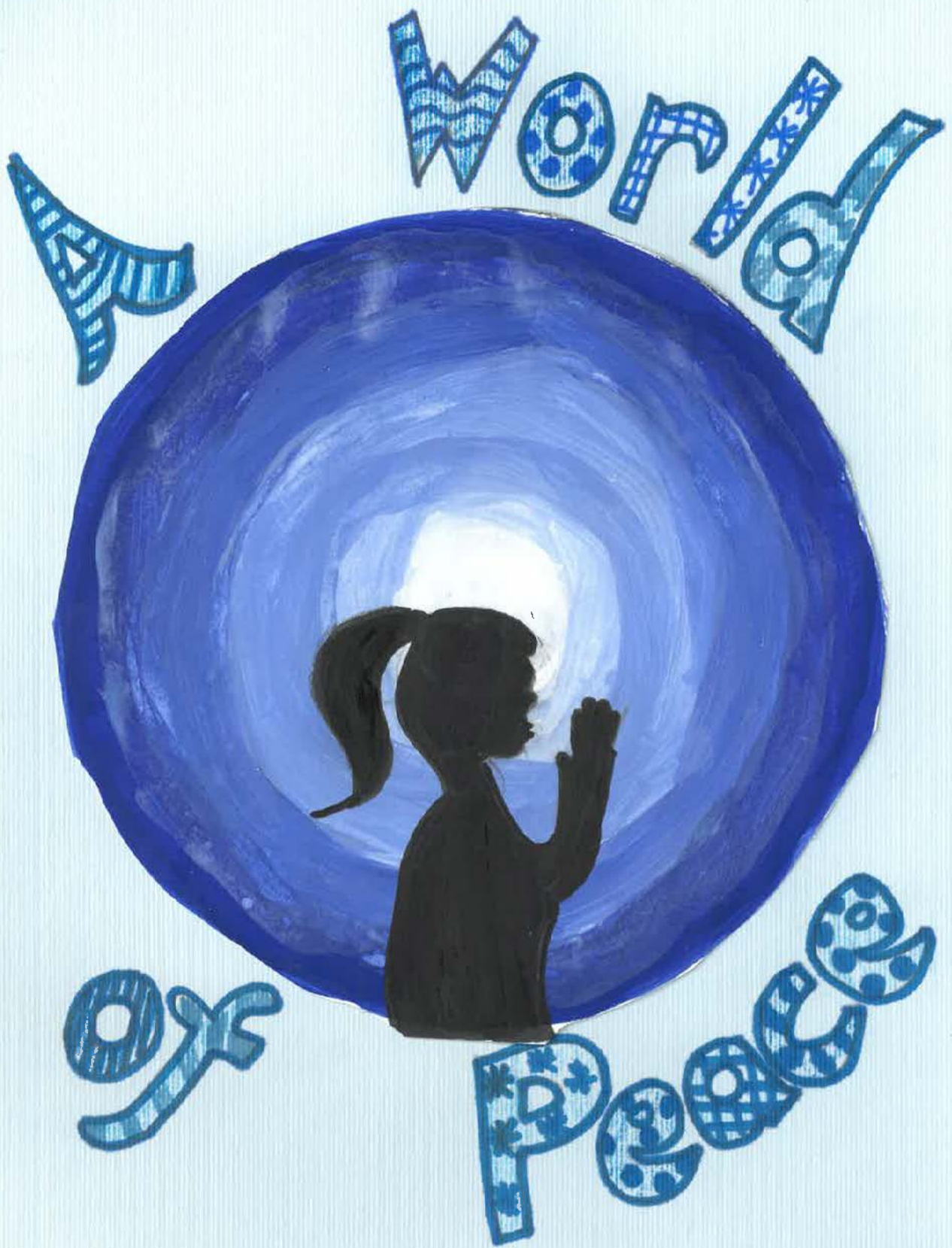


Religious Education Agreed Syllabus

Thinking Enquiry Creativity Response
2020–2025



Oldham
Council





Introduction

The new Religious Education syllabus represents both the fantastic diversity of our community in Oldham, and our ability to work together to help young people grow into well informed, reflective and open adults.

Amongst our greatest strengths as a borough is our ability of come together through religion, whether that means worshipping alongside one another or enjoying the cultural traditions of our neighbours. A strong grounding in RE builds understanding, but also develops the analytical and empathetic skills that are so crucial to every element of life.

This syllabus is the product of a huge amount of work from a wide group of contributors representing every part of Oldham. Bringing its contents to life will only be possible through the fantastic work of the teachers that do so much for the young people in our borough. Thank you to those who have worked on it, and those who will now put it into practice.

Cllr Sean Fielding

Leader, Oldham Council

Foreword: The Place of RE

I am delighted to present the Religious Education Syllabus for Oldham 2020-2025; co-produced by educationalists, local faith leaders, parents and grandparents. It was important for us to draw upon this broad ranging input to ensure high quality guidance that emerges primarily from local experience. This in turn leads not only to increased religious literacy, but to a more cohesive community. It helps in our interactions with those who live around us, with whom we share our daily lives and from whom we can develop a greater understanding of our neighbours' beliefs and cultures. Knowledge in the context of RE, shapes our own personal values and teaches us to grow into members of society that uphold, care and respect the diversity of all people.

This syllabus is bigger and better than ever before...

It contains resources, ideas and plans to stimulate our children and young people's learning in a context of creativity and wonder at the world around them

I am particularly grateful for the contributions from our teachers and Lat Blaylock for setting the framework, then adding the detail alongside the members of the SACRE committee. Thanks also to Oldham Council for the support we receive from both officers and elected members. I must, however, single out the particular support of Graham McGuffie, the previous Chair of SACRE, whose advice and guidance for me personally, has been invaluable as the newly elected chair this year

The syllabus is set to challenge and engage pupils in their study of RE and to resource our teachers.

I wholeheartedly commend it to you.

The Reverend Canon Jean Hurlston B.Ed. (Hons) MA

Chair of SACRE Oldham

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Clare Cheetham, Jenny Christopher, Peter Hawkins, Carol Hyde and Sheila Miles.

Oldham's RE Online Portal: www.oldham.gov.uk/sacre

Access all the additional materials and support here.

Acknowledgements

Oldham SACRE would like to thank Oldham Council and those officers who actively supported the development of the Agreed Syllabus.

Oldham Agreed Syllabus for RE 2020-25

Introduction	4
Foreword	4
The Aims and Purposes of RE: Why RE matters for every learner in Oldham	7
RE Programmes of Study	
3-5s EYFS	31
5-7s Key Stage 1	42
7-9s Lower Key Stage 2	63
9-11s Upper Key Stage 2	78
11-14s Key Stage 3	94
14-19 Key Stage 4 and 16-19	117
Achievement, Progress and Assessment	
Guidance on assessment for learning	119
P levels for inclusion	121
Guidance and support materials available online:	
Learning method and pedagogy: RE Examples of ‘how to teach’	
Assessment guidance 1: ‘I can...’ statements to use with the outcomes	
Assessment guidance 2: Six simple tasks to illustrate the outcomes in the classroom	
Online resources for RE: a brief guide	
Managing and monitoring RE (includes a school policy sample)	
Self Evaluation for schools in RE	
An RE glossary of 6 religions and Humanism	
Guidance on controversial issues	
Exemplar Units of Work for Primary RE	

The Aims and Purposes of RE:

Why RE Matters for every learner in Oldham

The Oldham Strategic Plan for Children and Young People

Oldham local authority works for community cohesion and respect for all, for high standards in learning for every child and for a better education service where thoughtfulness, understanding and community are highly valued. Religious Education in Oldham can make key contributions to these strategic intentions. The whole community of all different faith and belief groups in Oldham contributes to RE through the SACRE, and benefits where RE experiences are of good quality.

The Purposes of RE:



RE 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 questions such as these.



RE offers opportunities for personal reflection and spiritual development. Religious Education 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. Religious Education encourages pupils to develop their sense of identity and belonging.



RE enables pupils to flourish individually within their communities and 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.

Religious Education in Oldham schools:

Develops pupils' knowledge and understanding of, and their ability to respond to, Christianity, other principal world religions (Buddhists, Hindus, Jewish people, Muslims, Sikhs), other religious traditions (such as the Baha'i faith or Jainism) and world-views (such as Humanism).

By exploring issues within and across faiths, pupils learn to understand and respect different religions, beliefs, values and traditions (including ethical life stances such as Humanism), and their influence on individuals, societies, communities and cultures.

Religious Education encourages pupils to:

- consider challenging questions of 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;
- understand the influence of religion on individuals, families, communities and cultures;
- learn from different religions, beliefs, values and traditions while exploring questions of meaning and their own beliefs;
- learn about religious and ethical teaching, enabling them to make reasoned and informed responses to religious, moral and social issues;
- develop their sense of identity and belonging, preparing them for life as citizens in a plural, global society;
- develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own.

Religious Education enhances pupils':

- awareness and understanding of religions and beliefs, teachings, practices and forms of expression;
- ability to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses.

Religious Education develops pupils' skills of:

- enquiry and response through the use of religious vocabulary, questioning and empathy;
- reflection, expression, application, analysis and evaluation of beliefs, values and practices, and the communication of personal responses to these.

Religious Education.:

- offers opportunities for personal reflection and spiritual development.

Religious Education does not:

- seek to urge religious beliefs on pupils nor compromise the integrity of their own beliefs by promoting one religion over another.

Religious Education is not:

- the same as collective worship, which has its own separate and distinctive place within school life.

Schools are encouraged to make clear in their policy statement, prospectuses and websites that RE is inclusive and for every pupil, and that schools do not support selective withdrawal from RE. Information on this page can be used for these purposes.

Legal requirements for Religious Education in the curriculum

Religious Education must be taught to all registered pupils in maintained schools including those in the sixth form, except to those withdrawn by their parents.

This requirement does not apply to nursery classes in maintained schools. 'Religious Education should be provided for all registered pupils except for those withdrawn at the request of their parents. (s 71 SSFA 1998). This will include school children in Reception classes as well as Post 16 students (but not those at Sixth Form colleges). Special schools should comply as far as is practicable.' The Education Act (2002 Section 80 (1)(a) and the School Standards and Framework Act (1998).

Religious Education is a component of the basic curriculum, to be taught alongside the National Curriculum in all maintained schools.

The curriculum for every maintained school in England shall comprise a basic curriculum which includes:

a. **provision for RE for all registered pupils** at the school (in accordance with such of the provisions of Schedule 19 to the School Standards and Framework Act 1998

(c. 31) as apply in relation to the school);

b. a curriculum for all registered pupils at the school who have attained the age of three but are not over compulsory school age (known as "the National Curriculum for England") EA 2002, s80.

Religious Education must be taught in accordance with an agreed syllabus in all:

- Community schools and;
- Foundation and Voluntary controlled schools (SSFA 1998 paragraphs 2(1) and 2(2) Schedule 19).

An agreed syllabus should 'reflect the fact that the religious traditions in Great Britain are in the main Christian, whilst taking account of the teaching and practices of other principal religions represented in Great Britain (s375 (3) Education Act 1996).

Note: this is not the same requirement as that for Collective Worship where the majority of acts of worship in any one term should be 'wholly or mainly of a broadly Christian character'. DFE Circular 1/942, paragraph 32 states that an agreed syllabus 'must not be designed to convert pupils, or to urge a particular religion or religious belief on pupils' (Education Act 1996 s.376 (2).)

Academies, Free Schools and other new school types.

The current Department for Education Guidance about RE provision in Academies, Free Schools and other new school types reiterates the legal requirement that all pupils on schools' rolls must study RE unless withdrawn from the subject by their parents (DfE, 2019). They are entitled to learn about the Christian traditions and practice in the UK and about the other principal religions and beliefs in the UK.

This Agreed Syllabus is offered to local Academies and Free Schools as an example of excellence in RE for Oldham. Although these new school types are free to plan their own RE curriculum, they will gain a key RE benefit from using the syllabus: SACRE has approved this multi-faith RE syllabus through its wide representation, and it has been agreed by Oldham's principal faith communities, so Academies and new school types can be confident that local faith communities support their RE. The syllabus also provides much planning help for RE. Oldham SACRE warmly invites Academies in the area to use this syllabus.

Organising RE: Curriculum Time for RE in Oldham

In order to deliver the aims and expected standards of the syllabus, the Agreed Syllabus Conference strongly recommends a minimum allocation of curriculum time for RE based upon the law and DfE guidance: a minimum 5% of curriculum time is required for teaching RE. Schools should plan to give this curriculum time to the subject as the syllabus is implemented.

This means in practice that schools are expected to allocate:

4-7s:	36 hours of tuition per year (e.g. 50 minutes a week, or an RE week each term where 12+ hours of RE are taught)
7-11s:	45 hours of tuition per year (e.g. an hour a week, a series of RE days where 45+ hours of RE are taught)
11-14s:	45 hours of tuition per year (e.g. an hour a week, RE-centred Humanities lessons taught for 4 hours a week for one term of the year)
14-16s:	5% of curriculum time, or 70 hours of tuition across the key stage (e.g. an hour a week for five terms in Year 10 and 11 or 50 minutes per week over three years where a school runs a 3 year GCSE course)
16-19s:	Allocation of time for RE for all should be clearly identifiable.

This means that RE can be delivered in, for example, approximately an hour a week.

Six important notes

- RE is legally required for all pupils. RE is a core subject of the curriculum for all pupils. The requirements of this Agreed Syllabus are not subject to the flexibility of the Foundation Subjects.
- RE is different from assembly. Curriculum time for Religious Education is distinct from the time schools may spend on collective worship or school assembly. The times given above are for Religious Education.
- Additional delivery of RE is often good practice: an RE themed day, or week of study can complement the regular program of timetabled lessons (see additional ideas in the Agreed Syllabus guidance materials).
- RE should be taught in clearly identifiable time. There is a common frontier between RE and such subjects as literacy, citizenship or PSHE. But the times given above are explicitly for the clearly identifiable teaching of Religious Education. Where creative curriculum planning is used, schools must ensure that RE objectives are clear.
- Coherence and progression. Whilst schools are expected to make their own decisions about how to divide up curriculum time, schools must ensure that sufficient time is given to RE so that pupils can meet the expectations set out in this Agreed Syllabus to provide coherence and progression in RE learning.
- Too little time leads to low standards: Any school in which head teachers and governors do not plan to allocate sufficient curriculum time for RE is unlikely to be able to enable pupils to achieve the standards set out in this syllabus.

Additional time for RE: Models of delivery for high standards in RE

Religious Education must be planned to enable all pupils to achieve high standards. There are different ways that schools can do this. All pupils, 4-19, in Oldham are entitled to good learning in RE, **so schools must plan sufficient curriculum time for the subject to be well taught.** Subject leaders for RE, senior staff, head teachers and governors will all take an interest in ensuring provision enables the best possible standards.

- Schools should normally use one or two weekly lessons of RE as the standard way of running the curriculum plan. The advantages of this are that pupils get used to the RE lesson, the progress they make can be steady and continuous and teachers 'know where they are'. The main disadvantage is that pupils' weekly experience of RE can be too spread out for the deeper learning that the subject requires to flourish. RE lessons must enable progression and continuity in learning.

Additional time for RE can be organised to enhance provision:

- Some schools use a **themed curriculum approach to RE**. A series of lessons in the humanities are themed for RE, e.g. for half a term, and pupils spend five hours a week or more doing RE and relating study to history or geography. In the next half term, the focus may be more on one of the other subjects. The main advantages of this are that pupils get a deeper and more continuous experience of RE. A disadvantage is that some schools use arbitrary themes or fail to plan RE into the programme at sufficient depth. Specialist teachers' involvement or a sharp focus on planned RE outcomes in planning is crucial. Guidance is available on the local authority website. **RE taught in a themed curriculum must be clearly based on achieving RE learning objectives.**
- Some schools use an **'RE Week' or an 'RE Day'** to focus learning, then follow up the 'big experience' with linked lessons over several weeks. Such 'big events' planning is demanding of teachers, but can for example help the whole school to focus and develop the subject. A day is about 5 hours, so is not, of course, a substitute for a term's work. The key to success is clarity about the RE learning that is planned. A guide to this kind of opportunity, with some practical ideas and outlines, is included on the Agreed Syllabus section of the local authority website. **RE taught through blocks of time like this must ensure pupils have breadth and depth in their RE curriculum, with suitable opportunities to show and progress their achievements.**
- **Creative curriculum planning** can present both opportunities and challenges for RE: Why do inspectors sometimes find RE is least well covered in an integrated programme of learning? Do some themes enable RE effectively, but do some themes exclude RE? Schools must consider the learning objectives of the syllabus in deciding whether RE learning is well served by 'creative curriculum planning'. **The clear identification of the teaching of RE is essential, so that high standards of RE learning can be set.**

In deciding the range of ways in which the Agreed Syllabus will be implemented, schools should ensure that **the full range of RE opportunities is offered to all pupils.** Additional guidance and some examples are available from the SACRE consultant at RE Today.

The Field of Enquiry in RE

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

The threefold elaboration of the aim of RE

The threefold aim of RE elaborates the principal aim and puts the purpose of the subject into action. The curriculum for RE aims to ensure that all pupils:

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

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

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

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

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

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

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

Notes:

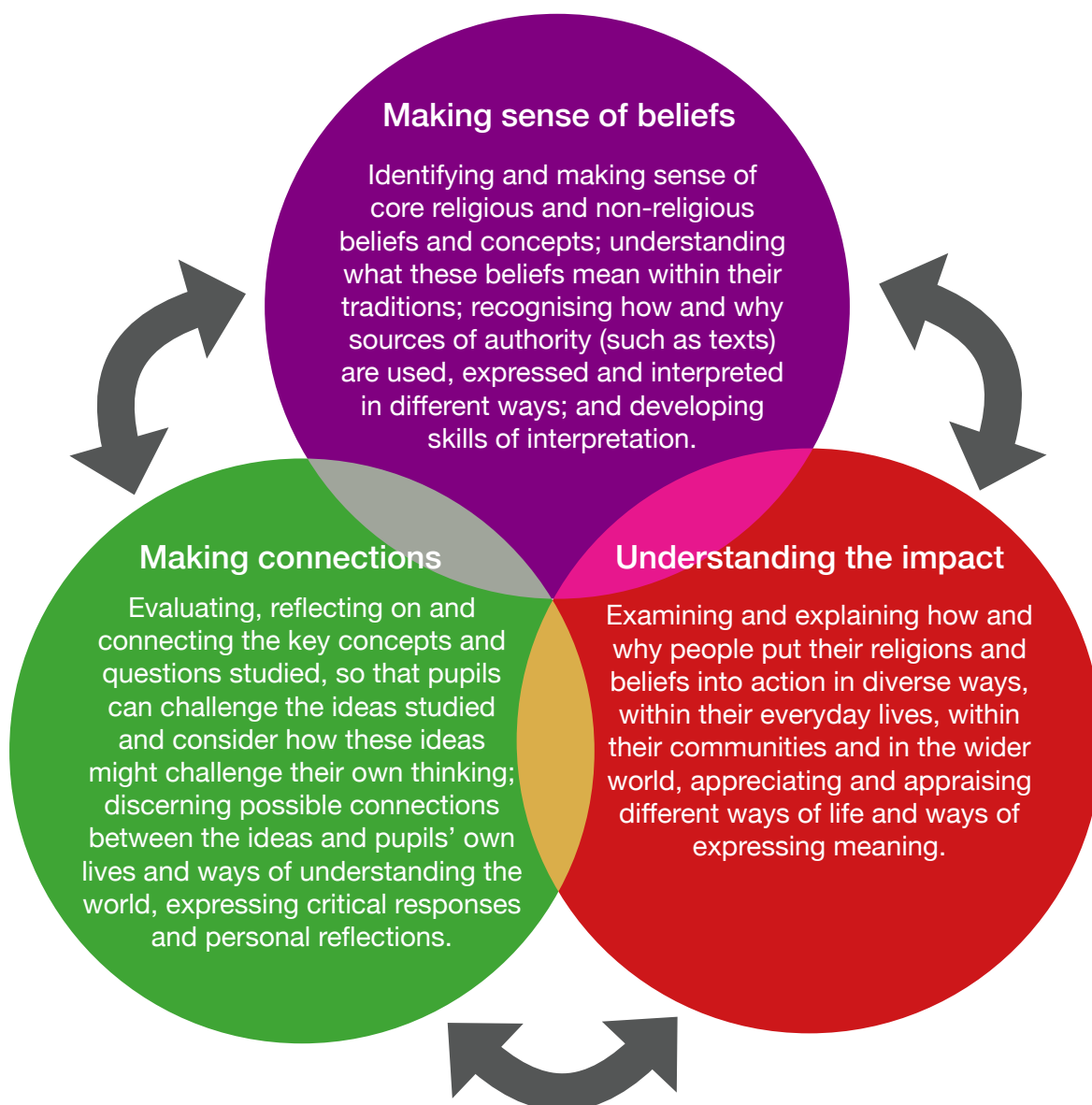
- When planning to implement the threefold aim, teachers will find that a single lesson sometimes focuses on one element of the aim, but also some lessons incorporate two or three elements smoothly.
- When planning to implement the threefold aim, teacher may usually begin by making sense of beliefs, but there is nothing prescriptive about this: a good investigation might sometimes start with a connection, or an example of the impact of belief instead.
- Three colours: throughout the syllabus, we have used blue, red and green to show clearly the three fold aim in action. **Purple for making sense of beliefs, red for understanding the impact, green for making connections.**

The teaching and learning approach for RE

The RE Agreed Syllabus for 2020–2025 is designed to support schools in developing and delivering excellence in RE. It responds to national calls for deepening pupils' knowledge about religions and for developing their 'religious literacy'. It does this by studying one religion at a time ('systematic' units), and then including 'thematic' units, which build on learning by comparing the religions, beliefs and practices studied. This approach is developed from, and in strong continuity with, the 2014–2019 syllabus.

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

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



These elements set the context for open exploration of religions and beliefs. They offer a structure through which pupils can encounter diverse religious traditions, alongside non-religious worldviews, which reflect the backgrounds of many of the pupils in our schools. The three elements of the aim present a broad and flexible strategy that allows for different traditions to be treated with integrity. These elements offer a route through each unit while also allowing for a range of questions reflecting approaches from RS, philosophy, sociology, ethics and theology. The aims apply to the whole of RE, encouraging all teachers to see what comes before and follows on from their part of RE for their age group.

Progress, outcomes and assessing achievement

The syllabus requires schools to implement their own assessment structures in line with other subjects of the curriculum, but offers key support to schools in doing this through its clear answers to these six key questions.

1. What is the normal expectation for progress in RE for pupils aged 5–14?

Most pupils will be able to show that they can meet the outcomes for the end of the stage at each age group, aged 7, 9, 11 and 14. Some pupils will not reach all of these expected outcomes, and others will achieve the outcomes described for earlier age groups. The proportions of pupils who achieve the outcomes will depend upon the quality of teaching and learning and the prior knowledge of pupils. Teachers should collect evidence in simple and lightweight ways to show what the class is achieving.

2. How should schools use the end-of-key-stage outcomes?

The outcomes have been written to show progress across the 5–14 age range. Planning for any particular unit should focus on making progress towards some of the outcomes – three would often be appropriate. The medium-term planning sheets in the syllabus give teachers a choice from which to select the outcomes they focus upon in learning.

3. How are the skills which the RE syllabus develops related to the content?

The three pyramids describe the skills pupils will develop and demonstrate. The knowledge base and content are specified in each unit in relation to the outcomes sought. A key part of the progression which the syllabus intends to provide is in building increasingly substantial knowledge and understanding of the religions studied, and of religion and worldviews as a whole.

4. How do the expected outcomes of each unit plan relate to the varieties of achievement in any class or age group?

All classes include pupils with a range of abilities and achievements. The outcomes in each unit of work are written to set good standards of achievement for most pupils aged 7, 9, 11 and 14, so as pupils work through a key stage or age group, the outcomes will become more accessible to pupils. For example at the start of Year 3, not so many pupils will achieve the outcomes set in units for lower Key Stage 2 (ages 7–9). By the end of Year 4, most pupils will have made progress and will be meeting these outcomes if teaching and learning have been good.

5. How can teachers plan to ensure that each pupil can give evidence of their progress and attainment throughout the programmes of study?

Teachers should plan to ensure appropriate differentiation using the outcomes given for each unit, aiming to support most pupils in achieving these in age-appropriate ways, and make plans for those who are working towards the outcomes and those who may be working beyond the outcomes. Each child's base of knowledge and understanding will be expanded through each unit taught.

6. How should schools use assessment tasks and assessment information to track progress and raise standards?

In RE, assessment is for learning (not for summative or accountability purposes). Teachers should make lightweight, realistic and workable plans to assess gains in knowledge and progress in skills in ways that will inform future learning. There is no need in RE to assess every half term or every term or in every unit of work. Schools are to plan assessment in ways that help pupils to learn more. It is a matter for schools to determine in line with their assessment policies how RE achievement is tracked and reported to parents.

Picturing progression in pupils' skills: summary pyramids of steps in RE learning These pyramids picture eight steps up in the skills which this syllabus uses and develops. They correspond precisely to the outcomes identified in the aims and outcomes of the syllabus, but do not reflect content with regard to any particular religion. The knowledge to which these skills are applied is found in the unit plans in each case.



What are we aiming for pupils to achieve? Statutory end-of-phase outcomes

Each of the three elements of the teaching and learning approach is important, and pupils should make progress in all of them. Below are the end-of-phase outcomes for each element. Each unit provides learning outcomes specific to each question, leading to these end-of-phase outcomes. Teachers will recognise that this approach balances skills with core knowledge. The outcomes on this page are woven into every aspect of the planning, teaching, learning and assessment of this syllabus. They are the statutory key to the RE syllabus.

Teaching and learning approach	End of KS1, aged 7 Pupils can ...	End of lower KS2, aged 9 Pupils can ...	End of KS2, aged 11 Pupils can ...	End of KS3, aged 14 Pupils can ...
Element 1: Making sense of beliefs Identifying and making sense of core religious and non-religious beliefs and concepts; understanding what these beliefs mean within their traditions; recognising how and why sources of authority (such as texts) are used, expressed and interpreted in different ways; and developing skills of interpretation	Identify some core beliefs and concepts studied and give a simple description of what they mean	Identify and describe the core beliefs and concepts studied	Identify and explain the core beliefs and concepts studied, using examples from texts/sources of authority in religions	Give reasoned explanations of how and why the selected core beliefs and concepts are important within the religions studied
	Give examples of how stories show what people believe (e.g. The meaning behind a festival)	Make clear links between texts/sources of wisdom and authority and the core concepts studied	Describe examples of ways in which people use texts/sources of wisdom and authority to make sense of core beliefs and concepts	Taking account of context(s), explain how and why people use and make sense of texts/sources of wisdom and authority differently
	Give clear, simple accounts of what stories and other texts mean to believers	Offer informed suggestions about what texts/sources of wisdom and authority can mean, and give examples of what these sources mean to believers	Give meanings for texts/sources of wisdom and authority studied, comparing these ideas with some ways in which believers interpret texts/sources of authority	In the light of their learning, explain how appropriate different interpretations of texts/sources of wisdom and authority are, including their own ideas

Teaching and learning approach	End of KS1, aged 7 Pupils can ...	End of lower KS2, aged 9 Pupils can ...	End of KS2, aged 11 Pupils can ...	End of KS3, aged 14 Pupils can ...
Element 2: Understanding the impact. Examining how and why people put their beliefs into practice in diverse ways, within their everyday lives, within their communities and in the wider world, appreciating and appraising different ways of life and ways of expressing meaning.	Give examples of how people use stories, texts and teachings to guide their beliefs and actions	Make simple links between stories, teachings and concepts studied and how people live, individually and in communities Describe how people show their beliefs in how they worship and in the ways they live	Make clear connections between what people believe and how they live, individually and in communities	Give reasons and examples to account for how and why people put their beliefs into practice in different ways, individually and in various communities (e.g. Denominations, times or cultures; faith or other communities)
	Give examples of ways in which believers put their beliefs into practice	Identify some differences in how people put their beliefs into practice	Using evidence and examples, show how and why people put their beliefs into practice in different ways, e.g. In different communities, denominations or cultures	Show how beliefs guide people in making moral and religious decisions, Apply these ideas about the impact of beliefs to situations in the world today

Teaching and learning approach	End of KS1, aged 7 Pupils can ...	End of lower KS2, aged 9 Pupils can ...	End of KS2, aged 11 Pupils can ...	End of KS3, aged 14 Pupils can ...
<p>Element 3: Making connections</p> <p>Evaluating, reflecting on and connecting the key concepts and questions studied, so that pupils can challenge the ideas studied, and consider how these ideas might challenge their own thinking; and discerning possible connections between the ideas and pupils' own lives and ways of understanding the world, expressing critical responses and personal reflections.</p>	Think, talk and ask questions about whether the ideas they have been studying have something to say to them	<p>Raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live</p> <p>Make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly</p>	<p>Make connections between the beliefs and practices studied, evaluating and explaining their importance to different people (e.g. Believers and atheists)</p> <p>Reflect on and articulate lessons people might gain from the beliefs/ practices studied, including their own responses, recognising that others may think differently</p>	<p>Give coherent accounts of the significance and implications of the beliefs and practices studied in the world today</p> <p>Evaluate how far the beliefs and practices studied help pupils themselves, and others, to make sense of the world</p>
	Give a good reason for the views they have and the connections they make	Give good reasons for the views they have and the connections and comparisons they make	Consider and weigh up how ideas studied in this unit relate to their own experiences and experiences of the world today, developing insights of their own and giving good reasons for the views they have and the connections they make	Respond to the challenges raised by questions of belief and practice, both in the world today and in their own lives, offering reasons and justifications for their responses

Assessment guidance: using the outcomes

The outcomes for each age group are the heart of this RE syllabus, and schools using them to plan their RE work will be running a legal RE curriculum. The assessment guidance of the syllabus is carefully constructed and will be the object of further training opportunities. The detailed lesson-by-lesson investigation plans that the SACREs intend to provide will give exemplary assessment tasks for the units.

The statutory RE outcomes

	Most 7 year olds	Most 9 year olds	Most 11 year olds	Most 14 year olds
Element 1: Making sense of beliefs Identifying and making sense of core religious and non-religious beliefs and concepts; understanding what these beliefs mean within their traditions; recognising how and why sources of authority (such as texts) are used, expressed and interpreted in different ways; and developing skills of interpretation.	Identify some core beliefs and concepts studied and give a simple description of what they mean	Identify and describe the core beliefs and concepts studied	Identify and explain the core beliefs and concepts studied, using examples from texts/sources of authority in religions	Give reasoned explanations of how and why the selected core beliefs and concepts are important within the religions studied
	Give examples of how stories show what people believe (e.g. The meaning behind a festival)	Make clear links between texts/sources of wisdom and authority and the core concepts studied	Describe examples of ways in which people use texts/sources of wisdom and authority to make sense of core beliefs and concepts	Taking account of context(s), explain how and why people use and make sense of texts/sources of wisdom and authority differently
	Give clear, simple accounts of what stories and other texts mean to believers	Offer informed suggestions about what texts/sources of wisdom and authority can mean, and give examples of what these sources mean to believers	Give meanings for texts/sources of wisdom and authority studied, comparing these ideas with some ways in which believers interpret texts/sources of authority	In the light of their learning, explain how appropriate different interpretations of texts/sources of wisdom and authority are, including their own ideas
Element 2: Understanding the impact Examining how and why people put their beliefs into practice in diverse ways, within their everyday lives, within their communities and in the wider world, appreciating and appraising different ways of life and ways of expressing meaning.	Most 7 year olds Give examples of how people use stories, texts and teachings to guide their beliefs and actions	Most 9 year olds Make simple links between stories, teachings and concepts studied and how people live, individually and in communities Describe how people show their beliefs in how they worship and in the ways they live	Most 11 year olds Make clear connections between what people believe and how they live, individually and in communities	Most 14 year olds Give reasons and examples to account for how and why people put their beliefs into practice in different ways, individually and in various communities (e.g. Denominations, times or cultures; faith or other communities)
	Give examples of ways in which believers put their beliefs into practice	Identify some differences in how people put their beliefs into practice	Using evidence and examples, show how and why people put their beliefs into practice in different ways, e.g. In different communities, denominations or cultures	Show how beliefs guide people in making moral and religious decisions, Apply these ideas about the impact of beliefs to situations in the world today
	Most 7 year olds Think, talk and ask questions about whether the ideas they have been studying have something to say to them	Most 9 year olds Raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live Make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly	Most 11 year olds Make connections between the beliefs and practices studied, evaluating and explaining their importance to different people (e.g. Believers and atheists) Reflect on and articulate lessons people might gain from the beliefs/practices studied, including their own responses, recognising that others may think differently	Most 14 year olds Give coherent accounts of the significance and implications of the beliefs and practices studied in the world today Evaluate how far the beliefs and practices studied help pupils themselves, and others, to make sense of the world
Element 3: Making connections Evaluating, reflecting on and connecting the key concepts and questions studied, so that pupils can challenge the ideas studied, and consider how these ideas might challenge their own thinking; and discerning possible connections between the ideas and pupils' own lives and ways of understanding the world, expressing critical responses and personal reflections.	Give a good reason for the views they have and the connections they make	Give good reasons for the views they have and the connections and comparisons they make	Consider and weigh up how ideas studied in this unit relate to their own experiences and insights of the world today, developing insights of their own and giving good reasons for the views they have and the connections they make	Respond to the challenges raised by questions of belief and practice, both in the world today and in their own lives, offering reasons and justifications for their responses

Which religions and beliefs are to be studied?

In line with the law, Oldham SACRE requires that pupils learn from the diversity of religions and beliefs found locally, nationally and globally. The minimum requirements for breadth of study are:

4-7 year olds Reception + Key stage 1	7-11 year olds Key stage 2	11-14 year olds Key Stage 3
Christianity	Christianity	Christianity
And possibly additionally		
Hinduism Another religion or worldview represented in the school	Another religion or worldview represented in the school	Judaism and / or Hinduism Another religion or worldview represented in the school
<ul style="list-style-type: none"> Non-religious perspectives on belief and spirituality should be studied as appropriate in each key stage. Humanism is a visible example of a UK based non-religious worldview. It is always appropriate to focus some study in RE on the beliefs and religions of children represented in the class, school or local community, including non-religious worldviews. 		

Notes

- The table above shows minimum requirements in terms of which religions and worldviews are to be studied. Schools may plan to use material from more than the minimum if they wish to. Depth of learning is more important than mere 'coverage'
- Demographics, history and the contemporary faith communities of Christians nationally and globally provide good reasons for the study of Christianity at each key stage in RE, as the law requires.
- Religions are all very diverse. Christian communities in Oldham, for example, are very varied. Groups such as the Jehovah's Witnesses or Latter Day Saints, whether they are held to be within or beyond mainstream Christianity, are sometimes represented in our classrooms, and may therefore be an appropriate focus for study.
- Oldham has a large, youthful and growing Islamic population of over 40 000 as well, and so the study of Islam, which is also the second largest religion in the UK and globally, is suitable for each key stage.
- The six principal religions in the UK are all to be studied according to this plan for the 5-14 age range, in line with the law. It is often effective to plan to study two religions in 'compare and contrast' investigations, but good planning does not tackle too many different religions simultaneously. Depth of learning clarifies confusion, and this Syllabus recommends just two religions be studied by 5-7s, and four by 7-11s.
- Secular alternatives to religion are found in every school, and over 35 000 Oldham citizens are non-religious (Census 2011, probably more since then), so it is always good for pupils to have opportunities to find out more about secular alternatives to religion. These include Humanism, and many people who describe themselves as 'spiritual, but not religious' alongside various forms on atheism and agnosticism.

The Spiritual, Moral, Social and Cultural Development of Pupils in RE

Religious Education plays a crucial role in the development of the spiritual, moral, social and cultural development of pupils and should be seen as the lead subject in promoting these. However, Religious Education does not have the sole responsibility for promoting the spiritual, moral, social and cultural development of pupils. All subjects and indeed the school ethos contribute to developing these as well. HMCI / OFSTED school inspection focuses very clearly on SMSC development at present. RE makes a key contribution to meeting OFSTED criteria for SMSC.

All subjects provide opportunities to promote pupils' spiritual, moral, social and cultural development. Explicit opportunities to promote pupils' development in these areas are provided in RE and through personal, social, health and economic education (PSHE), relationships and sex education and citizenship education. A significant contribution is also made by school ethos, effective relationships throughout the school, collective worship, and other curriculum activities.

Religious Education and inclusion

Religious Education can make a significant contribution to inclusion, particularly in its focus on promoting respect for all. This syllabus contains many references to the role of RE in challenging stereotypical views and appreciating, positively, differences in others. The syllabus enables all pupils to consider the impact of people's beliefs on their own actions and lifestyle. The syllabus also highlights the importance of religions and beliefs and how religious education can develop pupils' self-esteem.

Effective inclusion involves teaching a lively, stimulating RE curriculum that:

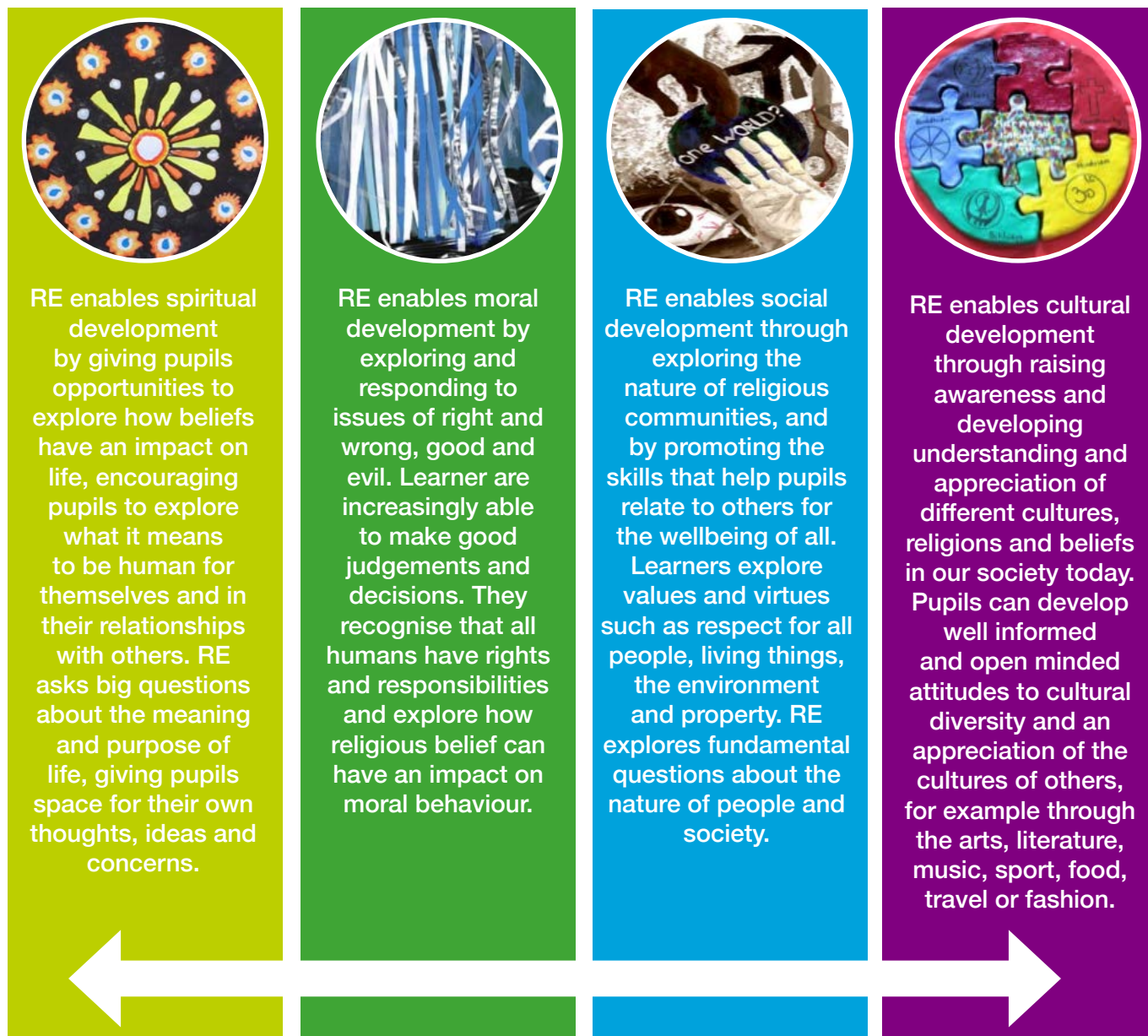
- builds on and is enriched by the differing experiences pupils bring to religious education;
- meets the learning needs of all pupils including those with learning difficulties, those who are gifted and talented, boys and girls, pupils for whom English is an additional language, pupils from all religious communities and pupils from a wide range of ethnic groups and diverse family backgrounds.

RE according to the Oldham RE Syllabus must enable all pupils including those in all these groups to enjoy and achieve through the curriculum.

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Learning opportunities include:



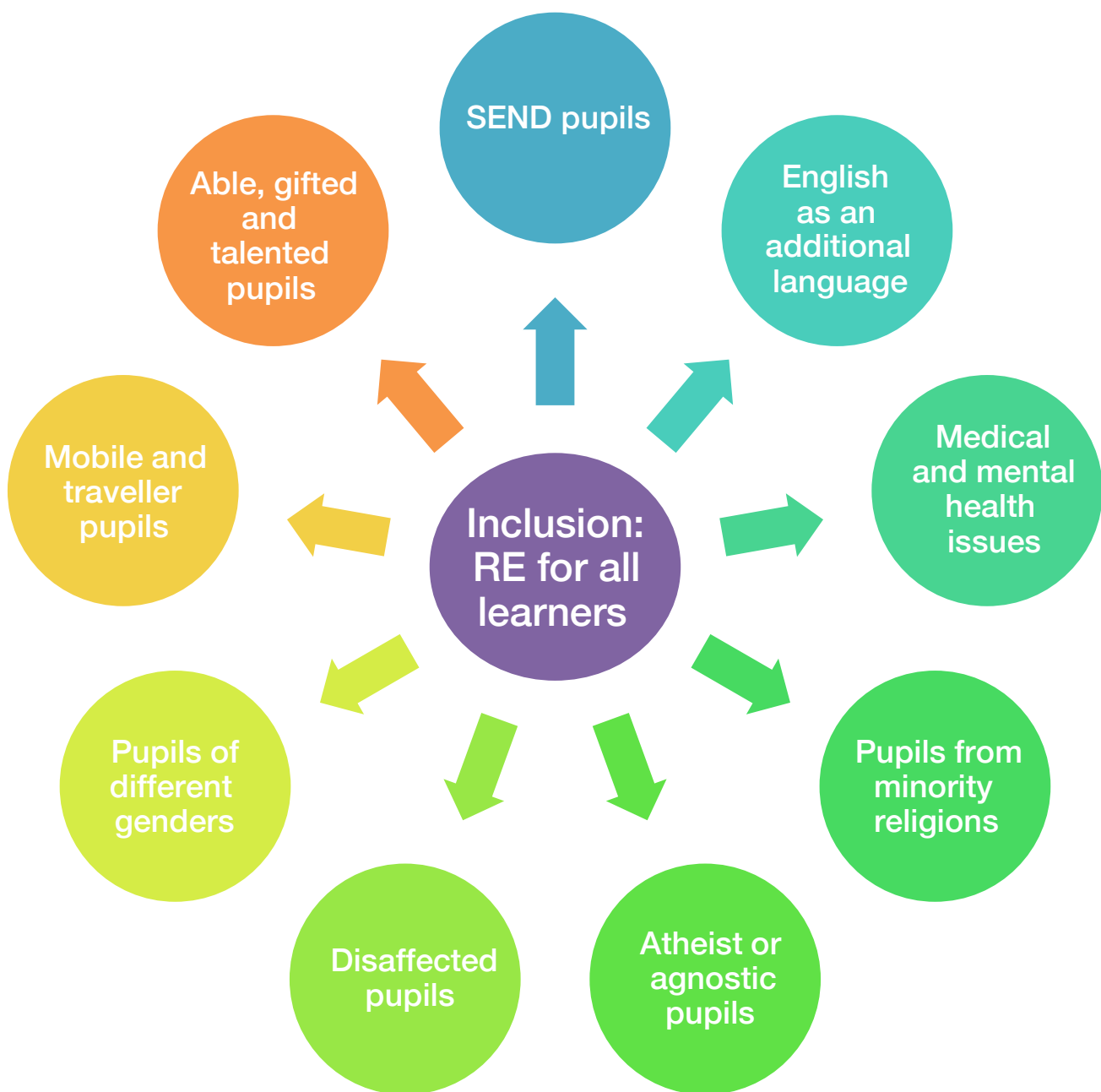
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RE, Respect for All and Community Cohesion

Our vision is of a community where people of faith and no faith live side by side. There will be mutual understanding respect and friendship in full measure.

It is essential that young people learn to understand and respect a range of religions and beliefs and whilst growing in confidence achieve a level of critical awareness that helps them to become builders and shapers of a better Oldham and a better world.

It is the duty of all schools to address issues of ‘how we live together and deal with difference’, however difficult and controversial they may seem. There are already groups in Oldham working together and no greater opportunity exists for co-operation within and between pupils than in and between our schools. Global issues animate and challenge our young people, through their religious studies they can learn to be positive and develop skills which build understanding about differences and tensions.

RE’s unique contribution

What is distinctive about Religious Education is its challenge to each to think as well as to acquire knowledge and understanding and to broaden the landscape of thought. It brings each individual into contact with the distinctiveness of being different and the extent to which values are shared. As individuals we are able to explore who we are and what we think about things. Together the aims of Oldham’s strategic partnership will be furthered if this Agreed Syllabus is used effectively

RE makes a key contribution to enabling pupils to acquire knowledge and understanding of, and develop positive attitudes towards living in a diverse community. Attitudes of tolerance, sensitivity and respect for all can develop where teaching and learning enable pupils to be sure of their own beliefs and identity, and appreciative of the beliefs and identities of others.

It is essential that young people learn to understand and respect a range of beliefs and whilst growing in confidence achieve a level of critical awareness. This can help all young people to make a positive contribution to a tolerant and respectful community, in school, locally and in the wider world.

Through RE, pupils can explore and learn about:

- The diversity of religions found in their local, regional and national communities;
- The best ways to express their own ideas, opinions and beliefs about religious, spiritual and moral questions;
- The significance of religious beliefs and membership for some people;
- The ways in which religious communities are distinctive (RE should never imply that religions are ‘all the same’);
- The common ground and shared action that religious communities sometimes achieve in making a contribution to society for the well being of all;
- The impact of beliefs upon action and upon daily life;
- The tensions and disagreements between different communities, and the ways of resolving these tensions that promote fairness and equality of opportunity;
- The teachings of each religion and worldview about respect for all and common humanity.

Through these curricular opportunities, it is intended that RE will be a focal point in every child’s learning about diversity, equality, respect and community cohesion. In this way, RE can make its particular contribution to community cohesion in Oldham and its schools.

Religious Education is not a mere tool, an instrument to make young people less disrespectful. But at best it can “serve the needs of a fractured humanity, provide a spiritual basis for diverse and shared citizenship locally and globally and a dialogue between people of all faiths and no formal religion” (John Keast OBE).

A word to all teachers of RE in Oldham

We hope that in your hands this Agreed Syllabus will make a significant contribution to the vision of a better Oldham.

The backgrounds of our pupils in religions and beliefs

The different experiences, interests and strengths that pupils bring are particularly relevant in religious education. Some are active and committed within faith communities, some have occasional contact and others have no links at all. Teachers will need to take account of these differing religious backgrounds, plan to meet the needs of individuals and acknowledge and respect the beliefs and practices in the home and family. For both religious and non-religious pupils, RE carries powerful messages about respect for all, and the development of values which include tolerance and the appreciation of human diversity. For example, non-religious ways of life include the pursuit of values and virtues in distinctive ways, as religious communities do in diverse ways as well.

Inclusion and the Parental Right of Withdrawal from RE

Oldham SACRE recognises that parents have a legal right to withdraw pupils from RE. This RE syllabus is open, plural and educational in its aims, and is suitable for all pupils, so we seek to minimise the exercise of the right of withdrawal. In particular, we do not support selective withdrawal, holding that the 'conscience clause' of withdrawal from RE was made law to protect the rights of parents to nurture children in their own faith. For this reason, we recommend schools consider putting a notice like this in their prospectus and on their website, so that parents understand and support school policy on inclusive RE when they choose the school.

'Religious Education is plural, open and inclusive, and suitable for all pupils. It is an educational subject in which children learn to understand their own beliefs and those of others. RE does not seek to influence pupils' views in support of any particular religion or worldview. Any parent considering withdrawing a pupil from RE should contact the school to arrange a meeting to discuss the issue, and suggest alternative work from their own religion / worldview for their child. The school, in line with SACRE policy, does not support selective withdrawals from parts of the RE Syllabus.

Fundamental British Values and RE

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

- **Mutual tolerance.** Schools do not accept intolerant attitudes to members of the community: attitudes which reject other people on the basis of race, faith or belief, gender, sexual orientation or age are rightly challenged. The baseline for a fair community is that each person's right to 'be themselves' is to be accepted by all. Tolerance may not be enough: RE can challenge children and young people to be increasingly respectful and to celebrate diversity, but tolerance is a starting point. It is much better than intolerance of other people. Put simply for young children, this is about accepting that we are all different.
- **Respectful attitudes.** In the RE curriculum attention focuses on developing mutual respect between those of different faiths and beliefs, promoting an understanding of what a society gains from diversity. Pupils will learn about diversity in religions and worldviews, and will be challenged to respect other persons who see the world differently to themselves. Recognition and celebration of human diversity in many forms can flourish where pupils understand different faiths and beliefs, and are challenged to be broad-minded and open-hearted. Put simply for young children, this is about taking a positive attitude to learning from each other.
- **Democracy.** In RE pupils learn the significance of each person's ideas and experiences through methods of discussion. In debating the fundamental questions of life, pupils learn to respect a range of perspectives. This contributes to learning about democracy, examining the idea that we all share a responsibility to use our voice and influence for the wellbeing of others. Put simply for young children, this is about the idea that everybody counts.
- **The rule of law.** In RE pupils examine different examples of codes for human life, including commandments, rules or precepts offered by different religious communities. They learn to appreciate how individuals choose between good and evil, right and wrong, and they learn to apply these ideas to their own communities. They learn that fairness requires that the law apply equally to all, irrespective of a person's status or wealth. Put simply for young children, this is about the idea that rules apply fairly to everyone.
- **Individual liberty.** In RE, pupils consider questions about identity, belonging and diversity, learning what it means to live a life free from constraints. They study examples of pioneers of human freedom, including those from within different religions, so that they can examine tensions between the value of a stable society and the value of change for human development. Put simply for young children, this is about the idea that we all get to make our own choices in a fair way.

Inspection, values and RE

School inspection, since the 2015 Inspection framework, and within the 2019 Framework, explores and judges the contribution schools make to actively promoting British Values, in the context of spiritual, moral, social and cultural (SMSC) development.

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

Teaching this RE Agreed Syllabus will enable pupils to learn to think for themselves about British Values in relation to the values of different religions and worldviews and their own values.

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

Census figures for Oldham and the region:

The census of 2011 gives teachers of RE important information about the local population's diversity. All teachers of RE, and all pupils, should use this information in suitable ways to build a realistic picture of our local area.

Religions and beliefs in our area.

CENSUS 2011 Area name	Religion	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion	No religion	Religion not stated
NORTH WEST	7,052,177	4,742,860	20,695	38,259	30,417	356,458	8,857	19,166	1,397,916	437,549
Greater Manchester (Met County)	2,682,528	1,657,594	9,555	23,478	25,013	232,787	5,322	7,429	557,129	164,221
Bolton	276,786	173,608	574	5,988	174	32,385	118	721	47,567	15,651
Bury	185,060	116,036	453	817	10,302	11,279	301	422	34,381	11,069
Manchester	503,127	245,247	3,879	5,452	2,613	79,496	2,292	1,889	127,485	34,774
Oldham	224,897	134,167	371	1,233	108	39,879	70	406	36,169	12,494
Rochdale	211,699	128,186	403	642	216	29,426	71	430	40,014	12,311
Salford	233,933	150,111	1,040	1,504	7,687	6,030	324	691	52,105	14,441
Stockport	283,275	179,055	853	1,666	1,340	9,431	330	964	71,126	18,510
Tameside	219,324	140,322	511	3,223	89	9,705	102	651	51,674	13,047
Trafford	226,578	143,639	768	2,271	2,413	12,994	1,652	566	47,968	14,307
Wigan	317,849	247,223	703	682	71	2,162	62	689	48,640	17,617

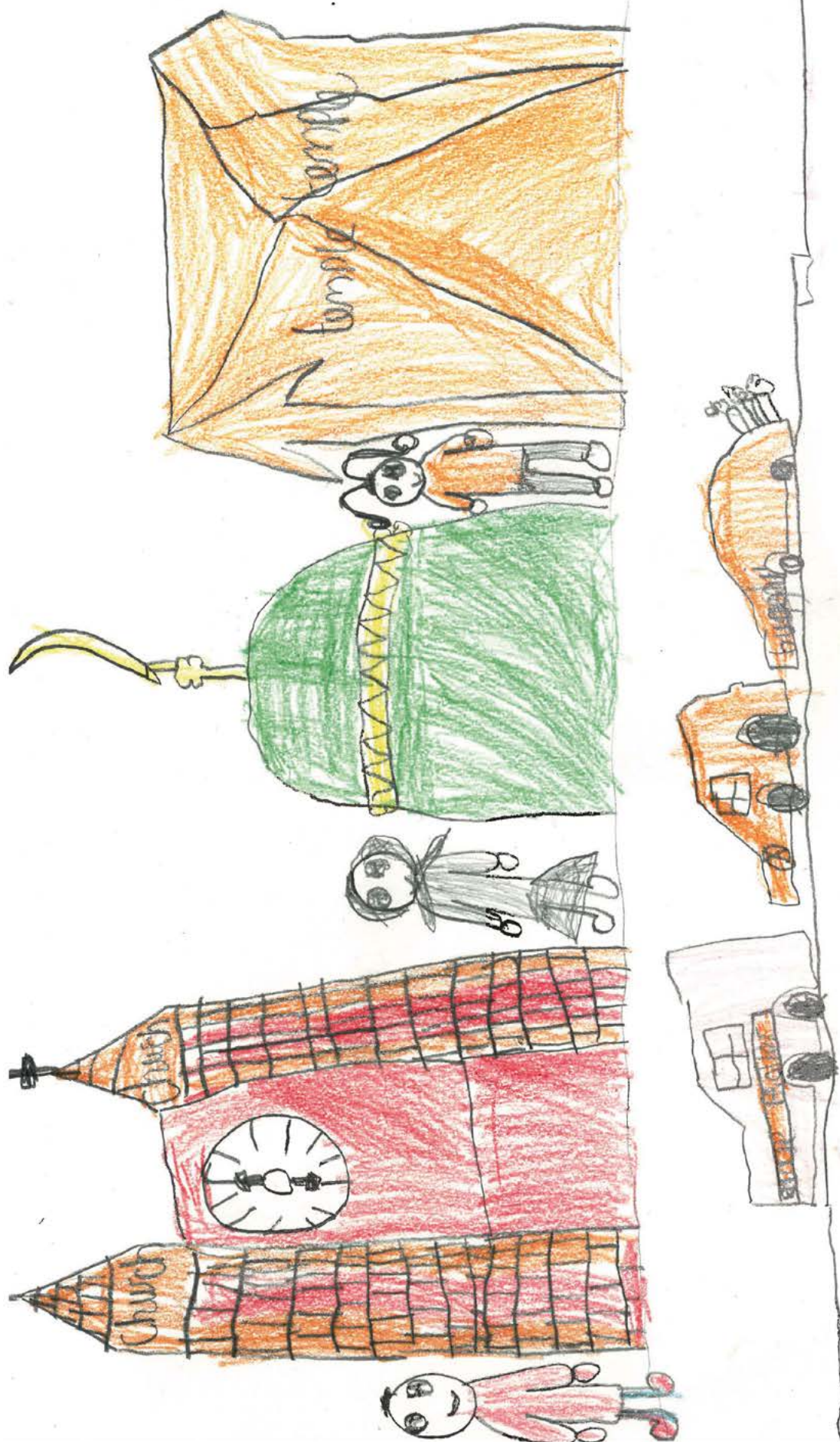
A new census in 2021 will add greatly to our understanding of local and regional demographics. SACRE will offer an update in due course.

Skills in RE

Skills for learning in RE	What learning processes develop these skills? What abilities should teaching enable? Teaching should enable pupils to:
Investigate – in RE this includes: <ul style="list-style-type: none"> asking relevant questions; knowing how to use different types of sources as a way of gathering information; knowing what may constitute evidence for understanding religions. 	<ul style="list-style-type: none"> Ask increasingly deep and complex questions about religion. Use a widening range of sources to pursue answers. Focus on selecting and understanding relevant sources to deal with religious and spiritual questions with increasing insight and sensitivity. Evaluate a range of responses to the questions and issues they study.
Express – in RE this includes: <ul style="list-style-type: none"> the ability to explain concepts, rituals and practices; the ability to identify and articulate matters of deep conviction and concern, and to respond to religious issues through a variety of media. 	<ul style="list-style-type: none"> Explain what words and actions might mean to believers. Articulate their own reactions and ideas about religious questions and practices. Clarify and analyse with growing confidence aspects of religion which they find valuable or interesting or negative. Explain in words and other ways their own responses to matters of deep conviction.
Reflect – in RE this includes: <ul style="list-style-type: none"> the ability to reflect on feelings, relationships, experience, ultimate questions, beliefs and practices; the ability to use stillness, mental and physical, to think with clarity and care about significant events, emotions and atmospheres. 	<ul style="list-style-type: none"> Describe how action and atmosphere makes them feel. Experience the use of silence and thoughtfulness in religion and in life. Take increasing account of the meanings of experience and discern the depth of questions religion addresses. Respond sensitively and with insight to religious and spiritual phenomena and their meanings.
Apply – in RE this includes: <ul style="list-style-type: none"> making the association between religions and individual community, national and international life; identifying key religious values and their interplay with secular ones. 	<ul style="list-style-type: none"> See links and simple connections between aspects of religions. Make increasingly subtle and complex links between religious material and their own ideas. Apply learning from one religious context to new contexts with growing awareness and clarity. Apply their learning from different religious sources to the development of own ideas.
Empathise – in RE this includes: <ul style="list-style-type: none"> the ability to consider the thoughts, feelings, experiences, attitudes, beliefs and values of others; developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow; the ability to see the world through the eyes of others, and to see issues from their point of view. 	<ul style="list-style-type: none"> See with sensitivity how others respond to their actions, words or behaviour. Connect their feelings, both positive and negative, with those of others, including those in religious stories and contexts. Imagine with growing awareness how they would feel in a different situation from their own. Identify thoughtfully with other people from a range of communities and stances for life.
Interpret – in RE this includes: <ul style="list-style-type: none"> the ability to draw meaning from artefacts, works of art, poetry and symbolism; the ability to suggest meanings of religious texts. 	<ul style="list-style-type: none"> Say what an object means, or explain a symbol. Use figures of speech or metaphors to speak creatively about religious ideas. Understand increasingly the diverse ways in which religious and spiritual experience can be interpreted. Clarify and express the role of interpretation in religion and life. Recognise religious materials and take note of their details and style.

Skills for learning in RE	What learning processes develop these skills? What abilities should teaching enable? Teaching should enable pupils to:
Discern – in RE this includes: <ul style="list-style-type: none"> Explaining the significance of aspects of religious belief and practice; Developing insight into people, motives, actions and consequences; Seeing clearly how individuals might learn from the religions they study for themselves. 	<ul style="list-style-type: none"> Experience the awe and wonder of the natural world and of human relations. Be willing to look beyond the surface at underlying ideas and questions. Weigh up the value religious believers find in their faith with insight, relating it to their own experience. Discern with clarity, respect and thoughtfulness the impact (positive and negative) of religious and secular ways of living.
Analyse – in RE this includes: <ul style="list-style-type: none"> distinguishing between opinion, belief and fact; distinguishing between the features of different religions. 	<ul style="list-style-type: none"> See what kinds of reasons are given to explain religious aspects of life. Join in discussion about issues arising from the study of religion. Use reasons, facts, opinions, examples, arguments and experience to justify or question a view of a religious issue. Analyse the religious views encountered with fairness, balance, empathy and critical rigour.
Synthesise – in RE this includes: <ul style="list-style-type: none"> linking significant features of religion together in a coherent pattern; connecting different aspects of life into a meaningful whole. 	<ul style="list-style-type: none"> Notice similarities between stories and practices from religions. Use general words to describe a range of religious practice and teaching. Make links between different aspects of one religion, or similar and contrasting aspects of two or more religions. Explain clearly the relationships, similarities and differences between a range of religious arguments, ideas, views and teachings.
Evaluate – in RE this includes: <ul style="list-style-type: none"> the ability to debate issues of religious significance with reference to evidence and argument; weighing the respective claims of self-interest, consideration for others, religious teaching and individual conscience. 	<ul style="list-style-type: none"> Talk about what makes people choose religious ways of life and the reasons they give for these choices. Describe how and why religious people show the importance of symbols, key figures, texts or stories. Weigh up with fairness and balance the value they see in a range of religious practices. Evaluate skilfully some religious responses to moral issues, and their own responses.

Of course, the development of many of these skills occurs across the curriculum in many different subject areas. Teachers should plan to teach particular examples of one or more of these skills in each unit, lesson by lesson.





RE in EYFS: Programme of Study

The Early Years Foundation Stage (EYFS) describes the phase of a child's education from birth to the end of the reception year at the age of five.

RE is statutory for all pupils registered on the school roll. The statutory requirement for religious education does not extend to nursery classes in maintained schools. RE may, however, form a valuable part of the educational experience of children throughout the key stage. In the EYFS curriculum learning does not fit into boxes: play-based and child-centred approaches will encourage the learning to follow where the child's interest and curiosity leads.

Early Years Foundation Stage (EYFS)	
Nursery	Reception
RE is non-statutory, but teachers may choose to incorporate RE material into children's activities if they choose to.	RE is a compulsory part of the basic curriculum for all Reception age pupils, and should be taught according to this Agreed Syllabus for RE, in line with Early Learning Goals.
Early Learning Goals outline what pupils should achieve by the end of reception year. The National Curriculum is not taught.	
Some settings have children from both Nursery and Reception in an EYFS Unit. Planning will need to take account of the needs and expectations of both age groups.	

The Agreed Syllabus for RE sets out experiences and opportunities and appropriate topics for children in the Foundation Stage. The suggestions made for the EYFS RE are good learning in themselves. These also connect to the EYFS 7 areas of learning.

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

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

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

What does RE offer to pupils in this age group?

RE sits very firmly within the areas of personal, social and emotional development and understanding the world. This framework enables children to:

- develop a positive sense of themselves, and others;
- learn how to form positive and respectful relationships;
- begin to understand and value the differences of individuals and groups within their own immediate community;
- develop their emerging moral and cultural awareness.

RE in the Early Years Foundation Stage

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

In line with the DfE's 2013 EYFS Profile, RE can, through planned, purposeful play and through a mix of adult-led and child-initiated activity, provide these opportunities for pupils:

Communication and Language

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

Personal, Social and Emotional Development

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

Understanding the World

- Children talk about similarities and differences between themselves and others, among families, communities and traditions
- They begin to know about their own cultures and beliefs and those of other people
- They explore, observe and find out about places and objects that matter in different cultures and beliefs.

Expressive Arts and Design

- Children use their imagination in art, music, dance, imaginative play, role play and stories to represent their own ideas, thoughts and feelings
- They respond in a variety of ways to what they see, hear, smell, touch and taste.

Literacy

- Children are given access to a wide range of books, poems and other written materials to ignite their interest.

Mathematics

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

These learning intentions for RE are developed from relevant areas of the Early Years Foundation Stage Profile (DfE, 2013).

EYFS RE for 3-4 year olds

Some ideas for Religious Education in the EYFS can include:

- Creative play, make-believe, role play, dance and drama
- Dressing up and acting out scenes from stories, celebrations or festivals
- Making and eating festival food
- Talking and listening to each other; hearing and discussing stories of all kinds, including religious and secular stories with themes such as goodness, difference, the inner world of thoughts and feelings, and imagination
- Exploring authentic religious artefacts, including those designed for small children such as ‘soft toy’ artefacts or story books
- Seeing pictures, books and videos of places of worship and meeting believers in class
- Listening to religious music
- Starting to introduce religious terminology
- Work on nature, growing and life cycles or harvest
- Seizing opportunities spontaneously or linking with topical, local events such as celebrations, festivals, the birth of a new baby, weddings or the death of a pet
- Starting to talk about the different ways in which people believe and behave, and encouraging children to ask questions.

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

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

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

RE in the Reception Class

The Oldham syllabus recognises that RE is part of statutory provision for pupils in the Reception class, and provides 6 plans for teachers to use to bring the Early Learning Goals and RE’s learning opportunities together.

The following pages are suggestions of questions, outcomes and content that will ensure good provision for RE in reception classes.

Key Question F1: Which stories are special and why?

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

One way of introducing this question is to ask children to bring favourite books and stories from home, choose the favourite story in the class, or the teacher could share her favourite childhood story and explain why she liked it so much.

Theme:	Learning outcomes (linked to ELGs):	Suggested content:
These are suggested questions; you will not necessarily explore all of these questions.	Select from the following outcomes, and set up learning experiences that enable pupils to:	Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate.
<ul style="list-style-type: none"> What is your favourite story? What do you like about it, and why? What stories do you know about Jesus? What do you think Jesus was (is) like? Do you know any Bible stories? What stories do you know that are special to Christians (or other faiths)? Who are the stories about? What happens in the story? Does the story tell you about God? What do you learn? What stories do you know that tell you how you should behave towards other people? What are the similarities and differences between different people's special stories? 	<ul style="list-style-type: none"> talk about some religious stories; recognise some religious words, e.g. about God; identify some of their own feelings in the stories they hear; identify a sacred text e.g. Bible, Qur'an; talk about what Jesus teaches about keeping promises and say why keeping promises is a good thing to do; talk about what Jesus teaches about saying 'thank you', and why it is good to thank and be thanked. 	<ul style="list-style-type: none"> Explore stories pupils like, re-telling stories to others and sharing features of the story they like. Talk about the Bible being the Christians' holy book which helps them to understand more about God, and how people and the world work. Look at a range of children's Bibles to see how they are similar/different. Share a Bible story from a suitable children's Bible, e.g. 'Butterworth and Inkpen' series; Scripture Union The Big Bible Storybook. Hear and explore stories from the Bible, stories Jesus told, stories from the life of Jesus (e.g David the Shepherd Boy (1 Samuel 17); the story of Ruth (book of Ruth in the Bible); Jesus as friend to the friendless (Zacchaeus, Luke 19); making promises (Matthew 21:28–32); saying 'thank you' (Ten Lepers Luke 17:11–19). Hear a selection of stories taken from major faith traditions and cultures, including stories about leaders or founders within faiths, e.g. Prophet Muhammad and the night of power. Explore stories through play, role play, freeze-framing, model-making, puppets and shadow puppets, art, dance, music etc. <p>Reinforce this learning through follow-up activities:</p> <ul style="list-style-type: none"> Use a story sack of artefacts and objects for a Diwali celebration role play. Read and share the books about faith stories in their own time, on own or with friends. Role-play some of the stories using costumes and props.

Key Question F2: Which people are special and why?

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

One way of introducing this question is to talk about significant people within the school and the wider community, for example showing pictures of the caretaker, lollypop person, headteacher, vicar, police community support officer, and discussing what they do.

Questions you might explore:	Learning outcomes (linked to ELGs):	Suggested content:
<p>These are suggested questions; you will not necessarily explore all of these questions.</p>	<p>Teachers should select from the following outcomes, and set up learning experiences that enable pupils to:</p>	<p>Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate.</p>
<ul style="list-style-type: none"> • Who is special to you and why? • What is a good friend like? How can you show that you are a good friend? • What stories did Jesus tell about being a friend and caring for others? • What stories do special people tell in other religions? 	<ul style="list-style-type: none"> • talk about people who are special to them; • say what makes their family and friends special to them; • identify some of the qualities of a good friend; • reflect on the question 'Am I a good friend?'; • recall and talk about stories of Jesus as a friend to others; • recall stories about special people in other religions and talk about what we can learn from them. 	<p>Talk about people who are special to us, whom we admire.</p> <ul style="list-style-type: none"> • Meet a special person that helps them, e.g. crossing guide. 'Hot seat' the invited guest. Question the guest about likes and dislikes of their job. Ask how they cope with the difficult aspects. • Meet a person with a religious faith, e.g. vicar or a parent. 'Hot seat' the invited guest. Ask why he/she believes and what is important in his/her life. • Discuss the benefits and responsibilities of friendship and the ways that people care for others. • Tell stories from the Bible about friendship and care for others, with a focus on what Jesus did and said, <ul style="list-style-type: none"> » e.g. Zacchaeus (Luke 19); Jesus choosing the twelve disciples (his special friends and helpers) (Matthew 4.17–22); stories of Jesus helping and healing people e.g. Jairus' daughter (Mark 5.21–43); healing the man at the pool (John 5.5–9); Blind Bartimaeus (Mark 11.46–52). • Discuss stories of a key religious leader from another religion and how these are important to people today (e.g. Guru Nanak, Prophet Muhammad, the Buddha) <p>Reinforce this learning through follow-up activities:</p> <ul style="list-style-type: none"> • Role-play the special visitors using appropriate dressing-up clothes. • Draw and paint pictures about the visitors. • Make thank-you cards for the visitors. • Use digital cameras to take pictures of the visitors during the visit and make a book using the photographs

Key question F3: Which places are special and why?

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

One way of introducing this question is to discuss places that are important to children, for example places to be happy, to have fun, to be quiet or to feel safe. When do they go to these places and what is it like being there?

Questions you might explore:	Learning outcomes (linked to ELGs):	Suggested content:
<p>These are suggested questions; you will not necessarily explore all of these questions.</p>	<p>Teachers should select from the following outcomes, and set up learning experiences that enable pupils to:</p>	<p>Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate.</p>
<ul style="list-style-type: none"> • Where do you feel safe? Why? • Where do you feel happy? Why? • Where is special to me? Where is a special place for believers to go? • What makes this place special? 	<ul style="list-style-type: none"> • talk about somewhere that is special to themselves, saying why; • be aware that some religious people have places which have special meaning for them; • talk about the things that are special and valued in a place of worship; • identify some significant features of sacred places; • recognise a place of worship • get to know and use appropriate words to talk about their thoughts and feelings when visiting a church. 	<ul style="list-style-type: none"> • Invite visitors to talk about/show pictures of places that are spiritually significant to them and say why they are special. (e.g. this might be visiting an art gallery and looking at a wonderful picture and how this makes them feel; the memories this brings back or encouragement for the future. Alternatively this could be the local park where they meet together and play. This should build learning towards understanding special places for religious people). Children share and record their own special places in a variety of ways, drawing on all their senses, in a way that is meaningful to them. • Discuss why some places are special and what makes them significant. • Discuss when people like to go there and what they like to do there. • Consider the church building as a special place for Christians and/or a mosque as a special place for Muslims. • Consider a place of worship for members of another faith e.g. synagogue or mosque. • Consider different special places, such as (Makkah) Mecca for Muslims. • Visit a local place of worship. • Create a special place in the inside/outside area or wider school grounds. A space for quiet reflection. This will work well for schools who have a forest schools focus.

Key question F4: Which times are special and why?

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One way of introducing this question is to link this unit to a significant time celebrated in school or in class. You might want to bring in birthday candles and ask children to talk about the significance of birthdays.

Questions you might explore:	Learning outcomes (linked to ELGs):	Suggested content:
These are suggested questions; you will not necessarily explore all of these questions.	Teachers should select from the following outcomes, and set up learning experiences that enable pupils to:	Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate.
<ul style="list-style-type: none"> • What special times have you had? What did you celebrate? Why? Who were you with? What happened? • What do other people celebrate? • What happens at Christmas, and why? • What happens at Easter, and why? • What stories do you know about Jesus' birth and when he died? What do you think about Jesus? What do Christians say about Jesus? • What other festivals have you learnt about? • What happens at the festivals, and why? • What stories can you remember about festivals? • What are the similarities and differences between different people's special times? 	<ul style="list-style-type: none"> • give examples of special occasions and suggest features of a good celebration; • recall simple stories connected with Christmas / Easter and a festival from another faith; • say why Christmas / Easter and a festival from another faith is a special time for Christians / members of the other faith. 	<ul style="list-style-type: none"> • Discuss the importance and value of celebration in children's own lives • Have a birthday party for some toys, and encourage play related to this idea • From a 'mystery bag, look at and talk about reminders (cards, invitations, photos, wrapping paper) of special days, e.g. birthday, wedding, christening, Christmas, Divali, Eid, Mother's Day, New Year • Consider some major religious festivals and celebrations, e.g. seasonal festivals including Christmas and Easter, and the stories associated with them; Sukkoth; Eid-ul-Adha; Diwali; • Sing songs that are used in popular celebrations and make music with simple instruments to go with them • Use a variety of media to explore ways of celebrating, and how religious believers celebrate festivals and special times. <p>NB</p> <p>Whilst most families will celebrate birthdays not all cultures do, so sensitivity is needed here and teachers' deep knowledge of children's cultural backgrounds makes a big difference.</p>

Key Question F5: Where do we belong?

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

One way of introducing this question is to ask a new mum to bring a baby into the class and talk about how the baby was welcomed into their family.

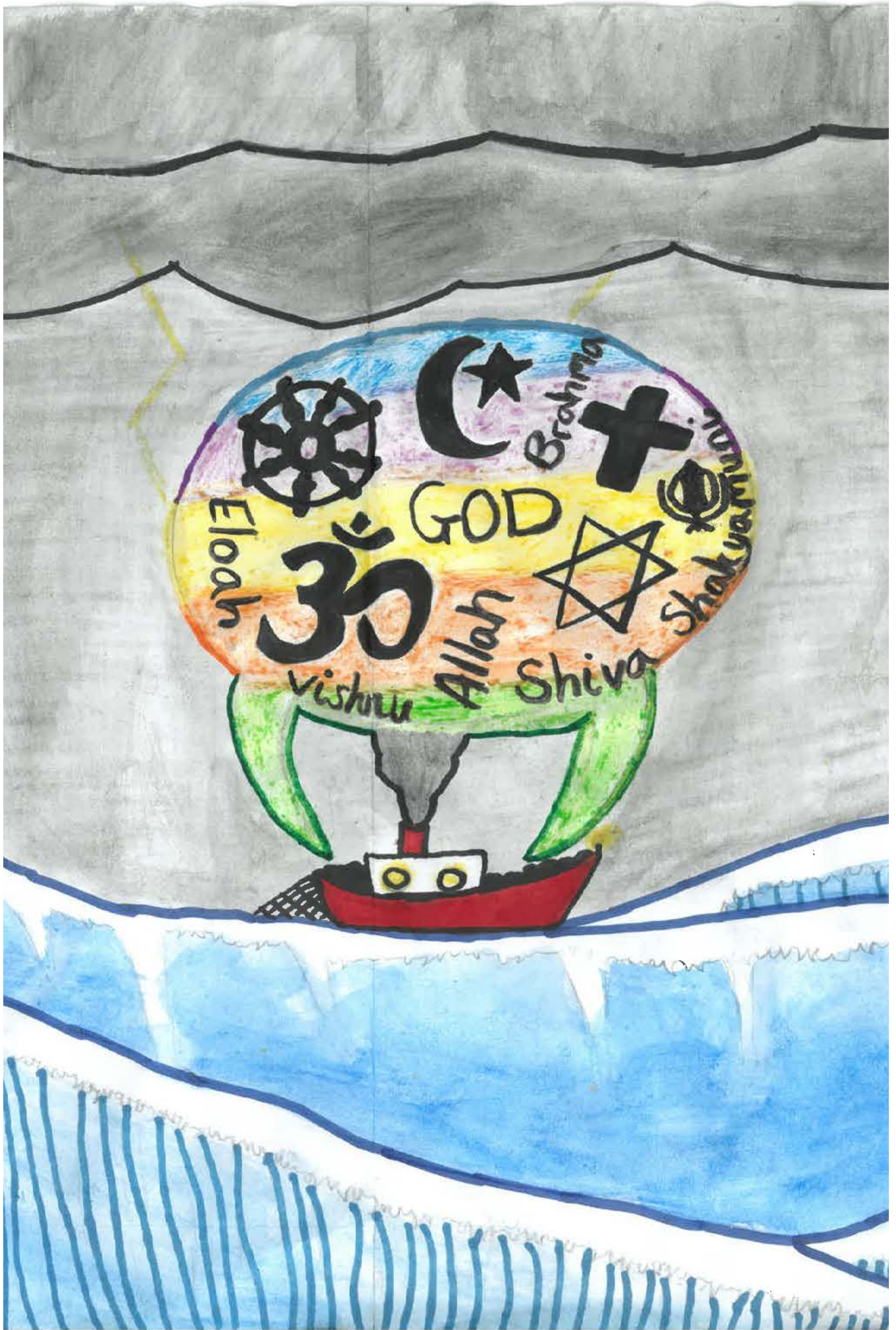
Questions you might explore:	Learning outcomes (linked to ELGs):	Suggested content:
These are suggested questions; you will not necessarily explore all of these questions.	Teachers should select from the following outcomes, and set up learning experiences that enable pupils to:	Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate.
<ul style="list-style-type: none"> How do we show respect for one another? How do we show love/ how do I know I am loved? Who do you care about? How do we show care/how do I know I am cared for? How do you know what people are feeling? How do we show people they are welcome? What things can we do better together rather than on our own? Where do you belong? How do you know you belong? What makes us feel special about being welcomed into a group of people? 	<ul style="list-style-type: none"> re-tell religious stories making connections with personal experiences share and record occasions when things have happened in their lives that made them feel special recall simply what happens at a traditional Christian infant baptism and dedication additional opportunity if you have children from religions other than Christianity in your setting recall simply what happens when a baby is welcomed into a religion other than Christianity. 	<ul style="list-style-type: none"> Discuss the idea that each person is unique and valuable. Discuss religious beliefs that each person is unique and valuable. Consider religious beliefs about God loving each person, e.g. Jewish and Christian ideas that God loves people even from before they are born (Psalm 139), and they are written on the palm of his hand (Isaiah 49 v.16). Children could draw around their hands, write their names on the palm and decorate; Christian beliefs about Jesus believing children to be very special. Tell story of children wanting to see Jesus and disciples stopping them (Mark 10 v.13–16). Discuss how God's love for children is shown in Christianity through infant baptism and dedication. Discuss how children are welcomed into another faith or belief community e.g. Islam Aqiqah ceremony, whispering of adhan and cutting of hair, Humanist – naming ceremony. Consider signs and symbols used in the welcoming of children into the faith community e.g. baptismal candle. Consider ways of showing that people are special from other religions e.g. Hinduism: Stories about Hindus celebrating Raksha Bandhan – which celebrates the special bond between brothers and sisters. His sister ties a band (rakhi) of gold or red threads around the right hand of a brother.

Key Question F6: What is special about our world?

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One way of introducing this question is to study this at the same time as work on the school outside space or local area or work on growing things.

Questions you might explore:	Learning outcomes (linked to ELGs):	Suggested content:
These are suggested questions; you will not necessarily explore all of these questions.	Teachers should select from the following outcomes, and set up learning experiences that enable pupils to:	Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate.
<ul style="list-style-type: none"> • What do you like in nature? What is your favourite thing? Why do you like it best of all? What have you learned about nature that is new to you? • Why do some people say the world is special? What do you think is special about the world? • What stories of creation do Christians tell? • What do people say about how we should look after the world? How do you think we should look after the world? • What are the similarities and differences between different people's ideas about the world? 	<ul style="list-style-type: none"> • talk about things they find interesting, puzzling or wonderful and also about their own experiences and feelings about the world; • re-tell stories, talking about what they say about the world, God, human beings; • think about the wonders of the natural world, expressing ideas and feelings; • express ideas about how to look after animals and plants; • talk about what people do to mess up the world and what they do to look after it. 	<ul style="list-style-type: none"> • Experience and explore the wonders and beauty of the natural world and life cycles of new life, growth and decay; explore the idea that the world is special and that some people believe it was created by God. • Use art and creative activities to explore natural objects – shapes, pattern, or use micro-hike or listening walk; grow and look after some plants and creatures. • Use stories and poems to talk about creation (e.g. 'God's quiet things' by Nancy Sweetland); explore stories with stilling exercises, acting out stories etc; link with ideas of how special children are (marvel at moving toes, wiggling fingers, listening ears, clever thoughts). • Use a simple child-friendly, but authentic version of the biblical creation story, e.g. 'In the beginning' by Steve Turner; explore in mime, express through art; reflect on ways in which the world is 'very good'. • Hear / role-play stories from faiths about care for animals and the world. e.g. From Islam: 'Muhammad and the ant' (talk about caring for animals, looking after pets); 'Muhammad and the thirsty camel' (talk about how the camel felt; whether they have ever done something they are sorry for). • 'Seven new kittens' / 'The Tiny Ants' (Muslim stories retold by Gill Vaisey) <p>www.booksatpress.co.uk</p>



United as 1!



Sikhism



Christianity



Hinduism



Judaism



Buddhism



Taoism



Islam

RE in KS1: Programme of Study

What do pupils gain from RE at this key stage?

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

They will study Islam and Christianity (as a minimum)

Aims and outcomes

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

RE teaching and learning increasingly enables pupils to:

A. make sense of a range of religious and non-religious beliefs

B. understand the impact and significance of religious and non-religious beliefs

C. make connections between religious and non-religious beliefs, concepts, practices and ideas studied

End-of-key-stage outcomes:

These general outcomes are related to specific content within the key question outlines / units of study.

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

- identify the core beliefs and concepts studied and give a simple description of what they mean
- give examples of how stories show what people believe (e.g. the meaning behind a festival)
- give clear, simple accounts of what stories and other texts mean to believers

- give examples of how people use stories, texts and teachings to guide their beliefs and actions
- give examples of ways in which believers put their beliefs into action

- think, talk and ask questions about whether the ideas they have been studying have something to say to them
- give a good reason for the views they have and the connections they make.

Religions and worldviews

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

Key questions: 12 question-based units of work for Key Stage 1

These eight units, each providing around ten hours of learning activities for teachers, are one way of implementing the syllabus requirements. Schools are free to use them in any order, but the order suggested here has sound logic and progression built into it.

Suggested for Year 1	Suggested for Year 2
1.1 Who is a Christian? What do Christians believe God is like?	1.7 What would Jesus do? What do stories of Jesus tell Christians about how to live?
1.2 Why does Christmas matter to Christians? [Incarnation]	1.8 What makes some places sacred? Mosques and Makkah in Islam
1.3 Beginning to learn Islam: What do Muslims believe and how do they live?	1.9 How should we care about others and the world? Islam
1.4 Islamic festivals and family life: what can we learn from stories of the Prophet?	1.10 Why does Easter matter to Christians? [Salvation]
1.5 What does it mean to belong to a faith community?	1.11 Who celebrates what? How and where? Celebrations that matter, Christian + Muslim
1.6 What can we learn from sacred books and stories?	1.12 Who is an inspiring person? What stories inspire Christians and Muslims?

Notes:

The key questions are designed to enable children to achieve the end of key stage outcomes above, which are the statutory key to the RE syllabus. Schools may plan other units but should ensure that they support pupils in progressing towards achieving the end of key stage outcomes. If planning other units, schools should also ensure that there is breadth and balance across the RE curriculum: the recommendation is for fewer key questions explored in more depth.

Planning steps

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

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

Step 1: Key question	<ul style="list-style-type: none">• Select a key question from the key stage one overview• Make sure that you can explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE; what other subject areas it links to, if appropriate.
Step 2: Select learning outcomes	<ul style="list-style-type: none">• Use the learning outcomes from column 2 of the key question outlines / units of study for this key stage.• Select learning outcomes appropriate for the age and ability of your pupils.• Being clear about these outcomes will help you to decide what and how to teach.
Step 3: Select specific content	<ul style="list-style-type: none">• Look at the suggested content for your key question, from column 3 in the key question outlines/units of study.• Select the best content (from here, or additional information from elsewhere) to help you to teach in an engaging way so that pupils achieve the learning outcomes.
Step 4: Assessment: write specific pupil outcomes	<ul style="list-style-type: none">• Turn the learning outcomes into pupil-friendly 'I can' or 'You can' statements.• Make the learning outcomes specific to the content you are teaching, to help you know just what it is that you want pupils to be able to understand and do as a result of their learning.• These 'I can/You can' statements will help you to integrate assessment for learning within your teaching, so that there is no need to do a separate end of unit assessment.
Step 5: Develop teaching and learning activities	<ul style="list-style-type: none">• Develop active learning opportunities and investigations, using some engaging stimuli, to enable pupils to achieve the outcomes.• Don't forget the skills you want pupils to develop, as well as the content you want them to understand.• Make sure that the activities allow pupils to practise these skills as well as show their understanding.

Key Question 1.1 Who is a Christian and what do Christians believe God is like? [Key Concept: God]

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Learning outcomes	Ideas and some content for learning:
(Intended to enable pupils to achieve end of key stage outcomes selected from these):	Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify what a parable is Tell the story of the Lost Son from the Bible simply and recognise a link with the Christian idea of God as a forgiving Father. Give clear, simple accounts of what the story means to Christians <p>Understand the impact:</p> <ul style="list-style-type: none"> Give at least two examples of a way in which Christians show their belief in God as loving and forgiving (e.g. by saying sorry, by seeing God as welcoming them back; by forgiving others) Give an example of how Christians put their beliefs into practice in worship (e.g. by saying sorry to God) <p>Make connections:</p> <ul style="list-style-type: none"> Think, talk and ask questions about whether they can learn anything from the story for themselves, exploring different ideas Give a reason for the ideas they have and the connections they make. <p>These outcomes and activities are abridged from Understanding Christianity, published by RE Today © 2016. Used by permission.</p>	<ul style="list-style-type: none"> Introduce idea that Christians believe in God; the Bible is the key way of finding out what they think God is like. Ask the children for their own ideas about God and see if they agree with Christian ideas that God is loving, powerful and creative. 'Where is God?' is a good question. Tell the story of the Lost Son (Luke 15:1-2, 11-32) using interactive and reflective story-telling techniques. Draw out the forgiveness and love shown by the father. Explain that the story is a 'parable' - a special story Jesus told to help people understand ideas. Parables might be harder to understand than some other stories as they have can have hidden messages. Refer back to the key question: What do Christians believe God is like? Do pupils have any ideas yet, about what the story says about what Christians believe about God? Discuss: What might Christians understand about what God is like from this story? How might God be like the father? Look at the stories of the Lost Sheep and Lost Coin, also in Luke 15 as extra examples. The parable of the Lost Son teaches that God loves people, even when they go off on their own way. As a class think of ways that Christians might show how glad they are that God loves them so much e.g. Sing praising songs, pray saying why they love God, read about God in the Bible, love people, forgive people, care for people, go to church, pray and talk to God, pray and ask God to help, be generous. Explore some examples of these, e.g. by talking to some Christians, matching pictures. Christians often understand the Parable of Lost Son as teaching them that God is loving and forgiving, and will forgive them too, and so forgiving and being forgiven is also important - they should also practise forgiveness. Talk about whether forgiving people is only important for Christians or for other people too. What makes forgiving easy or hard? Talk about what happens in school if they do something wrong. Share any fresh start/new day practices you might have and the importance of forgiving pupils in school. Talk about the importance of 'turning round' like the lost son or saying sorry. Talk about other times when forgiveness is given (through role play, if appropriate): At home? At out of school clubs? How do parents forgive? Link this last question to God as a forgiving father in the Lost Son. Refer to the question 'What do Christians believe God is like?' - how fully can pupils answer this, focusing on understanding of the parable's meaning? What happens when forgiveness is not given? Get pupils to practise saying 'I'm very sorry' and 'That's ok - I forgive you' to each other around the class. Talk together: Is it good to forgive people? Why / why not? How does it feel if you don't forgive? Why is it sometimes hard to forgive? Listen to 'You Can Hold On' by Fischy music (there is a free extract on www.fischy.com/). Discuss the messages in the song. Write an extra verse to the song as a class and sing it together or create a class poem focusing on what it is like to forgive or not forgive. Explain Christians often talk about there being four main types of prayer: praise, saying sorry, saying thank you and asking for something. The story of the Lost Son might lead Christians to think it is very important to say 'praise' and 'saying sorry' prayers. Look through the Lost Son and see if they can see what types of prayers the characters might say at different parts of the story and write some examples of characters' prayers. Compare with some Christian prayers from today (e.g. The Lord's Prayer, some examples online from Christian website e.g. www.prayerspaces.com/prayers/prayers.html). Refer back to the core question: What do Christians believe God is like? The story teaches that, like the father in the story, God is loving and forgiving. Talk to a Christian about how this makes a difference to how they live.

Key Question 1.2 Why does Christmas matter to Christians?

[Incarnation]

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Learning outcomes	Ideas and some content for learning:
<p>(Intended to enable pupils to achieve end of key stage outcomes selected from these):</p>	<p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Recognise that stories of Jesus' life come from the Gospels Give a clear, simple account of the story of Jesus' birth and why Jesus is important for Christians. <p>Understand the impact:</p> <ul style="list-style-type: none"> Give examples of ways in which Christians use the story of the nativity to guide their beliefs and actions at Christmas. <p>Make connections:</p> <ul style="list-style-type: none"> Think, talk and ask questions about Christmas for people who are Christians and for people who are not Decide what they personally have to be thankful for, giving a reason for their ideas. <p>These outcomes and activities are abridged from Understanding Christianity, published by RE Today © 2016. Used by permission.</p>	<p>Introduce this unit by looking for signs that Christmas is coming – signs of winter, decorations, adverts. Ask pupils why they think Christmas is important for Christians.</p> <ul style="list-style-type: none"> Tell some familiar stories about a character who appears to be someone he/she is not (e.g. Beauty and the Beast). Look at a picture of baby Jesus from Christian tradition. What can pupils tell about him from the picture? Most Christians believe he was very special – not an ordinary baby but God on earth! Note that the word 'incarnation' means 'God in the flesh'. Christmas celebrates the incarnation. Talk about getting a bedroom ready for a new baby. What would families do to prepare? Imagine the new baby is 'God come to earth' – what kind of room do the pupils expect would be suitable for this baby? Who might come and visit? Tell the story of the nativity from the Gospel of Luke, chapters 1 and 2. You could use a Christmas story trail (e.g. Experience Christmas from Jumping Fish). Set up some stations: Gabriel visits Mary; journey to Bethlehem; Jesus born and placed in manger; angels appear to shepherds; shepherds visit Mary. Hear the story at each station; go back to their places and draw pictures / write sentences to re-tell the story. Of course many schools dramatise the nativity story in Christmas plays. Use this practice for learning too. Talk about Jesus' birth in the outhouse/stable – what were conditions like, and who visited? Luke's story talks about Jesus' birth being 'good news'. Talk about who it might be good news for and why, and why Christmas is important for Christians. Look at a selection of Christmas cards: which ones have got a clear link to the story in Luke? Ask pupils to explain the links. Either visit a church to find out what will be happening around Christmas, or get a local Christian leader to bring photos. Find out about the colours the vicar/priest might wear; what other signs will there be about Jesus' birthday and that this is important to Christians? Introduce the word 'advent', when Christians prepare for Jesus' arrival. Find out about some Advent traditions (e.g. Advent wreath, candle, calendar; making a crib scene etc.) Make connections with the kinds of decorations people put up for birthdays or for Diwali with those put up by Christians for Jesus' birthday. What decorations would connect with the story in Luke? Which ones are not connected to the Bible, but to other secular (non-religious) Christmas traditions? Are there themes such as light which can be found in different celebrations? People give gifts and they also say thank you at Christmas. Ask pupils to create the 'thank-you' prayers of all the characters in the nativity story in Luke. Think about all the people pupils would like to thank at Christmas time. Ask pupils to create some of their own 'thank you' statements and give them out. <p>[NB. This unit focuses on Luke's Gospel, so that if your school does Christmas in each year group, the other class(es) could use Matthew's account (chapters 1 and 2), including the wise men and gifts, Christmas carols linking to giving and incarnation, ways in which people help and support others at Christmas.]</p>

Key Question 1.3 Beginning to learn Islam: What do Muslims in Oldham believe and how do they live?

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Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes) :	Ideas and some content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Recognise the words of the Shahadah and that it is very important for Muslims • Identify some of the key Muslim beliefs expressed in the 5 Pillars of Islam <p>Understand the impact:</p> <ul style="list-style-type: none"> • Give examples of how Muslims use the Shahadah to show what matters to them • Give examples of how Muslims put their beliefs about prayer and about Allah into action (e.g by daily prayer, fasting or pilgrimage). <p>Make connections:</p> <ul style="list-style-type: none"> • Think, talk about and ask questions about Muslim beliefs and ways of living • Talk about what they think is good for Muslims about prayer, respect, celebration and self-control, giving a good reason for their ideas • Give a good reason for their ideas about whether prayer, respect, celebration and self-control have something to say to them too. 	<p>Pupils will learn three big Muslim ideas; that there is only one God (tawhid), that a Muslim is someone who accepts this (iman), and Muslims are people who worship the one God (ibadah).</p> <ul style="list-style-type: none"> • You could start by talking about prayer. What makes prayer special? People believe they are talking to God when they pray. Ask the children to think up good questions about prayer and about God. Make some lists of questions. • Show pupils the Muslim symbol of moon and star, and introduce the idea that Muslims believe in Allah as the one true God. Allah is the word for 'God' in Arabic, not a name. Allah means 'the God' ('al-Lah') in Arabic. In Islam, the central belief that there is only one God is referred to as tawhid. • Iman means belief, and it is expressed in the words of the Shahadah ('There is no God but God; Muhammad is the messenger of God'). Recap the Shahadah from Unit 1.7, and talk about how this is the most important belief for Muslims. These words are spoken on many important occasions, such as in daily prayers, shouted out as part of the Call to Prayer; and whispered into a newborn baby's ear. Teach about each of these uses of the shahadah and talk about how it shows what is most important to Muslims. Talk about how each of these occasions reflects iman; belief in one God. • Muslims believe it is impossible to capture fully what God is like, but they use 99 Names to help them understand Allah better. Explore some of the names and what they mean, such as the Powerful and the Creator. Look at some of them written in beautiful calligraphy. Ask the pupils to choose one of the names, think about what the name means, how might this quality be seen in their life or the life of others. Respond to the sentence starters: One beautiful name found in the Qur'an for Allah is... If I was....I would.... If other people were....they would... Ask the pupils to create some calligraphy around a 'beautiful name' of Allah; ask them to explain why this characteristic of God might be important to a Muslim. Examples might include: Merciful / Giver of Peace / Creator / Giver of Life / The Protector / The Knower of Secrets / The Majestic / The Care Taker. • Look at calligraphy and listen to nasheeds that express ideas about God and Muhammad e.g. Calligraphy showing some of the 99 names of Allah; I am a Muslim by Zain Bhikka, share the words of the Shahadah, listen to the Prayer Call. Give children a way to respond to their own big questions e.g. writing a class 'big questions' poem or a 'Where is God?' poem: Can the children describe one of the beliefs that Muslims hold about God? <p>The 5 Pillars of Islam: simple starting points</p> <ul style="list-style-type: none"> • Introduce the idea of the Five Pillars as examples of ibadah or worship. Reciting the Shahadah is one pillar. Another is prayer, salah. Look at how Muslims try to pray regularly (five times a day). Find out what they do and say, and why this is so important to Muslims. What difference does it make to how they live every day? (Note that pupils will learn about all of the 5 Pillars in more depth in KS2, so only introduce them at this point.) Again, the BBC animations of 'The World's Religions: Islam' will be helpful: www.bbc.co.uk/education/clips/zwytk2p • Reflect on what lessons there might be from how Muslims live: how do they set a good example to others? Consider whether prayer, respect, celebration and self-control are valuable practices and virtues for all people to develop, not only Muslims.

Key Question 1.4 Beginning to learn Islam: Festivals and family life. What can we learn from stories of the Prophet?

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

Key Question: 1.5 What does it mean to belong to a faith community?

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Learning outcomes	Suggested content for learning:
(Intended to enable pupils to achieve end of key stage outcomes):	Teachers can select content from these examples, and add more of their own
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Recognise and name some symbols of belonging from their own experience, for Christians and for Muslims suggesting what these might mean and why they matter to believers Give clear, simple accounts of stories that bring people together in their religions <p>Understand the impact:</p> <ul style="list-style-type: none"> Give examples of how stories and shared community activities help people to feel they belong to their religion <p>Make connections:</p> <ul style="list-style-type: none"> Think, talk and ask questions about belonging for Christians, Muslims and themselves Talk thoughtfully about belonging to a religion, school, family, community etc. 	<ul style="list-style-type: none"> Talk about stories of people who belong to groups; groups to which children belong, including their families and school, what they enjoy about them and why they are important to them. Teams, children's groups and family loyalties are relevant. Find out about some symbols of 'belonging' used in Christianity and at least one other religion, and what they mean (Christianity e.g. baptismal candles, christening clothes, crosses as badges or necklaces, fish / ICHTHUS badges, What Would Jesus Do bracelets WWJD); symbols of belonging in children's own lives and experience. Explore the idea that everyone is valuable and how Christians show this through infant baptism and dedication, finding out what the actions and symbols mean. Compare this with a welcoming ceremony from Islam: Aqiqah. Think about the Muslim symbol of the moon and star, and all the different ways Muslims use it to show their sense of belonging. Some say it is a sign of the Prophet and the Qur'an, representing light to show us the way and stars to guide us. Find out how people can show they belong with another person, for example, through the promises made in a wedding ceremony, through symbols (e.g. rings, gifts, signs and symbols). Listen to some music used at Christian weddings. Find out about what the words mean in promises, hymns and prayers at a wedding. Compare the promises made in a Christian wedding with the Muslim marriage contract. Talk to some Christians and Muslims about what is good about being in a community, and what kinds of things they do when they meet in groups for worship and community activities. Explore the idea that different people belong to different religions, and that some people are not part of religious communities. Find out about times when people from different religions work together, e.g. in charity work or to remember special events. Examples might include Christian Aid and Islamic Relief or Remembrance on 11th November. Make a 'jigsaw of myself' – pupils draw and label different jigsaw pieces with their own pictures, self, family members, pets, special objects, places, films, books, times and so on. They do the same for a religious character from a faith story of religious life in the UK today. Like the jigsaws, we belong to other people (and maybe to ourselves, to God).

Key Question: 1.6 What can we learn from sacred books and stories?

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Learning outcomes	Suggested content for learning:
(Intended to enable pupils to achieve end of key stage outcomes):	Teachers can select content from these examples, and add more of their own
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify some beliefs about holy writings for Muslims and Christians Re-tell stories from Muslim and Christian sources, suggest the meaning of these stories Give examples of how stories show what people believe (e.g. the meaning behind a festival) <p>Understand the impact:</p> <ul style="list-style-type: none"> Recognise some ways in which Christians, Muslims and Jewish people treat their sacred books Give examples of how people use stories, texts and teachings to guide their beliefs and actions Recognise that sacred texts contain stories which are special to many people and should be treated with respect <p>Make connections:</p> <ul style="list-style-type: none"> Think, talk and ask questions about stories from sacred texts and give reasons for their own responses 	<ul style="list-style-type: none"> Look at a display of favorite books, including some stories from Muslim and Christian sacred sources and also copies of the Qur'an and Bible Explore what a story is and why we like them; are there different types of story? Introduce a parable as a story with a deeper meaning (e.g. Jesus' parable of the lost sheep). Talk about how some books are more than special – they are sacred or holy, meaning that people believe that they are from God. Introduce the Bible as a sacred text for Christians. Introduce a sacred text for Muslim people: the Holy Qur'an. Investigate how these books are used and treated: Bible translated into lots of different versions to make accessible to all; Holy Qur'an kept in its original Arabic, as Muslims believe that is how it was revealed to Prophet Muhammad. Many Muslims learn Arabic to read the Qur'an – a sign of the book's value to them. Read, act out and illustrate some stories Jesus told about what God is like (e.g. 'The Lost Coin' Luke 15) and how to treat each other (e.g. 'The good Samaritan' Luke 10). Explore stories about Prophet Muhammad (e.g. 'Muhammad and the hungry stranger', 'The thirsty camel', 'The sleeping cat', 'Muhammad and Bilal', 'Muhammad and the rebuilding of the Ka'aba'). BBC Religions of the World animates some Muslim stories useful for this. Share an example of a story that occurs in more than one sacred text e.g. the story of Noah, which is sacred to Muslims, Jews and Christians. Do some literacy based activities to explore the story and take note of different ideas about it from Muslims and Christians

Key Question: 1.7 What would Jesus do?

What do stories of Jesus tell Christians about how to live?

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Learning outcomes	Suggested content for learning:
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<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify the core Christian belief that Jesus is a role model and an inspiration Give examples of how stories show what Jesus was like and why Christian people believe in him Give clear, simple accounts of what stories and other texts mean to believers <p>Understand the impact:</p> <ul style="list-style-type: none"> Give examples of how people use stories, texts and teachings to guide their beliefs and actions Give examples of ways in which believers put their beliefs into action <p>Make connections:</p> <ul style="list-style-type: none"> Think, talk and ask questions about whether the example of Jesus has something to say to them Give a good reason for the views they have and the connections they make 	<ul style="list-style-type: none"> What would Jesus do? How could we tell? Talk about people who help us to learn how to live – not like a football coach or a maths teacher, but those we admire and would like to be like when we are older. Explore the ways in which Christians want to be like Jesus and consider with the children some ways Christians think Jesus is a good example to follow. Each of these 6 examples has a story of Jesus attached to it – tell the stories and ask pupils to infer from them what kind of person Jesus was. Practice ‘why... because...’ talking about these examples, and create a wall display of what pupils have to say about them. <ul style="list-style-type: none"> Was he caring? (The story of Jairus daughter) Was he forgiving? (He prayed for forgiveness for the people who crucified him) Was he a kind person? (He fed 5000 people who were hungry with a boy’s packed lunch) Was he a helpful person? (He healed people who were unwell and cared for people others did not like) Was he selfish? (He never turned people away, but welcomed children) Was he a good leader? (crowds followed him everywhere: he often challenged them to live better lives) Find out how some Christians have copied or followed Jesus’ example – can you interview a Christian associated with your school, aren’t or a member of a local church about this? Get the children to develop questions to ask. Notice some similarities and differences between Explore the meanings of the stories of Jesus you have been learning: there are often lots of ‘hidden messages’ in the stories of Jesus – ask the class if they think they can spot the hidden messages. What good questions would the children like to ask Jesus about his life and his stories of they could? Collect the questions and consider how they might be answered Consider the pupils’ responses to this work: who would they like to follow? Would they be able to answer the question ‘What would Jesus do?’ Can they make inferences from their learning? A wall display using children’s pictures of Jesus ‘in action’ and some thought bubbles to show children’s ideas about him makes a good completion of this unit.

Key Question: 1.8 What makes some places sacred?

Mosques and Makkah in Islam

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Learning outcomes	Suggested content for learning:
(Intended to enable pupils to achieve end of key stage outcomes):	Teachers can select content from these examples, and add more of their own
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify core Muslim beliefs about prayer and mosques and about the pilgrimage, Hajj: why are these important? Recognise that there are special places where people go to worship, and talk about what people do there Give clear, simple accounts of what these special, sacred places mean to believers <p>Understand the impact:</p> <ul style="list-style-type: none"> Talk about ways in which stories, objects, symbols and actions used in mosques or on hajj show what muslim people believe. Give examples of ways in which muslim believers put their beliefs into action <p>Make connections:</p> <ul style="list-style-type: none"> Think, talk and ask questions about whether their learning about muslim worship has something to say to them Describe some of the ways muslims use their holy places and talk empathically about how these activities might make them feel, connecting to their own emotions. 	<p>Holy places for Muslims: mosques and Makkah</p> <ul style="list-style-type: none"> Talk about how the words 'sacred' and 'holy' are used; what makes some places and things special, sacred or holy; consider what things and places are special to pupils and their families, and why; do they have things that are holy and sacred? These words refer to 'a religious kind of special-ness'. Talk about why it is important to show respect for other people's precious or sacred belongings (including the importance of having clean hands or dressing in certain ways). Explore the main features of Muslim places of worship ideally by visiting some places of worship, but also using photos, videos, diagrams to label and possibly model making (a lego mosque is surprisingly valuable here). Find out how the place of worship is used and talk to some Muslims about how and why it is important in their lives. What are the main features? Why are there wash rooms, shoe racks, clocks, carpets – but no chairs? What is important about a dome, a tower (minaret), a pulpit. A mihrab (to show the direction of Makkah)? Notice some similarities and differences between places of worship and how they are used. <ul style="list-style-type: none"> Explore the meanings of signs, symbols, artefacts and actions and how they help in worship e.g. learning the words: mosque/masjid: wudu; calligraphy, prayer mat, prayer beads, minbar, mihrab, muezzin. Explore how religious believers sometimes use chanting, prayer calling, prayer and learning to help them in worship e.g. Muslims chant the names of Allah, and use the human voice for the prayer call or to recite the Qur'an. Imagine if a Muslim community did not have a mosque: how many reasons can the class think of to explain why building mosques matters to Muslims? There are over 1800 mosques in the UK now, almost all built in the last 50 or 60 years. <p>Makkah: the centre of the Muslim world.</p> <ul style="list-style-type: none"> Teach the class about the pilgrimage to Makkah and show some photos, this is a mosque too, but a very special and grand example. Approach the learning with enquiry questions: where? How many? (About 4 million attend the Hajj nowadays). Why? What? Who? What if...? Tell stories of the ways in which the Pilgrimage makes a difference to people's lives afterwards. Often, they return from Makkah eager to live a life of love. What helps people to live a life of love?

Key Question: 1.9 How should we care for others and the world, and why does it matter? Islam

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<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify the belief that some people believe god created the world and so we should look after it Give examples of how stories show what people believe about god and about animals Give clear, simple accounts of what stories and other texts mean to believers <p>Understand the impact:</p> <ul style="list-style-type: none"> Identify ways that some people make a response to god by caring for others and the world Give examples of ways in which believers put their beliefs into action e.g. In charity, care for animals, gardens and in other ways <p>Make connections:</p> <ul style="list-style-type: none"> Think, talk and ask questions about whether the ideas they have been studying have something to say to them 	<ul style="list-style-type: none"> Learn that some religions believe that serving others and supporting the poor are important parts of being a religious believer e.g. Zakat, alms giving, in Islam. Prophet Muhammad was known as 'Al-Amin' – the trustworthy one. The story of his way of replacing the Black Stone in the Kaaba to avoid a tribal conflict is a good example of this (see 'Share a Story' from RE Today and numerous other versions). There are many hadith (stories of the Prophet) which show his generosity, care for others, justice, insight and other qualities. Share some of these stories with pupils and ask them to infer what kind of person he was. If Muslims see him as an 'excellent exemplar' of the Muslim way, then how should they behave? Hear a story about Dr Hany El Bana who started Islamic Relief in Birmingham over 30 years ago (materials on his life available in the book 'Inspirational Leaders' from RE Today). Look carefully at some texts from different religious scriptures about the 'Golden Rule' and see if the children can suggest times when it has been followed and times when it has not been followed. Talk about how the golden rule can make life better for everyone. Make cartoons to show their ideas. Having studied the teachings of one religion on caring, work together as a group to create an event e.g. a 'Thank you' tea party for some school helpers – make cakes and thank-you cards, write invitations and provide cake and drink, or organise a small fund-raising event and donate the money to a local charity. Learn from Muslim believers about what God is like (Islam names Adam as a prophet of Allah), and what these stories tell believers about God and creation (e.g. that God is great, creative, and concerned with creation; that God made humans important within creation). Islamic Gardens are a fine and varied expression of the partnership between Allah and humanity for a beautiful world. Show the children an example such as this one (www.agakhancentre.org.uk/islamic-gardens-kings-cross/) Teach the pupils that these gardens use water, stones, walls, geometry, light, patterns, plants and trees to create orderly and peaceful beauty. Can they (in an outdoor RE session?) work in a team to create a miniature garden which shows peace, order and calm? Is theirs similar to the Islamic Garden they looked at? A saying of the Prophet is: 'Do what is beautiful. Allah loves those who do what is beautiful.' Challenge the children to think about what this means in relation to charity, gardening, worship, caring for animals and for other people. Do they think they can create a picture about doing what is beautiful without any picture of a human in it? Make a class gallery.

Key Question 1.10 Why does Easter matter to Christians? (Salvation)

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Learning outcomes	Suggested content for learning:
(Intended to enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:	Teachers can select content from these examples, and add more of their own
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Recognise that Incarnation and Salvation are part of a 'big story' of the Bible. Tell stories of Holy Week and Easter from the Bible and recognise a link with the idea of Salvation (Jesus rescuing people). Recognise that Jesus gives instructions about how to behave. <p>Understand the impact:</p> <ul style="list-style-type: none"> Give at least three examples of how Christians show their beliefs about Jesus' death and resurrection in church worship at Easter. <p>Make connections:</p> <ul style="list-style-type: none"> Think, talk and ask questions about whether the story of Easter only has something to say to Christians, or if it has anything to say to pupils about sadness, hope or heaven, exploring different ideas and giving a good reason for their ideas. <p>These outcomes and activities are abridged from Understanding Christianity, published by RE Today © 2016. Used with permission.</p>	<ul style="list-style-type: none"> New life in Spring: If you are doing this unit in the spring term (although this is not compulsory timing), you might introduce it by looking around for examples of the new life that comes in the spring, and get children to observe flowers, buds, eggs, lambs and so on. The story for Christians leads to the idea of new life. Introduce the story of Holy Week. (Note that pupils should understand that this story takes place about 33 years after the events of the nativity, even though pupils have only celebrated Christmas three months earlier!) Set up an Easter labyrinth or outdoor trail for pupils, including 1) The entry into Jerusalem (e.g. John 12:12–15; 2) Jesus asks his followers to remember him with bread and wine; 3) Jesus' betrayal and arrest at the Mount of Olives e.g. Luke 22:47–53; 4) Jesus dies on the cross (e.g. Luke 23:26–56; 5) The empty tomb (e.g. Luke 24:1–12; 5) Jesus' appearance to Mary Magdalene and the disciples: John 20:11–23. At each stop on the labyrinth, pupils should hear part of the story and have a chance to discuss and reflect on it, expressing their thoughts, feelings and questions. Make the labyrinth as sensory as possible: for example, have palm leaves to feel (and wave) for the entry into Jerusalem, and vinegar to smell or taste for the crucifixion. Use a variety of active strategies to get pupils to become familiar with the story (e.g. simple role play, freeze framing, simple dairy entries for different characters, story-boarding, putting images in chronological order, retelling events to each other, modelling a symbol with play dough). Talk about the emotions of Jesus' followers during the week. Match the emotions to different characters at different times (e.g. being angry, sad, excited, worried, scared, surprised, happy, puzzled, overjoyed etc.) Note the big change from Friday (sad) to Sunday (puzzled and overjoyed). Connect the idea of eggs, new life and the belief in Jesus' resurrection. Look at decorated Easter eggs. Children could draw onto 2 sides of a card egg shape a scene from Good Friday and one from Easter Sunday. Talk about the Christian belief that Jesus rises from death (resurrection) on the Sunday after his death, and how this shows Christians that Jesus has opened up a way for them to have a new life after they die – a life with God in heaven. This is part of the idea of 'salvation' – for Christians, Jesus offers to save them from death. Talk about why this is important for Christians – talk about the hope Christians have that heaven is a place without pain or suffering – a place of joy. Find out about how churches celebrate different parts of Holy Week, eg. Palm Sunday crosses; Good Friday (church services, hot cross buns, stations of the cross); Easter Sunday (joyful songs, decorating cross in church, giving and eating eggs). Connect these practices with the events in the story. Make up some simple actions that help them to remember the story – and that could be used in Christian celebrations. Ask pupils why people find it helpful to believe that there is life in heaven after death. Make a link with the idea that, for Christians, Jesus brings good news (see Unit 1.4). Give pupils time to reflect on the way the story changes from sadness to happiness, or from darkness to light. Give them a chance to paint some dark marks on a page, perhaps listening to some quiet music, then to paint some bright colours, with joyous music accompanying. Ask them to talk about what it might feel like when something good happens after something sad.

Key Question 1.11 Who celebrates what? How and where?

Celebrations that matter: Christian and Muslim

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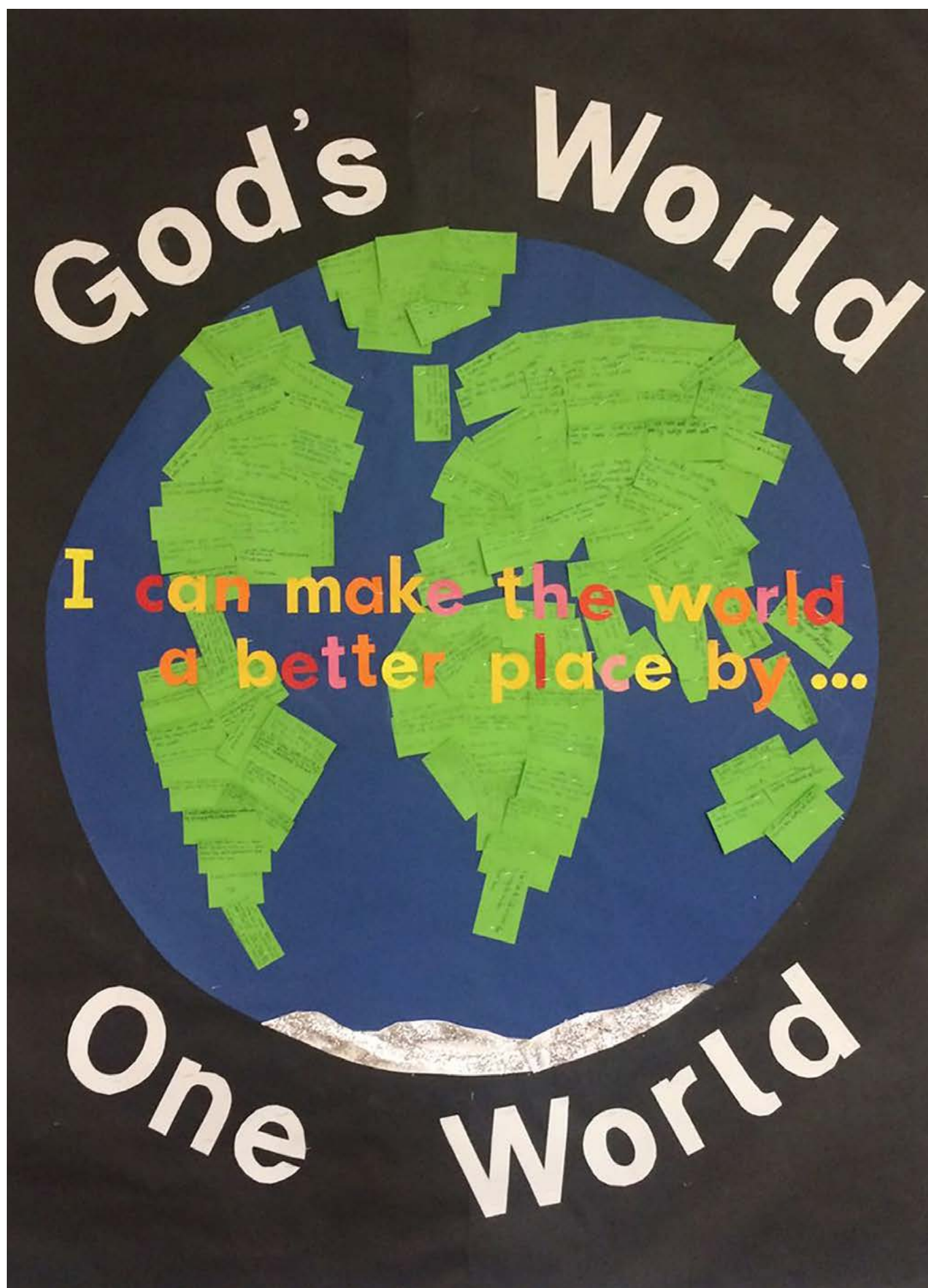
Learning outcomes	Suggested content for learning:
(Intended to enable pupils to achieve end of key stage outcomes):	Teachers can select content from these examples, and add more of their own
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they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

Key Question 1.12 Who is an inspiring person? What stories inspire Christians and Muslims?

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

Learning outcomes	Suggested content for learning:
(Intended to enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:	Teachers can select content from these examples, and add more of their own
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify at least three people from religions who are admired as good followers of God Describe stories that are told by and about special people in two religions. Identify a belief about a religious leader. <p>Understand the impact:</p> <ul style="list-style-type: none"> Understand why some people inspire others Identify the characteristics in inspiring people in religions, local leaders and people who influence the pupils themselves. Give simple examples of inspiration, for example 'Moses / Jesus / Muhammad inspired people to... by...' <p>Make connections:</p> <ul style="list-style-type: none"> Think, talk and ask good questions about leadership and inspiration Notice and find out about the different ways leaders are admired in different religions Talk about links between the work and the question: who inspires me? 	<p>Throughout this unit, make connections with pupils' prior learning from earlier in the year:</p> <p>People who inspire others from Christian and Muslim religion</p> <ul style="list-style-type: none"> What makes an inspiring leader? Pupils could choose ten words from a list of twenty. Think of examples from sport, fiction, movies and local or personal examples. Ask the children to think about religious leaders: they might be people who are admired because they are good followers of God, or for other similar reasons. What might it mean to be a good follower of God? Christianity: Share stories from the life and teachings of Jesus and how these are important to Christians today, e.g. Peter and Andrew – the first disciples (Luke 5:1–11), Zacchaeus – how following Jesus changed his life (Luke 19:1–10). Why do people follow Jesus today? Pupils could select three good reasons from a longer list. Islam: Share stories and teachings from the life of the Prophet Muhammad, and consider why these are important for Muslim people today. The story of the First Revelation of the Qur'an, or of Muhammad and the Black Stone would be good examples. <p>Local examples</p> <ul style="list-style-type: none"> Investigate local leaders in places of worship, their role in worship, care and the wider community. What are the differences between the great ancient leaders and the local leaders? Remind children of the list of heroes we made at the start of the unit. Can they describe a way a Muslim or a Christian might be inspired by a story from their faith and use religious vocabulary such as Patriarch, Lord or Prophet to describe who inspires Muslims and Christians? <p>A display idea</p> <ul style="list-style-type: none"> Can children each contribute to a class display about people who inspire us? Using key words, pictures, simple sayings from the leaders they study and their own ideas, the class might create a wall display about inspiration (big letters for this word, and acrostic words, e.g. 'Impressive / Nice / Sacred / Peaceful / Interesting / Reliable / Amazing / Trustworthy / Inspiring / Outgoing / Natural (alternative words of inspiration are available!) Can the children talk about how and why stories of religious leaders are important, talk about their own experiences of leaders who they admire and talk about what can be good and bad about following others? Can some pupils make connections between what they admire in other people and what kind of person they would like to be themselves? What sort of values, qualities or talents would they like to copy? Can they make an acrostic of such words for their own name?





RE in KS2: Programme of Study

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

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

Aims:

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

RE teaching and learning should enable pupils to:

A. make sense of a range of religious and non-religious beliefs	B. understand the impact and significance of religious and non-religious beliefs	C. make connections between religious and non-religious beliefs, concepts, practices and ideas studied
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End of lower Key Stage 2 outcomes

RE should enable pupils to:

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

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

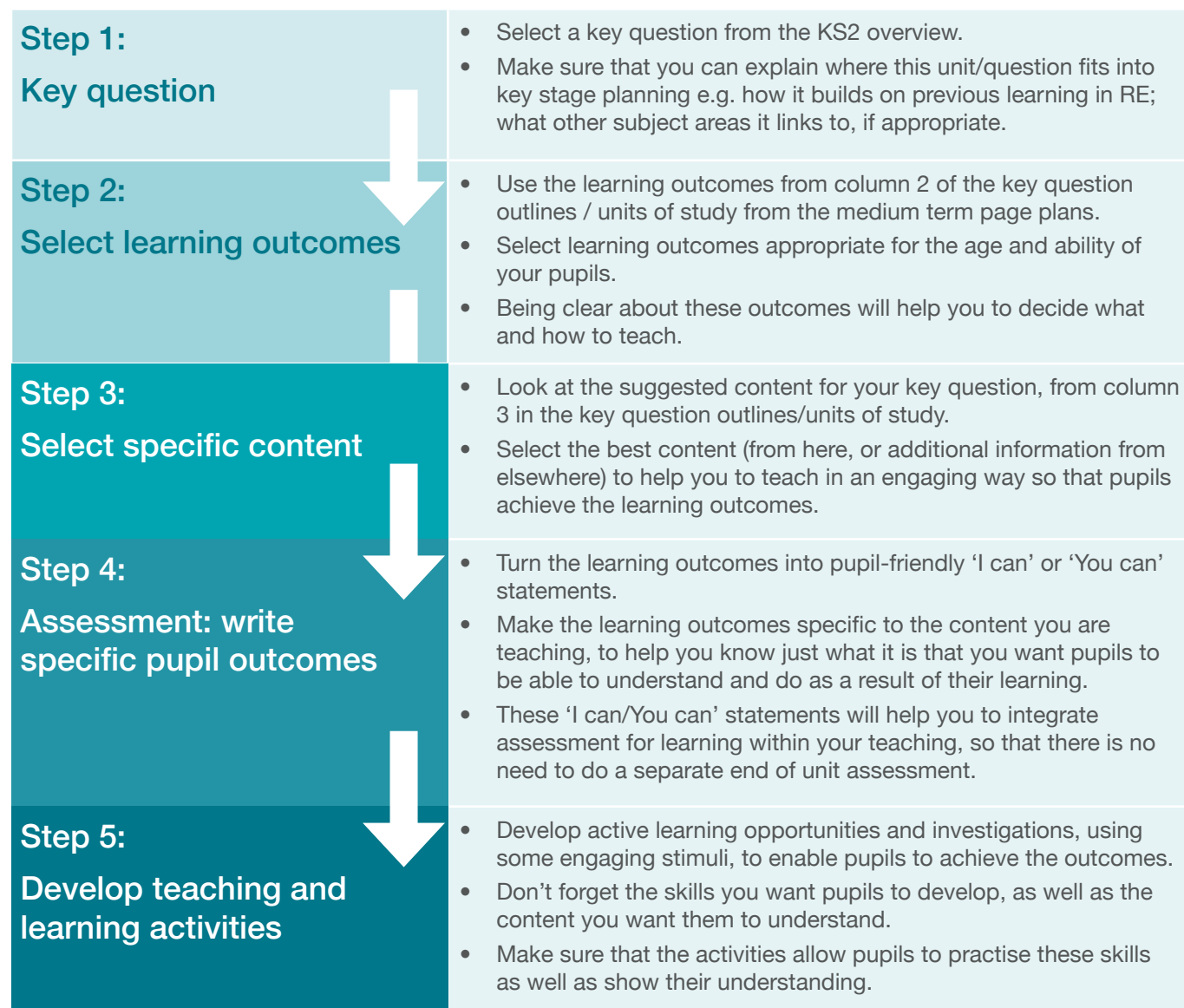
Religions and worldviews

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

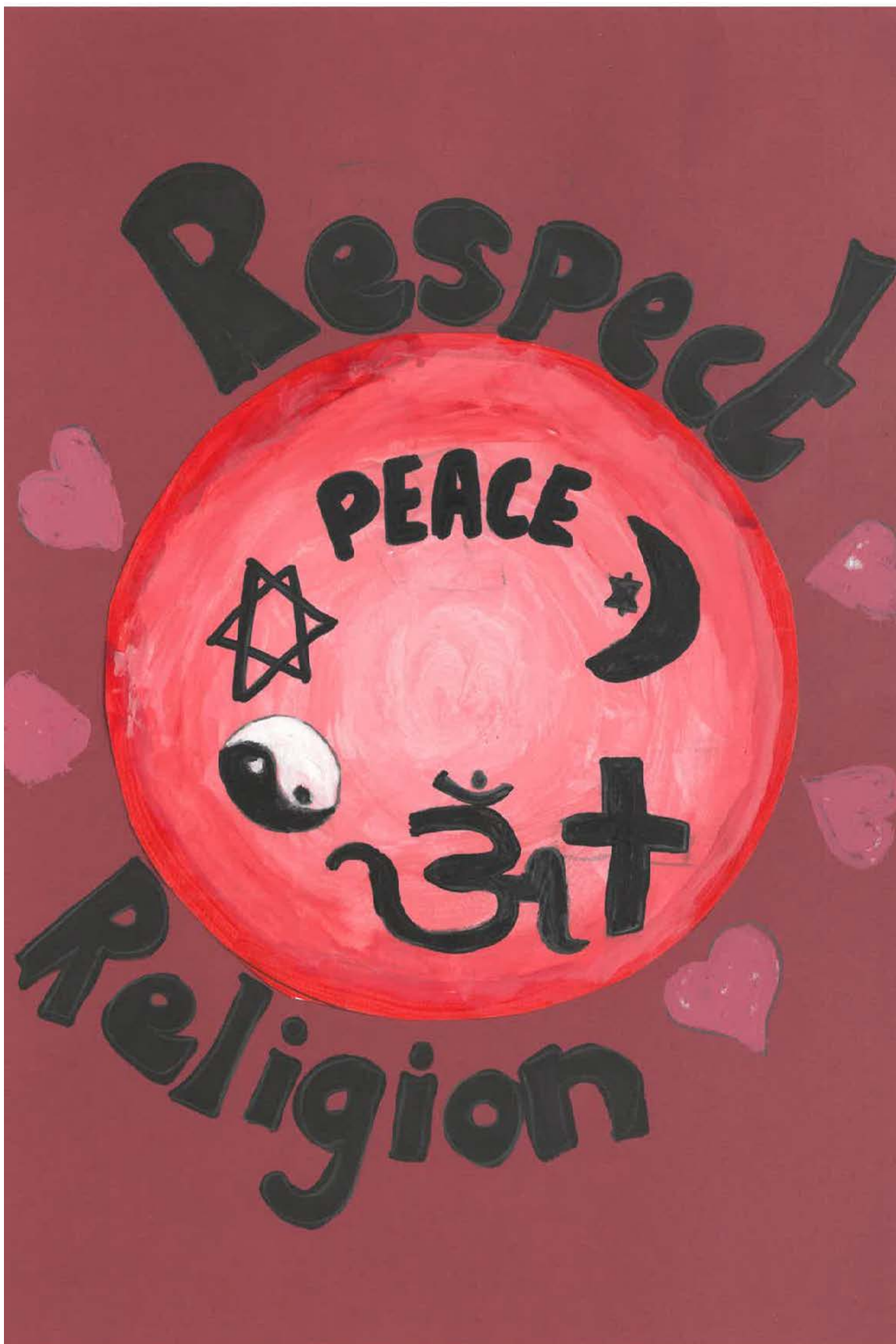
Planning steps

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

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







Key Stage 2: Overview of 24 planned investigations

12 RE Enquiries for Lower Key Stage 2	12 RE enquiries for Upper Key Stage 2
Recommended for Year 3:	Recommended for Year 5
L2.1 What do Jewish people believe and how do they live?	U2.1 Values: What matters most to Humanists?
L2.2 What do different people believe about worshipping God?	U2.2 How do Christians celebrate Christmas around the world?
L2.3 Why do people pray?	U2.3 What are the different ways to worship? What are the differences and similarities between religions?
L2.4 What kind of world did Jesus want? Why?	U2.4: Keeping the 5 Pillars of Islam: How do Muslim beliefs make a difference to their way of living?
L2.5 How do festivals and family life show what matters to Jewish people?	U2.5 Christian Aid, Islamic relief and non-religious charities – can charity change the world? Why does faith make a difference?
L2.6 What does it mean to be a Christian in Britain today?	U2.6 What is a pilgrim? Does a pilgrimage have to be a place of worship?
Recommended for Year 4	Recommended for Year 6
L2.7 What does it mean to live in a Hindu community today?	U2.7 How does faith enable resilience?
L2.8 Why do some people think Jesus is inspirational? Salvation, sacrifice, inspiration	U2.8 Christmas in the Gospels: Why do Christians believe that Jesus is the Messiah? [Incarnation]
L2.9 What are the deeper meanings of the festivals?	U2.9 How and why do some people inspire others?
L2.10 Why do Christians call the day Jesus died ‘Good Friday’?	U2.10 Is it better to express your religion in arts and architecture or in charity and generosity?
L2.11 What can we learn from religions about temptation, right and wrong?	U2.11 What does religion look like in Oldham? What will make our community a more respectful place?
L2.12 What helps Hindu people as they try to be good?	U2.12 If God is everywhere, why go to a place of worship?

Notes:

The key questions are designed to enable children to achieve the end of key stage outcomes above. Schools may plan other units but should ensure that they support pupils in achieving the end of key stage outcomes. If planning other units, schools should also ensure that there is breadth and balance across the RE curriculum.

Key Question L2.1 What do Jewish people believe and how do they live?

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

Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes selected from these):	Suggested content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to be able to achieve some of these outcomes, as appropriate to their age and stage:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Understand the words of the Shema as a Jewish prayer Re-tell some stories used in Jewish celebrations (e.g. Chanukah or Pesach) Give examples of how the stories used in celebrations (e.g. Shabbat, Pesach) remind Jews about what God is like, talking about beliefs and the Torah <p>Understand the impact:</p> <ul style="list-style-type: none"> Give examples of how Jewish people celebrate special times (e.g. Shabbat, Sukkot, Chanukah, Pesach) Make links between Jewish ideas of God found in the stories of the Torah and how people live Give examples of how some Jewish people remember God in different ways (e.g. mezuzah, on Shabbat, in festivals) <p>Make connections:</p> <ul style="list-style-type: none"> Ask some questions about what Jewish people celebrate and why Talk about what they think is good about reflecting, thanking, praising and remembering for Jewish people Give a good reason for their ideas about whether any of these things are good for them too. 	<p>Remembering:</p> <ul style="list-style-type: none"> 'Big reminders'. As a way in, discuss what precious items pupils have in their home – not in terms of money but in terms of being meaningful. Why are they important? Talk about remembering what really matters: how do people make a special time to remember? Find out about some sacred objects Jewish people might have in their home (e.g. 'Through the keyhole' activity, looking at pictures of mezuzah, candlesticks, challah bread, challah board, challah cover, wine goblet, other kosher food, seder plate, matzah cover, Star of David on a chain, prayer books, chanukiah, kippah). Gather pupils' questions about the objects. Help them make sense of them as they go through the unit – refer back to their questions and help them to understand each item in its context. Using Jewish artefacts can bring a powerful reality to the learning. Introduce Jewish beliefs about God as expressed in the Shema (i.e. God is one, creator and cares for all people). (Note that some Jewish people write G-d, because they do not want the name of God to be erased or defaced.) Use this as the background to exploring mezuzah, Shabbat and Jewish festivals – how they remind Jews about what God is like, as described in the Shema, how God chose them as his people and how festivals help them to remember him. Look at a mezuzah, how it is used and how it has the words of the Shema inside. Find out why many Jews have this in their home. Ask pupils what words they would like to have displayed in their home and why. If this is hard, give some choices. Find out what many Jewish people do in the home on Shabbat, including preparation for Shabbat, candles, blessing the children, wine, challah bread, family meal, rest. Explore how some Jewish people call it the 'day of delight', and celebrate God's creation (God rested on the seventh day). Put together a 3D mind-map by collecting, connecting and labelling pictures of all of the parts of the Shabbat celebrations. Talk about what would be good about times of rest if the rest of life is very busy, and share examples of times of rest and for family in pupils' homes. <p>Festivities and beliefs – Pesach and Chanukah</p> <ul style="list-style-type: none"> Use a variety of interactive ways of learning about the festivals of Chanukah or Pesach (Passover), the stories from the Torah and meanings associated with them, including the Jews as God's Chosen People; find out about the menorah (7-branched candlestick) and how the 9-branched Chanukiah links to the story of Chanukah; explore how the seder plate tells the story of Pesach/Passover. Explore how these experiences encourage times of reflection, thanksgiving, praise and remembrance for Jewish people. The festivals often show God as the Rescuer, the saviour of His people. Consider the importance and value of celebration and remembrance in pupils' own lives. Experience celebrating in the classroom, with music, food or fun, and talk about how special times can make people happy and thoughtful. Make connections with the ways in which Jews celebrate, talk and remember, and talk about why this is so important to Jewish people, and to others. Draw attention to the idea that Jews believe the Almighty rescues people, and brings freedom. Jewish people celebrate this, for example at Chanukah or Pesach. What do the children think of the idea of 'God the Rescuer'?

<p>Learning outcomes</p> <p>(Intended to enable pupils to achieve end of key stage outcomes selected from these):</p>	<p>Suggested content for learning:</p> <p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p> <p>Sacred words: the Torah</p> <ul style="list-style-type: none"> • Ask pupils to look at pictures, video or artefacts connected to the Torah. What makes a Torah scroll special? • Look at a picture of a Torah scroll in a synagogue, and hear about the ways the stories and words of the Torah are made special in Jewish homes and places of worship; • Find out what Jewish people do on Shabbat. Why do they have Shabbat? When do you have times of rest and for family in your house? What makes a day very special? On Shabbat, at synagogue, the Torah scrolls are brought out of their special cupboard ('ark') and read aloud for the people to hear altogether. Experience something like this, enacted in the classroom. • Consider the importance of these holy words to Jewish people. We may have favourite books or films, but if something is holy, like the Torah, then it might mean more than even our favourites! Do children understand these ideas: "For about 3400 years, the Torah scrolls have been holy to Jewish people because the scrolls teach the people about God, the creator of the world, our rescuer and the one who we serve." What do children think of these big ideas? <p>'Sacred words' beyond religions?</p> <ul style="list-style-type: none"> • Talk to the children about whether some words are special, but not religious. Do words like peace, love, co-operation, kindness, need religion to make them special, or are they important to every human, including those who are not religions. Link this discussion to the work described above. <p>Bringing the work together, pupils might:</p> <ul style="list-style-type: none"> • Use artefacts, photographs and storytelling to explore questions and express their knowledge about Jewish life, belief and identity for themselves. • You might tell the pupils that Jewish people in the UK are about ¼ of a million people. It is a smaller religious community in the UK, but that is still a lot of people! Many of them live in Greater Manchester. • Consider with the class: can they spot some connections between Jewish family life and their own family life; • Talk about what really matters in the family and how it shows (Jewish family and their own family).
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Key Question L2.2 What do different people believe about worshipping God? Where how and why do people worship?

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Learning outcomes	Suggested content for learning:
<p>(Intended to enable pupils to achieve end of key stage outcomes selected from these):</p>	<p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> identify and describe the core beliefs and concepts studied make clear links between texts / sources of authority and the key concepts studied offer suggestions about what texts / sources of authority can mean and give examples of what these sources mean to believers <p>Understand the impact:</p> <ul style="list-style-type: none"> make simple links between stories, teachings and concepts studied and how people live, individually and in communities describe how people show their beliefs in how they worship and in the way they live identify some differences in how people put their beliefs into action <p>Make connections:</p> <ul style="list-style-type: none"> raise important questions and suggest answers about how far the beliefs and practices studied might make a difference to how pupils think and live make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly give good reasons for the views they have and the connections they make. 	<ul style="list-style-type: none"> Talk about ways in which we exercise trust and faith in our everyday lives. Find some examples of how we know about something we have not seen or experienced for ourselves. What do people believe about God? Explore some of the ways in which religions name and describe the attributes of God – with a particular focus on how Christians think of God as Trinity – Father, Son and Holy Spirit; the 99 Names of Allah; or Hindu beliefs about the Trimurti – Brahma (creator), Vishnu (preserver), Shiva (destroyer). Show some video clips of worship from ‘My Life My Religion’ (BBC Teach www.bbc.co.uk/programmes/b05pc1c9/clips) Study some examples of art (Christians), calligraphy (Muslims) and/or murtis (Hindus) used to represent ideas about God to find out what they say about God. Explore how ideas about God are shown in stories / narratives: E.g. encounters which help believers to understand God’s relationship with people e.g., Moses and the Burning Bush (Exodus 3.1–15), Jonah (book of Jonah in the Old Testament); Baptism of Jesus (Mark 1.9–11); Pentecost (Acts 2. 1–21) and Paul’s conversion (Acts 9. 1–19); stories Jesus told which teach about God e.g. the parable of the Forgiving Father (Luke 15.11–32). Hindu texts which describe the indescribable (e.g. extract some of the more concrete metaphors from Bhagavad Gita 7:8–9 and 10:21–41; (www.asitis.com/7/) or the poem ‘Who?’ by Sri Aurobindo). Explore stories which help Muslims understand the nature of God e.g. the story of the Night of Power – the revelation of the Qur’an to Muhammad, and the story of Muhammad’s night journey and ascension. Examine similarities and differences between these views of God. Look at photos and videos of people worshipping God in different ways and different settings. Where, how and why do people worship? Many different symbols, actions, music, words, scriptures and other ways of worshipping can be seen in the videos and photos: how can the pupils make sense of these, describe what is happening and talk about meanings? Sometimes religions use all the senses in worship: what do people see, touch, taste, smell and hear when they are worshipping? Sometimes religious worship is ‘all in the mind’ – people close their eyes and deliberately shut out the senses, listening for the ‘inner voice’ perhaps. What examples of this kind of worship can pupils understand? Explore the influence believing in God has on the lives of believers. Explore the fact that many people do not believe in God. Reflect on pupils’ own questions and ideas about God and worship in the light of their learning. Writing might include a diary of thoughts from a character in a story, or a retelling of a story about God with pictures and captions. Express their own ideas about God and worship through art, music, poetry or drama (for brilliant examples, see www.natre.org.uk/spiritedarts).

Key Question L2.3 Why do people pray? What? Where? How? When? Why?

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Learning outcomes	Suggested content for learning:
(Intended to enable pupils to achieve end of key stage outcomes selected from these):	Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Explain beliefs about prayer from Jews, Hindus and Muslims • Describe examples of texts which explain and influence Jews, Hindus and Muslims in prayer <p>Understand the impact:</p> <ul style="list-style-type: none"> • Make clear connections between belief about God and the practice of prayer • Explain differences between the ways Jews, Hindus and Muslims pray <p>Make connections:</p> <ul style="list-style-type: none"> • Raise questions about prayer and God and explore varied answers • Explain the importance of prayer to Muslims, Jewish people and Hindus and those who do not pray, or pray in different ways • Give good reasons for their views about prayer and its value in different communities. 	<p>This unit concentrates on three prayers from three traditions, comparing them in depth (alternative religions could be selected by the school)</p> <p>Three prayers: what do they mean? Are they similar or different?</p> <ul style="list-style-type: none"> • Enable pupils to consider carefully, thoughtfully and creatively the three prayers selected here for study. Watch some samples of prayer. Ask pupils as they watch to choose 5 emotional words. • Here is a useable example of a famous Hindu morning prayer, the Gayatri Mantra from YouTube. You could use the first three minutes. www.youtube.com/watch?v=BSmToj9VZ4s • Here is a useable example from YouTube of the First Surah, the Opener, used in Islamic Prayer 5 times each day. www.youtube.com/watch?v=bs8fueRXh64 • Here is a useable example from YouTube of the much – loved Jewish Daily Prayer Adun Olam. www.youtube.com/watch?v=OEYy-sEgRU0 The image sequence is useful because it shows many children in relation to prayer. The words are not the ones from the text of prayer above. • Use literacy based activities to explore and open up these texts: they are no harder than many poems used in English. These questions and activities may show some good ways to get pupils thinking: • Read the three prayers out loud in small groups, several times, in different ways. What works best? Why? After listening to versions of the prayers being sung or recited from the internet, discuss why it matters to believers to make prayer beautiful. What is beautiful about the prayers they have looked at? • Look for similarities and differences – what do all three prayers say about God? What do they ask? How do they picture us, the people doing the praying? • Consider: what do the prayers actually ask for? Which prayer do you like the most and why? If someone prayed this every day, what sort of outlook on life might they develop? Design a series of images (no pictures of God please!) to make a PowerPoint to go with each prayer. Consider why many hundreds of millions of people, half the world's population, will use one of these prayers, worldwide, this week. What can we learn from the ways religious people use light as a symbol? • Ask pupils to label pictures of a Synagogue, Mosque and Mandir with some selected emotional words: how does the believer going to the place of worship feel? Words might be selected from a list including: sorry / joyful / happy / devoted / excited / full of praise / small / togetherness / awe / deep / content / peaceful / closer to God. In discussion then in writing pupils show they understand why these emotions and feelings may be experienced in prayer and worship. <p>Prayer room design: applying learning to our multi-faith schools and society</p> <ul style="list-style-type: none"> • Ask pupils to design prayer rooms for believers from the religions studied to use. They might imagine it is for an airport or shopping centre or hospital used by Jews, Hindus and Muslims – and by non-religious people, for reflection. What special features would the room need in order for everyone to be able to use it?

Key Question L2.4: What kind of world did Jesus want? Why? (Gospel)

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

Learning outcomes	Suggested content for learning:
<p>(Intended to enable pupils to achieve end of key stage outcomes selected from these):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify texts that come from a Gospel, which tells the story of the life and teaching of Jesus Make clear links between the calling of the first disciples and how Christians today try to follow Jesus and be 'fishers of people' Suggest ideas and then find out about what Jesus' actions towards outcasts mean for a Christian <p>Understand the impact:</p> <ul style="list-style-type: none"> Give examples of how Christians try to show love for all, including how Christian leaders try to follow Jesus' teaching in different ways <p>Make connections:</p> <ul style="list-style-type: none"> Make links between the importance of love in the Bible stories studied and life in the world today, giving a good reason for their ideas <p>These outcomes and activities are abridged from Understanding Christianity, published by RE Today © 2016. Used by permission.</p>	<p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p> <ul style="list-style-type: none"> Introduce this unit by getting pupils to think about their favourite possessions and what things they spend their time doing on a regular weekend. Remind pupils that Jesus is revered in Muslim life as the Prophet Isa. Read the account of Jesus calling his first disciples (Matthew 4:18–22). Note what Jesus asks these people to do. What would they have to give up? How much would pupils be prepared to give up of their weekend routines? Why did these men leave everything to follow Jesus? Role-play this, getting pupils to suggest what the disciples thought and why. What might a 'fisher of people' expect to do? The word 'gospel' means 'good news' – Jesus must have seemed like good news to them. This unit explores examples of why people thought he and his message were 'good news'. Tell pupils that this story is part of a 'gospel', which tells the story of the life and teaching of Jesus. It's a kind of biography, and the writers made choices about what to include – they don't tell everything he ever said and did (and not all Christians agree about whether they include the actual words of Jesus). Ask pupils why they think Matthew included this story in his Gospel. Why didn't Matthew just give a list of qualities Jesus was looking for in a disciple – like a set of entry qualifications? Look at some other stories that show what kind of world Jesus wanted. E.g. the story of the healing of the leper in Mark 1:40–44. Note how lepers were viewed at the time – as unclean and rejected. Explore why Jesus touched and healed this person, and note Jesus' practice of showing love to those most vulnerable and often rejected by society). Or the Good Samaritan (Luke 10:25–37). What kind of world did Jesus want? How did he want his followers to behave? RE Quest and TrueTube are websites with excellent content for this work. Look for evidence that churches are making the world like the one Jesus wanted: look at local church noticeboards or websites to see what they spend their time doing. Get pupils to reflect on the impact of these actions by weighing up which is more important to Christians: toddler groups or food banks; worship services or caring for the elderly; celebrating a baptism, a wedding or a funeral; reading the Bible or giving to charity, etc. These are all important to Christians, so pupils need to give good reasons, connecting with Jesus' teaching and example of love for others. Imagine a day/week in the life of a church leader – what do pupils think will be involved? How much time is spent 'fishing for people'? How will they show love for God and for their neighbour? Then invite a church leader in to talk about their week. Find some examples of Christian leaders going beyond the everyday routines to show love for others (e.g. Keith Hebden fasting for 40 days, and some local examples). Of course, it is not only Christians who want a better world – so do people from other faiths and those with no religious faith. First, ask pupils to describe what kind of world they would like to see and why, and what they would do to bring it about. Second, ask pupils to describe what kind of world they think Jesus wanted (e.g. showing love for all, even the outcasts). Compare these two worlds – similarities and differences. What is good and what is challenging about Jesus' teaching of love? Talk about what pupils think are the most important things all people can do to make a better world.

Key Question L2.5: How do festivals and family life show what matters to Jewish people? (God/Torah/the Jewish People)

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Learning outcomes	Suggested content for learning:
<p>(Intended to enable pupils to achieve end of key stage outcomes selected from these):</p>	<p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify some Jewish beliefs about God, sin and forgiveness and describe what they mean Make clear links between the story of the Exodus and Jewish beliefs about God and his relationship with the Jewish people Offer informed suggestions about the meaning of the Exodus story for Jews today <p>Understand the impact:</p> <ul style="list-style-type: none"> Make simple links between Jewish beliefs about God and his people and how Jews live (e.g. Through celebrating forgiveness, salvation and freedom at festivals) Describe how Jews show their beliefs through worship in festivals, both at home and in wider communities <p>Make connections:</p> <ul style="list-style-type: none"> Raise questions and suggest answers about whether it is good for Jews and everyone else to remember the past and look forward to the future Make links with the value of personal reflection, saying 'sorry', being forgiven, being grateful, seeking freedom and justice in the world today, including pupils' own lives, and giving good reasons for their ideas 	<p>Note that this unit builds on learning from earlier in the syllabus. It explores the importance of the family and home in Judaism as you look at ways in which festivals are celebrated. You could revisit the celebration of Shabbat and deepen pupils' understanding in this context.</p> <ul style="list-style-type: none"> Use a variety of creative and interactive ways to explore the stories behind Jewish festivals: what they mean, their significance, and how believers express the meanings through symbols, sounds, actions, stories and rituals: <ul style="list-style-type: none"> » Rosh Hashanah and Yom Kippur: Explore Rosh Hashanah, the Jewish new year festival. Consider how Jews examine their deeds from the past year and look to make a fresh start for the next one; find out about the shofar and eating sweet foods, tashlich. Yom Kippur is the 'Day of Atonement': a day of fasting and praying for forgiveness. What happens, and why? Explore the main themes of repentance, deliverance and salvation; consider how for Jews this is both solemn (because of the reality of sin) and joyful (God's readiness to forgive). (Note that some Jewish people write 'G-d', because they wish to respect the name of God and do not want it to be erased or defaced.) Talk about the value in pupils' own lives of reflection, saying 'sorry', being forgiven and making resolutions to improve. » Pesach/Passover: Explore the epic story of the Exodus through text, art, film and drama, exploring the relationship between the people and God; find out how this dramatic story is remembered at the festival of Pesach and celebrated in Jewish homes, including the preparation and the Seder meal. Reflect on the important themes of Pesach (e.g. freedom, faithfulness of God, the Jewish people's place as God's Chosen or Favoured People – rescued from slavery to demonstrate this, brought into the Promised Land) and what Pesach means to Jews today. Talk about the ways in which slavery is still present in the world today, and how important freedom is. What role do all of us have in bringing freedom? Learn that after their escape from Egypt, the Jewish people were given the Ten Commandments. Consider the importance of the Commandments to the Jewish people at the time, and why they are still important to Jews (and Christians) today. There are nine useful clips about British Jewish children in 'My Life My Religion'; BBC, click the link. www.bbc.co.uk/programmes/b05p6t8v Find out about some of the prayers and blessings that Jewish people say through the day (e.g. the Talmud teaches that Jews should say 'thank you' 100 times a day! The Siddur prayer book contains numerous 'baruch atah Adonai' prayers – 'Blessed are you, King of the Universe'). What are the benefits of expressing gratitude regularly? Note that non-religious people are encouraged to keep 'gratitude journals' today because it makes them happier. Make connections with the practice of gratitude in Jewish living (and other faith traditions). Compare and consider the value of family rituals in pupils' own lives. Make connections with the way Jewish family life and festivals encourage a reflective approach to life and living, and talk about whether there are good opportunities for reflection, remembering past times and looking forward in school life as well.

Key Question L2.6 What does it mean to be a Christian in Britain today?

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Learning outcomes	Suggested content for learning:
<p>(Intended to enable pupils to achieve end of key stage outcomes selected from these):</p>	<p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify and describe core Christian beliefs about how to live. Make clear links between bible teaching the key concepts studied <p>Understand the impact:</p> <ul style="list-style-type: none"> Make simple links between Christian teachings and concepts studied and how people live, individually and in communities Describe how people show their beliefs in the way they live <p>Make connections:</p> <ul style="list-style-type: none"> Make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly Give good reasons for the views they have about the Christian ways of living they have studied 	<p>Christian family life</p> <ul style="list-style-type: none"> Find out about how Christians show their faith within their families. What objects might you find in a Christian's home and why? E.g. Bible, cross/crucifix, palm cross, pictures of Jesus or the holy family (Mary, Joseph and Jesus), Christian magazines, CDs of Christian music, some Bible verses on the fridge. What kinds of things would Christian families do during the week? E.g. grace before meals, family prayers and Bible reading, private prayer and Bible reading, giving money to charity. Talk about which objects and actions are most important and why. What similarities and differences are there with the family values and home rituals of pupils in the class? BBC 'My Life My Religion' has 9 useful clips about British Christian children's lives and beliefs: click the link ~ https://www.bbc.co.uk/programmes/b05p6sp4 <p>Christian community life in Church</p> <ul style="list-style-type: none"> Explore what Christians do to show their faith within their church communities. What do they do together and why? Explore church noticeboards or websites to find out what goes on in at least two different kinds of churches (e.g. Anglican, Baptist, Roman Catholic, Pentecostal), and some of the similarities and differences between what Christians do there. E.g. Sunday school classes, 'Messy Church', Girls Brigade, Boys' Brigade, Sunday services, different types of worship music, home groups. Ask some teenagers from two churches about how they show their faith. <p>Christians life in the wider community</p> <ul style="list-style-type: none"> Find out what Christians do to show their faith in how they help their local community. Choose one or two local churches to illustrate local involvement, e.g. in food banks, running crèches and toddler groups, supporting those in need (e.g. St Vincent de Paul Society), running 'Christians Against Poverty' money management courses, Alpha Courses, cake sales, visiting the sick, etc. Obviously, Christians are not the only people who do these things, but find out why Christians and others do work hard to help people in their communities. What kinds of things do pupils at your school do to help others, and why? Find out about some ways in which Christians make a difference in the worldwide community. How do they show that they are Christians? E.g. [Mother] Saint Teresa, Pope Francis, Archbishop Justin Welby. See if there are local Christians who are involved in fighting for justice etc. Read a part of a chapter from the Bible and consider how and how far the Christians you found out about have put their scriptures into action. I Corinthians 13:4-7 or Romans 12: 9-21 would be suitable.

Key Question L2.7: What does it mean to live in a Hindu community in Britain today? (Dharma)

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Learning outcomes	Suggested content for learning:
<p>(Intended to enable pupils to achieve end of key stage outcomes selected from these):</p>	<p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify the terms 'dharma', 'Sanatan Dharma' and 'Hinduism' and say what they mean Make links between Hindu practices and the idea that Hinduism is a whole 'way of life' (dharma) <p>Understand the impact:</p> <ul style="list-style-type: none"> Describe how Hindus show their faith within their families in Britain today (e.g. home puja) Describe how Hindus show their faith within their faith communities in Britain today (e.g. arti and bhajans at the mandir; in festivals such as Diwali) Identify some different ways in which Hindus show their faith (e.g. between different communities in Britain, or between Britain and parts of India) <p>Make connections:</p> <ul style="list-style-type: none"> Raise questions and suggest answers about what is good about being a Hindu in Britain today, and whether taking part in family and community rituals is a good thing for individuals and society, giving good reasons for their ideas 	<ul style="list-style-type: none"> Note that the word 'Hinduism' is a European word for describing a diverse religious tradition that developed in what is now northern India. People within the tradition itself often call Hinduism 'Sanatan Dharma', which means 'Eternal Way' and describes a complete way of life rather than a set of beliefs. Introduce the word dharma. This describes a Hindu's whole way of life – there is no separation between their religious, social and moral duties. (Note: this is why the 'Understanding the impact' element comes first in this unit.) Find out about how Hindus show their faith within their families. Show pupils objects you might find in a Hindu's home, and why, e.g. murtis; family shrine; statues and pictures of deities; puja tray including incense, fruit, bells, flowers, candles; some sacred texts such as the Bhagavad Gita; Aum symbols. Find out what they mean, how they are used, when and why. Explore the kinds of things Hindu families would do during the week, e.g. daily puja, blessing food, arti ceremony, singing hymns, reading holy texts, visit the temple, etc. Talk about which objects and actions are most important, and why. What similarities and differences are there with the family values and home rituals of pupils in the class? Explore what Hindus do to show their tradition within their faith communities. Find out what Hindus do together, and why, e.g. visiting the temple/mandir; performing rituals including prayer, praise such as singing hymns/songs (bhajans); offerings before the murtis; sharing and receiving prashad (an apple or sweet) representing the grace of God; looking at Hindu iconography – make links with learning about how the different images show the different characters and attributes of the deities. Find out how Hindus celebrate Diwali in Britain today. Show images of Diwali being celebrated in the UK (e.g. www.leicestermercury.co.uk/live-diwali-day-2016-in-leicester/story-29853142-detail/story) and recall the story of Rama and Sita. Identify the characters; connect with ideas of Rama as the god Vishnu in human form (avatar); examine the role of Sita; examine the use of light in Hindu celebrations to represent good overcoming bad and Hindus overcoming temptation in their own lives; and the festival as an invitation to Lakshmi, goddess of prosperity and good fortune. Ask pupils to weigh up what matters most at Diwali. Talk about whether Hindus should be given a day off for Diwali in Britain: a social justice issue? Find out about other Hindu celebrations, e.g. Holi, or Navaratri/Durga Puja in Britain (e.g. www.londonpuja.com). There is a BBC clip on Durga Puja in Kolkata here: www.bbc.co.uk/religion/religions/hinduism/holydays/navaratri.shtml). Talk about what good things come from sharing in worship and rituals in family and community. Are there similarities and differences with people in other faith communities pupils have studied already? Are there similarities and differences with people who are not part of a faith community? If possible, invite a Hindu visitor to talk about how they live, including ideas studied above.

Key Question L2.8 Why do some people think Jesus is inspirational? [Salvation, sacrifice, inspiration]

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Learning outcomes	Suggested content for learning:
<p>(Intended to enable pupils to achieve end of key stage outcomes selected from these):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Outline the 'big story' of the Bible, explaining how Incarnation and Salvation fit within it. Explain what Christians mean when they say that Jesus' death was a sacrifice and that Jesus is inspiring. <p>Understand the impact:</p> <ul style="list-style-type: none"> Make clear connections between the Christian belief in Jesus' death as a sacrifice and how Christians celebrate Holy Communion / Lord's Supper. Show how Christians put their beliefs into practice in different ways, inspired by Jesus <p>Make connections:</p> <ul style="list-style-type: none"> Weigh up the value and impact of ideas of sacrifice in their own lives and the world today. Articulate their own responses to the idea of sacrifice, recognising different points of view. <p>These outcomes and activities are abridged from Understanding Christianity, published by RE Today © 2016 Used by permission</p>	<p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p> <ul style="list-style-type: none"> Explore what happened in Holy Week. All four Gospels describe the events but Mark Ch.14-15 offer the most succinct account. You could start by giving pairs of pupils some short extracts (e.g. Last Supper, Garden of Gethsemane, Judas' betrayal and arrest, trial, Peter's denial, Pilate, crucifixion, death, burial, resurrection), asking them to decide how they would portray this scene in art, or do a freeze frame. Hand out some examples of artwork of these scenes (see http://jesus-story.net/index.htm) and see what differences there are with their ideas; talk about why the artists presented the way they did. How have they communicated the events? Get pupils to order the extracts. Talk about their responses: key moments, feelings, surprises, puzzles? How would they sum up the meaning of the story? Consider who was responsible for Jesus' death: e.g. the Romans, the crowd, Pilate, the Jewish authorities, God, Jesus himself. Remind pupils of the wider context of the 'big story' of the Bible, a kind of rescue of the Earth and its people by God. What difference does this make to their ideas? Many Christians say that Jesus willingly gave his life to repair the damage done between humans and God Explore the mainstream Christian belief that Jesus' death was a sacrifice – a price he paid to save people from their sins and bring them back to God. Christians think of this in different ways, e.g. people deserve punishment for their sins but Jesus was punished in the place of everyone – he was a substitute; Jesus took everyone's sins as he died, lifting the burden from the believer; Jesus' example guides the lost back to God. How might Christians respond to the idea that Jesus sacrificed his life for their sake? Remember that Christians believe Jesus' death was not the end. Remembering Jesus. Christians remember Jesus' death and resurrection throughout the year, particularly through the celebration of communion/the Lord's Supper. Find out about how different Christian churches celebrate communion. Talk about what symbols are, and then explore the symbolism of the bread and wine. How does this ritual inspire Christians to behave and to worship? Ask pupils for some suitable ideas that could be included in a ceremony for Christians to remember the salvation brought by Jesus. Ask pupils to say how the actions, words, music and symbols they have included are appropriate for such an important ceremony, and how they link with Jesus' life, death and resurrection, and the idea of 'Salvation'. Display the Martin Luther King quote: 'If a person has not discovered something that he will die for, he isn't fit to live.' Ask the class if there is anything they believe so much they would, on a sliding scale, give up their pocket money, their favourite toy, their house, their happiness, their life for? Some Christians have died for their beliefs. They are called 'martyrs'. Show images of the commemoration of 20th Century martyrs at Westminster Abbey http://bit.ly/2lrOQCP. Find out a bit about these people. Find a good cause that would be worth putting some effort into supporting. www.givingwhatwecan.org/ indicate charities that make a big impact; www.toilettwinning.org is another worthwhile cause. What would your class be prepared to do to bring health and life to others in need? Connect this with a Christian understanding of Jesus' sacrifice bringing salvation. Ask pupils to draft a short charter for the school, local community or the world to explain how far the idea of sacrifice is good and necessary for making the world a better place. They should make links with Christian ideas and Jesus' teachings, and with their own ideas, opinions and experiences. Many Christians see Jesus' love and self-sacrifice as an inspiration for their own ways of life: can pupils explain what difference this makes?

Key Question L2.9: What are the deeper meanings of religious festivals? Six aspects of celebration – religious study

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Learning outcomes	Suggested content for learning:
<p>(Intended to enable pupils to achieve end of key stage outcomes selected from these):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify and describe how festivals from at least three religions are celebrated, using the right words Explain examples of texts and stories which lie behind the festivals in terms of the values and beliefs they show Consider questions about the belief that God is at work in human life, and stories which show this should be celebrated <p>Understand the impact:</p> <ul style="list-style-type: none"> Make simple connections between sacred texts and the practice of religious festivals today Describe how people show devotion to God and commitment to key values in their festivals Identify similarities, differences and generalities in relation to the festivals they study <p>Make connections:</p> <ul style="list-style-type: none"> Raise questions about what is worth celebrating and why, suggesting answers of their own with reasons Make links between different religions, which all celebrate the triumph of goodness over evil. 	<p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p> <p>Pupils will have studied some religious festivals previously, so the key to this unit is a progression to thinking about the deeper meanings. Examples given here are Diwali, Eid-ul-Fitr, Passover and Vaisakhi, but other examples could be used. Check pupils' prior learning to ensure good progress in the time available. Put the six aspects onto a wheel display, and keep turning it as you look at each festival you have planned to study. Pupils will have come across these festivals in earlier RE but the point here is to see how they work to express deeper meaning.</p> <p>Six aspects of festivals: ancient story/modern community/sacred symbols/rituals/remembrance/celebrating spiritual values</p> <ul style="list-style-type: none"> For each festival studied, connect to pupils' own lives and enable them to think about times in their own lives when pupils remember and celebrate significant events/people and why and how they do this. Consider the meanings of stories behind key religious festivals, looking for the reasons why these stories are worth retelling every year, sometimes for thousands of years, and how this is done in the community. Explore and describe how believers express the meaning of religious festivals through symbols, sounds, actions, stories and rituals (which vary, but may include shared food, expressing devotion in worship in many ways and some 'upside down' moments, when 'normal' behaviour is reversed, for fun and learning). Notice and think about similarities and differences in the ways festival are celebrated, e.g. Diwali within both Sikh and Hindu communities – the festival has the same name, but tells different stories. Are the values the same? Ask: who remembers what? Consider – using 'Philosophy for Children' methods where possible – questions about the deep meaning of the festivals: does light conquer darkness (Diwali)? Is love stronger than death (Easter)? Can God free people from slavery (Pesach)? Does fasting make you a better person? How (Ramadan and Eid-ul-Fitr)? Is it important to commit your life to your religion (Vaisakhi)? <p>Contemporary celebrations in the UK</p> <ul style="list-style-type: none"> Consider questions about the role of festivals in the life of Britain today: are New Years' Day, Valentine's Day and Remembrance Day non-religious festivals for all? Is Comic Relief a bigger festival than Easter? Should everyone be allowed a day off work for their festivals? Is Christmas for Christians or for everyone? Can the real meaning of a festival be preserved, or do the shops and shopping always take over? Is Halloween a 'religious' festival? What about Saint Valentine's Day, or Remembrance Day on 11 November? Consider whether religious festivals or secular festivals have a stronger future. <p>Thinking about deeper meanings: set activities which get the pupils thinking about these questions:</p> <ul style="list-style-type: none"> Can we identify some differences between religious festivals and other types of celebrations? What are the connections between stories, symbols and beliefs with what happens at Eid, Diwali, Pesach or Vaisakhi? What are the main similarities and differences in the way festivals are celebrated within and between religions? What is worth remembering and celebrating every year? What values are important in each celebration? <p>Creative engagement: can the class create a group display of the festivals they have studied, showing common features?</p> <ul style="list-style-type: none"> Use religious vocabulary, symbols, art, music, dance, drama and ICT to express understanding of the meaning of religious festivals for believers, reflecting on what is worth celebrating and remembering in their own life and community, and expressing responses that show their understanding of the values and beliefs at the heart of each festival studied, using a variety of media.

Key Question L2.10: Why do Christians call the day Jesus died 'Good Friday'? (Salvation)

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Learning outcomes	Suggested content for learning:
<p>(Intended to enable pupils to achieve end of key stage outcomes selected from these):</p> <p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Recognise the word 'salvation', and that Christians believe Jesus came to 'save' or 'rescue' people, e.g. by showing them how to live Offer informed suggestions about what the events of Holy Week mean to Christians Give examples of what Christians say about the importance of the events of Holy Week <p>Understand the impact:</p> <ul style="list-style-type: none"> Make simple links between the Gospel accounts and how Christians say about the Easter events in their communities Describe how Christians show their beliefs about Jesus in worship in different ways <p>Make connections:</p> <ul style="list-style-type: none"> Raise thoughtful questions and suggest some answers about why Christians call the day Jesus died 'Good Friday', giving good reasons for their suggestions <p>These outcomes and activities are abridged from Understanding Christianity, published by RE Today © 2016. Used by permission.</p>	<p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p> <ul style="list-style-type: none"> Remind pupils that Christians believe humans are separated from God because they all sin – that is, they prefer to go their own way rather than God's. Most Christians say that Jesus came to show people how to live a life of love and obedience – saving or rescuing them by helping them to live God's way. (Some Christians say Jesus did more – that he died to pay the penalty for all people's sin). Recap work on Holy Week – what can pupils remember? Get pupils to prepare to write a diary entry for Mary, the mother of Jesus, for three important days in Holy Week: Palm Sunday (entry to Jerusalem: Matthew 21:7–11), Good Friday (Jesus' death: Luke 23:13–25, 32–48) and Easter Sunday (Jesus is raised to life: Luke 24:1–12). Use active strategies to tell the story of each day, discussing how Mary might be feeling, perhaps through some hot-seating, freeze-framing and role play; explore questions pupils have about the stories and any surprises for the characters and for pupils. Create an emotion graph for Mary for the week. Use these to help pupils write a simple diary for the three days, showing ideas about what happened, how Mary might feel, and why she thought it happened. Would Mary call the day Jesus died 'Good Friday'? Would she say something different on Sunday? Talk about pupils' responses and reaction to the story: how did it make them feel? How do they think Christians will feel as they read this account? What would Christians learn from Jesus' example and teaching in these accounts? Use visits, visitors, church websites and church programme cards to find photos and other information about what different churches do on Palm Sunday, Good Friday and Easter Sunday (e.g. types of service, music, readings, actions and rituals, colours, decorations). Use this BBC clip to explore these ideas more fully: www.bbc.co.uk/programmes/p02mww94. Record how Christians (e.g. Nathan and Lara in the clip) might feel on each Good Friday and Easter Sunday – perhaps compare their emotion graph with Mary's. Talk about what Christians think about Jesus and the idea of 'salvation': one idea is that Christians see Jesus shows them how to live a life that pleases God, a life of love for all – 'saving' them from going down the wrong path in life. Design a display to show the importance of each day – linking the texts, various Christian practices and the meanings for Christians. For people at the time, these three parts of the story provoke hope, sadness and joy. Why was there hope as Jesus arrived as King? (E.g. the people were expecting God to rescue them and restore their land.) Why was there sadness? (E.g. their King was killed and everything seemed lost.) Why was there joy? (E.g. Jesus was alive!) You could annotate Mary's emotion graph with these explanations. Explore why these stories still provoke these emotions in Christians today. Compare with what brings hope, sadness and joy to pupils. Reflect on the key question: Why do Christians call the day Jesus died 'Good' Friday? (E.g. they think that Jesus rose from death so Friday was not the end, and he opened up a way to heaven too, which Christians say is good news for all.)

Key Question L2.11 What can we learn from religions about temptation, right and wrong? (Christians, Muslims)

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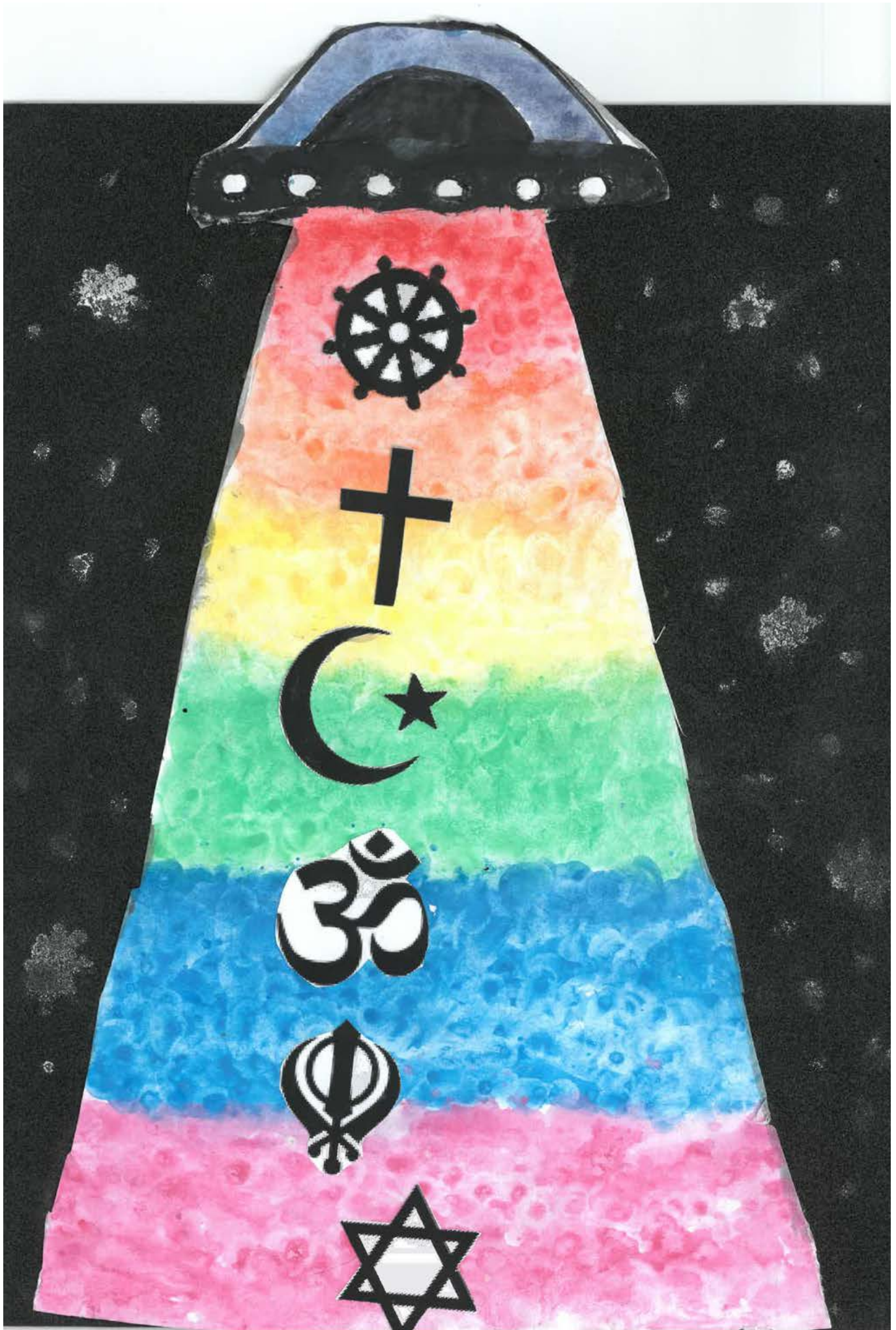
Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes selected from these):	Suggested content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to achieve these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

Key Question L2.12 What helps Hindu people as they try to be good? (Karma/Dharma/Samsara/Moksha)

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Learning outcomes	Suggested content for learning:
(Intended to enable pupils to achieve end of key stage outcomes selected from these):	Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify and explain Hindu beliefs, e.g. dharma, karma, samsara, moksha, using technical terms accurately. Give meanings for the story of the man in the well and explain how it relates to Hindu beliefs about samsara, moksha and dharma. <p>Understand the impact:</p> <ul style="list-style-type: none"> Make clear connections between Hindu beliefs about dharma, karma, samsara and moksha and ways in which Hindus live Connect the four Hindu aims of life and the four stages of life with beliefs about dharma, karma, moksha etc. Give evidence and examples to show how Hindus put their beliefs into practice in different ways <p>Make connections:</p> <ul style="list-style-type: none"> Make connections between Hindu beliefs studied (e.g. karma and dharma) and explain how and why they are important to Hindus. Reflect on and articulate what impact belief in karma and dharma might have on individuals and the world, recognising different points of view. 	<ul style="list-style-type: none"> Recall learning about Brahman (God, Ultimate Reality) and atman (eternal self) from earlier work in RE. Remember that Hinduism is very diverse, and so there is hardly anything that we can say 'all Hindus believe...' However, the ideas of dharma, karma, samsara, moksha are commonly held, although described in a range of ways. The BBC's 'My Life My Religion: Hindus' is an excellent source for this unit. Teachers will also find the online Heart of Hinduism resource helpful: http://iskconeducationservices.org/HoH/concepts/103.htm Explore the Hindu story from the Mahabharata, the 'man in the well' (www.indianetzone.com/50/man_well.htm) in a creative way; this presents one picture of the way the world is for a Hindu worldview: the atman is trapped in the physical body and wants to escape the terrible dangers, but the human is distracted by the trivial pleasures instead of trying to get out. This is a warning to Hindus that they should pay attention to finding the way to escape the cycle of life, death and rebirth. Use this to set the scene for learning about karma, samsara and dharma below. Explore Hindu ideas of karma – the law of cause and effect, and how actions bring good or bad karma. Connect this with Hindu beliefs or ideas about samsara – the cycle of life death and rebirth travelled by the atman through various reincarnations, to achieve moksha (release from the cycle of samsara, and –for many Hindus – the goal of union with Brahman [for some]). Find out how and why the game of 'snakes and ladders' links with Hindu ideas of karma and moksha. Reflect on how these beliefs offer reasons why a Hindu might try to be good – to gain good karma and a better reincarnation, and ultimately release from samsara. Uses resources from within the Hindu community if possible, e.g. The Heart of Hinduism, from ISKCON Education. Explore Hindu ideas about the four aims of life (punusharthas): dharma: religious or moral duty; artha: economic development, providing for family and society by honest means; kama: regulated enjoyment of the pleasures and beauty of life; moksha: liberation from the cycle of birth and rebirth / reincarnation. Compare these with pupils' goals for living. Connect with the idea of karma – pursuing these aims contribute to good karma; doing things selfishly or in ways that harm other living things brings bad karma. Hindus might describe life as a journey towards moksha; Hindu life is also part of a journey through different stages (ashramas), each with different duties. Look at the different dharma / duties Hindus have at the four ashramas: student, householder, retired person, renouncer. How does the dharma for these stages help Hindus to be good? Compare with the duties pupils have now, and ones they think they will have at later stages of life. Consider some Hindu values and how they make a difference to Hindu life, individually and in community, e.g. ahimsa (non-violence) and satya (truthfulness). Connect these with ideas of atman/karma (all living beings have an eternal self/atman and so deserve to be treated well; learning the truth and speaking truthfully are ways of worshipping God). Find out about some ways in which Hindus make a difference in the world-wide community. How does a Hindu way of life guide them in how they live? E.g. Mahatma Gandhi, Pandurang Shastri Athavale. Consider the value of the idea of karma and reincarnation: what difference would it make to the way people live if everything they did carries good or bad karma, affecting future rebirths? If no one escapes from this law of justice, how does that change how we view injustice now? Talk about how different people respond to this idea, including non-religious responses and the ideas of pupils themselves. What difference would it make to how they live? Why?





Key Question U2.1: Values: what matters most to Humanists?

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Learning outcomes	Suggested content for learning:
<p>(Intended to enable pupils to achieve end of key stage outcomes selected from these):</p>	<p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify and explain beliefs about why people are good and bad (e.g. from Humanism) Make links with sources of authority that tell people how to be good (e.g. the Humanists saying that people can be 'good without God', and exist without a designer) <p>Understand the impact:</p> <ul style="list-style-type: none"> Make clear connections between Humanist ideas about being good and how people live Suggest reasons why it might be helpful to follow a moral code and why it might be difficult, offering different points of view <p>Make connections:</p> <ul style="list-style-type: none"> Raise important questions and suggest answers about how and why people should be good Make connections between the values studied and their own lives, and their importance in the world today, giving good reasons for their views 	<ul style="list-style-type: none"> This unit introduces pupils to Humanism, one of the most visible non-religious groups in the UK. The website www.understandinghumanism.org.uk is a key resource in teaching this topic. Talk about what kinds of behaviour and actions pupils think of as bad (examples from films, books and TV as well as real life). Rank some of these ideas – which are the worst, and which are less bad? Why? Reflect on the question: why do people do good things and bad things? Are we all a mixture of good and bad? Explore pupils' answers. People who are non-religious don't explain our good and bad sides by referring to talk about gods and devils – they may instead explain what values they believe can make the world a better place – a very practical approach. Teach pupils that Humanists are the modern representatives of a philosophical tradition, dating back to ancient Greek thinkers, which holds that since there is no secure evidence of divine influence in our lives, humans must work out their own way of being good, without reference to any 'divine being' or ancient authority: they maintain that people can be 'good without god'. Note that many pupils may not have heard the term 'Humanist' before. Refer to Humanists UK, whose high-quality website is a key resource for this unit of work. Talk about how having a 'code for living' might help people to be good: we don't always keep the rules, but they can still help us to be clear about what we want to do and determined to follow our 'moral plan' or 'path of goodness'. Look at a Humanist 'code for living', e.g. Be honest. Use your mind to think for yourself. Tell the truth. Do to other people what you would like them to do to you. How would this help people to behave? What would a Humanist class, school or town look like? Can these moral ideas be out into practice without divine help? Humanists say 'yes'. Explore the meanings of some big moral concepts, e.g. fairness, freedom, truth, honesty, kindness, peace. What do they look like in everyday life? Give some examples. Discuss what matters most, e.g. by ranking, sorting and ordering a list of 'valuable things': family / friends / Xbox / pets / God / food / being safe / being clever / being beautiful / being good / sport / music / worship / love / honesty / human beings. Get pupils to consider why they hold the values they do, and how these values make a difference to their lives. Consider some direct questions about values: is peace more valuable than money? Is love more important than freedom? Is thinking bad thoughts as bad as acting upon them? Notice and think about the fact that values can clash, and that doing the right thing can be difficult. How do pupils decide for themselves? Consider what impact Humanist values would have on our school or our town if everyone followed them: prize the truth / love learning / hold on to freedom / don't follow the crowd / treat others as you want to be treated. Examine some Humanist rituals for birth, marriage or death (see the Humanist website for examples). In what ways to these rituals show Humanist values in action, e.g. in relation to human lives, individuality, family life, community? What have pupils learned about what matters most to Humanists?

Key Question U2.2 How do Christians celebrate Christmas around the world?

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Learning outcomes	Suggested content for learning:
(Intended to enable pupils to achieve end of key stage outcomes selected from these):	Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify and explain the core beliefs of Christmas based on Bible texts Describe examples of ways in which people use texts/ sources of wisdom to make sense of Christmas festivities Give varied meanings for the Christmas Bible stories <p>Understand the impact:</p> <ul style="list-style-type: none"> Make clear connections between what Christian people believe about Jesus and how they remember and celebrate his birth <p>Make connections:</p> <ul style="list-style-type: none"> Consider and weigh up how ideas about Christmas studied in this unit relate to their own experiences of 'big days' that come round once per year and express insights of their own into the value of the celebrations 	<p>How do Christians celebrate Christmas around the world?</p> <ul style="list-style-type: none"> How do Christians celebrate Christmas in the UK / Oldham? Look at the Christmas story and discuss key events e.g. from this clip: www.whychristmas.com/story/wisemen.shtml Learn about Advent and the importance of advent to Christians, discovering varied practice around the world and what differences there are within other countries. Advent: www.youtube.com/watch?v=hPHXooW6Nfl Another clip: www.bbc.com/teach/class-clips-video/what-is-christmas-like-for-christians/z4xcjvhv Create a fact file. <p>What do other countries do to celebrate Christmas?</p> <ul style="list-style-type: none"> Find out about Christmas in Denmark – the day before is called Little Christmas Eve (Lille Juleaften) the main celebration in Denmark is on Christmas Eve. Investigate Christmas in Australia, the weather is usually 30 degrees and so they will have a picnic rather than a Turkey dinner. In Holland Santa Claus is called Sinterklaas. Dutch children are told that he sails from Spain on December. They fill their shoes with hay and sugar for his horse and awake to find them filled with gifts such as nuts and candy. Venezuelans attend a daily early morning church service between December 16th and 24th. In Caracas, the capital city, it is customary to roller-skate to this service and many neighbourhoods close the streets to cars until 8 a.m. Orthodox Christians (in Russia, and the Eastern churches) celebrate on 6th January ('Twelfth Night'). Find out about the meaning and importance of the magi ('wise visitors' to Jesus in this tradition). Children to create a fact file and discuss which version of Christmas they would prefer. <p>How does the church prepare for Christmas?</p> <ul style="list-style-type: none"> Reflection alley – set up the classroom with two parallel lines of seats at the front of the class with an alley between, choose one pupil (the walker) and the rest of the class is the audience. Present the class with the dilemma 'Should Christmas be cancelled?' Choose a volunteer to walk up reflection alley and the rest are advisers who give their reasons for or against. Find out about Christingles and make some. What symbols of the gospel stories of Jesus are included in the Christingle? Plan a church visit or invite a vicar in and talk about how church prepares for the coming of Jesus. Some churches and Christians make special plans for people who are homeless or lonely to celebrate together at Christmas. Find out about these projects in your local area. Why are they important, and how does such generosity connect to the bible stories? <p>Why is Christmas known as Good news?</p> <ul style="list-style-type: none"> Tell the pupils the whole story and then focus on the angels appearing with 'good news' of the birth of Jesus. Christians celebrate all over the world. Act out the story in groups of 12, characters mime out actions. Try freeze framing at key moments. Focus on 'good news' talk about what would be good news today. The message from the angel was of the 'good news' of the birth of Jesus. Why do Christians think that the birth of this baby is such 'good news'? Use an image of the shepherds and angel appearing to them and photocopy onto acetate. Cover with jigsaw like pieces and remove a piece at a time to reveal parts of the image. Remove all the pieces and discuss, prompt to retell story in their own words. <p>What is the place of Jesus' birth like today?</p> <ul style="list-style-type: none"> Look at an image of the church of the Nativity in Bethlehem. Beneath the church is a grotto, the grotto is about 10.5 metres long and 3 metres wide. Get pupils to describe what they see, ask what they think the atmosphere might be like in the grotto? How would Christians feel when they go into a place where something special has happened? Ask a partner or friend about a special place they have visited. Art – sketch an image of either the Church of the Nativity or their personal special place. Think about the journey Mary and Joseph took, what would the journey have been like for Mary? Reflect on key moments of her journey. Make a simple map showing Bethlehem, Nazareth, and Egypt, and ask children to make and stick Mary's milestones at various points. (For an online map of Palestine, see www.bible.ca/maps/maps-palestine-33AD) Ask pupils to think about their life so far and reflect on 5 key moments.

Unit U2.3 What are some of the different ways to worship? What are the similarities and differences between religions?

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Learning outcomes	Suggested content for learning:
<p>(Intended to enable pupils to achieve end of key stage outcomes selected from these):</p>	<p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify and explain beliefs about worship and prayer Describe examples of ways in which people use sacred texts in worship and prayer Compare ideas about worship from different religions <p>Understand the impact:</p> <ul style="list-style-type: none"> Make clear connections between what people believe and how they worship and pray Using evidence and examples, show how and why people put their beliefs into practice in prayer and worship <p>Make connections:</p> <ul style="list-style-type: none"> Make connections between the beliefs and practices studied, evaluating and explaining their importance to different people Reflect on and express what can be learnt from the practices of prayer and worship in different religions, giving their own ideas. 	<p>What does it mean to pray? Prayer as a form of worship. Investigate the practice of Muslims, Christians and Hindus</p> <ul style="list-style-type: none"> Who helps? Make a list. Ask pupils to think of the person they turn to when things go wrong for them. A parent? Grandparent? Their best friend? An older brother or sister? Make a class list, as long as possible: who helps us? Is prayer and worship a way of asking for God's help? What helps? Thinking about helpfulness. Ask them to pick the sentences which best describe what happens: 'This person magically solves all my problems' or 'This person gives me a hug and helps me to feel better', 'This person makes sure nothing bad ever happens' or 'This person really cares about me', 'We never bother to talk to each other' or 'We like spending time together', 'We enjoy each others' company' 'We cheer each other up' 'We try to help out' 'We listen to each other.' Talking to others and getting help: is it a metaphor for talking to God? Ask whether talking like this is similar or different to praying. Return to this discussion during the unit: it's important that teaching links to pupils' own experience. Inside a faith, prayer is often described as like a conversation or relationship with the Almighty. Picturing those who help us: Display ideas ~ Who loves you? Refer back to the activity above. Make the point that we talk to the people we are closest to because they love us and look after us, which helps us feel good: they don't grant magic wishes for us. Have a display called 'Who loves you?' and invite children each to contribute small drawings of the people they think of in answering. Talking to God. Introduce the idea that believers talk to God for the same reasons: this is called praying. While it might be tempting to think that God grants magic wishes, for religious people prayer is really about friendship, love and support. Talk about the difference between praying and magic – the pupils will have interesting ideas! Make a simple display of thought bubbles, and ask children to write into one the thing they would like to say to, or ask God. Collect all they already know about prayer and worship for Muslims, Hindus and Christians, and present the information to the whole class. What questions arise? Symbols for why we talk. For many religious believers, God is like their mum, best friend and big brother all rolled into one. Pupils could make symbolic pictures to show the reasons why we talk, and the reasons why religious people pray. Challenge them to think of four reasons in each category. Answers might include: to tell jokes / to say sorry / to share news / to be friendly / to share a worry. Display the symbol-pictures round a picture of an open mouth, titled 'Why do we talk? What can we learn from the ways religious people use light as a symbol? <p>Comparing worship and prayer in 3 religions.</p> <ul style="list-style-type: none"> Teach the pupils 'twenty facts' about the prayer and worship of the three religions, including looking at a key prayer text (Lord's Prayer / Gayatri Mantra / 1st Surah of the Qur'an) from each religion. Use enquiry questions to collect facts: who, what, how, when, where, why, what if...? Put the class into 6 groups with a brief to discover and report back on the prayer or worship practice of Hindus, Muslims or Christians. Review carefully any earlier work done from different religious communities and their use of symbolic light in RE – e.g. from Christmas, Divali or the Muslim symbol of moon and star. Light is used very widely and in diverse ways in prayer and worship. Ask children to pick out their favourite uses of light from the different traditions. Why is darkness sometimes scary, and light comforting? Why is darkness sometimes like ignorance and light like the truth? Why is darkness sometimes to do with pain and light to do with comfort? What other symbols can the children remember or develop?

Learning outcomes

(Intended to enable pupils to achieve end of key stage outcomes selected from these):

Suggested content for learning:

Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.

Is it true that light conquers darkness? Lots of prayers and the words of worship use this idea.

- Go to the darkest place in the school with the class, and sit quietly to experience the dark for a few seconds. Light a match, then a candle, and then use torches or bigger lights to illuminate everything. Consider together the value of light in our lives. Give each pupil an outline of a candle, with a large flame shape above it. Ask them to choose words, or write a poem to go in the flame shape, expressing the value or meaning of light.
- Ask pupils to label pictures of a Church, Mosque and Mandir with some selected emotional words: how does the believer going to the place of worship feel? Words might be selected from a list including: sorry / joyful / happy / devoted / excited / full of praise / small / togetherness / awe / deep / content / peaceful / closer to God.
- Beyond choosing and listing the words, get pupils first in discussion then perhaps in writing to show they understand why these emotions and feelings may be experienced in prayer and worship. They might describe or explain two or three similarities or differences between the emotions of Hindu, Christian and Muslim prayer in a holy building

Prayer room design: applying learning

- Asking pupils to design prayer rooms for believers from the religions studied to use. They might imagine it is for an Airport or shopping centre or hospital used by Christians, Hindus and Muslims – and by non-religious people, for reflection. What special features would the room need in order for everyone to be able to use it?
- Examples might include somewhere to wash for Muslims, some reminders of Jesus for Christians, some ways to see gods and goddesses (murtis) for Hindus. Next, they should think about how they will establish the right atmosphere in inspire people: how will they encourage people to be thankful – displays of great food? How will they encourage people to say sorry and ask forgiveness – clips from tragic newspaper stories? How will they encourage believers to give praise to their God – photos of creation?
- Pupils could either write descriptions of their designs, or draw them. Some pupils might also look at several Hindu, Christian and Islamic prayers, and then write some of their own, for occasions when people are thankful sorry, or worried, full of joy or feeling concerned.

Unit U2.4 Keeping the 5 Pillars of Islam: How do Muslim beliefs make a difference to their way of living?

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Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes selected from these):	Suggested content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify and describe the 5 Pillars of Islam and the beliefs they express Consider questions about what Muslims believe, e.g. is submission to Allah and generosity a good way to live? <p>Understand the impact:</p> <ul style="list-style-type: none"> Make simple connections between beliefs about Allah and the 5 Pillars Describe how people show devotion in Islam <p>Make connections:</p> <ul style="list-style-type: none"> Ask questions about why the Pillars are practised by so many millions Express their own ideas about the meaning and value of rituals like these Give good reasons for their views about religion and ritual. 	<ul style="list-style-type: none"> Is life like a journey? Do we need a guide? Ask pupils to reflect on the idea of life as a journey and to think of questions that this idea raises, such as where they will get the things they need? What happens afterwards? How do we know which way to go? Who travels with us? Introduce the five pillars of Islam as essentials in the life of a Muslim. The five pillars of Islam provide a structure for Islamic daily spiritual life. Islam is like a house held up by five strong pillars with central themes of living a good life and sharing with others. Belief: First Pillar of Islam. Teach children about the 'Shahadah' which is fundamental to the Islamic religion and is their declaration of faith:- "There is no God except Allah, Muhammad is the prophet of Allah" (The 1st pillar of the 5 pillars of Islam). It's a belief to shout and whisper: teach the children that this belief is whispered to newborn babies by their fathers, and is shouted from minarets to call Muslims to prayer 5 times daily. Play the pupils the call to the prayer from a Mosque, e.g. at www.islamcan.com/audio/adhan/index.shtml 'Peace be upon him' is said after every mention of Muhammad (pbuh). Teach children about the Islamic greeting 'As-Salamu-Alaykum' (Peace be upon you). Muslims say this to whoever they pray next to, at the end of every prayer. Share the story of Bilal, the first Muezzin, who proclaimed his belief in God even when his slave-master threatened his life! Belief in God and His Prophet matters very much in Islam. Prayer: Second Pillar of Islam Watch a video clip showing Muslims performing salah, with the sound down. Ask pupils to look carefully at the prayer movements. The Muslim website www.jannah.com/learn/flashprayer1.html contains a useful downloadable presentation called 'Prophet Muhammad's manner of doing prayers'. Can pupils write a commentary to the video, explaining what the soundtrack would say? Ask pupils to consider in groups: Why do people pray? How do you think it might make them feel? Does God hear and answer people's prayers? Is it good to pray alone? In a group? Use clips from BBC 'My Life My Religion: Islam' www.bbc.co.uk/programmes/p02mwkx9 Charity: 'Zakah' the Third Pillar of Islam. Research Muslim charity or almsgiving – Zakah, and the ways in which Muslims help and care for the worldwide Muslim community (Ummah). Discuss why and how is Zakah performed and who benefits. Consider the importance of generosity in pupils' own lives: who is generous to you, and to whom are you generous? Why, and how does this make a difference? Find out about an Islamic charity like Islamic Relief, which has section on its website for pupils: www.islamic-relief.com/hilal/index.htm Tell a story of the prophet and money and use this saying from the Qur'an to explore attitudes. "They ask you (O Muhammad) what they should spend in charity. Say: 'Whatever you spend with a good heart, give it to parents, relatives, orphans, the helpless, and travellers in need. Whatever good you do, God is aware of it.'" - The Holy Quran, 2:215 Why is charity important? How can people do more to help others? Fasting: 'Sawm' the Fourth Pillar of Islam Share information with pupils about fasting in Islam. The main period of fasting happens during the month of Ramadan. Fasting helps Muslims to appreciate how poor people suffer. It also concentrates the mind on what it means to be a Muslim and obey the command of Allah. It helps to build discipline into the life of a Muslim. How does the class think fasting helps Muslims understand other people? Share information on the festival of Eid-ul-Fitr which happens at the end of Ramadan. It is a day of celebration, happiness and forgiveness. Pilgrimage to Makkah: 'Hajj' - Fifth Pillar of Islam. Discuss the places in the world that pupils would most like to visit. Are some for inspiration? Use websites, videos or illustrations from books to show the different parts of the pilgrimage to Makkah – get pupils to think about how, who, where, when, why and what if questions to do with the Hajj, perhaps writing them around the edges of some riveting photos.. Give information so that pupils can answer some of their own questions. Summarise pupils learning, reviewing what each of the Pillars contributes to Muslim belief, faith and devotion. Which Pillar is most important? Hardest to keep? Valuable for children? Comforting? Challenging?

U2.5 Christian Aid, Islamic relief and non-religious charities – can charity change the world? Why/how does faith make a difference?

Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes selected from these):	Suggested content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify some beliefs about why the world is not always a good place (e.g. Christian ideas of sin) Make links between religious beliefs and teachings and why people try to live and make the world a better place <p>Understand the impact:</p> <ul style="list-style-type: none"> Make simple links between teachings about how to live and ways in which people try to make the world a better place (e.g. Tikkun Olam and the charity Tzedek) Describe some examples of how people try to live (e.g. individuals and organisations) Identify some differences in how people put their beliefs into action <p>Make connections:</p> <ul style="list-style-type: none"> Raise questions and suggest answers about why the world is not always a good place, and the best ways of making it better Make links between some commands for living from religious traditions, non-religious worldviews and pupils' own ideas Express their own ideas about the best ways to make the world a better place, making links with religious ideas studied, giving good reasons for their views 	<ul style="list-style-type: none"> Throughout this unit, make connections with pupils' learning from earlier in the year: what have they already learned about how believers try to live? Why do believers want to follow the commands and teachings of their traditions? Think about some of the ways in which the world is not such a good place: you could start small and local, and end up big and global, e.g. from upsetting people in the dinner queue through to messing up the environment. Talk about why people are not always as good as they could be. Connect with Units L2.1 and L2.4 which explore the idea for Christians (and Jews) that people prefer to do their own thing rather than obey the Creator (sin) and so keep needing to say 'sorry' and ask for help. Recall that Christians believe God helps them through the Holy Spirit (see Unit L2.1). Muslims also believe people do good and bad deeds and need God's mercy. Religions suggest that people need help and guidance to live in the right way. Explore teachings which act as guides for living within two religious traditions studied during the year, and a non-religious belief system, e.g. the Ten Commandments (Exodus 20:1–21, Deuteronomy 5:1–22), the Two Commandments of Jesus (Mark 12:28–34) and the 'Golden Rule' (Matthew 7:12). Note that the Golden Rule is important in many traditions, including for Humanists. Work out what people must have been doing if they needed to be given those rules. Do people still behave like that? What difference would it make if people keep these guides for living? How would it make the world a better place? Explore some ideas and individuals that help inspire people to make the world a better place: <ul style="list-style-type: none"> The Jewish teaching of Tikkun Olam (mending the world) and tzedaka (charity). Find some examples of Jewish charities that try to make the world better: what do they do, and why? (E.g. Tzedek, Jewish Child's Day.) Find out about the Jewish new year festival for trees (Tu B'shevat) and how that can 'mend the world'. The Muslim belief in charity (zakah): find out what it is and how Muslims give charity. Use some examples of charities such as www.Islamic-Relief.org.uk or www.muslimhands.org.uk and find out how and why they help to make the world a better place. Explore the lives of inspirational Christians (e.g. Desmond Tutu, Martin Luther King Jr, Mother Teresa, etc.). Consider how their religious faith inspired and guided them in their lives, and their contributions to making the world a better place. Compare the work of Christian Aid and Islamic Relief: can they change the world? Other development charities could be studied: Khalsa Aid is a Sikh charity and Sewa International is a Hindu charity. Compare non-religious ways of 'being good without God', e.g. what do Humanists use to guide their ways of living? Many use the Golden Rule (which is common across many religions too), using reason and listening to conscience. Look at some inspiring Humanists who fight for justice (e.g. Annie Besant, who worked for women's rights) and why they did this. Look at the work of a secular charity such as Oxfam. How have they made the world a better place? Enable pupils to reflect on the values of love, forgiveness, honesty, kindness, generosity and service in their own lives and the lives of others, in the light of their studies in RE. How can these values become stronger in our lives and in the world?

Key Question U2.6 What is a pilgrim?

Does a pilgrimage have to be to a place of worship?

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Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes selected from these):	Suggested content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify and explain the core beliefs and concepts that underlie the practice of pilgrimage Give meanings for the actions and events of pilgrimage, explaining how the journey may be linked to sacred texts and the stories they tell. <p>Understand the impact:</p> <ul style="list-style-type: none"> Make clear connections between what people believe and how they practice pilgrimages in different religions Using evidence and examples, show how and why people go on pilgrimage as an expression of religious community <p>Make connections:</p> <ul style="list-style-type: none"> Make connections between the beliefs and practices studied, evaluating and explaining their importance to different people Consider and weigh up how ideas studied in this unit relate to their own experiences. 	<p>What is a Pilgrim?</p> <ul style="list-style-type: none"> Listen to the song Oh to be a Pilgrim. Look at the lyrics of the song, what do they mean? Write a poem about going on a pilgrimage. Create a piece of artwork about a journey as part of life's journey. Look at some examples from the Spirited Arts website to give the pupils ideas. Think about the purposes, emotions, routes and communal aspects of pilgrimage, and the event as an act of worship or quest. <p>Why do Muslims place so much value on Pilgrimage to Makkah?</p> <ul style="list-style-type: none"> Pilgrimage to Makkah: 'Hajj' - Fifth Pillar of Islam. Investigate why Muslims place such value on the Hajj, the preparation for Hajj and how clothing at Hajj symbolises equality for all humans before Allah Find out what happens during the Hajj including the festival of Id-ul-Adha. What is the difference between an ordinary journey and a pilgrimage journey? What would it feel like to be a pilgrim? What is different from being 'just a tourist'? <p>What do Christians do as part of their pilgrimage?</p> <ul style="list-style-type: none"> Investigate Lourdes and why people visit here, look at Lourdes and find out what it is famous for. Investigate Rome and the Basilica – would only Catholics visit Rome? Look at different Christian pilgrim journeys – to the Holy Land, Nazareth, Jerusalem, Bethlehem and make connections to Jesus' story. Watch video where people visit Nazareth and the church of The Nativity. www.youtube.com/watch?v=pWa4jkCsdKE Was Mary's journey to Bethlehem a Pilgrimage? – debate the question and find evidence to support their argument. Look at the journey from Oldham to Nazareth on a world Map, estimate the mileage and how long it would take. On a map track journeys the children have made. If a pilgrim went to Nazareth from Oldham what might they need to take, and what might happen? <p>What happens on a Hindu pilgrimage?</p> <ul style="list-style-type: none"> Look at Hindu pilgrimage to the River Ganges – why do they make this journey? Research on ipads where the River Ganges is, what it is like, who visits here? Look at some images of the Kumbh Mela, the 12th year pilgrimage that attracts over 40 million people – the biggest gathering of humans on the planet. <p>Why is pilgrimage so important?</p> <ul style="list-style-type: none"> Does pilgrimage have to have a religious element to it? Think about the reasons behind Pilgrimage; create a fact file on the Pilgrimages you have looked at. Investigate whether pilgrimage has more impact if it is for religious observance rather than any other journey. Discuss why the children think it is more beneficial if it is for religious purposes. (P4C) Create a piece of art work on a chosen religious pilgrimage.

Key Question U2.7 How does faith enable resilience? Can religions help when life gets hard? Christian, Hindu, non-religious

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Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes selected from these):	Suggested content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Describe at least three examples of ways in which religions guide people in how to respond to good and hard times in life Identify beliefs about life after death in at least two religious traditions, comparing and explaining similarities and differences <p>Understand the impact:</p> <ul style="list-style-type: none"> Make clear connections between what people believe about God and how they respond to challenges in life (e.g. suffering, bereavement) Give examples of ways in which beliefs about resurrection/ judgement/ heaven/ karma/ reincarnation make a difference to how someone lives <p>Make connections:</p> <ul style="list-style-type: none"> Interpret a range of artistic expressions of afterlife, offering and explaining different ways of understanding these Offer a reasoned response to the unit question, with evidence and example, expressing insights of their own 	<ul style="list-style-type: none"> Use stimulus material to encourage pupils to ask questions about life, death, suffering, and what matters most in life. For example, show images of recent suffering on the news (natural and man-made), with Louis Armstrong's 'Wonderful World' playing over the top, or show a charity advert, such as Christian Aid or Islamic Aid, where people work to help others in great difficulty. Analyse and evaluate pupils' questions, to recognise and reflect on how some 'big questions' do not have easy answers, and how people offer different answers to some of the big questions about life, death, suffering etc. Read Psalm 103. Compare to this non-religious blog explaining how gratitude can actually increase happiness: http://happierhuman.com/benefits-of-gratitude/ Explore how either showing gratitude to God or the universe more generally can lead to happier and healthier lives, whether religious or non-religious. Explore ways in which religions help people to live, even when times are tough, e.g. through prayer, giving a sense of purpose, a guide to deciding what is right and wrong, membership of a community who care for each other, opportunities to celebrate together. Ask some religious believers to explain how their faith has helped them in difficult times, and how it encourages them to enjoy life too. Refer to the story of Job in the Jewish and Christian scriptures. This BBC RE page contains a very short summary of Job that you will find useful: www.bbc.co.uk/education/guides/z7qxvcw/revision/3 What questions does the book of Job raise about suffering? Does it offer any answers? Teach what 2 religious traditions say about life after death and discuss the benefits such beliefs can bring (comfort, hope, a goal, gives life meaning): when we lose someone, there are often people who can help us by being with us. Believers find help from their faith that God is with them. <p>Christianity: Bible teaching on resurrection of the body, judgment by God, salvation through Jesus, heaven</p> <p>Hinduism: law of Karma affects the reincarnation of the individual atman, pinning it to samsara, the cycle of life death and rebirth, until it can escape (moksha) and be absorbed back to Brahman</p> <ul style="list-style-type: none"> Many people do not believe in life after death. Teach one secular / non-religious view about what happens after death, e.g. Humanism: we live on in people's memories and through our achievements, but death is final. Compare ceremonies that mark death/passing away, in both religious and non-religious contexts, noting similarities and differences, how these express different beliefs, and how they might be important to the living. Read and respond to Christian prayers and songs used when someone has died, such as John 11:25, Psalm 23 and the song Amazing Grace. Identify what they offer: hope, comfort, meaning? Compare to poems used at non-religious funerals, such as on this non-religious website, Natural Endings: www.naturalendings.co.uk/funeral-poetry/. Do these poems offer similar emotions to religious passages? Look at examples of 'art of heaven'; explore how these art works reflect Christian, Hindu and non-religious beliefs; get pupils to respond with art work of their own. Respond to the question, 'How does religion help people when life gets hard?'

Unit U2.8 Christmas in the Gospels: Why do Christians believe that Jesus is the Messiah? [Incarnation]

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Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes selected from these):	Suggested content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Explain the place of Incarnation and Messiah within the 'big story' of the Bible and the Gospel stories of Christmas • Identify Gospel and prophecy texts, using technical terms. • Explain connections between biblical texts, Incarnation and Messiah, using theological terms. <p>Understand the impact:</p> <ul style="list-style-type: none"> • Show how Christians put their beliefs about Jesus' Incarnation into practice in different ways in celebrating Christmas. • Comment on how the idea that Jesus is the Messiah makes sense in the wider story of the Bible. <p>Make connections:</p> <ul style="list-style-type: none"> • Weigh up how far the idea of Jesus as the 'Messiah' – a Saviour from God – is important in the world today and, if it is true, what difference that might make in people's lives, giving good reasons for their answers. <p>These outcomes and activities are abridged from Understanding Christianity, published by RE Today © 2016. Used by permission.</p>	<p>Recall the term 'incarnation' – Christian belief in Jesus as God 'in the flesh', one of the three persons of the Trinity – Jesus comes to heal the effect of sin and 'the Fall'. This unit explores the Bible texts related to Christmas</p> <ul style="list-style-type: none"> • As a way in, consider what kind of person is needed when people need help (e.g. if they are being bullied, in an accident, if one country is under attack from another one etc). Discuss the qualities someone might need to 'save' the situation. • Outline the situation of the People of God – their land occupied by enemy forces for over 500 years, hopeful that God would send them a saviour – the hoped-for 'Messiah'. Ask pupils to list the qualities such a Saviour would need. • Set pupils up as investigative journalists to find the answer to the question: Was Jesus the hoped-for Messiah? Give them the following Bible texts (from books of the prophets in what Christians call the Old Testament) that point out the Jewish expectation: Isaiah 7:14; Isaiah 9:6-7; Isaiah 11:1-5; Micah 5:2. Summarise the expectations creatively (e.g. annotated 'Wanted!' poster for the Messiah). • Read Matthew 1:18-24, 2:1-12 – texts from a Gospel. Ask your investigators to look for evidence in Matthew's account that he saw Jesus as the Messiah – any clues that Jesus meets the expectations from the Isaiah and Micah texts? Interview some witnesses – get Mary, Joseph, Herod, some wise men into the class hot-seat and grill them. Write up the final news article, claiming the Messiah has arrived and it is Jesus, presenting evidence. (Note that while Christians believe Jesus – who was Jewish – was the promised Messiah, most Jewish people were not convinced at the time, and Jews today still don't think he was.) • Gather together all ideas pupils associate with Christmas. How many of them are to do with Christianity and Jesus? Investigate some Christian advertising campaigns to put across the 'true meaning' of Christmas as being about God sending a 'Saviour' (e.g. http://churchads.net/#sthash.zlXKBj2E.dpuf). What message are they putting across? How do they show the belief that Jesus was the Saviour, come to heal the division between people and God, and between people? Ask pupils to do their own advertising campaign, expressing the Christian meaning of Christmas, including the idea of incarnation. Explore how Christians might celebrate Christmas in ways that reflect the belief in a saviour bringing peace with God and good news for all people, e.g. helping at homeless shelters, www.presentaid.org/ or www.urbanoutreach.co.uk/christmasdinneronjesus. • Ask pupils to express clearly an answer to the unit question, giving good reasons: Why do Christians believe Jesus was the Messiah? Expand this idea: why do Christians believe the world needs a 'Saviour'? Make connections with earlier learning about sin and 'the Fall'. What difference would it make if everyone believed Jesus is the Saviour? Obviously, not everyone thinks Jesus is a Saviour sent from God. Explore the non-religious response that humans need to sort the world out by themselves: how might humans heal division and bring peace? Reflect on ways in which your pupils might make a difference.

Key Question U2.9 How and why do some people inspire others? Examples of Hindus, Sikhs, Jewish people and Muslims

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Learning outcomes	Suggested content for learning:
(Intended to enable pupils to achieve end of key stage outcomes selected from these):	Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Explain beliefs about how inspirational people can bring believers closer to God • Describe examples of texts or quotes which explain what an ideal way of life might be • Compare about different inspiring leaders from different religions <p>Understand the impact:</p> <ul style="list-style-type: none"> • Make clear connections between belief about living a good life and the leaders they study • Give examples of the impact of faith on life • Explain differences between leaders from different religions <p>Make connections:</p> <ul style="list-style-type: none"> • Raise questions about the concept of 'inspirational people', suggesting good answers • Explain the importance of role models from different religions • Express their own response to the inspiring lives they have studied 	<p>In this unit plan, we suggest pupils spend six or more lessons learning about three people who might be inspiring. We have not chosen religious founders or people from many centuries past here. These examples are specific, but other 'great lives' could be studied too.</p> <p>Inspiring people: what does it mean? And what does it mean in religion? And who is a non-religious inspiring person?</p> <ul style="list-style-type: none"> • Pupils consider and ask questions about what makes a person inspirational to others, identifying characteristics of a good role model. We are sometimes inspired by people who are good at one thing – sport, music or cookery, for example. But others are inspiring because they are good in a human and humane sense. Make some lists and distinguish these kinds of inspiration. • This unit gives pupils a chance to hear stories of inspiring people from different religions. Teachers might use these examples: <ul style="list-style-type: none"> » Hindu religion: Pandurang Shastri Athavale (1920–2003) who changed India with campaigns for fairness, justice and love for the Earth. 120 million follow his ideas for justice, fairness and Hindu dharma today. » Muslim religion: Malala Yousafzai is an Islamic campaigner for girls' education and equality. Despite being shot by sexist troops, she went on to become the youngest-ever Nobel Peace Prize winner, and a movie of her life won many prizes. » Sikh religion: Bhagat Puran Singh set up Pingalwara, a home for destitute people in Amritsar, inspiring a generation to Sikhi Sewa, after his own life was changed by friendship with a person with profound learning needs. » Jewish religion: Rabbi Hugo Gryn, who survived the Holocaust and became a much-loved Jewish leader in the UK. » Christian religion: Revd Dr Martin Luther King Jr, a civil rights campaigner in 1950s USA who was shot dead aged 39 after a lifelong struggle against racism (probably covered in other unit plans) <p>Exploring inspiration: four keys</p> <ul style="list-style-type: none"> • As pupils study the actions and words of an inspiring person (and it could be someone local instead of the examples given – John Bunyan maybe?), make sure they link the life story into the beliefs and values of the religion. Four key ways to do this can be seen in these four questions: <ol style="list-style-type: none"> 1 Did this person follow the teaching of their scriptures? How? Give three or more examples. 2 Does this person encourage others to follow God in their religion? How? Give three examples. 3 What difference did this person make to others? Is there a movement inspired by their life? What is their 'legacy'? 4 Did this person sum up their vision in some famous sayings or memorable quotes? What do you think of them? <p>Investigations and enquiries: can the class work in small research teams?</p> <ul style="list-style-type: none"> • The class might work on group presentations in teams of four or five to investigate one person from religion who is inspiring. Can they retell that person's life story, or some key incidents from it? Can they give several reasons and examples of what makes this person inspirational? Can they use religious vocabulary to describe aspects of lives and teachings of inspiring leaders and inspirational people? Can they make links and identify similarities and differences between the different people studied? Can they accept that no one is perfect, and that these heroes (to some) may also have a 'downside' to their lives? • These studies may have a personal impact. Can pupils working alone explain the qualities they admire in their heroes/role models? Can they say why they admire them and how this may influence their own lives? Can they respond to questions raised by the stories from the lives of key religious figures and contemporary followers? Can they make links between what they have learnt about inspirational people and their own behaviour?

Key Question U2.10: Is it better to express your religion in arts and architecture or in charity and generosity?

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Learning outcomes	Suggested content for learning:
<p>(Intended to enable pupils to achieve end of key stage outcomes selected from these):</p>	<p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable pupils to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Identify and describe some core beliefs and concepts of religious art and architecture Offer suggestions about what texts from scripture about both worship and generosity mean to believers <p>Understand the impact:</p> <ul style="list-style-type: none"> Make simple links between teachings and concepts studied and how people live, individually and in communities Describe how people show their beliefs in how they worship and in the ways they live Identify some differences in how people put their beliefs into action <p>Make connections:</p> <ul style="list-style-type: none"> Make links between some of the beliefs and practices studied and life in the world today, expressing some ideas of their own clearly Give good reasons for the views they have and the connections they make about art and architecture in religion, and charity and generosity 	<p>Examples of great art and architecture inspired by religion</p> <ul style="list-style-type: none"> Find out about some great examples of religious art and architecture and present their reasons for choosing those they find most impressive; Work in a small group and present to the class an example of the most impressive religious art or architecture, e.g. great cathedrals, mosques, churches or minarets. Notice, list and explain similarities and differences between Christian and Muslim sacred buildings. Discuss Muslim and Christian ideas (e.g. from scriptures) about the importance of being generous and charitable, ranking the ideas according to their importance, and applying them to issues about poverty and charity. Consider why Christians and Muslims think giving money away is important, and what difference this makes, both to those who give and to those who receive. Compare Christian and Muslim ideas about art (e.g. contrasting views on presenting or not presenting God or people in art; use of calligraphy/ geometrical art vs representational art). Connect ways in which art and actions can reveal what people believe about God (e.g. cathedrals and mosques might express ideas of greatness and perfection of God; actions might suggest that God is concerned with justice). Suggest reasons why some people may be critical of religious art/ architecture, and why some would defend it as important. Consider this idea: 'it is the inspiration that comes from sacred space and holy art that encourages Christians and Muslims to give generously to charity and with compassion.' Do the pupils think there is anything in this? <p>A case study: the Notre Dame Fire</p> <ul style="list-style-type: none"> After a terrible fire destroyed the Cathedral of Notre Dame de Paris in spring 2019, business leaders, philanthropists and the government pledged over £1bn to rebuild the landmark in just two days. That is 5 times the combined annual income of Christian Aid and Islamic Relief, two charities that work against poverty, starvation and desperate need all over the world. Why did this happen? Is the Cathedral of Notre Dame more important – than what? (You will be able to check on the repair work and see how it is going) <p>Concluding: arguments and reasons</p> <ul style="list-style-type: none"> Weigh up which has greater impact – art or charity? Consider what the world would be like without great art or architecture. What about a world without charity or generosity? Of course, many answers to the title question of this will consider that both of these aspects of religious expression have their place, and may reinforce each other.

Key Question U2.11 What does faith look like in Oldham? What will make our community more respectful?

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

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

Unit U2.12 If God is everywhere, why go to a place of worship? An enquiry into visiting places of worship

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

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

(Christianity)



"Love thy neighbour!"

(Hinduism)



"3 good people keep their word!"

(Islam)



"Call upon me, I will respond to you."

(Judaism)



"When you hold part of the essence, you hold all of it."

(Sikhism)

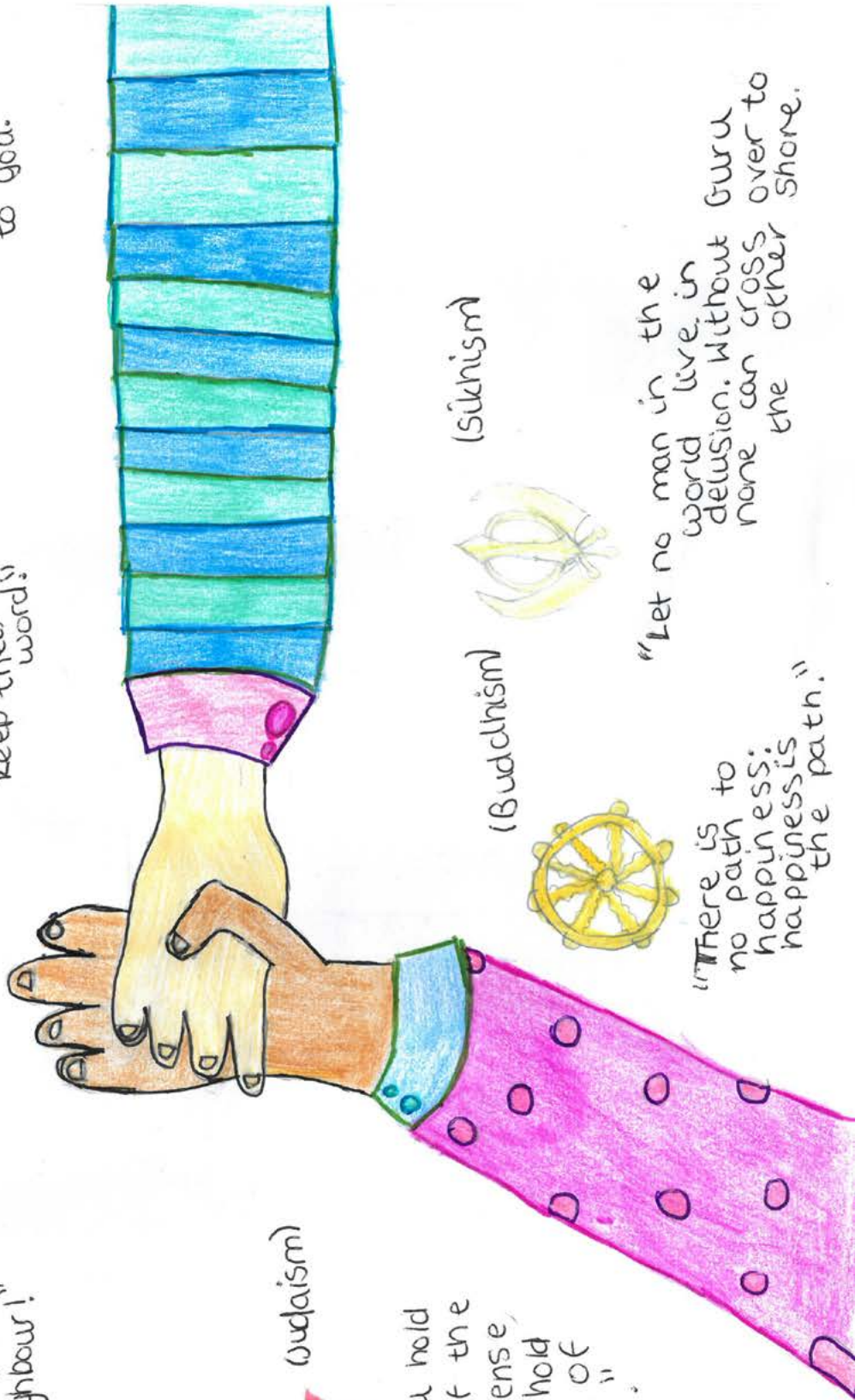


"Let no man in the world live in delusion. Without none can cross the other shore."

(Buddhism)



"There is to no pathness: happiness is the path."





Throughout **key stage 3**, pupils extend their understanding of Christianity and at least two of the other principal religions in a local, national and global context.

Pupils will study Christian, Muslim, Buddhist and Sikh religion as a minimum

They deepen their understanding of important beliefs, concepts and issues of truth and authority in religion. They apply their understanding of religious and philosophical beliefs, teachings and practices to a range of ultimate questions and ethical issues, with a focus on self awareness, relationships, rights and responsibilities. They enquire into and explain some personal, philosophical, theological and cultural reasons for similarities and differences in religious beliefs and values, both within and between religions. They interpret religious texts and other sources, recognising both the power and limitations of language and other forms of communication in expressing ideas and beliefs. They reflect on the impact of religion and belief in the world, considering both the importance of interfaith dialogue and the tensions that exist within and between religions and beliefs. They develop their evaluative skills, showing reasoned and balanced viewpoints when considering their own and others' responses to religious, philosophical and spiritual issues.

Breadth of study

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

Religions and beliefs

- As a minimum pupils will study Christianity, Islam, Buddhism, and Sikhism.
- Additional study of Judaism and / or Hinduism may be planned, but depth of study is to be prioritized over 'covering six religions' in this key stage.
- A religious community with a significant local presence, where appropriate.
- A secular perspective.

Experiences and opportunities

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

Elements of the programme of study:

- **Beliefs and concepts:** the key ideas and questions of meaning in religions, beliefs and philosophies, including issues related to God, truth, the world, human life, and life after death, explaining religious and non religious views.
- **Authority:** exploring and explaining the impact of different sources of authority and how they inform believers' lives.
- **Expressions of spirituality:** how and why human self-understanding and experiences are expressed in a variety of forms.
- **Ethics and relationships:** questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil.
- **Religion and science:** exploring questions of origins and destiny and the relationship between religious and scientific understanding: issues of truth, explanation, meaning and purpose.
- **Rights and responsibilities:** what religions and beliefs say about human rights and responsibilities, social justice and citizenship, referring to different perspectives and actions from religious and non-religious communities.
- **Global issues:** what religions and beliefs say about the morality of health, wealth, war, animal rights and the environment.
- **Interfaith dialogue:** a study of relationships, conflicts and collaboration within and between religions and beliefs.

RE teaching and learning should enable pupils to:

A. make sense of a range of religious and non-religious beliefs	B. understand the impact and significance of religious and non-religious beliefs	C. make connections between religious and non-religious beliefs, concepts, practices and ideas studied
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End-of-key-stage outcomes: Specifically, students should be taught to:

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

18 question-based units of work for Key Stage 3

These questions make good half termly units and are one way of implementing the syllabus requirements, balancing different religions and worldviews, setting challenging targets for progression and using the aims of the syllabus coherently. Schools are free to use them in any order, but the order suggested here has some logic and progression built into it. The units are estimated to deserve 7-10 hours of teaching time, so between four and six units (depending on depth of study) make up a suitable programme of study for one year.

Suitable for Year 7	Suitable for Year 8	Suitable for Year 9
<ul style="list-style-type: none"> 3.1 What are the challenges of being a Christian, a Muslim and / or an Atheist in Oldham today? 	<ul style="list-style-type: none"> 3.7. The Buddha how and why do his experiences and teachings have meaning for hundreds of millions of followers in today's world? 	<ul style="list-style-type: none"> 3.13 Do prophets still influence us today?
<ul style="list-style-type: none"> 3.2 Why do Christians believe Jesus was God on Earth? 	<ul style="list-style-type: none"> 3.8. What difference does it make to be an atheist or agnostic in Britain today 	<ul style="list-style-type: none"> 3.14. What does it mean to believe that human life is sacred?
<ul style="list-style-type: none"> 3.3 How and why are Sikh teachings on equality and service put into practice today? 	<ul style="list-style-type: none"> 3.9. What will make our community in Oldham a more tolerant and respectful place? 	<ul style="list-style-type: none"> 3.15. Religion: is it a cause of conflict or a power for peace in today's world?
<ul style="list-style-type: none"> 3.4 How can people express their spiritual lives through the arts? Muslim / Christian / Buddhist / Jewish / Sikh 	<ul style="list-style-type: none"> 3.10. Core and diverse Islam: what is universal and what is different? Sunni and Shi'a Muslims 	<ul style="list-style-type: none"> 3.16. What makes some scientists believe in religion, and others reject religion? (Christian, Atheist, Agnostic)
<ul style="list-style-type: none"> 3.5. Great lives: why do heroes disappoint? And are there any who don't? 	<ul style="list-style-type: none"> 3.11. Why is there suffering? Are there any good solutions? Christians, Hindus, Buddhists, Non-religious views 	<ul style="list-style-type: none"> 3.17. It's my life: what should I do with it? (Concepts: commitment, identity, belief, values)
<ul style="list-style-type: none"> 3.6. What happens when we die? What are the arguments? Christian / Muslim / Buddhist / Sikh / Humanist 	<ul style="list-style-type: none"> 3.12 Religion and human rights: do religions support or undermine rights in today's world? 	<ul style="list-style-type: none"> 3.18: A further unit of study developed by the school
<ul style="list-style-type: none"> In any year group, teachers may also write units of their own which implement the syllabus requirements by using the aims and outcomes to set the standard of good RE. 		

Unit 3.1: What are the challenges of being a Christian, Muslim or Atheist in Oldham today?

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Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes selected from these):	Suggested content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Taking account of context, explain how and why people use and make sense of sources of authority differently, e.g. as Muslims, Christians and atheists. • Explain different interpretations of beliefs and authorities including their own ideas <p>Understand the impact:</p> <ul style="list-style-type: none"> • Give reasons and examples to account for how and why people put their beliefs into practice in different • Show how beliefs guide people in making moral and religious decisions <p>Make connections:</p> <ul style="list-style-type: none"> • Give coherent accounts of the significance and implications of the beliefs and practices studied in the world today • Evaluate how far the beliefs and practices studied help pupils themselves and others to make sense of the world 	<ul style="list-style-type: none"> • Ask Christian, Muslim or Atheist teenagers in your class this question! Be sensitive • Christians: How do the churches of Oldham make space for young people? What opportunities and challenges do young Christians have? Is it hard to follow Jesus in school or to live a Christian life in family and society? what difference do the Bible, the community and the worship of Christians make to young people's lives? • Christians: find out about some Christian charities that run 'gap year' service opportunities for young Christians and read some blogs or other accounts of Christians who have taken these up. What impact did this kind of service have on them? • What are the hardest things about following Jesus as a teenager in contemporary Britain? And the best things? • Muslims: Discuss the question: what is British Islam? E.g. Find examples of British Muslims creating contemporary media forms, such as British Muslim TV, whose tagline is 'confidently Muslim and comfortably British'. Browse through their programme list to see how British Muslims are exploring their faith in a Western context. • Muslims: look at Muslim artists who tackle Islamophobia, such as American photographer Ridwan Adhami (www.ridwanadhami.com). What stereotypes can the class see in his work? Conduct a media survey for a week; what stereotypes of Muslims can the class find in the media they encounter? How could British Muslim teenagers combat stereotypes about them? How do they? • NB: Be prepared to address the question of violent fundamentalist groups commandeering Islam or claiming to be true to Islam - Be prepared to discuss mainstream Muslim rejection of their actions. • What are the hardest things about following Islam as a teenager in contemporary Britain? And the best things? • Atheists: consider whether being an atheist is similar to being part of a religious community. What is typical of atheism? Rationalism? Rejection of tradition and 'imposed' authority? What atheist alternatives to the community and ritual life of religions are there (HumanistsUK is a good source). Is atheism a belief, like religious beliefs? Is it a way of life? Should non-religious people try to convert others to their beliefs, or is pluralism here to stay? • What are the hardest and the best things about being a young British atheist? • Compare the three groups studied in this unit: which of these ways of life is most challenging? What did you learn (for yourself?) about the different identities?

Unit 3.2 Why do Christians believe Jesus was God on Earth? (Incarnation)

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Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes selected from these):	Suggested content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Explain, with reference to the 'I am' sayings and/or the signs, what John's Gospel says about Jesus' true nature, and how this connects to Christian beliefs about what God is like Explain how the Bible uses different types of text (for example, the Gospels) and language (such as metaphor) to communicate ideas about Jesus as God incarnate Suggest meanings of the selected texts, explaining their ideas with reasons and evidence <p>Understand the impact:</p> <ul style="list-style-type: none"> Show how Christian worship reflects Christian beliefs in Jesus as God incarnate Comment on the different ways in which Christians express worship of God <p>Make connections:</p> <ul style="list-style-type: none"> Reflect on the value of belief in Jesus as God incarnate for Christians in the world today Comment on how far the world today could benefit from a saviour, offering their own reasons and justifying their responses 	<p>The Christian religion is founded on the belief in incarnation: God became human to bring divine grace and forgiveness to anyone. This central belief is studied here in depth.</p> <ul style="list-style-type: none"> Recap students' learning and knowledge about the nature of God in Christian belief, including the Bible's use of metaphors and similes to express some of these ideas. Look at the episode of Moses and the 'burning bush' (Exodus 3) and the name for God found here: 'I am who I am'. Use this as background for the seven 'I am' statements John's Gospel applies to Jesus. Connect this with prior learning about Jesus as God, as one member of the Trinity. Consider the 'I am' statements of Jesus in St John's Gospel. 'I am the bread of life' (John 6:35, 48, 51); 'I am the light of the world' (8:12, 9:5); 'I am the door of the sheep' (10:7, 9); 'I am the good shepherd' (10:11, 14); 'I am the resurrection and the life' (11:25); 'I am the way, the truth and the life' (14:6); 'I am the true vine' (15:1). Consider in what ways these metaphors relate to the particular time and context of John's readers: what significance did water, bread, shepherd, light, etc., have? Consider how Christians might interpret these metaphors today and what they find out about Jesus from them. What difference would it make for people to believe these seven things about Jesus? <p>Find out about the seven 'signs' in John's Gospel:</p> <ul style="list-style-type: none"> » Changing water into wine (2:1–12). » Healing the royal official's son (4:46–54). » Healing the paralytic at Bethesda (5:1–15). » Feeding the crowd in Galilee (6:1–15), which links with 'I am the bread of life'. » Walking on the Sea of Galilee (6:16–21). » Healing the blind man in Jerusalem (9:1–7), which links with 'I am the light of the world'. » Raising Lazarus to life at Bethany (11:1–3, 17–44), which links with 'I am the resurrection and the life'. <ul style="list-style-type: none"> What do these add to the picture of Jesus? How do these ideas relate to Christian belief in the person and role of Jesus as God? Explore how contemporary Christian worship music uses metaphors and similes to communicate belief in Jesus as God, and God as Trinity (e.g. www.worshipcentral.org/music). Compare these styles of worship with other music (e.g. Christian heavy metal bands such as 'Stryper') and other forms of worship, e.g. Quaker, Pentecostal, and Anglican cathedral worship. What do they communicate about the nature of Jesus and God, and what effect do they have on worshippers? Comment on the central importance of belief in Jesus as God incarnate and Saviour for most Christians today, in the light of students' learning in this unit. Reflect on whether or not students think the world could do with a 'saviour' today. If so, how and why might such a 'saviour' offer guidance, direction, sustenance, wisdom, protection, life, hope and so on? Explore a Humanist alternative argument that we need to be our own 'saviours' and not think there is any external source of salvation. The thinking here is about human nature, and its 'dark side'.

Unit 3.3: How are Sikh teachings on equality and service put into practice today? (God/the Guru/Panth)

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Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes selected from these):	Suggested content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Explain the key beliefs of Sikhism (e.g. about God and the Gurus; nam japna, kirat karna and vand chhakna) and their importance for Sikhs living in Britain today Explain how Sikhs interpret the Mool Mantar and what it tells them about God, life and how to live <p>Understand the impact:</p> <ul style="list-style-type: none"> Give reasons and examples to explain how and why Sikhs put their beliefs into action in different ways (e.g. compare Kartarpur to the UK today; the choice to become Amritdhari or not) Show how beliefs and teachings guide Sikhs in responding to the challenges of life in Britain today (e.g. a call for equality and service) <p>Make connections:</p> <ul style="list-style-type: none"> Offer an account of the value and impact of Sikh practice of service and equality in the UK today Comment on whether the Sikh emphasis on equality and service has anything to say to students themselves, offering reasons and justifications for their responses 	<ul style="list-style-type: none"> Find out how and why Sikhs remember God: use stories of Guru Nanak, including his disappearance in the river and his revelation from God; use Guru Nanak's words in the Mool Mantar and analyse what these say about Sikh beliefs about God. Explore Guru Nanak's teaching about equality, exemplified in the community he founded at Kartarpur. What implications did this teaching have for Muslims and Hindus at the time? Set Sikhi in the context of the religions of the time. Examine how the teachings and lives of Guru Nanak and the Ten Gurus guide Sikh living today. Explore examples of how they are put into practice by Sikhs (e.g. impact of Sewa (loving action); equality of women; langar meal (including recent 'langar on the streets' initiatives, food banks and homelessness projects); gurdwara open to all). How are these teachings communicated in the Guru Granth Sahib? How do they connect to pupils' own sense of 'the good life'? Find out about a Sikh's three duties: nam japna (meditation on God's name), kirat karna (hard work) and vand chhakna (sharing, charitable giving). Discover how these can be fulfilled in the gurdwara and how the gurdwara helps Sikhs in their relationship with God. Explore the Sikh path of life, away from being self-centred (manmukh) towards being God-centred (gurmukh), overcoming the ego (haumai) by living according to the will of God (Hukam), and how this enables a person to escape from the cycle of life, death and rebirth (samsara) and achieve liberation (mukti). Find out about what it means to be Amritdhari Sikh: the obligations (rahit – Five Ks, prayer) and prohibitions (kurahit – e.g. not cutting hair, no harmful drugs, no adultery, etc.). Consider the implications of being Amritdhari at school. Note that there is diversity in Sikh practice and that not all Sikhs are Amritdhari. Should Sikhi practice be welcome in British schools? How and why? Consider the questions of Sikh identity in modern British culture, from religious and sociological perspectives. Investigate what it means to be a young Sikh in Britain today: what are the challenges? Opportunities? Read the 'British Sikh Report (BSR) 2015' online, a quantitative analysis of the attitudes and actions of the British Sikh community. List the ways Sikhs view life in Britain as good, and ways Sikhs make a positive difference to life in Britain. Devise a diagram of the multiple identities of British Sikhs. Find out about Gurmukhi, the language developed by Guru Nanak so people from all castes could read the Sikh scriptures. The 2014 BSR notes only 26% of British Sikhs can understand Gurmukhi or Punjabi (www.britishsikhreport.org/british-sikh-report-download-2014/, p. 23). How and why is this a challenge for Sikh teenagers: are they losing touch with their roots, or putting down new ones? Create a set of ten suggestions for Sikh futures: how can Sikhi communities put their beliefs and values into action in modern Britain? Think about charity, arts, community, celebration, worship and other areas. <p>These outcomes and activities are abridged from 'Understanding Christianity' published by 'RE Today' © 2016 used by permission.</p>

Unit 3.4: How can people express the spiritual through the arts?

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

Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes selected from these):	Suggested content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Compare and explain at least two ways to describe 'the spiritual' Explain how and why music and art are important ways of expressing the spiritual <p>Understand the impact:</p> <ul style="list-style-type: none"> Show how people express spirituality in different ways (e.g. through art, music, activism) Give reasons and examples to explain how people understand big ideas in their tradition <p>Make connections:</p> <ul style="list-style-type: none"> Offer a coherent account of the value of spirituality in the lives of religious and non-religious people, including themselves Evaluate how far growing up in a tradition will shape the way someone sees all aspects of life, offering insights, reasons and justifications for their responses 	<ul style="list-style-type: none"> Explore a range of definitions of 'spiritual' and 'spirituality', including students' ideas. Investigate what some people mean by 'living a spiritual life' or being a spiritual person. Consider: is spirituality about how we relate to ourselves, others, the Earth and 'God' or the 'ultimate'? Muslims: explore modern Islamic art such as Ali Omar Ermes' use of Arabic letters. Find out about the rich meanings behind each piece. Discover the use of words and phrases in Islamic art and architecture, such as those carved into stone in the Alhambra or the Taj Mahal. Christians: learn that Christians represent Jesus in Christian art because they believe he represented himself as a human in becoming incarnate (e.g. John 1:14). Explore diverse cultural or ethnic depictions of Jesus. Why do Christians want to portray Jesus as the same type of person as them? What does this tell us about what Jesus is to Christians? How do artists convey Jesus as equally God and human? Buddhists: find out about sand mandalas; representations of the Universe to aid meditation in Tibetan Buddhism. Watch a video to see how the mandalas are destroyed, to remind Buddhists of the all-important teaching of impermanence. Make a mandala (with pasta and rice?). How difficult is it for students to destroy their own mandala? Why is impermanence an important idea in Buddhism? How is spirituality expressed in the mandalas? Jews: listen to some klezmer, the music of Ashkenazi Jewish communities, played at joyful events (simcha) such as weddings. The music, a mixture of religious phrases, lively folk tunes and mournful, wordless passages evoking the human voice, is designed to make people want to dance, to feel joy, sadness and hope. The Hasidim (ultra-Orthodox Jews) used klezmer to attain joyful connection with God. Explore whether the human experiences of love, longing and joy are central to spirituality – or to music. Consider whether spiritual experiences are always positive. Sikhs: explore why music takes central stage in Sikh worship, and how it is used as a way to alter the emotional state to reach a better understanding of God. The scriptures are written in 60 different melodies that each establish a mood. E.g. Raag Asa (inspiration and courage) and Raag Asavari (enthusiasm). Explain why music can be seen as a spiritual form of expression. Examine these methods of expressing and exploring the spiritual beyond words. How far do music and the visual arts access the spiritual dimension (including Rudolf Otto's idea of the <i>mysterium tremendum et fascinans</i> – the numinous), in a way rational thought and discussion cannot? Pupils could express creatively their own sense of the spiritual, and use art, music, poetry, text to express personal reflections on key themes, e.g. God, incarnation, salvation, justice, impermanence, hope. <p>Teachers helping develop this scheme of work suggest that if you do not choose this unit, you might split its methods across other units taught during KS3. This is also a unit in which a range of smaller religious communities can be studied, e.g. through Bahá'í architecture or Jain sculptures.</p>

Unit 3.5 Great lives: why do heroes often disappoint us and are there any who don't? Inspirational people

(This unit takes a 'case study' approach. Students prepare a presentation)

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Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes selected from these):	Suggested content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Use religious text, vocabulary and concepts to explain the impact of a selected inspirational leader • Raise and research questions about the power of religious and spiritual ideals to effect social change • Give reasoned arguments which justify or question the work of a selected inspirational figure in relation to social and political issues <p>Understand the impact:</p> <ul style="list-style-type: none"> • Show how some religious beliefs and teachings affect the life and influence of an inspirational leader • Give reasons and examples to explain the concept of inspirational leadership, communicating ideas effectively <p>Make connections:</p> <ul style="list-style-type: none"> • Offer a coherent account and personal evaluation of the impact of the leader they chose on the modern world, using evidence and examples • Evaluate how far it is the case that religions provide a context for inspirational leaders to flourish. 	<p>This unit will examine questions such as: What makes a person inspiring to others? Who is worthy of the Nobel Peace Prize? Why are inspiring exemplars important in different religions? 'No one is perfect' – how should we respond when our sources of inspiration are disappointing?</p> <p>Students will choose, investigate and present a case study of one or more inspirational leaders, exploring their religion, belief and convictions and the impact they have had on today's world. Examples from Judaism, Islam, Christianity and Hindu traditions might include: Marc Chagall and Elie Wiesel (Jewish people), Malala Yousafzai and Dr Hany El Banna (Muslims), Sister Teresa Forcades and Revd Dr Martin Luther King Jr (Christians) and Mahatma Gandhi and Pandurang Shastri Athavale (Hindus). Students can be encouraged to look more widely than this too. The Nobel Peace Prize list of winners is a good place to begin research.</p> <p>Questions for the investigation: students might use this initial list and develop their own questions</p> <p>What inspired the leader you chose? Investigate the key events in their life. Relate their choices to sources of wisdom and authority in their tradition.</p> <ul style="list-style-type: none"> • Evaluate the influence of faith on your chosen person's approach to changing society, promoting goodness or challenging evil. What conflict and opposition did you chosen leader meet, and how did they respond? • Reflect on the key actions, speeches, leadership roles and impact of your chosen leader. What were their greatest achievements? How did the community get inspired? What is the long-term impact? • Express your personal views about why this person's beliefs and practices made a difference. • Select some key quotations and give a commentary on them. • How has your inspirational figure been celebrated – with prizes, in song, in film, or with a movement that follows his/her example? How will this person's inspiration live on into the future, do you think? • Consider this question: if your inspiring person came to your school and joined in with everything for one week, then, on Friday, took assembly, what would s/he say to your school? What would they like? What would they challenge? <p>Presentations: encourage pupils to write their presentation for the rest of the class, for assembly or for younger pupils in RE, as well as presenting a Prezi, PowerPoint or similar.</p> <p>Note: it is important to liaise with other curriculum areas (e.g. History) to ensure that RE complements, and does not repeat, work undertaken elsewhere.</p>

Unit 3.6: What happens when we die? What are the arguments?

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Learning outcomes	Suggested content for learning:
(Intended to enable pupils to achieve end of key stage outcomes selected from these):	Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Explain the key beliefs about life after death in at least two traditions • Explain how and why Christians interpret biblical sources about life after death differently (e.g. Protestant / Catholic) <p>Understand the impact:</p> <ul style="list-style-type: none"> • Show how religious and non-religious beliefs about life after death affect the way people live, including how death is marked • Give reasons and examples to explain why people have different views on the idea of life after death <p>Make connections:</p> <ul style="list-style-type: none"> • Offer a coherent account of the impact of beliefs about life after death, comparing two views (e.g. one religious and one non-religious; or contrasting religious views, within or between faith traditions) • Evaluate how far different ideas about life after death help students to make sense of the world, offering reasons and justifications for their responses 	<ul style="list-style-type: none"> • Consider a range of reasons people give for belief in life after death (e.g. religious teachings, religious and near-death experiences, desire for justice to offset an unjust world, etc). Reflect on the persistence of this belief and consider why it is so enduring. The charity Christian Aid often runs the tagline 'we believe in life before death'. Discuss which is more important, this life or a possible one to come? To what extent does one affect the other? Do you live differently if you believe 'You Only Live Once'? • Examine and compare a range of beliefs and teachings about death. All religions and worldviews say something about this, but here it is good to focus on two or three, e.g.: • Christian ideas: explore some Christian teachings (e.g. resurrection appearances of Jesus, such as in Luke 24, John 5:24–25 and 28–29, John 14:1–7, 1 Corinthians 15:51–56 and Revelation 21:1–4. The Nicene Creed also states the Christian belief in a life after bodily death). What do these teachings say about what life after death is like? How do Christians interpret them differently? Consider how different Christian traditions offer different ideas about life after death, e.g. purgatory, heaven, hell, eternal soul or bodily resurrection. Explore the kinds of music, hymns and songs used at Christian and secular funeral services. What do the words used tell us about different beliefs about life and life after death in Britain today? • Muslim ideas about Paradise, Akhirah and the Day of Judgment (e.g. resurrection of the body, Qur'an 56.60–61; accounting for actions, Qur'an 23.99–100; standing before God as Judge, Qur'an 35.18; deeds recorded in the Book of Life, Qur'an 17.13–14; heaven and hell, Qur'an 32.17). You could look at treatment of bodies, burial, etc. • Buddhist ideas of rebirth and nirvana/nibbana and the role of arhat/arahant/Bodhisattva. • Sikh ideas of immortality of the soul, reincarnation and mukti. • Humanist ideas: this life is all there is, the human person is annihilated at death, and so the only kind of immortality is by remembrance, which is limited. The British Humanist Association affirms Humanist ethics 'for the one life we have'. Humanists think the lack of an afterlife is a reason to make the most of this life. Reflect on whether 'one life' is a liberating or terrifying notion. • Consider the effects of these beliefs on the lives of individuals and communities, e.g. impact of beliefs about rewards/punishments on moral choices, and implications of believing that there is no judgement after death. How far does the idea of an afterlife help religious people live a good earthly life? Is existence a state of suffering, an ordeal to endure on a path to eternal happiness, or a chance to achieve one's goals and hopes?

Unit 3.7: The Buddha how and why do his experiences and teachings have meaning for hundreds of millions of followers in today's world? (Buddha/Dharma/Sangha)

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Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes selected from these):	Suggested content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Describe how the life of the Buddha led to his teachings (dharma/dhamma) Explain the Buddhist dharma (i.e. universal truths, Noble Truths, Noble Path) Compare some varieties of Buddhist traditions and describe how they relate to the dharma <p>Understand the impact:</p> <ul style="list-style-type: none"> Give reasons and examples to explain how and why Buddhists put their beliefs into action in different ways (e.g. ordained or lay; meditation in Tibetan and Zen Buddhism) Show how Buddhist teachings guide them in making moral decisions (e.g. non-violence, vegetarianism) <p>Make connections:</p> <ul style="list-style-type: none"> Offer an account of what difference it makes that overcoming dukkha and attaining enlightenment is achievable by anyone without supernatural help, giving reasons Evaluate how far the ideas of the Buddhist dharma help students to make sense of the world and their own experience 	<ul style="list-style-type: none"> Explore the key events in the life of the Buddha and how they led him to seek enlightenment. Examine some key texts used within Buddhist traditions to teach central Buddhist teachings (e.g. Dhammacakkappattana). Explore the dharma/dhamma: the key teachings of the Buddha and the impact these have on Buddhists today: <ul style="list-style-type: none"> The Three Universal Truths life as suffering (dukkha) and how this may be alleviated (the Four Noble Truths) the Noble Eightfold Path Explore what difference these ideas make to everyday life for Buddhists e.g. connect Buddhist ideas about suffering with the practices of compassion, meditation and vegetarianism. Read and explore some stories or wise sayings from the Pali Canon, e.g. a dramatic story in Majjhima Nikaya 86 (the second book of the Sutta Pitaka) where the Buddha stands up to Angulimala, a robber and murderer, who then becomes a disciple. Explain what the Buddha is saying about wisdom, justice and strength in this story. Analyse ways in which 'engaged Buddhism' promotes peace and justice, e.g. using the teachings and example of Thich Nhat Hanh. Explore some Buddhist symbols and artefacts beyond statues of Buddha (rupas): lotus flower, stupa, bells, mala (beads), prayer wheel, prayer flags, singing bowls, mudras (hand gestures). Introduce the Sangha – the Buddhist community. Outline the different schools in Buddhism (i.e. Mahayana, Theravada). Introduce some diverse perspectives on Buddhism in British Buddhist communities. Compare the outlooks of a traditional perspective (e.g. Tibetan, Pure Land or Zen) with a recent perspective (e.g. Triratna). Find out what it means to be Buddhist in a British context. Compare Buddhist ethics with Humanist ethics. Is Buddhism an early form of Humanism? Investigate what it is about Buddhism that makes it attractive to Westerners. Analyse how it is marketed and used in marketing. Evaluate whether its interpretation as a philosophy makes it 'acceptable' to a secular media or society. Weigh up the unit key question: 'How and why do the Buddha's life and teachings have meaning for people today?' Give examples, reasons and evidence.

Unit 3.8 What difference does it make to be an atheist or agnostic in Britain today?

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Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes selected from these):	Suggested content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Explain what is meant by the terms atheist and agnostic, and give reasons for the range of views that can be covered by these terms (e.g. SBNR, 'nones', Humanists etc) Explain what sources of authority non-religious people might use and why, to decide how to live <p>Understand the impact:</p> <ul style="list-style-type: none"> Give reasons and examples to explain how and why non-religious people put their beliefs into action in different ways (e.g. from indifference through to hostility to religion; from seeking riches to activism) Show how Humanist beliefs/principles guide some non-religious people in making moral decisions. <p>Make connections:</p> <ul style="list-style-type: none"> Offer an account of the significance and impact of non-religious beliefs in the changing religious landscape of the UK Evaluate how far the non-religious beliefs and practices studied help students to make sense of the world, offering reasons and justifications for their responses. 	<ul style="list-style-type: none"> Look at the 2011 Census results (key information from Office for National Statistics http://bit.ly/2jvyrbw). Note how many people are recorded as 'not religious', and the diverse breakdown of these 'nones', as they are sometimes called: – including atheist, agnostic, Humanist and Jedi...). Comment on these numbers and the changes from 2001. You might use the 2012 Theos Report Post-Religious Britain? The Faith of the Faithless (www.theosthinktank.co.uk/files/files/Post%20Religious%20Britain%20pdf.pdf) to find out more about the varied beliefs of atheists, the 'non-religious' and those who never participate in religious services (e.g. 11% of atheists describe themselves as Christian; 15% believe in life after death etc). Reflect on this information and try and give reasons for the diversity. Explore the identity of people who are 'spiritual but not religious' (SBNR) (e.g. via work of Linda Woodhead, see Guardian Comment is Free, May 2012 http://bit.ly/2mofcqs). Describe some beliefs and practices that might characterise this group. Consider alternative non-religious rituals, such as the Sunday Assembly. Investigate non-religious ceremonies e.g. weddings, funerals and namings (www.humanism.org.uk/ceremonies/find-a-celebrant/). To what extent do non-religious people replicate the practices of religion, without the supernatural, and why? Look at the ideas of Alain de Botton, who looks to retrieve the personal and community benefits of religion without the supernatural elements (see Religion for Atheists, 2012). Find out about Humanist beliefs, as presented by the British Humanist Association / HumanistsUK and their local group of Humanists. Invite a Humanist in to talk about being 'godless' 'Happy Humanists'. Explore the arguments they offer for living a life without religion, and the key ideas and beliefs that are at the heart of this non-religious worldview (e.g. the universe as a natural phenomenon best understood through science; the importance of making this life meaningful without belief in any kind of afterlife; the importance of using human reason, empathy, compassion and respect when deciding how to act; see http://understandinghumanism.org.uk/ for ideas and resources) Consider the range of beliefs encompassed by the term 'non-religious', from the 'SBNRs', through some agnostics who may be indifferent to religion, to some atheists who seek to persuade people of the falsehood of religious beliefs. Find some examples of people with this range of views, perhaps including some of your students. To what extent is it fair to describe the 'non-religious' in relation to religion?

Unit 3.9 What will make our community in Oldham a more respectful place? (Concepts: cohesion, tolerance, mutual respect)

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Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes selected from these):	Suggested content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Explain and interpret reasons why a plural society in our region of the UK is sometimes seen as a good thing and sometimes raises problems Use religious vocabulary, texts and concepts to explain attitudes of respect and fairness, or prejudice and inequality <p>Understand the impact:</p> <ul style="list-style-type: none"> Show how some religious and non-religious beliefs and teachings can affect attitudes to our plural society Raise and research questions and explanations about how to make Our region and Bedfordshire places where respect for all can flourish Give reasoned arguments to show their interpretation of the kind of society that is good for all its communities <p>Make connections:</p> <ul style="list-style-type: none"> Develop insights into questions and issues about living in a multi-religious community Engage critically and personally with some questions, issues and dilemmas about community cohesion, respect for all and fairness, using religious teachings to evaluate our society 	<p>This unit will explore questions such as: What can reduce prejudice? What can build respect for all? Am I making our town more or less respectful? Is respect a religious or spiritual matter? Is it a personal or ethical matter? What cations can be taken in our area to increase inter-religious respect?</p> <ul style="list-style-type: none"> Investigate how the area where the school is contrasts with other parts of Greater Manchester. Some areas are very plural, others have a single cultural group in a dominant position. List what is good and bad about this state of affairs. Explore the idea that interfaith dialogue contributes to prejudice reduction: what is valuable in this? Does a society grow more cohesive if we can share our varied religions and beliefs openly? Look at census statistics that picture the plurality of our towns, area, county or region. What is changing in our country and what challenges are we facing? Our region has a higher Muslim population than any other part of the UK. The proportion of non-religious people is growing. In one survey, almost 50 per cent of the UK population said they were Christians (see bit.ly/2r533g8). What sense can we make of these facts? Consider the different kinds of prejudice that can sometimes divide our communities. Race, gender, sexuality, religion and social class are all differences: why do they sometimes divide us? Is anyone free of such prejudices? Can everyone decide how to be less prejudiced for themselves? Consider some teachings – found in every religion – about the duty to care and show love or compassion to people who are different. One example is the ‘Golden Rule’, but there are many more. Is our area/town/region marked by tolerance and respect or hostility and prejudice? If the answer is ‘a bit of both’ then what can be done to make our area more respectful, for the well-being of all? Consider: if pupils were mayor, how would they promote the well-being of all citizens? Pupils might create speeches, ten-point action plans or debating points. Suggest resolutions to some dilemmas we face in a plural society. Should mosques call to prayer on Fridays? Should Hindus celebrate Diwali on the streets? Does everyone need a bank holiday for Christmas and Easter? Should all religions be taught in school RE? Why does religious fairness matter? When racists come to town preaching hate, who can stop them? What are the benefits of a non-violent approach to conflict? Identify and research some approaches to living in a plural society: multiculturalism, anti-racism, community cohesion and respect for all projects are suitable for study. Does everyone have a moral duty of respect or care for others in society, or should everyone just look after themselves? If the Buddha, Muhammad or Jesus came to our region of greater Manchester, what would they praise and commend? What would they challenge? What teachings from the religions can be applied to our situation? Engage in personal reflection: do pupils feel they are a contributor to a more respectful society? Include consideration of why and how a person might have this as a goal in life: a positive, personal, moral choice

Unit 3.10 Core and diverse Islam: what is universal and what is different? (Iman/Ibadah/Akhlaq)

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Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes selected from these):	Suggested content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Explain the importance of the key beliefs studied (e.g. iman, ibadah, akhlaq) for Muslim ways of living in Britain today <p>Understand the impact:</p> <ul style="list-style-type: none"> Give reasons and examples to explain how and why Muslims put their beliefs into action in different ways (e.g. Sunni / Shi'a traditions). Show how beliefs and teachings guide Muslims in responding to the challenges of life in Britain today <p>Make connections:</p> <ul style="list-style-type: none"> Give a coherent account of the challenges and opportunities of being a Muslim teenager in Britain today, offering reasons and justifications for their responses. 	<p>This unit explores what unites Muslim people (core) and also looks at Muslim diversity. Reinforce or build on prior learning – do not repeat material e.g. five pillars. Revise the key concepts of iman (faith), ibadah (worship and belief-in-action) and akhlaq (character and moral conduct).</p> <ul style="list-style-type: none"> Discuss questions about Muslims who are British. Find examples of British Muslims creating contemporary media forms, such as British Muslim TV, whose tagline is 'confidently Muslim and comfortably British'. Use their programme list to see how British Muslims are exploring their faith in a Western context. Ask students to review an example. From the starting point of Muslims in Britain, consider Muslim life globally. Use a map of global Islamic populations. Discuss the main languages and cultures of global Islam; Arabic, South Asian, Central Asian, South East Asian, Russian, Eastern European, etc. Consider an image of pilgrims at the Kaa'ba during Hajj. Muslims from around the globe wear the ihram robes to eradicate their differences and stand before God. Students consider this vision of equality. Explore where Sunni and Shi'a Islam differ in subtle ways from the universal or central 'core' of Islamic life, such as in the 6 articles of Sunni faith and the 5 roots of Shi'a faith. Note that the idea of a 'core' is controversial to some as well. Examine how Muslim artist are responding in contemporary Britain to culture and identity issues. Razwan Ul Haq is a good example with an excellent website www.ulhaqbrothers.com/art/artmain.htm, as is Yasmin Kathrada www.ykartist.com/. This site presents many examples: http://muslimmuseum.org.uk/british-muslim-artists/. Students could select, describe and analyse three different examples of contemporary British Muslim art in the light of Muslim belief. Using prior knowledge of Islamic belief and living and the Sunni and Shi'a learning above, create a diagram showing 'core' Islamic belief and 'diversity' for Sunni and Shi'a. Research Sunni and Shi'a populations around the world. Identify Saudi Arabia as the heart of the Sunni world and Iran and Iraq as the heart of the Shi'a world. Find out what languages would be spoken in these countries. Research famous mosques around the world, such as in Indonesia, Russia, Egypt, Saudi Arabia, London and Mali. What similar features can the class identify? What cultural 'flavours' can they see in the different mosques? Add 'core' mosque features and 'diverse' mosque features to the 'core' and 'diversity' diagram. Examine the term ijtihaad to consider some different approaches to Islam in the modern world. Ijtihaad is the intellectual effort of qualified scholars to employ reason and analysis of authoritative sources (Qur'an and Sunnah) to find legal solutions to new and challenging situations or where sources are ambiguous on issues. Some Muslims argue that the time for ijtihaad is past and Muslims should live according to traditional ways; some Muslims argue that it is the duty of all Muslims to engage in ijtihaad. Find out the arguments for different views on this continuum. Consider how far the requirement for submission in Islam incorporates the highest intellectual effort, and that submission does not bypass the brain. Consider how far this applies to all religions and beliefs. Reflect on how much effort students put into working out their own ideas.

Unit 3.11 Why is there suffering in the world? Are there any good solutions?

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Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes selected from these):	Suggested content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Compare and explain two religious views of why humans suffer Explain at least two solutions to suffering offered by religious traditions <p>Understand the impact:</p> <ul style="list-style-type: none"> Show how some religious and non-religious beliefs and teachings affect how people respond to suffering Give reasons and examples to explain why people respond to suffering in different ways (e.g. reject God; seek to heal the world) <p>Make connections:</p> <ul style="list-style-type: none"> Offer a coherent account of the causes of suffering and the solutions offered by at least one religious tradition Evaluate how far it is the case that religions exist to help humans cope with suffering, fear and despair, offering reasons and justifications for their responses 	<ul style="list-style-type: none"> Explore questions raised by the experience of suffering, in relation to God, the world, human life and life after death. Explore different causes and types of suffering: emotional, physical, existential. Consider how suffering differs around the world, e.g. compare relative poverty to absolute poverty. Consider the phrase ‘first world problems’ – do students suffer from these? Is suffering a natural human state, wherever we live and whatever we have? Explore Old Testament accounts of why we suffer. Link with Unit 3.3 and the story of the ‘Fall’ in Genesis 3. Explore some Christian understandings of how sin is the root cause of human problems. Read some Proverbs, e.g. Proverbs 10:1 and 22:1. If we follow these instructions (work hard, don’t be greedy, be obedient, etc.) will we avoid suffering? Compare to Job, who demands to know why the righteous suffer. Explore the story of Job (build on Unit 3.5). Read God’s answers in e.g. Job 38:2–11. How far is Job happy with this response and why? How do Christians respond to Job’s example? Can students suggest alternative answers to Job as to why good people suffer? In the New Testament, Jesus says his followers should alleviate suffering. In Matthew 25:31–46 Jesus explains that when ‘you help one of my brothers/sisters, you help me’. Is there suffering because humans do not help each other? Explore examples of Christians who seek to alleviate suffering. Explore a philosophical approach: how can a good God allow suffering? Many people argue that God cannot be good, or that God does not exist. How do Christians see the death and resurrection of Jesus (the ‘crucified God’, says German theologian Jurgen Moltmann) as an answer to the challenge of the problem of suffering? Explore Buddhist explanations of the suffering as dukkha, or discontentment (the First Noble Truth). We cause discontentment through craving (the Second Noble Truth). Look for examples of how craving brings discontentment in the lives of individuals. How far does this reflect students’ own experience? Find out about the Buddhist solution to suffering: cessation of craving (tanha) through following the Middle Way. How does the wheel of life offer a map to escape the jaws of dukkha? Consider how far humans are responsible for causing discontentment and overcoming it. Consider different views: are suffering, cruelty and injustice easier or more difficult to understand and come to terms with if, like humanists, we have no expectations of a ‘higher power’? Link with Unit 3.15 and evaluate how far Christian, Buddhist and Humanist beliefs about life after death affect their views on suffering. All religions and worldviews take a view of these questions of course, while the focus here is specific. Ask students to summarise each religious teaching, e.g. behave well and trust God (Old Testament), get your hands dirty; follow Jesus (New Testament); accept that suffering is part of life, stop wanting what you cannot have (Buddhism). Evaluate each of the ideas and thinking frameworks they have studied and express students’ own responses to the question: Are there any good solutions to the problem of suffering?

Unit 3.12: Religion and human rights: do religions support or undermine human rights in the world today?

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

Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes selected from these):	Suggested content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Give reasoned explanations of how concepts of human rights matter to Muslims and Christians. Taking account of context, explain how and why people use and make sense of texts in varied ways <p>Understand the impact:</p> <ul style="list-style-type: none"> Give reasons and examples to account for how and why people put their beliefs about human rights, equality and freedom into practice in different ways, individually and in society Show how beliefs guide people in making moral decisions Apply ideas about the impact of beliefs about rights and responsibilities to situations in the world today. <p>Make connections:</p> <ul style="list-style-type: none"> Give coherent accounts of the significance and implications of human rights in the world today Respond to the challenges raised by questions about human rights both in the world today and in their own lives, offering reasons and justifications for their responses. 	<p>What are Human Rights? Are they supported by religions – or undermined?</p> <ul style="list-style-type: none"> Ask students to write down a definition for Human rights, feedback and correct. Create a worksheet with simplified version of Human rights. Students to list rights they think Humans should have and Rights they think all Humans should not be entitled to. Use video stimulus to generate discussions: www.youtube.com/watch?v=6XXGF_V8_7M and / or www.youtube.com/watch?v=nDglVseTkuE Make mind maps of places in the world where human rights are not fulfilled e.g. Afghanistan and Right to Education, China and religious liberty. Why is it important to have the Rights in written form and how do they impact society? Teach using True/ False statements about Human rights violations (taking care that it is not mere shock). Is the UN Declaration of Human Rights a ‘sacred text for our times’ Why or why not? <p>Should everyone be treated equally? Religious and non religious ideas and contributions</p> <ul style="list-style-type: none"> Stimulus of images showing examples of injustice. Key words: discrimination, equality, sexism, racism, stereotyping, hate speech, hate crime, fear, genocide and prejudice. But what matters most – freedom or equality? What is to be done when my rights clash with yours, or the right to die undermines the right to be cared for when elderly? Market place activity with newspaper articles about people being treated unfairly. Students to be placed in a group with the article and an image. Students to then create a display piece to teach the rest of the class. As each group presents their topic the rest of the students to explain what the issue was and why/how it links to equality. <p>What does Christianity say and do about human rights?</p> <ul style="list-style-type: none"> Do the Ten Commandments provide a 3400 year old background to ‘modern rights’? Does it make it easier to defend rights if you believe in God (the ‘celestial police’)? Overview of Christian beliefs about how people should be treated and the reasons for it. Use a range of Biblical texts and note the ‘history of rights’ – was Christianity a liberating movement in the beginning? Has it always been? <p>What does Islam say about human rights?</p> <ul style="list-style-type: none"> Recap key Islamic teaching and ethics from previous work. Refer to Qur’anic text, e.g. 49:13, 4:58, 5:32 and any other suitable teaching. In what ways did the Prophet Muhammad change his own society and work for justice? Look at 4 or more Hadith and infer ethics from them. Why is the Prophet’s record on justice not widely known? Write a two-sided response to the idea: ‘religions have done more to support human Rights support Human rights. Students to create a Venn diagram comparing what Christians and Muslims believe about Human rights. <p>Case study: how should the right to free speech be balanced to prevent incitement to violence?</p> <ul style="list-style-type: none"> Starter of images / news articles to generate discussions about issues in different countries in relation to free speech e.g. Charlie Hebdo, Salman Rushdie publishing The Satanic verses, American Pastor burning the Qur’an on the anniversary of 9/11. Introduce the topic and quiz students on British values and how these could link with the idea of human rights. Consider whether rights come with responsibilities. Should religion be a protected category, along with gender and ethnicity? Evaluate whether free speech should be limited in order not to cause offense. ‘Free speech should be limited’

Unit 3.13 Do prophets still influence us today? (Key concepts: the word of God, the people of God - Christianity)

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

Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes selected from these):	Suggested content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Explain the place and role of the prophets in the Bible, including the 'big story' salvation narrative of the Bible. • Explain the messages Isaiah and Amos transmitted. <p>Understand the impact:</p> <ul style="list-style-type: none"> • Discuss what a modern-day prophet would do and say, with examples, evidence and argument. <p>Make connections:</p> <ul style="list-style-type: none"> • Offer a view as to how far Isaiah and Amos's messages are valuable today. • Offer a view as to whether the modern world needs prophets, who they might be, and how students themselves might respond to them. 	<ul style="list-style-type: none"> • Consider some examples of people who have changed the world for the better; are there any common traits or qualities of these people? Choose examples from many religions and worldviews. • Introduce the role of the prophet in the Hebrew scriptures: reminding the People of God of their covenant responsibilities to their God. One significant call from the prophets of Israel and Judah was for justice. Explore some prophetic texts that call for justice (e.g. Amos 5:6–24; 8:4–10). Work out what must have been going on – present an account of 'what's wrong with the world' in relation to Amos' experience. Consider why the behaviour Amos saw runs contrary to God's covenant with his people, according to the Bible (see the Ten Commandments Exodus 20). Compare these accusations from 8th Century BCE with behaviour in the world today. Does the world need prophets today? What about the vision of the future offered by Revelation 21–22? • Look at Isaiah 2:15. Consider why the prophet called for peace-making then, and give reasons why some would say it is a call worth heeding today too. What steps could or should people take to bring peace? • The Jewish and Christian idea of a prophet is one who sees things as they are, denounces what is wrong and announces God's good news. Find out about some recent or living Christians who perform this prophetic role, such as Dietrich Bonhoeffer, Martin Luther King, Maria Gomez, Shane Claiborne, Greta Thurnburg. What did they denounce and announce and why? How did they communicate, and what impact did they have? Connect with contemporary world issues and events. Who are the equivalent prophetic voices from other religious or non-religious communities? Compare their motivations. • Consider what the biblical prophets might say about our current culture and ways of living. What would Amos say about, for example, treatment of the elderly, child refugees, asylum seekers, migrants, bankers' bonuses, sexism, racism, the environment, faith and commitment, if he were around now? As well as denouncing, what might Amos or Isaiah announce today and why? This is a chance to combine ranting and vision! • Reflect on the need for people to champion justice and truth; whose responsibility is this? Comment in the context of a country of declining religious adherence, such as secular UK, and in a world of growing religious commitment. Watch some videos of people who inspire others to change the world for social justice. <p>Note that Jewish, Christian and Islamic concepts of prophethood overlap in many ways and are also distinctive to each religion. Jesus, the Prophet Isa in Islam, is not always seen as a prophet in Christianity. Abraham / Ibrahim and Moses / Musa are key figures for Jews, Christians and Muslims. Whilst this unit has a Christian focus, the syllabus is always broad and open to other religious examples.</p>

Unit 3.14: What does it mean to believe that human life is sacred?

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

Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes selected from these):	Suggested content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Give reasoned explanations of how and why concepts of rights are important within the religions studied Explain different interpretations of texts, including the Declaration of Human Rights and religious texts <p>Understand the impact:</p> <ul style="list-style-type: none"> give reasons and examples to account for how and why people put their beliefs about rights into practice in different ways Show how beliefs guide people in making moral and religious decisions Apply these ideas about the impact of beliefs to situations in the world today <p>Make connections:</p> <ul style="list-style-type: none"> Respond to the challenges raised by questions of belief and practice about human rights, both in the world today and in their own lives, offering reasons and justifications for their responses <p>These outcomes and activities are abridged from 'Understanding Christianity' published by 'RE Today' © 2016 used by permission.</p>	<ul style="list-style-type: none"> What does it mean to say that life is sacred? In this unit, teaching should enable pupils to explore questions about the nature of human life through connecting some religious visions of what it means to be human with some contemporary ethical issues. Teachers could present classes with a wide range of questions – say 25 – that explore the value of the human person, and ask them to investigate with reference to the teaching of different religions. Teach pupils about the Universal Declaration of Human Rights. What do different religions and worldviews believe and teach about the value of human life and the concept of sanctity of life? Examine and compare a range of religious and non-religious beliefs and teachings about life being sacred. <ul style="list-style-type: none"> Christians. Examine teaching about the 'image of God' in created humanity, Learn that Christians believe all life is sacred, precious and comes from God. Discuss this in relation to topical issues. Consider the teaching of St Paul 'neither male nor female, neither Jewish nor gentile, neither slave nor free, but all one in Christ.' Hindus: Explore the idea that the divine spark of Brahman gives life, atman, to every creature, and the value of this life is that within it we can gather good karma through service, compassion, harmlessness and truthfulness. Humanists: life is not sacred in any religious sense, but it is valuable. Our unique evolved and precious life is similar to other individuals, so we ought to live honestly and kindly, for 'the one life we have'. Humanists have often been active in campaigns to extend human rights. Muslims: Allah has created human life and given us this life on Earth as a test and preparation for paradise, so we are all valuable to Allah. Examine the idea from the Qur'an that "It is not possible for one to die except by permission of Allah" (2:155-6) and 5:32 about the value of life. How can this apply to modern day scenarios? Buddhists: Seeing your life as a 'precious human birth' and learning 'skilful means' to use this life to reduce suffering and practice compassion is a basis for applying the Five Precepts which lead to a beneficial rebirth. This vision of what it means to be human is the basis for giving dignity and respect to all living things. A range of issues in ethics highlight questions about human rights and how these are defined, practised, challenged or abused. Some to consider: What is the meaning of the idea of 'sanctity of life'? Why is life perceived to be sacred? Is any human life sacred, despite 'quality of life' issues? Why do some people believe abortion is wrong and others see it as a right? What are gender rights so controversial? What are the rights of the child? If life is precious, what gives it this high value – God? Is a foetus a life? When does life begin? When does life end? Why do many religious people oppose euthanasia? What makes a life worth living? Is someone in coma still alive? Can someone's life be more important than another's? Does belief in the sanctity of life rule out cloning? Capital punishment? Embryo experimentation? Is it wrong to choose the gender of a baby? (Why) Is a human life more valuable than an animal? What morality guides our views of life and death dilemmas? Use particular religious case studies to explore the issues, e.g. the case of Jodi and Mary who were conjoined twins. Discuss parents' wishes as Christians and what the courts decided. Was the right decision made? Was one life more important than the other? My sisters Keeper-saviour siblings. Is this the right thing to do? To create a child to save the life of another? Whose choice should it be to harvest organs to save another life? <p>Reflective and evaluative activities: what would happen in society if nobody believed in the sanctity of life? To complete the unit, ask pupils to write a 'Manifesto for the Value of the Human' for the future of law, practice and attitudes in the UK.</p>

Unit 3.15 Religion: is it a cause of conflict or a power for peace?

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

Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes selected from these):	Suggested content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> • Explain some causes of prejudice and some ideas about what reduces prejudice. • Use religious texts and beliefs to explain how prejudice might be reduced. • Give reasoned arguments about how to tackle the existence and consequences of a range of barriers to sharing one world. <p>Understand the impact:</p> <ul style="list-style-type: none"> • Explain some of the contributions of inspirational people and groups in overcoming barriers. • Develop points of view and insights into ways of overcoming the barriers of prejudice and discrimination <p>Make connections:</p> <ul style="list-style-type: none"> • Describe examples of links between religion and prejudice, and examples of religious challenges to prejudice. • Engage critically and personally with moral, philosophical, social and religious questions raised by the hatred humans often express to each other. 	<p>This unit will enable learners to consider questions such as: What barriers exist in global society? Why do they exist? Do these barriers matter – to the world, to me? Religion – does it do more harm or more good in the world today? Is religion part of the problem to sharing one world, or part of the solution? Could it be both? How can we share one world more fairly? Can the human race tackle racism, sexism and poverty more effectively in the next generation? What do I think?</p> <ul style="list-style-type: none"> • If religions preach peace, why do they often fight? Consider with pupils the inclusive and loving intentions of religions, in texts and in contemporary life. What examples of religious action have challenged prejudices about race, religion, gender and homophobia? But also what reinforces these prejudices? What stops people sharing one world fairly? • Evaluate the underlying causes of the prejudice that creates all these barriers: learn to use negative terms such as ignorance, fear, scape-goating, stereotyping, prejudice. Learn to use positive terms: tolerance, acceptance, respect, mutual understanding, celebration of diversity. Think about directions of travel regarding respect the world is taking. • This work may open up some ‘dangerous conversations’ if genuine dialogue is promoted. Consider relevant school principles and values, legislation on discrimination and incitement to religious hatred, and the Universal Declaration of Human Rights. Set clear ground rules for discussion. • Investigate recent and current examples of racial / religious prejudice and the consequences. Refer to the Holocaust, Rwanda, Darfur, Bosnia, Afghanistan, Iraq, Syria – and, close to home, the prejudices often expressed about migrants, refugees and people who are newcomers to the UK. What does religious teaching say about attitudes to such people? • Reflect on what questions these events raise about the nature and power of God: has God made one world to work as one, or does the existence of many religions make human unity impossible? Hans Kung: There is no peace without peace between the religions. Make personal responses to the personal, social and moral issues raised by prejudice. • Analyse common threads in religious teaching about the equality of all human beings. Explore differing religious responses to these issues, e.g. investigate the differing beliefs about women in the church and attitudes to homosexuality in Christianity and make comparisons with other faiths, selecting from Judaism (Orthodox and Reform), Islam, Sikhism and Hinduism. Evaluate these differing religious attitudes and beliefs. • Research the impact of relevant legislation on discrimination on grounds of gender and sexual orientation (e.g. Civil Partnerships Act). Is our world, taking steps forward to accept that rights apply equally to all? Still some way to go? • Analyse the barriers created by religion (with its close link to politics): for example, the tensions in the Middle East with reference to the Jewish/Palestinian situation and the conflict over Jerusalem; differing beliefs in Islam about the interpretation of Jihad; the conflicts over land and power between Roman Catholic and Protestant Christians in Northern Ireland; conflicts between Muslims and Hindus; the caste system. • Research and reflect on the attempts by religious groups or individuals to build ‘bridges’. This should include local community and inter faith activities and a selection from: Desmond Tutu and the Peace and Reconciliation movement in South Africa, Corrymeela in Northern Ireland, the Community of the Cross of Nails (Coventry Cathedral), Neve Shalom (inter faith school in Jerusalem). Sojourners Communities in USA.

Unit 3.16: What makes some scientists believe in religion and others reject religion? (Concept: science and religions)

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Learning outcomes (Intended to enable pupils to achieve end of key stage outcomes selected from these):	Suggested content for learning: Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Use religious vocabulary and concepts to explain religious and atheist ideas about origins, evolution and creation in detail and depth Develop reasoned arguments using evidence and sources to explain why different answers to questions of origins are given by intelligent people <p>Understand the impact:</p> <ul style="list-style-type: none"> Consider and explain the impact of beliefs about creation, evolution and similar concepts on how people find meaning in their lives Consider and evaluate arguments about whether science and religion are compatible or incompatible, giving reasons for their own views <p>Make connections:</p> <ul style="list-style-type: none"> Express insightful arguments of their own about questions of origins, science and religion Engage critically and personally with arguments and evidence for different views about creation, evolution and the meaning of human life Evaluate the impact of two or more different views about creation and science on how we live our lives 	<ul style="list-style-type: none"> This unit will examine questions such as: What arguments do theists offer to support their vision of God as the Creator of life? How do atheists account for the beauty, love, order or grandeur of the Earth and humanity? Why do some people believe/not believe in God? Why are some people uncertain about God? What are my beliefs? Can science and religion both tell the truth about questions of origins? Note that pupils' science knowledge is not all uniform – they may know little of the science this unit explores, so working with science teachers is a good idea. Identify key vocabulary: theist, atheist, agnostic, omnipotent, omnipresent, omniscient, evolution, science, evidence, origins, design, intelligent design, creationist. Pupils will be increasingly enabled to use these ideas reasonably through the unit. Raise questions about the origins, meaning and purpose of life – why, how, who, what for? Sort and classify these questions. Are there some which religions try to answer? Are some answered by science? Make sure students understand that some people think 'science versus religion' is a fight science has won, but others think there is no fight, and the two address different questions in different ways. Investigate diversity of beliefs and reasons for the diversity. Explore beliefs about God, the nature of the Universe, questions of origins and purpose, people's spiritual experiences, the nature of good and evil, the ideas of evolution and the Big Bang. Investigate ways in which people claim to experience God, e.g. in prayer, poetry, meditation, music, drama, sacred writings, art, sacred places or times, worshipping with others. Evaluate evidence of these experiences and consider how these experiences can be 'true' for the individual or group. Draw out statements that pupils believe to be true with explanations or evidence. Notice that evidence and proof are different but connected. Differentiate between fact, opinion and belief. Consider a range of types of truth, e.g. history, science, experience, myth. Consider how and why science and religion are sometimes seen as conflicting, and sometimes as partners. The YouTube video series of 12 programs by Professor Russell Stannard is useful, complete with a teacher book of resources, free at www.retoday.org.uk/resources/23/read/160 Engage with the debate on creationism, evolution, design and the ways questions of origins can be handled. From a focus on the 'Big Bang' and evolutionary theories, learn about how some Christian or Muslim scientists hold their faith in God and also accept evolutionary theory. Read and consider the purposes and uses of the Genesis narratives of creation. Were these written as history, myth, poetry or what? Are they still useful today for exploring religion? History? Science? Explore questions about the Universe. Accident or plan? Act of love or random? Purposeful or purposeless? Consider philosophical questions and arguments about the origin of all things. Does the Universe have a First Cause? Is the Universe designed? Does natural selection explain human complexity (Darwin's theory of evolution)? Discuss the importance of human beings – are we just more developed brains or are we special to God with higher consciousness and/or souls? What makes humanity different to other animals? Is it moral choice, the ability Enable students to engage with and articulate personal evaluation and response to the key issue 'Can science and religion both be true?' Look at the strengths and weaknesses of all arguments. Note: it is important and valuable to liaise with the science department on this. Presume nothing about prior learning.

Unit 3.17: It's my life: what should I do with it? (Concepts: commitment, identity, belief, values)

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

Learning outcomes	Suggested content for learning:
<p>(Intended to enable pupils to achieve end of key stage outcomes selected from these):</p>	<p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none"> Investigate and explain a range of beliefs/views about the nature of good and evil Develop understanding of a range of ideas about the meaning of life, weighing up evidence, arguments and reasoning <p>Understand the impact:</p> <ul style="list-style-type: none"> Compare and evaluate the impact of a religious and secular stance on ways of living Engage critically and personally with the impact of philosophical ideas about meaning, purpose and value in life <p>Make connections:</p> <ul style="list-style-type: none"> Use diverse religious vocabulary and concepts to ask good questions of my own about how atheists, Christians and members of another religion explain the meaning of life Give reasoned arguments about the principles, beliefs, ideas and teachings which I use to guide my own life 	<ul style="list-style-type: none"> This unit investigates big questions. What are good human values? What are mine? How do I decide what is right and what is wrong? Why do people follow different religions or none? Does it make a difference to how people live? Is there a God and a devil? What do I think? Introduce this topic by exploring the uniqueness of individual human beings: physical, emotional, intellectual, moral, spiritual. Consider the factors and influences that shape a person. Encourage pupils' personal engagement. Identify some ultimate questions. Why are they asked and why are they difficult to answer? What is the purpose of life? Are humans made in the image of God or is God made in the image of humans? What shall we live for? Is there anything worth dying for? What matters most? Discuss a range of views/beliefs. Reflect and make a personal response. Identify examples of some basic good and evil actions/choices in everyday life, e.g. decision making, questions of freedom and constraint. What are the worst things faced by young people in the UK today? What values and virtues help people to respond well to the negatives? Truthfulness, honesty, kindness, solidarity, co-operation, fairness, patience, love, etc. Analyse the portrayal of good and evil in the media, e.g. soaps, films, the press. Is the world made up of goodies and baddies? No! Where do we learn a more complex and real view of the world and our own natures? Compare and evaluate religious and secular views of good and evil: as forces (e.g. concepts of karma, yin and yang); as beings (e.g. images of God and the devil, the story of Adam and Eve) and as purely the result of higher consciousness, genes and upbringing. Analyse human values such as love, peace, non-violence, truth, justice, forgiveness, honesty and integrity and how these values are determined (explore religious and secular viewpoints). Can we live out these values, turning values into virtues, or are we all hypocrites? Identify key points, religious and secular, 'for' and 'against' for some moral dilemmas, e.g. capital punishment, embryo research, development aid, giving to charity, choosing to be an ethical consumer. How do these topics relate to the questions 'What does it mean to be human?' and 'What is the value of a human life?' Identify beliefs that inform views and actions on these issues, and investigate the source of authority for religious people, e.g. sacred writings, sources of wisdom, teaching of leaders and institutions, past and present. Evaluate some ways in which a religious or a secular stance makes a positive difference to a person's life. Reflect on and evaluate personal views: their source and how they compare to others. Ask students to summarise their own thinking and beliefs in a personal creed and a personal set of 'Ten Commandments'.

Unit 3.18: Additional plans created by individual schools

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

Learning outcomes	Suggested content for learning:
<p>(intended to enable students to achieve end-of-key-stage outcomes). Select 3-6 of these and make them specific to content.</p>	<p>Teachers can select content from these examples, and add more of their own to enable pupils to achieve the outcomes.</p>
<p>Teachers will enable students to achieve these outcomes, as appropriate to their age and stage, so that they can:</p> <p>Make sense of belief:</p> <ul style="list-style-type: none">• Give reasoned explanations of how and why the selected core beliefs and concepts are important within the religions studied• Taking account of context(s), explain how and why people use and make sense of texts/sources of authority differently• In the light of their learning, explain how appropriate different interpretations of texts/sources of authority are, including their own ideas <p>Understand the impact:</p> <ul style="list-style-type: none">• Give reasons and examples to account for how and why people put their beliefs into practice in different ways, individually and in various communities (e.g. denominations, times or cultures; faith or other communities)• Show how beliefs guide people in making moral and religious decisions• Apply these ideas about the impact of beliefs to situations in the world today <p>Make connections:</p> <ul style="list-style-type: none">• Give coherent accounts of the significance and implications of the beliefs and practices studied in the world today• Evaluate how far the beliefs and practices studied help pupils themselves and others to make sense of the world• Respond to the challenges raised by questions of belief and practice, both in the world today and in their own lives, offering reasons and justifications for their responses	





14-16 and 16-19 / Key Stages 4 + 5

Throughout this phase, students should analyse and interpret a wide range of religious, philosophical and ethical concepts in increasing depth. They investigate issues of diversity within and between religions and the ways in which religion and spirituality are expressed in philosophy, ethics, science and the arts. They expand and balance their evaluations of the impact of religions on individuals, communities and societies, locally, nationally and globally. They understand the importance of dialogue between and among different religions and beliefs. They gain a greater understanding of how religion and belief contribute to community cohesion, recognising the various perceptions people have regarding the roles of religion in the world.

The field of enquiry for 14 -19s

Knowing and understanding religion and beliefs	Being creative and enquiring into religions and beliefs	Reflecting on and responding to religion and beliefs
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Through the study of RE students will be taught to:

- investigate, study and interpret significant religious, philosophical and ethical issues, including the study of religious and spiritual experience, in light of their own sense of identity, experience and commitments;
- think rigorously and present coherent, widely informed and detailed arguments about beliefs, ethics, values and issues, drawing well-substantiated conclusions;
- develop their understanding of the principal methods by which religions and spirituality are studied;
- draw upon, interpret and evaluate the rich and varied forms of creative expression in religious life;
- use specialist vocabulary to evaluate critically both the power and limitations of religious language;
- reflect on, express and justify their own opinions in the light of their learning about religion and their study of religious, philosophical, moral and spiritual questions;
- develop their own values and attitudes in order to recognise their rights and responsibilities in the light of their learning about religion;
- relate their learning in religious education to the wider world, gaining a sense of personal autonomy in preparation for adult life;
- develop skills that are useful in a wide range of careers and in adult life generally, especially skills of critical enquiry, creative problem-solving, and communication in a variety of media.

What should schools do?

All schools must provide religious education for every student in accordance with legal requirements.

Religious education is a statutory subject for all registered students, in every year group, including students in Year 10 and Year 11 and in the school sixth form, except those withdrawn by their parents. It must be made available in sixth-form colleges to students who wish to take it. Although it is not a requirement in colleges of further education, similar arrangements should apply.

Religious Education ages 14–19

While there is no legal requirement that students must sit public examinations, students deserve the opportunity to have their learning in the statutory curriculum subject of Religious Education accredited. Accreditation also raises standards of achievement because it motivates students.

Schools are recommended to provide for Religious Education to be taught at the following ages through accredited qualifications so that, from the earliest opportunity, schools provide:

- for all students aged 14–16, at least one course in Religious Education or Religious Studies leading to a qualification approved under Section 96 of the Education Act (2012);
- for all students aged 16–19, at least one course in Religious Education or Religious Studies leading to a qualification approved under Section 96 that represents progression from 14–16.

What must be offered?

How can schools fulfil their requirement to provide religious education to all registered students?

Schools should plan for continuity of provision of religious education that is progressive and rigorous from key stage 3 for all students. Schools can make this possible by providing access to discrete courses or units leading to qualifications that meet legal requirements regarding the study of Christianity, and/or other principal religions, and/or other beliefs, world views or philosophies, within the context of a plural society. 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 the local area, places of worship and community activities, public meetings, and places of employment, education, training or recreation). Students will have different experiences of religious education according to the courses chosen.

Breadth of Study

During the key stage, students should be taught the knowledge, skills and understanding through the following studies of Christianity and any other one of the principal religions studied in earlier key stages. Courses from the awarding bodies (AQA, EDUQAS, EDEXCEL, OCR) approach RE and RS through a wide variety of papers, studying religions, ethics, philosophies and spirituality. Students are also entitled to learn from non-religious worldviews.

The Agreed Syllabus requires that the content of RE at Key Stage 4 be delivered through a nationally accredited course, normally full or short course GCSE in Religious Studies or an entry level certificate. It is not possible to achieve this through 'drop down days' alone: regular classes in which students are taught the content of RS and making progress across two years are needed.

16-19 RE for all

In the schools and colleges to which the syllabus applies, there must be provision for Religious Education 16-19 in line with the law.

Provision for those who take AS and A2 qualifications, vocational qualifications and other qualifications must enable students to progress their understanding of spiritual, ethical, religious and philosophical questions in line with the 14-16 requirements of the syllabus.

Provision through enrichment courses in 16-19 RE can be effective, but must be in line with RE objectives. Examples include:

- General studies
- Critical thinking
- Enrichment courses
- RE day conferences

Appendix A: Assessment for Learning Described for Teachers of RE

This description of assessment for learning may be helpful for teachers who are seeking to develop better practice in continuous assessment

Assessment for Learning is the process of seeking and interpreting evidence for use by learners and their teachers to decide where the learners are in their learning, where they need to go and how best to get there. RE in the Oldham MBC Agreed Syllabus specially needs assessment for learning to clarify standards, plan progression and enable learners to see the progress they are making.

Assessment for learning in RE:

- Is part of effective planning: teachers plan lessons with assessment criteria from the statutory RE Outcomes in this syllabus in mind. These criteria should be shared with learners in classroom friendly language and in feedback on work related to the criteria.
- Focuses on how students learn: lesson planning should take into account the study~ and thinking skills students need to acquire and practice in order to complete tasks as much as ~ even more than ~ subject content. The skills of RE thus inform assessment.
- Is central to classroom practice: In lessons where teachers talk with students about their learning and make decisions together about the next steps forward, good assessment practice is already taking place. Learning how to learn in RE (metacognition) becomes more significant than merely learning new words about religions.
- Is a key professional skill: Teachers need to be given opportunities to develop their understanding of RE assessment in initial and continuing professional development. The syllabus guidance on assessment provides some first steps for this. An extensive set of exemplary 'I can...' statements are to be provided on the Agreed Syllabus / SACRE web space for support materials.
- Is sensitive and constructive: diagnostic marking should reflect on the work, not the person. Confidence and enthusiasm for learning in RE should be built up, not dented by teacher comment. Assessment should emphasise progress and achievement in relation to specific Re objectives. Praise that is real is a motivator, and an incentive.
- Motivates: Evidence suggests that assessment can motivate learning when it protects learner autonomy, provides some choice and constructive feedback, creates opportunity for self-direction. Avoiding a repeated 'failure and blame' cycle is a key sensitivity in RE's uses of assessment for learning.
- Promotes understanding of goals and criteria: Learners will increasingly understand what they are trying to achieve when they are involved in setting goals and identifying criteria. The criteria need to be expressed in the grassroots, classroom friendly language of 'I can...', so that pupils know increasingly clearly what progress in RE means for them.
- Helps learners know how to improve: learners need clear and specific feedback in order to improve their work. Setting targets for improvement to pupils, using comment-only marking is most effective, especially when related to the specific RE objectives of a task or unit of work.
- Develops the capacity for self-assessment: by involving learners in weighing up their own skills through peer and self assessment in RE.
- Recognises all educational achievement: the positive emphasis in assessment for learning can enable any pupil – all pupils – of all abilities to see progress in their work in RE.



For pupils and students in the 14-19 age range, teachers' expectations, assessment and reporting to parents may be informed by the Agreed Syllabus's statutory outcomes, and by GCSE and A level RS grade descriptors from the appropriate awarding bodies.



Using Outcomes to assess RE: 12 key points.

1. **The professional judgement of the teacher** of RE about the pupils' achievements is the most important factor in the assessment process.
2. The Agreed Syllabus Outcomes for RE are to be used to set high standards of learning. They are intended to provide teachers with a **supportive professional tool**, and to enable teachers to be confident in their RE work.
3. Pupils **may achieve differently** with regard to the three elements of RE's work. Reporting should reflect the outcome statements which best fit their overall achievement.
4. In **planning**, teachers will find that using the outcomes provides helpful focus for a differentiated curriculum that enables continuity and progression towards the highest possible standards for each pupil.
5. **Learning activities** planned for particular classes will often focus upon a small or particular aspect of pupils' attainment, or a single phrase within the outcomes. Again, the teacher's professional judgement is central to monitoring pupils' progress.
6. It is good practice, when considering evidence of a pupil's achievement to base the decision upon the teacher's judgement of the **'best fit' description**. A single piece of work will only rarely show achievement with reference to the whole of the outcomes described.
7. Pupils will usually demonstrate some parts or aspects of any particular outcome statement before they can consistently and securely achieve all that the descriptor includes. They are **working towards** the outcomes described.
8. **Teachers working together**, for example in the same school, or in a 'pyramid' family or cluster of schools, will often find it helpful to discuss the application of the outcomes to pupils' work.
9. There are some significant difficulties attached to using the outcomes for regular feedback to children about their week - to - week work. Teachers are encouraged to give pupils **informative, clear and diagnostic feedback**, specific to RE outcomes expressed as lesson objectives, through the ongoing marking of work. Setting targets for improvement is effective.
10. **Schools are required to** report pupils' progress and achievement to parents annually.
11. This Syllabus requires schools to give parents an **annual report** on each child's attainment and progress in Religious Education.
12. RE has important **aspects which are not open to assessment**. These include RE's contributions to providing opportunities for spiritual development, or to developing positive attitudes to those who hold different beliefs to oneself. The Agreed Syllabus recognises this. Schools may want to find ways to credit and celebrate such achievements.

Appendix B: Oldham RE: Achievements for pupils with special educational needs:

'Performance descriptors', known as 'P' levels, describe achievements for pupils working below level one. These Oldham RE SEND outcomes, developed from 'P' levels for RE published originally by the QCA, describe the expectations and progression for pupils working below this syllabus's outcomes. They are intended to guide the planning of teachers of pupils with a range of special educational needs. If and when DfE offers new guidance on SEND pupils relevant to the RE curriculum, then SACRE will provide an update.

	Performance Descriptions for pupils or all ages achieving below the expectations for 7 year olds in RE Pupils:	Summary
P1 (i)	<ul style="list-style-type: none"> encounter activities and experiences; may be passive or resistant; may show simple reflex responses, e.g. startling at sudden noises or movements. Any participation is fully prompted; 	Encounter (pupils present during activity)
P1 (ii)	<ul style="list-style-type: none"> show emerging awareness of activities & experiences; may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects e.g. becoming still in response to silence; may give intermittent reactions e.g. vocalising occasionally during group celebrations and acts of worship; 	Awareness (fleeting focus)
P2 (i)	<ul style="list-style-type: none"> begin to respond consistently to familiar people, events and objects. They react to new activities and experiences e.g. briefly looking around in unfamiliar environments; begin to show interest in people, events and objects e.g. leaning towards the source of a light, sound or scent; accept and engage in co-active exploration e.g. touching a range of religious artefacts and objects in partnership with a member of staff; 	Attention and response (deliberate but inconsistent)
P(ii)	<ul style="list-style-type: none"> begin to be proactive in their interactions; communicate consistent preferences and affective responses e.g. showing that they have enjoyed an experience or interaction; recognise familiar people, events and objects e.g. becoming quiet and attentive during a certain piece of music; perform actions, often by trial and improvement, and they remember learned responses over short periods of time e.g. repeating a simple action with an artefact; co-operate with shared exploration and supported participation e.g. performing gestures during ritual exchanges with another person performing gestures; 	
P3 (i)	<ul style="list-style-type: none"> begin to communicate intentionally; seek attention through eye contact, gesture or action; request events or activities e.g. prompting a visitor to prolong an interaction; participate in shared activities with less support; sustain concentration for short periods; explore materials in increasingly complex ways e.g. stroking or shaking artefacts and objects; observe the results of their own actions with interest e.g. when vocalising in a quiet place; remember learned responses over more extended periods e.g. following a familiar ritual and responding appropriately. 	

	Performance Descriptions for pupils or all ages achieving below the expectations for 7 year olds in RE Pupils:	Summary
P3 (ii)	<ul style="list-style-type: none"> • use emerging conventional communication; • greet known people and may initiate interactions and activities e;g; prompting an adult to sing or play a favourite song; • can remember learned responses over increasing periods of time and may anticipate known events e;g; celebrating their peers achievements in assembly; • may respond to options and choices with actions or gestures e;g; choosing to participate in activities; • actively explore objects and events for more extended periods e;g; contemplating the flickering of a candle flame; • apply potential solutions systematically to problems e;g; passing an artefact to a peer in order to prompt participation in a group activity; 	Awareness (memory, responsive)
P4	<ul style="list-style-type: none"> • use single elements of communication e;g; words, gestures, signs or symbols, to express their feelings; • show they understand 'yes' and 'no'; • begin to respond to the feelings of others e;g; matching their emotions and laughing when another pupil is laughing; • join in with activities by initiating ritual actions and sounds; • demonstrate an appreciation of stillness and quiet; 	Involvement (active/ intentional) 
P5	<ul style="list-style-type: none"> • respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings; • respond to a variety of new religious experiences e;g; involving music, drama, colour, lights, food or tactile objects; • take part in activities involving two or three other learners; • may also engage in moments of individual reflection; 	
P6	<ul style="list-style-type: none"> • express and communicate their feelings in different ways; • respond to others in group situations and co-operate when working in small groups; • listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals; • carry out ritualised actions in familiar circumstances; • show concern and sympathy for others in distress e;g; through gestures, facial expressions or by offering comfort; • start to be aware of their own influence on events and other people; 	Gaining skills and under-standing 
P7	<ul style="list-style-type: none"> • listen to and follow religious stories; • can communicate their ideas about religion, life events and experiences in simple phrases; • can evaluate their own work and behaviour in simple ways, beginning to identify some actions as right and wrong on the basis of consequences; • can find out about aspects of religion through stories, music, or drama, answer questions and communicate their responses; • may communicate their feelings about what is special to them e;g; through role play; • can begin to understand that other people have needs and to respect these; • can make purposeful relationships with others in group activity. 	

	Performance Descriptions for pupils or all ages achieving below the expectations for 7 year olds in RE Pupils:	Summary
P8	<ul style="list-style-type: none"> • can listen attentively to religious stories or to people talking about religion. • can begin to understand that religious and other stories carry moral and religious meaning; • are increasingly able to communicate ideas, feelings or responses to experiences or retell religious stories; • can communicate simple facts about religion and important people in religions; • can begin to realise the significance of religious artefacts, symbols and places; • can reflect on what makes them happy, sad, excited or lonely; • are able to demonstrate a basic understanding of what is right and wrong in familiar situations; • are often sensitive to the needs and feelings of others and show respect for themselves and others; • treat living things and their environment with care and concern. 	

