The Walsall Agreed Syllabus

Religious Education

Harmony and Diversity

2026-2031

	There are many religions, many Gods. I do not know what and who my God is, how is he represented. But I do know that when I am under a weeping Willow tree. I feel the most Inspired. Maybe the touch of my unknown God. Marcel aged 10
	Four people, four main religions, four colours, but infinite differences linked and united. Amy & Priyanshi, aged 11
	The light of the gem represents the Sikh idea that God's divine light is present in all creatures. Harry is 10

Walsall Council

Acknowledgements

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SACRE steering group members
Mr D Lomax
Mrs P Lane
Mr Bill Green
Councillor R.K Mehmi
Mr I Sacha
Mr S Singh Padda

RE advisers
RE Today Services: Debbie Yeomans

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Walsall's RE Agreed Syllabus 2026

In the UK, all maintained schools are required by law to teach RE. All pupils in each year group aged 4-16 are entitled to Religious Education. This entitlement applies to Academies and Free Schools as well as to community schools and to schools with a religious character. RE is a statutory subject in the curriculum and all our schools are legally obliged to teach it in each year group. These requirements have been recently reinforced by the Schools Minister and the DfE.

This syllabus has been updated to reflect current thinking in Religious Education, as outlined in Ofsted's "Deep and meaningful?" report. It balances the development of substantive knowledge, disciplinary understanding, and personal reflection, ensuring pupils engage meaningfully with diverse worldviews while supporting their personal and cultural development.

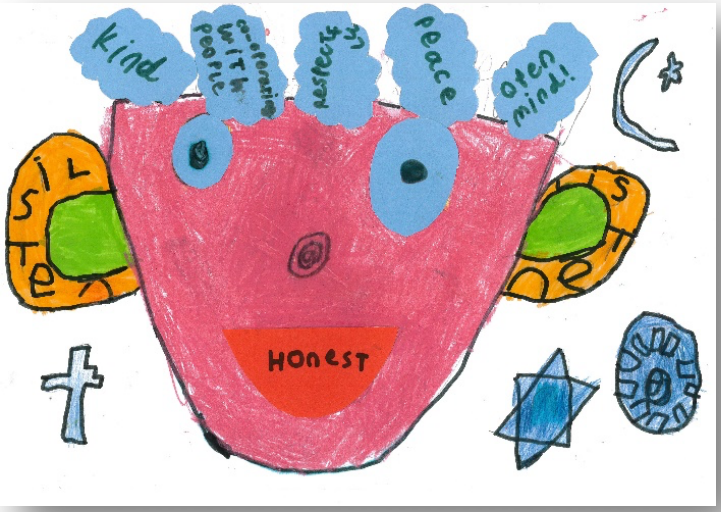
The Walsall Agreed Syllabus for RE offers a high quality legally compliant and potentially inspiring platform for good RE for all. It mirrors the structure of National Curriculum subject orders for other subjects like History, Science or Music, using pupil outcomes for 7, 11 and 14 as the key to setting standards in RE.

In revising the Walsall Agreed Syllabus for RE, SACRE and its Agreed Syllabus Conference have been determined to offer an up to date, balanced, inclusive and inspiring approach to RE to all schools. Community schools and Voluntary Controlled schools are required to use the Walsall RE Syllabus for their RE. Other schools types in the Walsall local authority area – including all our Academies and Free Schools are warmly encouraged to use the syllabus, because it is approved by local faith communities, up to date and centred on enabling higher standards of religious literacy for all our pupils. SACRE's legitimate concern here is for all pupils in Walsall, whatever type of school they attend.

In line with the law, Walsall's Agreed Syllabus for Religious Education expects that schools will enable pupils to explore Judaism, Islam, Hinduism, Buddhism, and Sikhism, as well as Christianity. It also enables the consideration of non-religious worldviews and secular life stances.

RE makes a major contribution to pupils' awareness, appreciation and exploration of morality and values, including the fundamental British Values, as required by His Majesty's Inspectorate. This syllabus shows teachers how to connect RE in appropriate and suitable ways to the exploration of values and of opportunities for pupils' spiritual, moral, social and cultural development.

RE is not coercive: none of the aims of RE encourage pupils to adopt or reject particular religious beliefs and practices. Instead, RE encourages all learners to be thoughtful about their own beliefs and worldviews in the light of the religions and beliefs they study.



In RE pupils have opportunities to develop their own personal worldviews. RE is not about making pupils into believers but instead seeks to help them become literate and articulate about religions and beliefs, and to be thoughtful members of a plural society, so that in learning from religion they are able to make informed choices about how they want to live their lives whilst also understanding more about the faiths and beliefs of other people they meet. As such, it is relevant to every pupil and every citizen of Walsall, and makes a contribution to community harmony.

Riley is 7. His picture about open-mindedness

The Walsall SACRE Agreed Syllabus for RE 2026

I am delighted to introduce the new Walsall Agreed Syllabus for Religious Education (RE). This syllabus brings fresh and innovative thinking to the study of RE in our schools and reflects the evolving educational landscape and the diverse communities we serve.

Rooted in a clear and inclusive vision, the syllabus recognises the importance of both religious and non-religious worldviews in shaping human experience. It affirms the role of RE in helping pupils explore identity, meaning, values and essential foundations for understanding themselves and others in an increasingly complex world.

Religious education provides a safe and respectful space for young people to engage with a wide range of beliefs, cultures, and perspectives. This syllabus sets out comprehensive programmes of study that promote progression and coherence across all key stages. It equips pupils with the knowledge and skills to navigate life in 21st-century Britain with confidence, empathy, and critical awareness.

Teachers will find clear and practical guidance to support high-quality RE teaching. The syllabus encourages an approach that is both rigorous and creative, fostering thoughtful dialogue and deep understanding. It is designed not only to meet statutory requirements but to inspire excellence and inclusivity in every classroom.

Sharon Kelly
Director of Lifelong Learning

Introduction

The aim of Religious Education in Walsall is that pupils will know about and understand a range of religions and worldviews. They will express ideas and insights of their own into the significant human questions which religions address, gaining and deploying the skills needed to study religion.

Religious Education in Walsall schools contributes dynamically to children and young people's education in schools, provoking challenging questions about human life, beliefs, communities and ideas. RE enables pupils to enter into rich discourse about religions and worldviews, about different ways of life in local, national and global contexts. They discover, explore and consider many different answers to questions about human identity, meaning and value. They learn to weigh up for themselves the value of wisdom from different communities, to disagree respectfully, to be reasonable in their responses to religions and worldviews and to respond by expressing insights into their own and others' lives. They think rigorously, creatively, imaginatively and respectfully about their ideas in relation to religions and worldviews. They have opportunities to develop and articulate their own worldviews. They are prepared to 'take their place within a diverse multi-religious and multi- secular society.' *OFSTED RE research review 2021*

The National Curriculum states the legal requirement that:

"Every state-funded school must offer a curriculum which is balanced and broadly based, and which:

- **Promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society, and**
- **Prepares pupils at the school for the opportunities, responsibilities and experiences of later life."**

And:

"All state schools... must teach religious education to pupils at every key stage... All schools must publish their curriculum by subject and academic year online" (DfE National Curriculum Framework, July 2013, page 4).

This new RE Syllabus for Walsall pupils establishes what shall be taught in RE in Walsall schools providing teachers with practical support and guidance about how to teach RE effectively.

The 2026 Walsall RE Agreed Syllabus follows the structure of the DfE's National Curriculum (2013), so that RE has subject documentation which parallels the subjects of the National Curriculum. RE is described in terms of purpose, aims and programs of study for each age group. The Agreed Syllabus also takes the opportunity to give clear guidance on RE in the early years and RE for students aged 14-19. As RE is core part of the basic curriculum for all pupils (including those in sixth form) we have followed the ways in which English, Mathematics and Science are described in the National Curriculum, including examples, and notes for key stages 1-3.

In describing progression and outcomes in RE, the syllabus pictures how pupils will develop increasingly rich substantive knowledge and understanding within carefully selected areas of religious and non-religious worldviews, and also how pupils can develop religious literacy, including the skills of:

- investigating religions and worldviews through varied experiences and disciplines;
- reflecting on and expressing their own ideas and the ideas of others with increasing creativity and clarity;
- becoming increasingly able to be reasonable in their responses to religions and worldviews.

RE makes a significant contribution to pursuing the Local Authority's strategic priorities for education including providing high quality teaching and learning, effective leadership and effective school practice, designed to enable sustained improvement through collaborative working. RE also makes significant contributions to pupils' ability to engage with ideas about British values, such as tolerance and respect for people who hold varied beliefs and worldviews, in line with the OFSTED EIF (2019) focus on SMSCD and RE, values and cultural capital. We have also taken note of the OFSTED RE research review May 2021 and subject review 2024.

The syllabus is a platform on which high standards and inspiring RE can be built for all our pupils in all our schools.

Religious Education: Purposes of Study

RE provokes challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human. Teaching should equip pupils with knowledge and understanding of a range of religions and worldviews, enabling them to develop their ideas, values and identity. It should develop an aptitude for dialogue in pupils so that they can participate positively in our society which is diverse in relation to religions and worldviews. Pupils should learn how to study religions and worldviews systematically, making progress by reflecting on the impact of religions and worldviews on contemporary life locally, nationally and globally to increasing levels of complexity and depth. Pupils should gain and deploy the skills needed to interpret and evaluate evidence, texts and sources of wisdom or authority. They learn to articulate clear and coherent accounts of their personal worldviews, beliefs, ideas, values and experiences, while respecting the right of others to have different views, values and ways of life.

The Aim of RE in Walsall

The curriculum for religious education aims to ensure that all pupils:

A. Know about and understand a range of religions and worldviews, so that they can:

- Describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities;
- Identify, investigate and respond to questions posed by, and responses offered by some of the sources of wisdom[1] found in religions and worldviews;
- Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

B. Express ideas and insights about the nature, significance and impact of religions and worldviews, so that they can:

- Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities;
- Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value.
- Appreciate and appraise varied dimensions of religion[2].

C. Gain and deploy the skills needed to engage seriously with religions and worldviews, so that they can:

- Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively;
- Enquire into what enables different communities to live together respectfully for the wellbeing of all;
- Articulate beliefs, values and commitments clearly in order to explain reasons why they may be important in their own and other people's lives.

[1] The sources of wisdom found in religions and worldviews will include the teachings of some key leaders, key texts and key thinkers from different traditions and communities. Examples are many, but could include the Buddha, Jesus Christ, the Prophet Mohammad, Guru Granth Sahib, Charles Darwin, the Bible, the Torah or the Bhagavad Gita. Other sources of wisdom might come from the contemporary world.

[2] The RE Programme of Study usually refers to 'religions and worldviews' to describe the field of enquiry. Here, however, the aim is to consider religion itself, as a phenomenon which has both positive and negative features, and is open to many interpretations: in this aspect of the aims, pupils are to engage with religion, not merely with individual examples of religions or worldviews.

Intentions of RE: the key aim of the subject is expressed in these three elements, knowledge, expression and skills

B. Expression of understanding and ideas

B. Express ideas and insights about the nature, significance and impact of religions and worldviews, so that they can:

Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities;

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

Appreciate and appraise varied dimensions of religion.

A. Know about and understand a range of religions and worldviews, so that they can:

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

Identify, investigate and respond to questions posed by, and responses offered by some of the sources of wisdom found in religions and worldviews;

Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.

C. Gain and deploy the skills needed to engage seriously with religions and worldviews, so that they can:

Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively;

Enquire into what enables different communities to live together respectfully for the wellbeing of all;

Articulate beliefs, values and commitments clearly in order to explain reasons why they may be important in their own and other people's lives.

A. Rich substantive knowledge of religions and worldviews

C. Skills to investigate religions and worldviews

RE legal requirements: what does the legislation in England say?

RE is for all pupils

- Every pupil has a legal entitlement to RE.
- RE is a necessary part of a 'broad and balanced curriculum' and must be provided for all registered pupils in state-funded schools in England, including those in the sixth form, unless withdrawn by their parents (or withdrawing themselves if they are aged 18 or over). Note the reiteration of this in the OFSTED RE research review 2021.
- This requirement does not apply for children below compulsory school age (although there are many examples of RE good in nursery classes).
- Special schools should ensure that every pupil receives RE 'as far as is practicable'.
- The 'basic' school curriculum includes the National Curriculum, RE, and relationships and sex education.

RE is locally determined, not nationally

- A locally agreed syllabus is a statutory syllabus for RE recommended by an agreed syllabus conference for adoption by a local authority.
- Local authority maintained schools without a religious character must follow the locally agreed syllabus.
- RE is also compulsory for all pupils in academies and free schools, as set out in their funding agreements. Academies may use the locally agreed syllabus, or a different locally agreed syllabus (with the permission of the SACRE concerned) or devise their own curriculum, which should be of similar ambition to National Curriculum subject orders. This agreed syllabus has been written to support academies in our local area to meet the requirements of their funding agreement and is warmly commended to them.

RE is multifaith, recognising Christianity and the principal religions in the UK including non-religious worldviews

- The RE curriculum drawn up by a SACRE or used by an academy or free school, 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain'. Contemporary guidance from the government makes clear that the breadth of RE will include the six principal religions in the UK and non-religious worldviews.

Requirements for different types of schools vary

- Voluntary-aided schools with a religious character should provide RE in accordance with the trust deed or religious designation of the school, unless parents request the locally agreed syllabus.
- Church of England schools (including church academies and church free schools) should provide a wide range of opportunities for learners to understand and to make links between the beliefs, practices and value systems of the range of faiths and worldviews studied. This can be achieved by using the agreed syllabus.
- In Church of England schools, the students and their families can expect an RE curriculum that is rich and varied, enabling learners to acquire a thorough knowledge, and understanding of the Christian faith, for example through the *Understanding Christianity* resource. Church of England schools should use some form of enquiry approach that engages with, for example, biblical texts, and helps develop religious and theological literacy. Links with the Christian values of the school and spiritual, moral, social and cultural development are intrinsic to the RE curriculum and should have a significant impact on learners (more is set out in *Religious Education in Church of England Schools: A Statement of Entitlement*).
- The effectiveness of denominational education in schools with a religious character such as Roman Catholic, Church of England and Methodist schools, is evaluated during the Statutory Section 48 Inspection.
- As education policy changes, the legal requirement for RE for all registered pupils remains unchanged. RE is an entitlement for all pupils on the roll of every school, unless they have been withdrawn by their parents from RE.

Parental right of withdrawal from RE

This right of withdrawal was first granted in 1944 when curricular RE was called 'religious *instruction*' and carried with it connotations of induction into the Christian faith. RE is very different now – open, broad, exploring a range of religious and non-religious worldviews, never coercive. However, in the UK, parents still have the right to withdraw their children from RE on the grounds that they wish to provide their own RE (School Standards and Framework Act 1998 S71 (3)). This will be the parents' responsibility. However, it is good practice to talk to parents to ensure that they understand the aims and value of RE before honouring this right. Schools must include a short statement about RE being inclusive in their prospectus, and ask parents considering withdrawal to contact the head teacher to arrange a discussion. Students aged 18 or over have the right to withdraw themselves from RE.
Detailed guidance and case studies from the National Association of Head Teachers and the National Association of Teachers of RE is available:www.natre.org.uk/membership/guidance-on-withdrawal/

What is statutory and what is guidance in the RE Syllabus?

The statutory requirements of this syllabus are as follows:

- Schools must obey the law by providing RE for every pupil in each year group, except those withdrawn by their parents (see previous page and associated NATRE guidance).
- The purposes of RE, the principal aim and its three-fold elaboration are the aims of RE in this syllabus. They are statutory. Schools must enable pupils to achieve in RE in relation to the aims.
- The minimum requirements for which religions are to be taught are statutory. Schools must teach about these religions and worldviews, so that pupils have a broad and balanced curriculum in RE from ages 5–14.
- The end-of-phase and age-related outcomes specified in the syllabus are statutory. Schools must use these to plan teaching and learning so that all pupils have a chance to meet these standards, which are similar to the age-related outcomes for foundation subjects of the National Curriculum such as geography or history.

Guidance and support in meeting these requirements

- The planning pages provided for pupils in each age group are the main means by which schools are advised to implement the statutory programme of RE, but they are flexible. Schools can develop additional units of work of their own, from the principal aim of RE, as long as they meet the outcomes and reflect the range of religions that the syllabus requires.
- The skills and knowledge which the syllabus offers to pupils, as described in the assessment guidance of the syllabus, offer good methods for assessing achievement which are compatible with the assessment of other subjects, and a range of school-based assessment policies and programmes. Teachers can use this guidance, or something which is superior to it, in their own schools.
- The syllabus is a platform on which high standards and inspiring RE can be built for all our pupils in all our schools.

Religion in Walsall, the Region and the Nation

The demographics of religion and belief in Walsall and beyond

The 2021 census information sets the demographic context for our local authority areas, the region and the nation. We do not intend to educate pupils only for their current life, perhaps in a village or a town, but also for a plural nation and a diverse world. The purpose of RE includes enabling pupils to be ready to live well in a wider world: the region, the nation, the global community. Diversity is central to British RE: pupils might learn much from seeing the wider regional and national pictures and understanding our nation better

	Christian	Buddhist	Hindu	Jewish	Muslim	Sikhi	Other religion	No religion	Religion not stated
Birmingham	389,406	4,340	21,997	1687	341,811	33,126	6,367	276,327	69,856
	34.0%	0.4%	1.9%	0.1%	29.9%	2.9%	0.6%	24.1%	6.1%
Coventry	151,577	1,257	13,724	259	35,800	17,297	1,908	102,338	21,166
	43.9%	0.4%	4%	0.1%	10.4%	5.0%	0.6%	29.6%	6.1%
Dudley	159,461	798	2,193	83	19,978	5,316	1,463	116,404	17,792
	49.3%	0.2%	0.7%	0.0%	6.2%	106%	0.5%	36%	5.5%
Sandwell	136,354	943	9,447	79	45,763	39,252	2,430	89,102	18465
	39.9%	0.3%	2.8%	0.0%	13.4%	11.5%	0.7%	26.1%	5.4%
Solihull	109,707	594	6,037	283	11,583	5027	821	71,065	11,173
	50.7%	0.3%	2.8%	0.1%	5.3%	2.3%	0.4%	32.9%	5.2%
Walsall	126,921	533	5,096	74	32,107	17,148	1,658	85,819	14,768
	44.7%	0.2%	1.8%	0.0%	11.3%	6.0%	0.6%	30.2%	5.2%
Wolverhampton	115,640	915	9,882	94	14,489	31,769	3,158	73,317	14,465
	43.8%	0.3%	3.7%	0.0%	5.5%	12%	1.2%	27,8%	5.5%
ENGLAND AND WALES	27,500,000	273,000	1,000,000	271,000	3,900,00	524,000	348,000	22,200,000	4,038,032
	46.2%	0.5%	1.7%	0.5%	6.5%	0.9%	0.6%	37.2%	6.0%

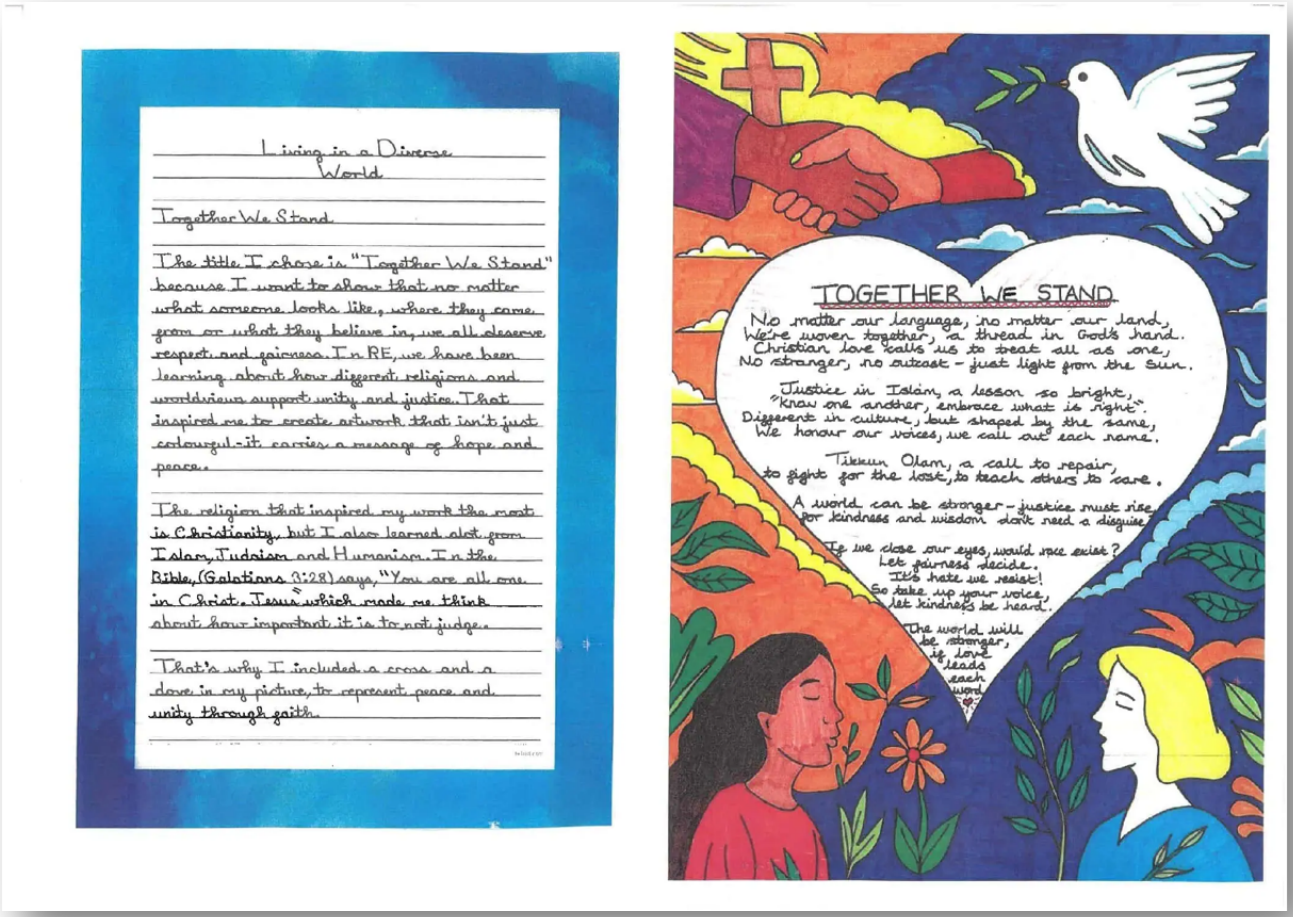
Learners will benefit greatly from a clear and accurate understanding of these demographics. These figures are taken from the 2021 Census.
Note that the findings of the British Social Attitudes Survey 2018 (National Centre for Social Research), a national survey of around 3,000 adults, indicates a greater percentage of people (52%) identifying as having no religion. More information is available here:
www.bsa.natcen.ac.uk/media/39293/1_bsa36_religion.pdf

Among young people, aged 16-29, the percentage rises to 70% saying they have no religion: see the report into Europe's Young Adults and Religion by Stephen Bullivant www.stmarys.ac.uk/research/centres/benedict-xvi/docs/2018-mar-europe-young-peoplereport-eng.pdf

Global religion: a simple approach for pupils

Religion	If the world was a village of 1000 people, this is how many would be…
Christian	**317**
Muslim	**232**
Unaffiliated (this includes non-religious people of many varieties. About 1 in 5 of these are atheists – 33 of our 1000)	**163**
Hindu	**150**
Buddhist	**71**
Other religious communities (this includes folk religions, Zoroastrians, Jains, the Bahai Faith and numerous others)	**67**
Sikh: estimated 23m worldwide	**>1**
Jewish: estimated15m worldwide	**>1**

The challenge for RE is to enable the children and young people of Walsall to understand what it means to live in a richly diverse religious region, nation and world, and to challenge them to live for the wellbeing of all in ways that are respectful of people who are different. There are some significant challenges in making accurate estimates of global religious statistics. This chart is a reasonable estimate, derived from a range of sources.



Intentions of RE

Which religions and beliefs are to be studied?

It is through teaching RE's aims and ensuring pupils learning focuses on substantive knowledge, expression of understanding and ideas and skills that high standards in RE can be established. Pupils' experience of the subject is the focus for their exploration of human experience and beliefs. It is also important that pupils are taught in depth and detail about particular religions through each of the key stages.

In this Agreed Syllabus, schools contribute to pupils in Walsall developing an overall understanding of the 6 principal religions in the UK. The balance between depth of understanding and the coverage of material in these religions is important, so the syllabus lays down which religions shall be taught, as a minimum, at each key stage, as it has done previously. This is in line with the law, which states that Religious Education shall have regard to "the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the other principal religions represented in Great Britain." There is an emphasis on the depth of study of religions and beliefs rather than planning in ways that may produce shallow learning across a wider range of religions and worldviews.

This can be seen as a minimum entitlement to learning about religions, and some schools may plan the study of more religions than this minimum, to represent the faiths represented in their school community. This may be especially appropriate where children from many religions are present in one class or school. Start where the pupils are, and build an increasingly diverse understanding of the religions in Walsall, the region, the UK and the World.

However, schools should bear in mind that the 2024 Deep and Meaningful report from OFSTED emphasizes that an overly broad RE curriculum, covering too many religious traditions, can dilute learning and hinder retention, whereas a more focused, in-depth approach enriches understanding and memory. "Where the curriculum tries to cover many religions, pupils generally remember very little. Where the curriculum prioritises depth of study, pupils learn much more." OFSTED 2024

This structure promotes continuity and progression between schools. Schools may plan some RE that goes beyond this example – for example in response to topical events or local needs – but this should have regard to the importance of enabling pupils to study religions and beliefs in depth.

It is also essential that in the teaching of religious education, schools enable pupils to share their own beliefs, viewpoints and ideas without embarrassment or ridicule. Many pupils come from religious backgrounds but others have no attachment to religious beliefs and practices. Schools need to ensure that all pupils' voices are heard and that their religious education curriculum is broad and balanced, we also recommend that schools may provide opportunities for their pupils to study;

- Other religious traditions such as the Judaism, Baha'i faith, Ravidass, Jainism and Zoroastrianism
- Secular philosophies such as Humanism
- Non-religious identities including for example 'being spiritual but not religious.'
- Schools may wish to study other faiths represented within their school population.

Pupils should also study how religions relate to each other, recognising both similarities and differences within and between religions.
They should be encouraged to reflect upon:

- The significance of interfaith dialogue
- The important contribution religion can make to community cohesion and global citizenship and the combating of religious prejudice and discrimination.

Which religions and beliefs are to be studied?

The Walsall Agreed Syllabus, in line with the law, requires that all pupils learn from Christianity in each key stage. In addition, pupils will learn from the principal religions represented in the UK, in line with the law. These are Islam, Hinduism, Sikhism, Buddhism and Judaism. Children from families where non-religious worldviews are held are represented in almost all of our classrooms. These worldviews, including for example Humanism, will also be the focus for study. Religions are to be studied in depth as follows:

<table>
<tr><td colspan="2">Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions, which are that pupils should learn from:</td><td rowspan="6">Non religious worldviews in RE: Many pupils come from families and communities that practice no religion. Many people reject supernatural explanations of human life. It is recommended that all pupils study non-religious beliefs and ways of life both in KS1-3 and during 14-19 RE. These may include examples such as Humanism and the ideas of people who describe themselves as ‘spiritual but not religious’.</td><td rowspan="6">This Page describes the minimum requirements. Many schools may wish to go beyond the minimum. Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions and beliefs.
Learning from 4 religions across a key stage is demanding: the syllabus does not recommend tackling 6 religions in a key stage. Depth is more important than overstretched breadth</td></tr>
<tr><td>4-5s
Reception</td><td>Developing a growing sense of the child’s awareness of self, their own community and their place within this, children will encounter Christianity and other religious or non- religious worldviews found in their own classroom or the locality, simply.</td></tr>
<tr><td>5-7s
Key Stage 1</td><td>A minimum of three religions are to be studied in depth. Christianity and two other religions (Islam and Sikhi are the recommended examples).</td></tr>
<tr><td>7-11s
Key Stage 2</td><td>A minimum of four religions are to be studied in depth. Christianity and at least three other religions (Sikhi, Hindu Dharma and Islam are the recommended examples).</td></tr>
<tr><td>11-14s
Key Stage 3</td><td>A minimum of four religions are to be studied in depth. Christianity, Buddhism, Judaism and Islam are the recommended examples (an additional study of Sikhi or Hindu Dharma may also be undertaken).</td></tr>
<tr><td>14-16s
Key Stage 4</td><td>It is recommended that at least two religions, usually including Christianity, are studied. This will usually be through a recognised national RS qualification course such as a GCSE RS course, but could be through a school devised RE course.</td></tr>
<tr><td>16-19 RE for All</td><td>Religions and worldviews to be selected by schools and colleges as appropriate</td></tr>
</table>

Note A: The range of religious groups in the UK. Groups such as Jehovah’s Witnesses, Latter Day Saints, the Baha’i faith, Ravidass or the Jains are not excluded from study in this scheme for RE. Schools are always advised to make space for the worldviews of the local community, which is why the table above expresses minimum requirements.
Note B: Progression in learning through the primary school. It is good practice for pupils to progress their skills by learning from a religion over a period of years, for example across a key stage.
Note C: Secondary RE provision: If schools use a 2 year key stage three, then all pupils 14-16 should still receive their entitlements to RE provision. The Walsall KS3 program of RE enables pupils to start GCSE RS in Year 9 if schools wish to plan provision in this way.
Note D: Plural RE for 14-19s. The 14-19 section of the syllabus gives more detail on different ways for schools to develop their RE / RS courses. Schools courses must consider carefully how to avoid narrow learning in RS and address the question of the breadth of religious learning carefully.

Organising RE: Curriculum Time for RE in Walsall

In order to deliver the aims and expected standards of the syllabus, SACRE and the Agreed Syllabus Conference expects a minimum allocation of curriculum time for RE based upon the law and OFSTED guidance on best practice. A minimum amount of 5% of curriculum time is required for meeting the ambitious RE aims or end goals of this syllabus. Schools should make plans to give at least this amount curriculum time to the subject as the syllabus is implemented.

This means in practice that schools are expected to allocate:
• **Reception and Key Stage 1: 36 hours of tuition per year** (e.g. 50 minutes a week or some short sessions implemented through continuous provision)
• **Key Stage 2: 45 hours of tuition per year** (e.g. an hour a week, or less than an hour a week plus a series of RE days)
• **Key Stage 3: 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) **Allocation of time for RE for all should be clearly identifiable and should not be tokenistic or weakly framed e.g. it is not appropriate or sufficient for RE to be delivered in tutor time**
• **16-19s: Allocation of time for RE for all should be clearly identifiable and should not be tokenistic.**
This means that this syllabus for RE can be delivered in an average of approximately an hour of teaching per week.

Notes

- **RE is legally required for all pupils**. a part of the Basic Curriculum for all pupils in all maintained schools, including Academies and Free Schools (by their funding agreements with DfE) and must be taught up to the age of 18. The requirements of this Agreed Syllabus are not subject to the flexibility of the Foundation Subjects.
- **RE is different from assembly and Collective Worship.** 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 RE in the curriculum.
- **Flexible delivery of RE is often good practice:** an RE themed day, or week of study can complement – but not usually replace - the regular program of timetabled lessons (see additional ideas on the next page). The OFSTED subject review 2024 recommends minimizing gaps between RE lessons—making consistent, ideally weekly, teaching a key feature of high-quality Religious Education.
- **RE should be taught in clearly identifiable time.** There is a common frontier between RE and such subjects as literacy, citizenship, History or PSHE. But the times given above are explicitly for the clearly identifiable teaching of RE. Where creative cross curricular planning is used, schools must ensure that RE objectives from the syllabus are clearly planned and taught.
- **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 standards and expectations set out in this Agreed Syllabus to provide coherence and progression in RE learning, with most pupils achieving the outcomes of the syllabus at 7, 11 and 14.
- **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 outcomes set out in this syllabus.

Flexible models of delivery and high standards in RE:

Religious Education must be planned for high standards. There are different ways that schools can do this. All Walsall pupils, 4-19, are entitled to good learning in RE, so schools must plan sufficient 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. This might be done in various ways:

- Whilst there may be occasions where there are planned activities for children in the Early Years, these should always start with the experiences and events which relate to the children and their immediate families and communities. Other opportunities to develop children spiritually and morally and to strengthen their understanding of cultures and beliefs should be planned and delivered through ongoing high quality provision through play using children's own experiences and questions as starting points.

- A large majority of Walsall schools 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'. OFSTED call this method of delivery 'Strongly framed'. The only disadvantage could be that pupils' weekly experience of RE can be too spread out for the deeper learning that the subject requires to flourish.
- **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 four or five hours a week or more doing RE and relating the 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, the RE can be weak or missing. Parity with, for example, History and Geography makes good sense here. Specialist RE teachers' involvement in setting a sharp focus on planned RE outcomes in planning is crucial.
- **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' RE planning is demanding on 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 worth of weekly lessons. 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 available from RE Today, titled 'Big RE'.

- **Mixed Age Classes:** In schools where class groups include children from different year groups, this RE syllabus can be taught in very flexible ways using the guidance and materials the syllabus provides for the different ages in the class. SACRE intends to encourage shared curriculum planning across such schools, using spiral models of progression.

In deciding the ways in which the Agreed Syllabus will be implemented, schools should ensure that the full range of RE opportunities is offered to all pupils, and well-sequenced learning enables progress for all.

Sequencing and progression: Teachers need clear plans showing how knowledge and understanding builds across each term, year and key stage. **The following shows the questions in the syllabus** as they develop across the key stages.
You will need to create your own curriculum progression plan or long term plan for RE. It is key that you are able to 'talk the story' of your own curriculum progression plan. How does knowledge and understanding build within a year group, a key stage? Where are the opportunities to recall and retrieve and build on prior learning? Samples will be provided on the SACRE website.

EYFS	KS1	LKS2	UKS2	KS3
Special people: Which people are special and why?	Y1A: How do people celebrate? Baby, Wedding, Birthday	Y3A: Holy Buildings and Sacred Space: Visiting places of worship	Y5A: Christian Aid and Islamic Relief: Can they change the world?	7.1 What is religion? Is religion dying or growing or both? 7.2 What is it like to be a member of one particular religion in Britain today? 7.3 What can we learn from visiting places of worship? 7.4 Do the teachings of Jesus stand the test of time? 7.5 What is good and what is bad? How do we decide right and wrong? Noble and evil? 7.6 Death: is it the end?
Special stories: What stories are special and why?	Y1B: How do we say thank you for the Earth? creation, harvest, giving thanks	Y3B: Why are holy books important?	Y5B: Commitments and meanings – Hindu, Muslim, Christian	
Special places: What places are special and why?	Y1C: Stories and prayers about Jesus	Y3C: Why do people make pilgrimages?	Y5C: Respect for all: what will make Walsall a more respectful place?	
Special times: What times are special and why?	Y1D: Beginning to learn from Sikhs	Y3D: Jesus: why do some people think he is inspirational?	Y5D: Muslims and Christians – who is inspiring?	8.1 Why believe in God? Or why be an atheist? 8.2 What will make our communities more respectful? 8.3 What does justice mean to Christians? 8.4 What is good and what is challenging about being a teenage believer in Britain today? 8.5 Where can we find wisdom to live by? 8.6 How can people express the spiritual through the arts?
Being special: Where do we belong?	Y2A: A world of festivals: Who celebrates what and why?	Y4A: What is it like to be a Hindu?	Y6A: Exploring Key Leaders – Sikhs and Hindus	
Special World: What is special about our world and why?	Y2B: What does Easter mean to Christians? Symbols of the story	Y4B: Muslim Ways of Living: Keeping 5 pillars	Y6B: What matters most? Christians and Humanists	
	Y2C: Beginning to learn from Islam	Y4C: Christian and Hindu beliefs and questions on life's journey	Y6C: What can we learn from religions about temptation?	9.1 Are the ideas of science and religion compatible? 9.2 Does religion make peace or cause war? 9.3 How do people decide what is right in relation to ethical issues? 9.4 Does being religious make it easier or harder to be good? 9.5 What can religions and worldviews contribute to climate justice and 'saving the Earth'? 9.6 What was the Holocaust? Who were Bystanders, Rescuers and Upstanders? How can we be Upstanders? What was the impact of the Holocaust on survivors?
	Y2D: Questions that Puzzle Us	Y4D: Finding reasons to care through religious stories – Christianity	Y6D: How do we express spiritual ideas through the arts?	
		Two additional units are provided Y56: An extra unit plan: Remembrance – what can we learn from World War 1 in RE? Y3456: An extra unit plan: anti-racist RE		

Intentions of RE

RE Subject Content

RE in the Early Years Foundation Stage

Pupils 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. Pupils can be introduced to new subject specific vocabulary and use all their senses to explore beliefs, practices and forms of expression. They can ask questions about religions and reflect on their own feelings and experiences. They can use their imagination and curiosity to develop their appreciation of and wonder at the world in which they live. RE is, unlike the subjects of the National Curriculum, a legal requirement for all pupils on the school roll, including all those in the Reception Year.

In line with the DfE's new 2025 EYFS Statutory Framework schools are to plan RE which, through purposeful play and a mix of adult-led and child-initiated activity, provides these opportunities for pupils.

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

- Listen attentively and respond with questions comments and actions to a wide range of stories from different religions and worldviews.
- Hold conversation and make comments about the religious materials, artefacts, songs, stories and celebrations they encounter, using new vocabulary.
- Participate in discussions offering their own ideas about religion and belief using recently introduced religious vocabulary.
- Offer explanations and answers to 'why' questions about religious stories, non-fiction, rhymes, songs and poems.

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

- Understand their own feelings and those of others, stimulated by religious materials and ideas.
- Give focused attention to religious materials such as worship, story, festival, song, community living.
- Confidently talk about simple values, right and wrong and good or bad behaviour.
- Co-operate and take turns with others, showing sensitivity to their own and others' needs and feelings.

Specific area: Literacy. RE enables children to:

- Demonstrate understanding of religious stories and narratives using recently introduced vocabulary to retell stories.
- Enjoy and learn from discussion and role play about religious stories, non-fiction, rhymes, poems and songs.
- Use RE examples to write simple phrases or sentences that can be read by others.

Specific area: Mathematics. RE enables children to:

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

Specific area: Understanding the World. RE enables children to:

- Talk about the lives of people around them, understanding characters and events from stories.
- Describe their immediate environment – e.g. on a visit to a place of worship.
- Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read and experienced in class.
- Explore the natural world around them making observations of animals and plants, environments and seasons, making space for responses of joy, wonder, awe and questioning.

Specific area: Expressive Arts and Design. RE enables children to:

- Create work drawing from religions and beliefs with a variety of materials and tools, sharing their creations and explaining the meaning of their work, being imaginative and expressive.
- Adapt and recount religious stories inventively, imaginatively and expressively.
- Sing, perform and learn from well-known songs in RE imaginatively and expressively.
- Develop their imagination and expression using RE content in relation to art, music, dance, imaginative play, and role-play and stories to represent their own ideas, thoughts and feelings.
- Respond in a variety of ways to what they see, hear, smell, touch and taste.

These learning intentions for RE are developed from relevant areas of the Early Years Foundation Stage Profile (DfE, 2020). Teachers and schools will find our more detailed examples (in an appendix to the syllabus) useful, but these map the territory. Our Agreed Syllabus gives supportive examples of planning in this important area.

RE in the Reception Class

Programme of Study for RE for all 4-5 year olds in the Reception Class

The content and questions in the table below are to be taught together, contributing to continuous provision. Pupils' voice should be recorded alongside photo and other evidence of provision and achievement

EYFS: A Discovering Stage. RE in the reception class applies the Early Learning Goals	
Autumn 1	Special people: Which people are special and why?
Autumn 2	Special stories: What stories are special and why?
Spring 1	Special places: What places are special and why?
Spring 2	Special times: What times are special and why?
Summer 1	Being special: Where do we belong?
Summer 2	Special World: What is special about our world and why?

Theme 1: Special people: Which people are special and why?

Theme Supplementary questions you might explore:	**Impact: Learning outcomes:** Teachers will set up learning experiences that enable pupils to …	**Implementation - suggested content and activities** 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
Who is special to you and why?	• talk imaginatively and expressively about people who are special to them • say what makes their family and friends special to them	Talk about, list and enjoy stories about people who are special to us and those whom we admire Make 'My Hero' pictures in a range of art activities. Notice how we 'belong to each other'.
What is a good friend like? How can you show that you are a good friend?	• identify some of the qualities of a good friend • reflect on the question 'Am I a good friend?'	Choose one friend and take a walk with them around the school and grounds. Experience enjoying each other's company. Think about the benefits and responsibilities of friendship and the ways that people care for others.
What stories did Jesus tell about being a friend and caring for others?	• recall and talk about stories of Jesus as a friend to others using new vocabulary	Hear some stories from the Bible about friendship and care for others with a focus on what Jesus did and said 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's daughter (Mark 5.21-43); • Healing the man at the pool (John 5.5-9); • Blind Bartimaeus (Mark 11.46-52).
What stories do Muslims or Jewish people tell about being a friend and caring for others?	• recall stories about special people in other religions and talk about what we can learn from them • Know some similarities and differences between different religious and cultural communities in this country.	Hear stories of a key religious leader from another religion and find out how these stories are important to people today (e.g. Moses, Prophet Mohammad [PBUH]).

Theme 2 Special stories: What stories are special and why?

Theme Supplementary questions you might explore:	**Impact: Learning outcomes:** Teachers will set up learning experiences that enable pupils to …	**Implementation - suggested content and activities** 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
What is your favourite story? What do you like about it, and why?	• identify some of their own feelings in the stories they hear • use new religious vocabulary to talk expressively about the stories.	Explore stories (including films) pupils especially like, re-telling stories to others and sharing features of the story they like. Noticing and talking about the feelings in stories: happy and sad, worrying, scary, exciting or joyful. Using multi-sensory approaches to engage expressively with the stories and values in them.
What stories do you know about Jesus? What do you talk about what Jesus teaches about saying 'thank you', and why it is good to thank and be thanked think Jesus was (is) like?	• recognise some religious words, e.g. about the word 'God', which is a very important word to some people.	Hear and explore stories from the Bible; Experience thanking and being thanked, praising and being praised, saying 'thank you' (you could use the story of Jesus and the Ten Lepers from Luke 17:11-19); Look at some pictures of Jesus. Even though he lived so long ago that no one knows what he looked like people often make pictures that show him as a calm, kind, generous or interesting person. Which pictures show these qualities?
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?	• talk about some religious stories	Hear stories Jesus told, stories from the life of Jesus, or other stories from the Bible (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); Use 'small world' people, Lego or modelling clay to make playful versions of the story and explore religious stories through play.
What stories do you know that tell you how you should behave towards other people?	• talk about what Jesus teaches about keeping promises and say why keeping promises is a good thing to do	Hear a selection of stories taken from major faith traditions and cultures, including stories about leaders or founders within faiths.
What are the similarities and differences between different peoples' special stories?	• explore stories from religious sources • know some similarities and differences between different religious and cultural communities in this country.	Explore stories through play, role-play, freeze-framing, model-making, puppets and shadow puppets, art, dance, music etc., (Find some stories here: http://shop.retoday.org.uk/find/Stories/1) RE Today: 'Share a story…' – a product for the whiteboard to introduce plural religion http://shop.retoday.org.uk/find/shareastory

Theme 3 Special places: Which places are special and why?

Theme Supplementary questions you might explore:	**Impact: Learning outcomes:** Teachers will set up learning experiences that enable pupils to …	**Implementation - suggested content and activities** 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
What special places matter to people? What different holy buildings can we find out about? What are the holy buildings near our school?	• Notice 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	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.) Talk about why some places are special and what makes them special. Notice and ask questions about holy buildings near to the school: when do people like to go there? What do they like to do there? What are the buildings like inside? Find out about the church building as a special place for Christians. Make simple models of various kinds of churches as part of play based learning.
What special places matter to people? Out of doors	• notice that some outdoor places, parks, beaches, mountains, rivers, gardens, might make useful places if you want some peace, calmness, excitement or delight.	Why some places are special and what makes them special? When do people like to go there and what they like to do there?
Where is special to me?	• talk about somewhere that is special to themselves using new vocabulary	This should build learning towards understanding special places for religious people. Children share and record their own special places in a variety of ways in a way that is meaningful to them.
Where is a special place for believers to go and why?	• get to know and use appropriate words to talk about their thoughts and feelings when visiting a church, mosque, synagogue or gurdwara • know some similarities and differences between different religious and cultural communities in this country.	Find out from photos or video clips about places of worship for members of different faiths e.g. a synagogue, a gurdwara or a mosque. Learn to identify a main symbols for the different religions (cross, menorah, star, Nishan Sahib) and link the symbol to a religious building (church, synagogue, mosque, gurdwara)

Theme 4 Special times: Which times are special and why?

Theme Supplementary questions you might explore:	**Impact: Learning outcomes:** Teachers will set up learning experiences that enable pupils to …	**Implementation - suggested content and activities** Teachers can select content from this column to help pupils achieve some of the learning outcomes in column
What special times have you had? What did you celebrate? Why? Who were you with? What happened?	• give examples of special occasions and suggest features of a good celebration • recall simply stories connected with Christmas/ Easter and a festival from another faith	The importance and value of celebration in children's own lives some major religious festivals and celebrations e.g. seasonal festivals including Christmas and Easter, and the stories associated with them;
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 happens at Christmas, and why? What happens at Easter, and why?	• talk about what makes Christmas and / or Easter a special time for Christians • talk about celebrating special days in the family: birthdays or holidays are good examples	Drama, songs and pictures which explore the festival in playful and entertaining ways Use and think about special foods, artefacts, clothes and presents. Learn and use new religious vocabulary about festivities
What other festivals have you learnt about? What happens at the festivals, and why? What stories can you remember about festivals?	• talk about what makes a special time for different people • talk about celebrating special days in the family: birthdays or holidays are good examples of 'big days'.	Suitable examples may include: Judaism: Sukkoth; Hindu community: Divali; Sikhi: Gurupurab Islam: Eid Al Fitr.
What are the similarities and differences between different peoples' special times?	• answer simple questions about festivals from Christian, Muslim, Hindu, Sikh or Jewish religion and life • know some similarities and differences between different religious and cultural communities in this country.	Use a variety of media to explore ways of celebrating, and how religious believers celebrate festivals and special times

Theme 5 Being Special: Where do we belong?

Theme Supplementary questions you might explore:	**Impact: Learning outcomes:** Teachers will set up learning experiences that enable pupils to …	**Implementation - suggested content and activities** 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
How do we show respect for one another? How do we show love/how do I know I am loved?	• re-tell religious stories about belonging making connections with personal experiences • use the idea of our thumbprints being unique, and explore the ways in which we are each special or unique, like thumbprints	The idea that each person is unique and valuable Religious beliefs that each person is unique and valuable because God made us who we are (a shared belief for Muslims. Christians Jewish people and Sikhs) 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). Sikh ideas about the 'Waheguru' who cares for all.
Who do you care about? How do we show care/how do I know I am cared for?	• share and record occasions when things have happened in their lives that made them feel special	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). How Christians believe God's love for children is shown through infant baptism and dedication.
How do you know what people are feeling? What things can we do better together rather than on our own?	• share and record occasions when things have happened in their lives that made them feel special	Signs and symbols used in the welcome of children into the faith community
What makes us feel special about being welcomed into a group of people?	• recall simply what happens at a traditional Christian infant baptism and dedication or another baby welcoming celebration or another festival about belonging • know some similarities and differences between different religious and cultural communities in this country.	Ways of showing that people are special from other religions e.g. Hinduism: Stories about Hindus celebrating Rakshan Bandhan – which celebrates the special bond between brothers and sisters. His sister ties a band of Rakhi of gold or red threads around the right hand of a brother

Theme 6 Special world: What is special about our world?

Theme Supplementary questions you might explore:	**Impact: Learning outcomes:** Teachers will set up learning experiences that enable pupils to …	**Implementation - suggested content and activities** 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
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?	• talk about things they find interesting, puzzling or wonderful using new vocabulary	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 and is 'holy' or 'sacred'
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?	• talk about their own experiences and feelings about the world • re-tell stories, talking about what they say about the world, God, human beings	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, singing voices, laughter and teamwork – what is the most amazing thing about a human person?).
What do people say about how we should look after the world? How do you think we should look after the world?	• think about the wonders of the natural world, expressing ideas and feelings	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'. Do the children like the idea that it is 'God's good earth.'? Other ideas?
What are the similarities and differences between different peoples' ideas about the world?	• 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 • know some similarities and differences between different religious and cultural communities in this country.	Hear/role play stories from faiths about care for animals and the world. E.g. From Islam: Mohammad and the ant: (talk about caring for animals, looking after pets); Mohammad 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 (www.articlesoffaith.co.uk)

Keyaan, aged 4 was inspired by a story about Prophet Yahya AS. Prophet Yahya taught that all creatures, including animals, are God's creations and should be cared for and protected. My artwork shows the life of small fish and animals, the beauty of nature and how happiness can also be found in their natural habitat.

Key Stage 1 RE

The Focus of RE for KS1 enables children to develop their substantive knowledge and understanding of religions and worldviews. They find out about simple examples of religion that are drawn from local, national and global contexts. They learn to 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.

The aim and intent of RE is expressed in age appropriate outcomes for most 7 year olds

Specifically pupils should be taught to:

Know about and understand religions and worldviews	Express ideas and insights into religions and worldviews	Gain and deploy the skills for learning from religions and worldviews
A1. Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them;	B1. Ask and respond to questions about what communities do, and why, so that they can identify what difference belonging to a community might make;	C1. Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry;
A2. Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the communities from which they come;	B2. Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves;	C2. Find out about and respond with ideas to examples of co-operation between people who are different;
A3. Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities;	B3. Notice and respond sensitively to some similarities between different religions and worldviews.	C3. Find out about questions of right and wrong and begin to express their ideas and opinions in response.

Pupils will achieve the outcomes by learning from at least three religions, studying Christianity in each year group and also Islam and Sikhi. They will study a non-religious world view where appropriate in unit being taught.

Year 1, aged 5 from NCEA James Knott CofE Primary School have been considering sacred places. They created this tree where people of all faiths can gather to share stories, dreams, prayers, and songs. A sacred place that reminds us that, while our traditions may be different, the values of peace, connection, and light are universal.

The breadth of study in RE	Experiences and opportunities for Key Stage 1 pupils:
During the key stage, pupils should be taught the knowledge, skills and understanding through the following areas of study: **The Themes of Key Stage 1 RE** ▪ **believing:** what people believe about God, humanity and the natural world ▪ **story:** how and why some stories are sacred and important in religion ▪ **celebrations:** how and why celebrations are important in religion ▪ **symbols:** how and why symbols express religious meaning ▪ leaders and teachers: figures who have an influence on others locally, nationally and globally in religion ▪ **belonging:** where and how people belong and why belonging is important ▪ **myself:** who I am and my uniqueness as a person in a family and community	▪ visiting places of worship and focusing on symbols and feelings ▪ listening and responding to visitors from local faith communities ▪ using their senses and having times of quiet reflection ▪ using art and design, music, dance and drama to develop their creative talents and imagination ▪ sharing their own beliefs, ideas and values and talking about their feelings and experiences ▪ beginning to use IT to explore religions and beliefs found in the local and wider community, for example through a 'virtual tour' of the sacred places of religions studied.

The Trinity Puzzle By Nathan , aged 6
I chose a puzzle to understand that the trinity is made up of 3: God father (I painted an everyday dad for us all) God the son. (I Painted baby Jesus in a wooden cradle with the big star): God the Holy Spirit (I painted Fire.) However, at the same time all three are representing God. I chose the shape of a heart because God Is love

For each key question recommended in this syllabus we have provided a planning page. You can use this to plan your lessons as it shows prior learning, religions included, key vocabulary, unit specific outcomes and suggested content.

The detailed units of work in the syllabus support material plans for 4-7 year olds are:

EYFS: Playful RE (this plan provides ideas and plans for continuous provision of RE relating to the ELGs)
EYFS: Finding out about Special Places
Y1A: How do people celebrate? Baby, Wedding, Birthday
Y1B: How do we say thank you for the Earth? Cycles of the year: creation, harvest, giving thanks
Y1C: Stories and prayers about Jesus
Y1D: Beginning to learn from Sikhs
Y2A: A world of festivals: Who celebrates what and why?
Y2B: What does Easter mean to Christians? Symbols of the story
Y2C: Beginning to learn from Islam
Y2D: Questions that puzzle us

Teachers are encouraged to use these plans flexibly, adapting them to pupils learning needs and to different age groups as appropriate. They are not prescriptive, and other plans devised by the school are always an alternative as long as they enable pupils to meet the outcomes of the syllabus.

The teaching order of the plans is a matter entirely for schools but should be ordered to allow pupils to 'know more and remember more', building on previous learning and giving opportunities to show understanding and skills.

By Reyansh, aged5
How do we Envisage God? I chose the ocean as I can feel God in the water. I can see God in the Coral. God is a magical person.

Y1A: How do people celebrate? Baby, Wedding, Birthday

This unit is for 5-6 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Islam, Judaism and Christianity **Prior learning** People like to celebrate important times in their lives. **Which unit does this build from** Special times: Which times are special and why? **Key vocabulary:** Birthday Wedding Christening Baptism Celebration Welcoming Baptism Muslim Shahadah Wedding Promise	A1. Recall and name different practices for welcoming a baby or having a wedding A3. Recognise symbols and actions associated with these ceremonies B1. Ask and respond to questions about what communities do, and why. B2. Observe and recount different ways of expressing identity and belonging when a baby welcoming or wedding ceremony is held C1. Explore questions about belonging, and express their own ideas;	• What special times do we celebrate? How do you celebrate a special occasion? • Why is a birthday special? Can we play at celebrations? **Baby is welcome!** • Fill a box with a selection of cards and wrapping paper depicting different occasions e.g. birthday, wedding, christening, Christmas, mother's day. A 'Celebrations Box' • Pass the box round for the pupils to choose an item and describe it. Can they guess when we send each card or which wrapping paper we would use? Who would you give the card and gifts to? • Ask children what occasions they enjoy celebrating? Ask the pupils to think of a special occasion they particularly enjoy celebrating. What do they do? Where do they go? What do they need? What clothes do they wear? Do they sing any special songs? Do they eat special food? Mime some of the actions and join in the songs together. • Use a puppet/toy that has a birthday. Why is the puppet/toys birthday going to be special? Talk with the pupils about why they think their birthday is special. How does it make you feel? What are your parents remembering? Ask the pupils to bring in baby photographs and – if they have them - photographs of their baptism or other welcoming ceremony. Why is this a special occasion? • Study what happens at a Christian baptism of a baby. What promises are made? Why? • Promises and hopes: Ask children to take outlines of a 'drop' of water in light blue and dark blue. On the light drops, they draw and receive help to write a promise they would make to a new baby. On the dark drop, they draw and receive help to write a hope parents have for new babies. These water drops make a nice class display. **How do Muslim people welcome a new baby?** • Muslim parents whisper the Shahadah, the statement of faith in Allah, into a baby's ear immediately after birth. First words are especially important, and Muslim mums and dads want to share their most precious beliefs with the baby straight away. • If they were to whisper something into a baby's ear what would it be? Talk about why they want to say those words. Teach children about other aspects of Muslim baby-welcoming ceremonies. • Choose another religious or non-religious worldview and explore how they welcome babies. **What do Jewish people, Muslims and Christians do to make a wedding a special day?** • Extend the work to look at weddings in similar ways to your look at baby-welcoming. Use enactment, role play, drama and dressing up, song and words to explore the celebrations. Why are these celebrations important? Explore the promises that are made.

Y1B: How do we say thank you for the Earth? Cycles of the year: creation, harvest, giving thanks		
This unit is for 5-6 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Judaism, Christianity, Islam and Sikhi **Prior learning** Stories about key religious figures showing care for the world **Which unit does this build from** **FS:** What is special about our world **Key vocabulary:** Sikh Guru EcoSikh Vaisakhi Jesus Creation Islam Judaism Golden rule Tzedkah Zakat Tikkun Olam	A1. Recall and name different beliefs and practices that show care for the earth A2. Retell and suggest meanings to some religious and moral stories about care for other people and the earth B1. Ask and respond to questions about what communities do to care for people and the earth B3. Notice and respond sensitively to some similarities between religious teachings about creation and giving thanks C1. Explore questions about how and why we care and express their own ideas using words, music, art or poetry C3. Find out about questions of right and wrong and begin to express their own opinions about how we can show we care for animals, people and the earth	• Teach about the Sikhi festival of Vaisakhi, which is – among other things – a spring harvest festival. God gives all that is good and when we meditate on his name we are blessed, says the faith. Find out about Vaisakhi and learn about the ways Sikhs honour the earth – e.g. with vegetarian food, and by planting 1 million trees (the project is called EcoSikh – find it online). • Pupils might also learn about Christian Harvest Festival celebrations, thanking God in songs for the earth and its fruitfulness. • Introduce the idea that each person is unique and important, using e.g. Christian teachings that God values the whole world and every person (Matthew 6.26); Jesus blesses the children (Matthew 19, Mark 10, Luke 18); Psalm 8 (David praises God's creation and how each person is special in it). • Talk about the benefits and responsibilities of friendship and the ways in which people care for others. Explore stories from the Bible about friendship and care for others and how these show ideas of good and bad, right and wrong, e.g. Jesus' special friends (Luke 5 v.1–11), four friends take the paralysed man to Jesus (Luke 5 v 17–26), 'The good Samaritan' (Luke 10: 25–37). Consider the idea that we all have special gifts we can use to benefit others and to care for the earth. • 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; tzedekah (charity) in Judaism. • Read stories about how some people have been inspired to care for people and the earth because of their religious beliefs e.g. Mother Teresa, Dr Barnardo, Sister Frances Dominica; local people. • Having studied the teachings of religions 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 fund-raising event and donate the money to a local charity. • Look carefully at some texts from different religious scriptures about the 'Golden Rule' and see if pupils can suggest times when it has been followed and times when it has not been followed. Talk about how the golden rule can make life better for everyone. Draw cartoons to show their ideas. • Explore the creation account in Genesis 1 in varied and creative ways, to find out what it tells Jewish and Christian believers about what God is like, and what these stories tell believers about God and creation (e.g. that God is great, creative, and concerned with creation; that creation is important, that humans are important within it). • Explore the account in Genesis 2. Talk about ways in which religious believers might treat the world, making connections with the Genesis account (e.g. humans are important but have a role as God's representatives on God's creation, to care for it as a gardener tends a garden). • Investigate ways that people can look after the world and think of good reasons they this is important. Make links with the Jewish idea of tikkun olam (repairing the world) and Tu B'shevat (new year for trees). Why should we take care of the earth? Why does it matter?

Y1C: Stories and prayers about Jesus		
This unit is for 5-6 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Christianity **Prior learning** Jesus and his importance to Christians **Which unit does this build from** **FS:** Special people: Which people are special and why? **FS:** Special stories: What stories are special and why? **Key vocabulary:** Religion Christian Church Bible Symbol Thankful Faith Belief Easter God Prayer The Lord's Prayer Community	A2. Retell and suggest meanings to some religious and moral stories from the Gospels A3. Recognise symbols and actions associated with prayer B1. Ask and respond to questions about what Christian communities do to put Jesus' teaching into action – e.g. pray, run food banks, celebrate Easter B2. Observe and recount different ways of praying in Christianity C1. Explore questions about belonging, meaning and truth and express their own ideas using words, music, art or poetry;	• Pupils will learn that the stories of Jesus matter to Christians because of who they believe Jesus was: God came to earth, with the power to help people in many ways. • Enable pupils to retell stories (for example through drama or in pictures), using a range of different stories about Jesus, considering what they mean. These should include stories Jesus told and stories about His miracles. Good examples: The Lost Coin, Jesus and the Ten Lepers, the Lord's Prayer. They compare the stories and think about what Christians today learn from the stories; • Linking to English, pupils respond to the parables Jesus told, for example, such as the Lost Son, considering and talking about what they mean. They recognise Christianity as the religion from which the stories come; • Pupils gather information from local churches (websites, noticeboards, visitors?) about what Christian communities do to put Jesus' teaching into action – e.g. pray, run food banks to help people in need, celebrate Easter – they observe and recount different ways of praying in Christianity • se songs, art, drama, video and children's Bible retellings of key stories to learn more information about who Jesus was and why he matters so much to Christian people. • Linking to English, pupils retell stories about Jesus, such as the miracle story of the healing of a blind person or a part of the Easter stories. They identify and talk about the values which different characters in the stories showed, and recognise Christianity as the religion from which the stories come; • Respond to stories about Jesus, talking about thankfulness as a result of miracles; • Ask and answer 'who', 'where', 'how', 'what' 'why' questions about religious stories; • Linking to 'Philosophy for Children', pupils think about and respond to 'big questions' in a classroom enquiry using, for example, a story from the New Testament: should Jesus have gone to the house of the tax collector Zacchaeus? Why did he? Why do Christians feel sad on 'Good Friday'? What happened after Jesus died, at Easter?

Y1D: Beginning to learn from Sikhs

This unit is for 5-6 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Sikhi **Prior learning** That there are people who follow Sikhi as their religion **Which unit does this build from** **FS**: Special people: Which people are special and why? **Key vocabulary:** Sikhi Guru Guru Har Gobind Guru Nanak Bandi Chhor (Diwali) Equality Caring Sharing	A2. Retell and suggest meanings to three Sikh religious and moral stories, A3. Recognise wisdom and symbols that connect to the stories B2. Observe and recount different ways of expressing identity and belonging, through the values of caring, sharing and devotion to God C1. Explore questions about belonging, meaning and values from Sikh story, for themselves C2. Respond to examples of co-operation from stories of the Gurus C3. Find out about questions of right and wrong and begin to express their own opinions	• Sikhs tell many stories about their 10 Gurus A 'Guru' is a divine messenger. In this unit we focus on Guru Nanak and Guru Har Gobind. Pupils will explore three stories with meanings; caring for others, sharing what you have and ideas about what God is like in Sikhi. (NB: many Sikhs refer to their religion as 'Sikhi' rather than 'Sikhism'). **Caring for others:** Guru Har Gobind (the sixth Guru) is remembered at the Sikh festival of Bandi Chhor (Diwali). Guru Har Gobind was in jail, and the king gave him release. He petitioned for the release of other prisoners, and the king promised that he could take free with him all those who held his cloak. All night long they stitched a huge cloak, so that the whole prison could hold on. The next morning the Guru led all the prisoners to freedom • Discuss why did Har Gobind created this cloak? Was it to keep himself warm? Was it to allow everyone to be freed with him? Talk about how important it is in Sikhi to care for others. This story reminds Sikhs to care for others, just like Har Gobind. **Sharing what you have:** *The story of Dunni Chand involves Guru Nanak, a travelling teacher. He visited Lahore, where there lived a greedy banker called Dunni Chand whose palace shone with gold, marble and precious jewels. Dunni Chand rushed to invite the Guru to a special feast: it would make him look very important to have a famous guest. Guru Nanak accepted the invitation. It was a wonderful occasion. When everyone had finished, Dunni Chand turned to Guru Nanak: 'I am a wealthy man, I can help you. What do you want me to do?' Guru Nanak sat and thought. Fumbling in his pocket, he drew out a tiny sewing needle. "Something you can do for me,' he replied, holding up the needle. 'I want you to keep this needle very safe and give it back when we meet in the next world.' Dunni Chand felt very important. The Guru had given him a very special task. He took the needle and showed it to his wife, explaining what the Guru had told him. To his surprise, she burst into laughter. 'How are you going to do that?' she asked. He thought and thought, then ran back to the Guru asking "How can I take this needle with me when I die?" "If you cannot take a tiny needle with you when you die, how are you going to take all your riches?" asked the Guru. For the first time in his life Dunni Chand felt ashamed. He realised he had been greedy when he could have been generous. He and his wife decided to use their wealth to help the poor.* • Tell the story of Dunni Chand. What did he realise? How did he and his wife respond? Talk about how important it is in Sikhi to share what you have. This story reminds Sikhs to share, just like Dunni Chand. **What is God like?** When Guru Nanak was 9 his family prepared him to wear the sacred thread of Hinduism. Nanak was born into a Hindu family but his teachings founded the new religion of Sikhi. The thread marked him out as a high-born Hindu. Only boys from such families could wear it. Nanak refused, stating that a thread would not bring him any closer to God if he was not a good person. Nanak later taught that God does not recognize whether someone is male or female, rich or poor, and all people could connect to God, not just the so-called high-born. • Tell this story. Would Nanak have been scared to disobey his parents and religion? How hard or easy is it to speak up sometimes? What does Nanak say that God does not recognize? What do pupils think God SHOULD recognize in people? • Tell the story in an exciting way, giving the children a way of joining in. Develop a drama about the story. They might make a scene of the story, and then another scene which follows, sharing their scenes. Explore meaning using hot seating, circle time or persona dolls. Name the values explored; caring, sharing and equality. Make cards expressing these values to give to others.

Y2A: A world of festivals: Who celebrates what and why?

This unit is for 6-7 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)

Religions covered:
Islam, Sikhi and Christianity
Prior learning
That all people celebrate at time that are important for their family and/or the religion or beliefs they follow
Which unit does this build from
FS: Special times: Which times are special and why?
Key vocabulary:
(choose the vocab from this list depending on the religion or festivals you choose to study)
Diwali (Bandi Chhor Divas)/Christmas/ Eid ul Adha
Christingle
Abraham
Nativity
Incarnation
Guru Hargobind
	A1. Recall and name different festivals
	A2. Retell and suggest meanings to some stories told at festive times in 3 religions
	
	B1. Ask and respond to questions about what communities do to celebrate, and why
	B3. Notice and respond sensitively to some similarities between festivals in different religions
	
	C1. Explore questions about belonging and festivals, expressing their own ideas using words, music, art or poetry;
		This unit explores the festivals of Christmas (Christianity), Eid-ul-Adha (Islam) and Diwali (Sikhi).
		NB: Diwali is largely known as a Hindu festival but Sikhs, who are also from India, celebrate a Sikh version too.
		
		For each festival plan a range of activities including story, enactment and multi-sensory work.
		• Make sure pupils are clear on WHO celebrates the festival and the best or most striking things about the festival.
		• Tell the story of the festival's origin (festivals always re-tell an old story of faith!)
		• What does this festival give to your 5 senses? For example create a Christmas Christingle, share out food like Muslims do at Eid, or make the classroom a place of sparkling, colourful fairy lights as in Diwali.
		• Explore the meaning of the festival. Christmas represents the coming of great goodness to earth, Eid ul Adha reminds Muslims of Abraham's willing ness to give everything to God, and Diwali is a time to celebrate good's triumph over evil for Sikhs.
		• Find out about the symbols in the festival. The central symbol of Christmas is Jesus as a baby, and images of his nativity. For Muslims Abraham's sacrifice stands as a role model for all Muslims. Diwali is a time of lights shining in darkness, symbolising good's victory over evil.
		• What values are celebrated at the festival, such as gratitude or freedom? Think about these values in the life of the school. Design a card expressing these values.
		• Consider the importance of remembrance in pupils' own lives. You might invite them all to:
		  ○ 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 form 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?

Y2B: What does Easter mean to Christians? Symbols of the story

This unit is for 6-7 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Christianity **Prior learning** Study of Christmas as the birth of Jesus and his importance for Christians **Which unit does this build from** **1c:** Stories and prayers about Jesus **Key vocabulary:** Holy week Disciples Jesus Resurrection Salvation Hope Palm Sunday Good Friday Easter Sunday	A1. Recall and name different beliefs practices seen at the festival of Easter A2. Retell and suggest meanings to some stories of Holy Week and Easter B1. Ask and respond to questions about what Christians do at Easter and why B2. Observe and recount what the rituals and remembrances of Easter mean for Christians C1. Explore questions about what Easter means and express their own ideas using words, music, art or poetry;	• Look 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 outdoor trail for pupils. From the following information choose ONE clue and ONE sentence or piece of the story; 1) The entry into Jerusalem (John 12:12–15; 2) Jesus asks his followers to remember him with bread and wine; 3) Jesus' betrayal and arrest at the Mount of Olives (Luke 22:47–53; 4) Jesus dies on the cross (Luke 23:26–56; 5) The empty tomb (Luke 24:1–12; 5) Jesus' appearance to Mary Magdalene and the disciples (John 20:11–23). At each stop on the labyrinth, pupils should hear part of the story and touch and ask about the clue (an image, artefact or item from the story). Examples of clues; palm leaves to feel (and wave) for the entry into Jerusalem, and vinegar to smell or taste for the crucifixion. Use different strategies to get pupils familiar with the story (e.g. role play, freeze framing, diary entries for different characters, story-boarding, putting images in chronological order, retelling events, modelling symbol with Play Doh). • Talk about the emotions of Jesus' followers. Match the emotions to different characters at different times (e.g. angry, sad, excited, worried, scared, surprised, puzzled, overjoyed) Note the change from Friday (sad) to Sunday (puzzled & 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, e.g. 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. • Ask the key question; why does Easter matter to Christians? Listen to answers together.

Y2C: Beginning to learn from Islam

This unit is for 6-7 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Islam **Prior learning** The importance of the Prophet Mohammad to Muslims **Which unit does this build from** **FS:** Special people: Which people are special and why? **Y2A:** A world of festivals: Who celebrates what and why? **Y1A:** How do people celebrate? Baby, Wedding, Birthday **Key vocabulary:** Qur'an Prophet Mohammad God/Allah Tawhid (oneness of God) Shahadah Call to prayer Prayer mat Prayer beads Eid-ul- Fitr Ramadan	A1. Recall and name different Muslim beliefs and practices A2. Retell and suggest meanings to some Muslim stories B2. Observe and recount different ways Muslims show they belong to their religion C1. Explore questions about how Muslims find meaning in stories of the Prophet, expressing their own ideas C3. Find out about Muslim ideas about questions of right and wrong and begin to express their own opinions e.g. on kindness to animals and to other people	• Share stories that help to show how Muslims think of God (Allah) and how following God shows them ways to behave e.g. 'Mohammad and the cat', 'The story of the two brothers', 'The crying camel'. • Look at calligraphy and listen to nasheeds that express ideas about God and the Prophet Mohammad e.g. calligraphy showing some of the 99 names of Allah; I am a Muslim by Zain Bhikha; share the words of the Shahadah, listen to the Call to Prayer. • Give pupils a way to respond to their own big questions e.g. writing a class big questions poem or a 'Where is God?' poem. • Describe one of the beliefs that Muslims hold about God e.g. tawhid, the oneness of God. (note how this links to the idea that Muslims never try to draw Allah). • Share the Muslim story of the revelation of the Holy Qur'an – how the Angel Jibril revealed it to Prophet Mohammad on Mount Hira; how Muslims learn Arabic to be able to read and remember it; some teachings from the Holy Qur'an. • Talk to Muslims about what they believe about God. • Many pupils have no personal belief in God but will have learnt about Muslim people who do. Give pupils the opportunity to comment on the idea of God for themselves, in the light of their learning. Are their ideas similar or different to what they have been learning? • Identify the objects that are most precious to them. Why are they precious? How does it show? • Identify objects that are significant to Muslims; if possible, see them being used by a believer, e.g. prayer beads, prayer mat, Qur'an and stand, compass, headscarf. Why are these important? • Share the experiences of Muslims during the fast of Ramadan and the celebrating of Eid-ul-Fitr. How and why do Muslims celebrate?

Y2D: Questions that puzzle us

This unit is for 6-7 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Islam, Sikhi, Christianity **Prior learning** There are lots of questions in life that not everyone agrees what the answer is. We learn about some of these in RE **Which unit does this build from** **Y2B:** What does Easter mean to Christians? **Key vocabulary:** Mystery puzzle	A2. Retell and suggest meanings to some religious and moral stories B1. Ask and respond to big questions about life B3. Notice and respond sensitively to some similarities between religions as they suggest answers to big questions C1. Explore questions about belonging, meaning and truth and express their own ideas using words, music, art or poetry; C2. Respond to examples of co-operation between religions	• **Use a mystery work of art to think about big question:** Begin this session with a mystery box. Teach pupils the word 'mystery': a puzzle that is important, but we can't be sure of the answer. In your box, you might have any of many mystery objects – one example is a picture postcard by Salvador Dali. Show it on the whiteboard and ask children to think of all the questions they would like to ask the painter. Consider together which are the 'biggest' questions – tricky to answer and really make us wonder? When we don't know the answers, what can we do? How can we find out? One way would be to ask the artist, the 'Maker'. Teach the children that Christians believe God is the maker, so God knows the answers to mysteries and puzzles. Introduce the idea of asking God a question. Do some children have a great one already? • **Travelling to find an answer: fantastic facts:** One memorable and graphic way to help children think about puzzling out a mystery is to walk a 'clue trail' round school. This is quite easy to set up. Ask teachers and other adults for a 'fantastic fact'. Use 6 clues of 'secrets' about a member of staff – the Head was once on TV with Simon Cowell, or the premises officer has been swimming with dolphins in Florida. Tell the class we are going to walk round school looking for clues, which will all be hanging up on red cards, to find the answer to the mystery: what is Mr Jones' fantastic fact? Put the cards where sharp eyed children won't miss them, and take the walk together, collecting 6 or so pieces of information, and working out the secrets. Make it fun! • **Puzzling Questions:** getting started: ask the children to decide which of two questions is the biggest? Talk about what makes a 'big question' giving some examples to sort out: which of these is the biggest question: What type of animal is this? / Why are there different sorts of animals on this earth? Do you like to eat sweets? / Why are sweets so tasty? What colour is the chair? / What is the chair made of? / What is the story of this chair? etc • Ask children to think of four big questions, one each about themselves, other people, the Earth and God. Talk about which is biggest! • Sometimes life makes us ask questions we don't know the answers to: think of some examples. How does the oak tree get into the acorn? How do flowers grow? Why did my hamster die? What makes the sun come up in the morning? Why is food nice? Why does love matter so much? Use a book like the book 'Why Do Stars Come Out at Night?" Children could suggest answers to the questions on each page before turning over to reveal the 'answer': whose answers do pupils like best? Can they think of more big questions? • **Asking someone who knows everything:** big questions: Remind children of the questions they have been asking and the mysteries they have thought about. Put some questions in different coloured speech bubbles on the floor, in circle time, and read them simply together. Possible Questions to include in this activity: Why can't we fly? Who is God? Why was I born? Where does love come from? Why do we get older every day? What does it feel like to say thank you? Why do we live? Add to these any good ones that the pupils have discussed in the preceding sessions. Allow the children to suggest some more as you go along. • Tell and discuss a story in which someone asks a question of God (or vice versa): there are lots of these in different religious traditions. • Ask the children in twos to say to each other which 'big question' they would ask the 'person who knows everything' if they could. Listen to the replies – have a vote on the top 5 if you like. Remind children that Christians (or Muslims, Jews, Sikhs) believe that God is the person who knows everything. • Tell, for example, the story of Jesus and the healing of ten lepers. What messages does this story carry? What questions does it answer?

Key Stage 2 Programme of Study

The Focus of RE for KS2 enables pupils to 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.

The aim of RE is expressed in age appropriate **outcomes for most pupils at age 11.**
Specifically, pupils should be taught to:

Know about and understand religions and worldviews	Express ideas and insights into the significance of religion and worldviews	Gain and deploy skills for engaging with religions and worldviews
A1. Describe and make connections between different features of the religions and worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life in order to reflect thoughtfully on their ideas;	B1. Observe and understand varied examples of religions and worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities;	C1. Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own thoughtfully in different forms including (e.g.) reasoning, music, art and poetry;
A2. Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities;	B2. Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives;	C2. Consider and apply ideas about ways in which diverse communities can live together for the well being of all, responding thoughtfully to ideas about community, values and respect;
A3. Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning.	B3. Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences between different religions and worldviews.	C3. Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.

Pupils will achieve the outcomes by learning from at least three religions, studying Christianity in each year group and also Islam, Sikhi and the Hindu Dharma across the key stage. They will study a secular world view in thematic units where appropriate.

Breadth of study

During key stage 2 pupils should be taught the knowledge, skills and understanding through the following areas of study:

The Themes of Key Stage 2 RE

- **beliefs and questions:** how people's beliefs about God, the world and others impact on their lives
- **teachings and authority:** what sacred texts and other sources say about God, the world and human life
- **worship, pilgrimage and sacred places:** where, how and why people worship, including at particular sites
- **the journey of life and death:** why some occasions are sacred to believers, and what people think about life after death
- **symbols and religious expression:** how religious and spiritual ideas are expressed
- **inspirational people:** figures from whom believers find inspiration
- religion and the individual: what is expected of a person in following a religion or belief
- **religion, family and community**: how religious families and communities practise their faith, and the contributions this makes to local life
- **beliefs in action in the world:** how religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment

Experiences and opportunities

- **encountering religion** through visitors and visits to places of worship, virtual visits using ICT and focusing on the impact and reality of religion on the local and global community
- **discussing** religious and philosophical questions, giving reasons for their own beliefs and those of others
- **considering** a range of human experiences and feelings
- **reflecting** on their own and others' insights into life and its origin, purpose and meaning
- **expressing and communicating** their own and others' insights through art and design, music, dance, drama and ICT
- **developing the use of ICT for RE,** particularly in enhancing pupils' awareness of religions and beliefs globally.

For each key question recommended in this syllabus we have provided a planning page. You can use this to plan your lessons as it shows prior learning, religions included, key vocabulary, unit specific outcomes and suggested content.

Further support is available through the syllabus support materials from Walsall SACRE, which is a complete planned scheme of work for pupils aged 7-11.

The investigation plans provided for 7-9s are:
Y3A: Holy Buildings and Sacred Space: Visiting places of worship
Y3B: Why are holy books important?
Y3C: Why do people make pilgrimages?
Y3D: Jesus: why do some people think he is inspirational?
Y4A: What is it like to be a Hindu?
Y4B: Muslim Ways of Living: Keeping 5 pillars
Y4C: Christian and Hindu beliefs and questions on life's journey
Y4D: Finding reasons to care through religious stories – Christianity

Y5/6: An extra unit plan: anti-racist RE

The investigation plans provided for 9-11s are:
Y5A: Christian Aid and Islamic Relief: Can they change the world?
Y5B: Commitments and meanings – Hindu, Muslim, Christian
Y5C: Respect for all: what will make Walsall a more respectful place?
Y5D: Muslims and Christians – who is inspiring?
Y6A: Exploring Key Leaders – Sikhs and Hindus
Y6B: What matters most? Christians and Humanists
Y6C: What can we learn from religions about temptation?
Y6D: How do we express spiritual ideas through the arts?

Y5/6: An extra unit plan: Remembrance – what can we learn from World War 1 in RE?

Sequencing and progression issues:
Teachers are encouraged to use these plans flexibly, adapting them to pupils learning needs and to different age groups as appropriate. They are not prescriptive, and other plans devised by the school are always an alternative as long as they enable pupils to meet the outcomes of the syllabus. Schools do not necessarily have to use plans numbered '3' or '4' in that year group.

The teaching order of the plans is a matter entirely for schools but should be ordered to allow pupils to 'know more and remember more', building on previous learning and giving opportunities to show understanding and skills.

Y3A: Holy Buildings and Sacred Space: Visiting places of worship

This unit is for 7-8 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Islam, Hindu Dharma, Sikhi, Christianity **Prior learning** Religious communities have significant places that many believers use to meet for worship and for other purposes **Which unit does this build from** **FS:** Special places: What places are special and why? **Y2C:** Beginning to learn from Islam **Y1D:** Beginning to learn from Sikhs **Y2B:** What does Easter mean to Christians? **Key vocabulary:** Holy Sacred Worship Spiritual Mosque Minaret Gurdwara Langar Church Altar Mandir Shrine	A1. Describe and make connections between worship and holy buildings in two or more religions A3. Explore and describe a range of symbols and ways of expressing meaning seen at holy buildings B2. Understand the challenges of commitment to worship in a community B3. Observe and consider similarities and differences between worship in different holy places C1. Discuss their own and others' views on questions about belonging to a faith community C2. Consider and apply ideas about respect for each others' places of worship	**Special places. What do we think?** • 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 **Friendliness, peace, thoughtfulness: purposes of sacred space? Arrange one or two visits to places of worship.** • 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. **Enquiry method: what, how, who, where, why?** • **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 **Is nature sacred space? Purple headed mountain, river running by, sunset and the morning that brightens up the sky.** • 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? **When the 'house of God' burned down...** • 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.

Y3B: Why are holy books important?		
This unit is for 7-8 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Judaism, Islam, Christianity **Prior learning** Stories and teachings are important for many religious believers **Which unit does this build from** **FS:** Special stories: What stories are special and why? **Y1C:** Stories and prayers about Jesus **Y2C:** Beginning to learn from Islam **Y2B:** What does Easter mean to Christians?	A1. Describe and make connections between the ways sacred texts are used in different faiths A2. Describe and understand links between stories and texts and other aspects of the communities B1. Observe, understand, explain, with reasons, examples of religious uses of scriptures B3. Observe and consider similarities and differences between different sacred texts C1. Discuss their own and others' views on questions about the meanings of sacred stories C3. Discuss and apply their own and others' ideas about ethical questions and holy texts' teachings about goodness.	• use artefacts, video of photos to **describe how** religious people use sacred texts such as Torah, Bible or Qur'an and Hadith in their worship, for private study, memorization and for guidance • **explain two examples** of people from the religions studied who use sacred texts: these could be local or famous people. • **suggest a list of reasons** why the sacred texts of religions have lasted so long and are often best sellers • **explain similarities and differences** between the texts they have studied: do Abrahamic Faiths teach similar things? • **consider why** some texts from the Torah (e.g. the Shema), the Bible (e.g. 1 Corinthians 13) and the Qur'an (e.g. The 1st Surah, the Opening) are seen as sources of wisdom in different communities. • **discuss thoughtfully** where we can find 'wisdom to live by'. Would the pupils be able to write 'ten commandments for today' or 'a guidebook to the journey of life'? • **consider** moral codes, for example, the Ten Commandments (Jewish), St Paul's advice for believers (Romans 12) and the Five Precepts (Buddhist), expressing thoughtful ideas about what is right and wrong in the light of their learning. • **apply ideas** such as inspiration or 'the gift of God' to holy texts from different faiths, and clearly express their own ideas about wise sayings and wise words. • **write an account** of the value and importance of the texts they have studied both to the religions which revere these texts and maybe also to any person who reads them .
Key vocabulary: Torah Bible Qur'an Hadith Wisdom Sacred text		

Y3C: Why do people make pilgrimages?

This unit is for 7-8 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Hindu Dharma, Islam, Christianity **Prior learning** That different religions have places from the history of their religion that are important to them **Which unit does this build from** **FS:** Special places: What places are special and why? **Y2C:** Beginning to learn from Islam **Y2B:** What does Easter mean to Christians? **Y3A:** Holy Buildings and Sacred Space: Visiting places of worship **Key vocabulary:** Religion Muslim Hindu Christian Spiritual Pilgrim Pilgrimage Ritual Symbol Community Commitment Values	A1. Describe and make connections between pilgrimages from different religions A2. Describe and understand links between what sacred texts say and the practices of pilgrims today B2. Understand the challenges of commitment to being a pilgrim B3. Observe and consider similarities and differences between pilgrimages in 2 or 3 religions C1. Discuss their own and others' views on questions about how being a pilgrim expresses belonging and commitment	▪ **consider why** people go on pilgrimages. They will use a range of exciting stimuli to find out about pilgrimages, and make some connections between journeys to Varanasi for Hindus, Hajj for Muslims and pilgrimage to Lourdes, Iona or the 'Holy Land' for Christians, describing the motives people have for making spiritual journeys. They might imagine planning a pilgrimage in detail to show they can connect spiritual ideas with religious practice; ▪ **suggest how and why** belonging to a community and expressing spiritualty in, for example, the memories, stories, music, rituals, emotions and experiences of pilgrimages might be valuable to Hindus, Muslims or Christians ▪ **consider** a journey to a spiritual place that is taken by people who are spiritual, but not religious – e.g. to Stonehenge, to a wonderful place in the world of nature, to a place associated with their family history. How similar or different is this to a pilgrimage? What are the key differences between pilgrims and tourists? ▪ linking to English, pupils **find out more** about different forms of worship, prayer and meditation in different communities and on different pilgrimages, and write creatively and thoughtfully some songs, prayers or meditations suited to particular occasions and communities; ▪ linking with the expressive arts curriculum, pupils create works of art or music which **express their understanding** of what it means to belong to a religion or world view, including to undertake a spiritual journey, reflecting on their work on pilgrimage, symbol and religious expression. ▪ **write thoughtfully** about a place on earth where they would like to travel not as a tourist or just for fun, but hoping to find spiritual strength or enlightenment, connecting their ideas to pilgrimages they have studied.

Y3D: Jesus: why do some people think he is inspirational?

This unit is for 7-8 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Christianity **Prior learning** Stories about Jesus, 'events of Holy week' and significance Of Jesus to Christians **Which unit does this build from** **FS:** Special people: Which people are special and why? **Y1c:** Stories and prayers about Jesus **Y2B:** What does Easter mean to Christians? **Key vocabulary:** Role model Inspirational Jesus Incarnation Parable Holy week Easter Palm Sunday Maundy Thursday Good Friday Forgiveness Salvation Holy spirit Values Fruits of the spirit	A2. Describe and understand links between stories and texts about Jesus in the Gospels and Christian beliefs and living today A3. Explore and describe a range of ways Christians today use the stories of Jesus from the gospels B1. Observe and give accounts of examples of the impact of Jesus' life and teaching on Christians B2. Understand the challenges of commitment to living as a follower of Jesus C1. Discuss their own and others' views on questions about the meanings of Jesus' teaching C3. Discuss and apply their own and others' ideas about ethical questions in Jesus teaching	• Briefly explore what makes a person inspirational to others, identifying characteristics of a good role model. • Recall stories of Jesus that pupils have learned in previous units. Make some connections as you explore creatively some other words and actions of Jesus which continue to inspire Christians today e.g. parables of the kingdom of heaven (Matthew 13:1–45; sower, mustard seed, pearl etc.); parables of forgiveness (good Samaritan, Luke 10:29–37; two debtors, Luke 7:36–50; unforgiving servant, Matthew 18:21–35); hot-seat characters, freeze-frame or act out stories; create artworks; collect pupils' questions, then ask some Christians to explain how they interpret these stories. • Use the events of Holy Week and Easter to find out why Jesus is so important to Christians today; build on prior learning from Unit Y2B and explore how the events of Holy Week are celebrated by Christians, e.g. Palm Sunday, waving palms; Maundy Thursday, washing feet; sorrow of Good Friday services; darkness in churches on Saturday; light and joy of Easter Day. (Note that celebrations vary between different Christian groups.) • Explore the question: why do Christians call Good Friday 'good'? Include the terms incarnation (Jesus as God as a human being) and salvation (Christians believe that Jesus' death and resurrection opens up a way for people to be forgiven and get close to God) • Find out about the impact that believing in Jesus can have on a Christian's life and how Jesus has inspired some examples of contemporary inspirational Christians, e.g. how Christians show gratitude to Jesus for saving them and dealing with sin and death and bringing forgiveness – by prayer, worship, giving generously, telling other people about Jesus, caring for others. • Introduce the belief that Christians cannot be completely good and so they rely on the Holy Spirit to help them follow Jesus and be more like him (see the 'fruit of the Spirit, Galatians 5:22–23). • Follow this up with examples of what some Christians say are the most important attitudes and values to have, as inspired by Jesus' teachings and actions (e.g. love, fairness, service, sacrifice, joy) comparing these with what pupils believe to be most important.

Y4A: What is it like to be a Hindu?

This unit is for 8-9 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Hindu Dharma **Prior learning** Previous study of the Hindu people e.g. festivals **Which unit does this build from** **Y3A:** Holy Buildings and Sacred Space: Visiting places of worship **Y3C:** Why do people make pilgrimages? **Key vocabulary:** Hindu Dharma Sanatan Dharma Dharma Murti Shrine Worship Puja Bhagavad Gita Arti ceremony Mandir/temple Prashad Bhajans Deity Diwali Ritual Rama and Sita Lakshmi Vishnu Avatar	A1. Describe and make connections between Hindu celebrations and worship, reflecting thoughtfully on what these mean A3. Explore and describe a range of Hindu beliefs, symbols, actions, and ways of expressing meaning B1. Observe, understand, explain, with reasons, examples of Hindu celebration and worship B2. Understand the challenges of commitment to a Hindu way of life C1. Discuss their own and others' views on questions about belonging to a religion, using detailed knowledge of Hindu examples C3. Discuss and apply their own and others' ideas about Hindu views of some ethical questions	• Note that the word 'Hinduism' is a European word describing a diverse tradition that developed in what is now northern India. People within the tradition itself often call Hinduism 'Sanatana Dharma', which means 'Eternal Way' and describes a complete way of life rather than a set of beliefs. Introduce the word ***dharma*** – this describes a Hindu's whole way of life, there is no separation between their religious, social and moral duties. • Find out about how Hindus show their faith within their families. Show pupils objects you might find in a Hindu's home and why e.g. murtis (statues of gods and goddesses), family shrine, puja ('worship') tray including incense, fruit, bells, flowers, candles; sacred texts such as the Bhagavad Gita, AUM symbols. Choose one piece for each group, give basic information and time for groups to answer questions about the piece; such as the meaning, who they are used, when and why. Listen to answers around the room. • Explore the kinds of things Hindu families would do during the week e.g. daily puja, blessing food, arti ceremony (blessing with sacred fire), singing hymns, reading holy texts, visit the temple etc. Talk about which objects and actions are most important and why. What similarities and differences are there with the family values and home rituals of pupils in the class? • Find images of Hindu practices in India and Britain, such as puja in the mandir (temple), puja at a home shrine or a Hindu wedding. Can pupils describe similarities and differences between Hindu practices in Britain and India? • Find out what Hindus do together and why e.g. visiting the temple/mandir, performing rituals, including prayer, praise such as singing hymns/songs (bhajans), offerings before the murtis, sharing and receiving prashad (an apple or sweet) representing the grace of God; looking at Hindu iconography. • Find out how Hindus celebrate Diwali in Britain today. Show images of Diwali being celebrated 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 at Diwali in Britain. • Find out about other Hindu celebrations, e.g. Holi, or Durga Puja in Britain. Compare Durga Puja in Kolkata in this BBC clip: www.bbc.co.uk/religion/religions/hinduism/holydays/navaratri.shtml) • Talk about what good things come from sharing in worship and rituals in family and community. Are there similarities and differences with people in other faith communities pupils have studied already? Are there similarities and differences with people who are not part of a faith community? • If possible, invite a Hindu visitor to talk about how they live, including ideas studied above to help children understand what it means to be Hindu in Britain today

Y4B: Muslim Ways of Living: Keeping 5 pillars

This unit is for 8-9 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Islam **Prior learning** Muslim belief in one God and the importance of the Prophet Mohammad **Which unit does this build from** FS: Special places: What places are special and why? Y2C: Beginning to learn from Islam Y3A: Holy Buildings and Sacred Space: Visiting places of worship Y3C: Why do people make pilgrimages? **Key vocabulary:** Shahadah Belief Allah Prophet Mohammad PBUH muezzin Prayer Salah Charity Zakah Qur'an Fasting Sawm Pilgrimage Makkah Hajj Eid-ul-Fitr	A1. Describe and make connections between Muslim celebrations, worship and rituals, reflecting thoughtfully on what they mean to Muslims A2. Describe and understand links between Qur'an, Hadith and Muslim practice in Britain today B1. Observe and account for Muslim devotion as seen in the 5 Pillars B2. Understand the challenges of commitment to Allah and the Prophet Mohammad C1. Discuss their own and others' views on questions about belonging: what do Muslims like about being part of Islam? C3. Discuss and apply their own and others' ideas about ethical questions to do with giving money away, following God, self discipline and related ideas from Islam	• **Is life like a journey**? Do we need a guide? Ask pupils to reflect on the idea of life as a journey and think of questions this 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, Mohammad is the prophet of Allah" (The 1st pillar of the 5 pillars of Islam). It's a belief to shout and whisper: teach the children that this belief is whispered to newborn babies by their fathers, and is shouted from minarets to call Muslims to prayer 5 times daily. Play the pupils the call to the prayer from a Mosque, e.g. at http://www.islamcan.com/audio/adhan/index.shtml • **'Peace be upon him'** is said after every mention of Mohammad (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! • **Prayer: Second Pillar of Islam** Watch a clip showing Muslims performing salah, without sound. 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 Mohammad's manner of doing prayers'. Pupils write a commentary to the video and explain what is happening. • Ask pupils to consider in groups: Why do people pray? How do you think it might make them feel? Does God hear and answer people's prayers? Is it good to pray alone? In a group? Use clips from BBC 'My Life My Religion: Islam' http://www.bbc.co.uk/programmes/p02mwkxn • **Charity: 'Zakah' the Third Pillar of Islam.** Research Muslim charity or almsgiving – Zakah, and the ways in which Muslims help and care for the worldwide Muslim community (Ummah). Discuss why and how is Zakah performed and who benefits. Consider the importance of generosity in pupils' own lives: who is generous to you, and to whom are you generous? Why, and how does this make a difference? • Find out about an Islamic charity like Islamic Relief, which has section on its website for pupils: http://www.islamic-relief.com/hilal/index.htm Tell a story of the prophet and money and use this saying from the Qur'an to explore attitudes. "They ask you (O Mohammad) 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?

Y4C: Christian and Hindu beliefs and questions on life's journey		
This unit is for 8-9 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Hindu Dharma and Christianity **Prior learning** Previous study of the Hindu people and deities and worship in Christianity **Which unit does this build from** **Y3A:** Holy Buildings and Sacred Space: Visiting places of worship **Y4a:** What is it like to be a Hindu? **Key vocabulary:** Journey Murti Cycle of life Samsara Worship Music Easter Death Resurrection	A1. Describe and make connections between celebrations, worship, pilgrimages rituals in order to reflect thoughtfully on life as a journey A2. Describe and understand links between stories and texts and other aspects of the communities A3. Explore and describe symbols which marks steps on the journey of life B2. Understand the challenges of commitment to a religion and some ways this 'lasts a lifetime'. B3. Observe and consider similarities and differences between journeys of life in different religions C1. Discuss their own and others' views on questions about belonging and community, talking about their own 'journey of life'.	• What does the journey of life mean to us? Talk about changes in their own lives and their hopes and expectations for the future. Using an example of a growing tree, record where pupils are now and what their hopes and dreams might be, as leaves • Explore reasons why we use the idea of life as a journey. What are the features of a journey that make it a good metaphor for life? • What do Hindus believe about God and the journey(s) of life? Using a bag with several different Hindu Murtis (statues of gods), encourage the children to initially explore what they can feel without looking, and then remove the statues to examine them in detail. Research the meanings and uses of the murtis. Use the clips from 'My Life My Religion: Hindus' (BBC) to explore the many gods and goddesses worshipped in the Hindu tradition. Use the clip about the cycle of life (samsara) to explore the 'journey' metaphor (build on work from Y4a). • How do Christian communities, on occasions like baptism, weddings and funerals as well as in regular worship, use and enjoy music to express their beliefs about God and about the steps on the journey of life? Look at a wedding, baptism or first communion and consider how this important in the journey of life for some. • How do Christians use music for worship and expression of beliefs? Play and learn from some relevant songs. • In small groups, ask children to prepare a response to the music, from the perspective of a group of Christian believers expressing feelings of joy to their God. Consider with pupils some songs they know from Collective Worship. Which would Jesus' favourites be? Why? What do the songs express about Jesus and about God? • What do Christians believe about the life after death of Jesus? Use some art about the life of Jesus to get pupils thinking about the end of life in a low key way. Christians believe Jesus died and lived again beyond the grave, so they hope for eternal life after their own deaths. Tell the Easter stories of the Empty Tomb. Discuss what they mean. • Is death the end? What do you believe and how does this affect the way you live your life? Ask children to reflect on their own, or in a pair/ small discussion group as appropriate. What do they believe about death? How does their belief affect the way they choose to live? Where have they obtained their ideas about these beliefs? NB - Sensitivity will clearly be needed throughout the teaching about death as children will have many and varied experiences of death in their own family contexts. • Can we compare the journeys of Christians, and Hindus? Can the pupils suggest some reasons why religions often describe life as a journey? What are the key differences between the Christian beliefs, and the Hindu beliefs? • My journey through life: how is it going? Ask pupils to create a 'journey bag' for either a Christian or a Hindu. In the bag must be props that relate to what the pupils have learnt about the journey of life and death for the chosen religion. They consider their own ideas as well.

Y4D: Finding reasons to care through religious stories – Christianity

This unit is for 8-9 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Christianity **Prior learning** Stories told about and by Jesus, the life and significance of Jesus to Christians **Which unit does this build from** **FS:** Special people: Which people are special and why? **Y1c:** Stories and prayers about Jesus **Y2B:** What does Easter mean to Christians? **Y3D**: Jesus: why do some people think he is inspirational? **Y4C**: Christian and Hindu beliefs and questions on life's journey **Key vocabulary:** Fair/unfair Neighbour Parable Inspirational figure Caring Forgiveness Conversion Repentance Generous Reconciliation	A1. Describe and make connections between stories about caring in order to reflect thoughtfully on their own ideas. A2. Describe and understand links between stories and texts and values. B1. Observe, understand, explain, with reasons, examples of religious action for kindness or justice. B3. Observe and consider similarities and differences between ways of expressing care in different religious stories and practice. C3. Discuss and apply their own and others' ideas about ethical questions to do with caring: why should we care? How can we show it? What difference does it make to be kind?	▪ What is fair and what is unfair? Think about fair shares and unfairness by talking about some examples and feelings. List, and rank the ideas for 'best idea for neighbourliness'. Tell Jesus' story of the Good Samaritan, in an exciting way. (You can find it in the Bible in Luke 10). Ask children if they were acting in a play of this story, who would they like to be? What part would they choose? Ask why Jesus made up this story. How did the Samaritan show he cared? Why did he care? ▪ Give every pupil three '5 ways' challenges: can they think of five ways they like to be 'built up' and five people who show they care by building them up? Can the think of five things they could do to build up other people this week? ▪ Zacchaeus: how did a 'meany' turn into a generous man? Use the big idea of 'conversion' (changing your life) and 'repentance' (turning away from bad actions) How can a mean person start to be generous? ▪ "We all need encouragement". What does this mean? Is it true? Who can encourage us to live more fairly? Use a story of Mother Teresa or Doctor Barnardo (or a similar famous person) to illustrate how some people have shown their care to people in a very specific way. These are stories of people who cared in exceptional ways, and were good at helping others to care too. They were great encouragers. ▪ What did Jesus teach about fairness and forgiveness? God as the loving father in the story of the Lost Son (Luke 15). Tell the children that many Christians think God is like the dad in the story. Ask if they can see some similarities. When God sees us do something wrong, he doesn't stop us. But if we ask, he does forgive us. Is that fair or generous? ▪ Would it be better for our class if we were all fair, or all generous? Do we all need forgiveness sometimes? Look carefully at the account of Jesus being crucified, and his saying 'Father, forgive them, they don't know what they are doing' What did people crucified usually say to those who killed them? What does it mean to 'practice what you preach'? Did Jesus do this? Write a short poem about forgiveness or about one of the stories. ▪ Teach the pupils about the story of Coventry Cathedral, bombed by the Nazis in 1940, but 'risen again' as a symbol of forgiveness and always active in reconciliation projects. ▪ Why was Jesus killed on a cross? Christians call the day Jesus died 'Good Friday' because his love was tested by cruelty and death, but he did not give in. Remind them that Christians teach that Jesus came alive by God's power the third day after his crucifixion, and they still say today 'Jesus Lives' – the idea of Easter. ▪ What five things would make our world fairer? More generous?

Y5A: Christian Aid and Islamic Relief: Can they change the world?

This unit is for 9-11 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Christianity, Islam **Prior learning** That for many followers of religious and non-religious worldviews beliefs lead to action **Which unit does this build from** **Y3D**: Jesus: why do some people think he is inspirational? **Y4B:** Muslim Ways of Living: Keeping 5 pillars **Y4D**: Finding reasons to care through religious stories – Christianity **Key vocabulary:** Justice Fairness Bible Qur'an Hadith Paul Jesus Prophet Muhamad Zakah Holy spirit Christian Aid Islamic Relief	A1. Describe and make connections between the work of the two charities and its roots in the religions; A3. Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning. B1. Observe and understand varied examples of religious charity so that they can explain, with reasons, the value of this work; B2. Understand the challenges of commitment to a community of faith or belief, and to the human race C2. Consider and apply ideas about ways in which these two charities collaborate and share the task of seeking the well being of all, responding thoughtfully to ideas about community, values and respect; C3. Discuss and apply their own and others' ideas about how we can reduce poverty in our world through kindness and co-operation.	▪ Discuss what is fair and unfair within the experience of the pupils (building on work in unit Y4D)? Draw meanings from stories and teachings from Islam and Christianity (or other religions and beliefs) which highlight justice and fairness for all people. • From Christianity e.g. Christian teachings of Jesus and Paul on values and justice and their meaning for Christians today. The Widow's Mite (Mark 12:41-44) and The Rich Fool (Luke, 12:16-21) Two Great Commandments (Mark 12.28-34) All Equal in Christ (Galatians 3:28), The Fruit of the Holy Spirit (Galatians 5:22). • From Islam e.g. Muslim teachings in the Qur'an and Hadith: Mohammad overcomes hatred with kindness: story - the woman at the gates of Makkah; the practice of the 3rd Pillar of Islam, Zakah, giving 2.5% of wealth to those in need. Qur'anic quotes: 'And be steadfast in prayer and regular in charity. And whatever good you send out before you, you shall find it with Allah: for Allah sees all that you do.' (Qur'an 2:110) 'So establish regular prayer and give regular charity; and obey the Apostle; that you may receive mercy.' (Qur'an 24:56) 'For those who give in charity, men and women, and loan to Allah a beautiful loan, it shall be increased manifold (to their credit) and they shall have (besides) a liberal reward.' (Qur'an 57:18) ▪ **Christian Aid and Islamic Relief: Enquiry.** Investigate the work of two charities that seek justice. Both raise money within their faith community, but send it on whoever is need. They do not proselytize (try to convert people), but work together in an interfaith fashion, co-operating. Give pairs of pupils a series of questions to find answers to – the websites of these charities are very helpful. How do they interpret and follow the teaching of their faith? What is the impact of the charities' work? What money do they raise? How do they spend it? What difference do these two charities make? How are they changing the world? Pairs of pupils might examine a particular project from the charity in an area such as medical, educational, agricultural, emergency relief, or conflict reduction. The two charities both work in all these areas. Make sure that work focuses on the beliefs, values and convictions that motivate the charity as well as its practical projects. ▪ **Individuals:** Pupils might investigate particular individuals who have been led by their beliefs to work for different types of justice for example, Rosa Parks (who worked in the civil rights movement in 1950s USA) or Dr Hany El Banna OBE (who started Islamic Relief in Birmingham in 1984) ▪ Set a final task that enables pupils to make connections between the teachings of Paul and Jesus and the work of Christians today, and similarly to make links between the teachings of Islam and the work of Islamic Relief today, asking and responding to questions about fairness and justice in the world. ▪ This challenging study will raise questions for pupils about their own ideas and beliefs about treating others with justice and love in light of their learning. Encourage them to express their responses through story, art, drama, music and other means. ▪ Some schools would like to link this study to charitable action, positive citizenship and British values work, where pupils engage in activism for a charity that seeks justice for others.

Y5B: Commitments and meanings – Hindu, Muslim, Christian, Non-religious		
This unit is for 9-11 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Christianity, Hindu Dharma, Islam, Non-religious **Prior learning** Belief in God of Hindus, Muslims and Christians, ways of showing commitment to beliefs e.g. following 5 pillars **Which unit does this build from** **Y3D**: Jesus: why do some people think he is inspirational? **Y3A:** Holy Buildings and Sacred Space: Visiting places of worship **Y4a:** What is it like to be a Hindu? **Y4B:** Muslim Ways of Living: Keeping 5 pillars	A1. Describe and make connections between the commitments shown by people from different worldviews, saying where they are similar and different; A2. Describe and understand links between different communities responding thoughtfully to a range of sources of wisdom; B1. Observe and understand examples of commitment from varied worldviews so that they can explain the meanings of the commitments to God, humanity, justice or similar values; B2. Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives; C1. Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning and commitment; C3. Discuss and apply their own and others' ideas about being committed to our values and beliefs.	▪ Consider details of commitment expressed in e.g. Christian worship as commitment to God in Jesus; the Five Pillars of Islam and the main ways Hindus worship gods and goddesses in the home and the Mandir (building on learning in previous units) ▪ Explore and respond thoughtfully to Christian, Muslim and Hindu beliefs about God, worship, religious practices and texts using a range of sources of wisdom. From reading examples of Christian, Hindu and Muslim texts about God and humanity, pupils will be able to think about key beliefs and what difference they make in life ▪ Describe the impact of examples of religious teaching. A Hindu example might be the impact of Hindu teaching about harmlessness (ahimsa) on questions about what we eat and how we treat animals. A Muslim example might be the impact of daily prayer and Zakat (alms giving) on Muslim individuals and communities. A Christian example might be the impact of the Lord's prayer on forgiveness, sharing food and avoiding temptation ▪ Express their own ideas about religious issues and questions, raising questions of their own about Muslim and Hindu practice and responding to the 'big ideas' of Christian, Hindu and Muslim thinking, giving ideas and reasons for their thoughts ▪ Discuss and debate reasons why different people have different ideas about religious questions including whether God is real and what God is like ▪ Suggest two reasons why debates about God and questions about belief in God are important to people today, giving their own views ▪ Explain similarities and differences between Christian, Muslim and Hindu ideas about God and their own ideas, referencing the fact that many non-religious people are either atheists or agnostics and considering questions about this diversity of belief
Key vocabulary: Commitment Worship Puja 5 pillars Sources of wisdom Ahimsa Zakat Temptation Forgiveness God Non-religious Humanist Atheist Agnostic		

Y5C: Respect for all: what will make Walsall a more respectful place?		
This unit is for 9-11 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Christianity, Hindu Dharma, Islam, Sikhi, Judaism, Non-religious **Prior learning** That Walsall is a multi- religious area **Which unit does this build from** **Y3A:** Holy Buildings and Sacred Space: Visiting places of worship *Also all religion specific units* **Key vocabulary:** Religious Non-religious Community Buildings Community work Place of worship Harmony Diversity Respect Tolerance Social justice Conflict Equality Celebration	A1. Describe and make connections between the religions and worldviews of Walsall in life in order to reflect thoughtfully on the need for respect in our communities; B2. Understand the challenges of commitment to living well in 'One Walsall, even though we are different C1. Discuss and present thoughtfully their own and others' views on challenging questions about living together, applying ideas of their own thoughtfully in different forms including writing a speech and making an artwork; C2. Consider and apply ideas about ways in which diverse communities can live together for the well being of all, responding thoughtfully to ideas about community, values and respect; C3. Discuss and apply their own and others' ideas about what is just and fair in a mixed community like Walsall.	▪ **Religion, demographics and co-operation:** Play a simple guessing game about the statistics of religion in the West Midlands, in Britain and the World to get a sense of 'how religious the world is' today. What surprises the pupils? What do they learn from the statistics? Link to Geography. ▪ This plan provides for pupils to learn from diversity through visiting places of worship from different faiths. Find out about local examples of different religious/non-religious communities in your area, looking at changes over time, and differences between them e.g. food, buildings, community work. Why are there now 50+ mosques in the West Midlands, where 50 years ago there were none? Why are there over 500 Churches in the West Midlands, some of them over 500 years old, others new this year? Compare your community with another diverse community; identify similarity and difference; ▪ Explore with pupils the tensions that are identified between religious and non-religious communities. Develop understanding of examples of community harmony, reflecting that this does not mean 'being all the same' but does mean 'accepting our differences'. Find out about examples of interfaith work in your area or another. Do people from different religions co-operate well in our area? How? (The RE syllabus itself is an example of interfaith shared endeavour). Have they worked on shared social justice projects or are their shared celebrations e.g. interfaith week ▪ Consider teaching from different religions about dealing with difference e.g. 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 egs of the 'Golden Rule'. ▪ 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. **Making recommendations: A charter for a more tolerant and respectful community** ▪ 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: Walsall is not like Shropshire or Stafford. It is not like a village. Make links between how we treat each other and the idea of a respectful community, and introduce the task of the 'Charter for Respect'. Can pupils understand, select, develop and justify up to ten ideas that will help a community be more respectful? Ideas might include: Equality for different religions / more RE for everyone / the chance to visit different religious buildings without joining them / celebrations and festivals that are for all religions at once / strong support for people to 'be themselves' / getting your roots down into your own religion so you are not scared of other religions. Many more… ▪ 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.

Y5D: Muslims and Christians – who is inspiring?

This unit is for 9-11 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Christianity, Islam **Prior learning** Key people inspire others; the importance of Prophet Mohammad to Muslims and Jesus to Christians **Which unit does this build from** **Y3D**: Jesus: why do some people think he is inspirational? **Y4B:** Muslim Ways of Living: Keeping 5 pillars **Y4D**: Finding reasons to care through religious stories – Christianity **Y5A:** Christian Aid and Islamic Relief: Can they change the world? **Key vocabulary:** Inspiring Leader Follower Disciple Jesus Prophet Mohammad Imam Vicar/Priest etc	A2. Describe and understand links between stories of key leaders from different religions, responding thoughtfully to sources of wisdom and beliefs and describing what makes a person inspiring. B1. Observe and understand varied examples of inspiring people from Islam and Christianity so that they can explain, with reasons, the significance of these great lives. B2. Understand the challenges of commitment faced by inspiring leaders and by 'ordinary' believers; C1. Discuss and present thoughtfully their own and others' views on challenging questions about the ways some people inspire others applying ideas of their own thoughtfully in different forms such as reasoning, music, art and poetry; C3. Discuss and apply their own and others' ideas about ideas about what is inspiring, using ideas like justice, equality, kindness and love.	**People who inspire others from the Christian and Muslim religions** ▪ 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? Pupils could choose 10 words from a list of 20 to describe their particular inspirations. ▪ What makes an inspiring leader? Teach children about an inspirational Muslim such as Malala Yousufzai or Dr Hany El Banna. Give time to the stories of these lives in depth and detail. ▪ Explore a story of an inspirational Christian leader as well: perhaps Dr Martin Luther King and Saint (Mother) Teresa are obvious examples – choose a different one if you wish. Again, study in depth and detail. ▪ 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 Mohammad, and consider why these are important for Muslim people today. The story of the First Revelation of the Qur'an, or of Mohammad and the Black Stone, would be good examples. How and why do people follow the Prophet today? **Local examples** ▪ 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 pupils 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 Lord or Prophet to describe who inspires Muslims and Christians? **A display idea** ▪ Can pupils 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. Can they 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? Give an opportunity for extended writing in which two different 'great lives' are compared and questions about inspiration are asked and answered.

Y6A: Exploring Key Leaders – Sikhs and Hindus

This unit is for 9-11 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Hindu Dharma, Sikhi **Prior learning** Ways of living for Sikh and Hindu people **Which unit does this build from** **Y1D:** Beginning to learn from Sikhs **Y4a:** What is it like to be a Hindu? **Y5C:** Respect for all: what will make Walsall a more respectful place? **Key vocabulary:** Inspire Sikh Hindu Wisdom Sacred text	A2. Describe and understand the life stories of inspirational people from Sikh or Hindu faith responding thoughtfully to their wisdom and beliefs; B1. Observe and understand examples of religious individuals who have high significance in Sikh and / or Hindu communities; B2. Understand the challenges of commitment to a faith suggesting why belonging to a community may be both valuable and a big challenge; C1. Discuss and present thoughtfully their own views about challenging questions about inspiration and community applying ideas of their own; C3. Discuss and apply their own and others' ideas about the leadership and values of inspirational figures.	**Work in a group to prepare a short talk about inspiring Sikh or Hindu leaders** ▪ Undertake a research task over several lessons to prepare an imaginary interview with one of the inspirational leaders in a talk show format. This should include their own questions (and guesses at answers), as well as the questions and answers the great figure would give. Pupils should be encouraged to include quotations from scripture, newspaper headlines, comments from other people, photographs. Presentation software (e.g. PowerPoint), DTP or digital video, Prezi could be used. ▪ Compose their own speech related to the inspirational figure: 'how would 'X' like the world to live?' Reflect on how they 'measure up'. Pupils could offer comment on the ways their chosen person might inspire anyone in the class. ▪ Write a citation for this leader to be nominated for a Peace Prize. **RE as research and planning, a pupil-centred enquiry task** ▪ Find out about Guru Nanak's call and disappearance in the river, his message of unity about God on his return (link with the Mool Mantar), and his setting up of the community at Kartarpur; make links with ideas of service, equality and dignity. Talk about what inspires people about Guru Nanak and people who inspire pupils. ▪ Describe and respond thoughtfully to the lives of some inspirational spiritual leaders from Sikh and Hindu communities in the modern world, answering questions like these: What made this person into a leader? How did their religion inspire them? What holy texts explain their lives? Is this person inspiring just in their religion, or to any human? Eg Find out about how Gandhi practised ahimsa in the liberation of India; if people believed in ahimsa, what difference would it make to farming, supermarkets, your meals, community relations, international relations? Why doesn't everybody believe in being harmless? ▪ Understand how key leaders can be sources of wisdom for religious believers by studying and applying some of the leader's sayings, speeches or writings. ▪ Explore the lives of key religious leaders from contemporary life (including modern history), describing the challenges they have faced and the commitments by which they lived ▪ Find out about some ways in which Hindus and Sikhs make a difference in the world-wide community. How does a Hindu and Sikh way of life guide them in how they live? E.g. Pandurang Shastri Athavale – a great Hindu reformer of the 20th C CE, and Bhagat Puran Singh, who established the remarkable social care project called the Pingalwara at Amritsar. Apply ideas of their own by giving reasons for their views about how leaders can provide wisdom and inspiration to their communities. ▪ **Note:** these leaders might be world famous examples, or those who serve the community locally ~ in Walsall or the West Midlands for example.

Y6B: What matters most? Christians and Humanists		
This unit is for 9-11 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Christianity, Humanism (non-religious) **Prior learning** That non-religious and religious people have values that are important to them. **Which unit does this build from** **Y3D**: Jesus: why do some people think he is inspirational? **Y4D**: Finding reasons to care through religious stories **Y5B:** Commitments and meanings **Y5C:** Respect for all: what will make Walsall a more respectful place? **Key vocabulary:** Humanism Humanity Image of God Fall Good Bad Code for living Neighbour Value Golden rule Moral	A1. Describe Humanism in detail and reflect thoughtfully on their own ideas about this non-religious worldview; A3. Explore and describe a range of ways of behaving and show that they understand a Humanist and a Christian way of life; B1. Observe and understand examples of Humanist and Christian guidance or rules for living so that they can explain, with reasons similarities and differences between these two worldviews; B2. Understand the challenges of commitment to a community; C1. Discuss and present thoughtfully their own and others' views on challenging questions about right and wrong, applying ideas of their own thoughtfully; C2. Consider and apply ideas about ways in which Christians and Humanists can live together for the well being of all, responding thoughtfully to ideas about community, values and respect; C3. Discuss and apply their own and others' ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.	▪ **Living a good life means different things.** Talk about what kinds of behaviour and actions pupils think of as bad (examples from films, books, TV as well as real life). Rank some of these ideas – which are the worst, and which are less bad? Why? ▪ Explain and explore the word 'Humanism': belief in humanity, a non-religious worldview. Give pupils examples from the 'Humanism for Schools' website of some leading Humanists – Phillip Pullman and David Attenborough might be good EGs. ▪ Reflect on the question: why do people do good things and bad things? Are we all a mixture of good and bad? Explore pupils' answers. Make a link with previous learning on the Christian belief about humans being made in the image of God (Genesis 1:28) and also sinful (the 'Fall' in Genesis 3). Why do some Christians think this is a good explanation of why humans are good and bad? Note that not everyone agrees with this idea. Other faith traditions have different explanations. People who are non-religious may just say that people have developed with a mix of good and bad. Humanists are an organisation of non-religious people (see the Mini Guide in our additional web materials); they say that humans should work out their own way of being good, without reference to any 'divine being' or ancient authority: they say people can be 'good without god'. Use https://understandinghumanism.org.uk ▪ Talk about how having a 'code for living' might help people to be good. Find 'the golden rule' poster online, showing a similar moral message in the world's religions and Humanism. ▪ Look at a Humanist 'code for living', e.g. from the website of Humanists UK. Think for yourself, act for everyone. How would this help people to behave? What would a Humanist class or town look like? Can moral ideas be put into practice without divine help? Humanists say 'yes'. Look at some examples of humanist ethics in practice. ▪ Explore the meanings of some big moral concepts, e.g. fairness, freedom, truth, honesty, kindness, peace, generosity, love, animal care. What do they look like in everyday life? Give some examples. ▪ Christian codes for living can be digested in Jesus' two rules: love God & love your neighbour. Explore how he expects his followers to behave through the story of the Good Samaritan (Luke 10:25–37) and Jesus' attitude on the cross (Luke 23:32–35). He talks about actions as fruit. What does he mean? If a person's aims are bad, can their actions produce good fruit? ▪ Discuss what matters most, e.g. by ranking, sorting and ordering a list of 'valuable things': family / friends / Xbox / pets / God / food / being safe / being clever / being beautiful / being good / sport / music / worship / love / honesty / human beings. Get pupils to consider why they hold the values they do, and how these values make a difference to their lives. ▪ Consider some direct questions about values: is peace more valuable than money? Is love more important than freedom? Is thinking bad thoughts as bad as acting upon them? Notice and think about the fact that values can clash, and that doing the right thing can be difficult. How do pupils decide for themselves? Play a game in which pupils argue about and rank different values. Can we agree a top twenty values? ▪ Consider similarities and differences between Christian and Humanist values. They often share similar values but the beliefs behind them are different. What have pupils learned about what matters most to Humanists and Christians?

Y6C: What can we learn from religions about temptation?		
This unit is for 9-11 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Christianity, Islam **Prior learning** Study of 5 pillars of Islam and Christian belief in life and resurrection of Jesus **Which unit does this build from** **Y4B:** Muslim Ways of Living: Keeping 5 pillars **Y4D**: Finding reasons to care through religious stories – Christianity **Y5A:** Christian Aid and Islamic Relief: Can they change the world? **Key vocabulary:** Temptation Garden of Eden Adam and Eve Fall Jesus Makkah Hajj pilgrimage Devil Ritual Submission Reconciliation (confession) Priest	A2. Describe and understand links between stories and beliefs about temptation in Islam and Christianity responding thoughtfully to beliefs about how we should make our moral choices; B1. Observe and understand varied examples of religious teaching and action about temptation; B2. Understand the challenges of commitment to living a good life and considering how the Muslim and Christian communities try to support believers in living good lives; B3. Observe and consider some moral dimensions of religion, so that they can understand similarities and differences between Muslim and Christian worldviews C2. Consider and apply ideas about ways in which diverse communities can live together for the well being of all, responding thoughtfully to ideas about temptation and values; C3. Discuss and apply their own and others' ideas about ethical questions, including questions about temptation and making good choices and expressing their own ideas clearly in response.	▪ **What is temptation?** Leave a plate of lovely biscuits on the table with a sign saying 'do not touch'. Leave the room for a minute. Return to discuss how pupils felt. Define 'temptation' and discuss situations pupils find tempting. There is a great YouTube clip of the 'Marshmallow Test' at https://www.youtube.com/watch?v=0mWc1Y2dpmY ▪ What religious stories speak about temptation? Reading, discussing and analysing some stories about temptation. 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? ▪ **Muslim ritual: stoning the devil:** 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, 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. Discuss 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? ▪ **Christian ritual: reconciliation:** 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. 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). Listen to a song of apology: e.g. 'Sorry seems to be the hardest word'. How do people feel when they take part in the Sacrament of Reconciliation (which used to be called confession)? Is it about freedom? ▪ **Can pupils make a drama out of a temptation?** Begin 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/ being sorry, four for feeling forgiven. After doing each one, sculptors sit down, while the teacher walks round the gallery of sculptures and comments on what is expressed in each one. ▪ **Developing drama improvisations in small groups:** Give each group a saying to use as a title from sacred text 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 issues raised. Relate this to forgiveness too. Ask pupils to write a response to the unit question. What do Christians think? What does Islam teach? Are the two religions mostly similar or mostly different?

Y6D: How do we express spiritual ideas through the arts?

This unit is for 9-11 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Christianity, Islam, Sikhi **Prior learning** That many people express their religious beliefs creatively e.g. through music or art **Which unit does this build from** **Y3A:** Holy Buildings and Sacred Space: Visiting places of worship *Also all religion specific units* **Key vocabulary:** Spiritual Harmandir Sahib (Golden temple) Gurdwara Guru Nanak Guru Gobind Singh Guru Ram Das Guru Arjan Dev Allah Mosque Calligraphy Psalm Prayer	A3. Explore and describe a range of spiritual symbols and expressions (arts, architecture, music, beautiful writing) to show that they understand different ways in which religious communities express beliefs and meanings. B3. Observe and consider expressive dimensions of religion, so that they can understand similarities and differences between the cultural expression, arts and architecture of 3 religions. C1. Discuss and present thoughtfully their own and others' views on varied cultural and spiritual expressions from the 3 religions, applying ideas of their own creatively in different forms including (e.g.) music, art and poetry; C2. Consider and apply ideas about ways in which diverse communities can live together for the well being of all, responding thoughtfully to ideas about community and expressions of belief.	▪ What is the spirit? What is spiritual? Examples from the Sikhs, Muslims and Christians (others could be studied) ▪ Ask pupils to look at works of art in which children have tried to show what their spirit means to them. There is a great selection on the website www.natre.org.uk/spiritedarts The words matter as much as the images. Introduce this by selecting 6 images, ask pupils to be judges and rank them 1-6 for artistic skill and then for thoughtfulness. These spiritual expressions show pupils how others express religious ideas and show impact of their beliefs. ▪ Tell pupils that musicians cannot agree what music is, but they all know about it, and can make it. 'Spiritual' is also a word that makes people argue sometimes, but a useful word. Teach pupils that being spiritual is about your own self, and how you fit the world together, about self, other people, the planet and God (if you believe in God – say 'the big beyond' if not!). The Harmandir Sahib (Golden Temple): spiritual expression in architecture. ▪ The Harmandir Sahib (Golden Temple) at Amritsar, Punjab was built originally by Gurus Ram Das and Arjan Dev, 400 years ago. It is still a Gurdwara, and symbolises many Sikh beliefs and ideals. It is a beloved destination for Sikh journeying. Enable pupils to research online and from texts detail about the Harmandir Sahib (Golden Temple); its form, function, use and beauty. ▪ Sikh visual art: what can we learn? Look at some examples of Sikh art, for instance those done by Kanwar Singh available on the web at www.artofpunjab.com or the work of Bhagat Singh, online at www.sikhiart.com There are many more examples on open access searches. Ask pupils to study how these artists portray key stories of for example Guru Nanak and Guru Gobind Singh. Ask pupils to consider whether the Golden Temple or the art they have studied best expresses 'the Sikh Path' and why. ▪ Muslim Poetry and Art: Use the poetic lines of Al Ghazali to explore Muslim belief about Allah. Pupils might record them being spoken, whispered or shouted: which works best to make sense of them? Ask pupils which lines they agree with, disagree with and don't understand. Ask them to create twelve lines of poetry that state their own key beliefs. Muslim Art: Yasmin Kathrada and Ahmed Moustapha. Ask pupils to study, understand and compare two works of art about Allah. These two examples are a superb way to study Islamic rule art and explore the similarities and differences between different artists. Muslim Architecture: study beauty in design in mosques and calligraphy, the Three Holy Mosques are good examples to use here. ▪ How do Christians make spiritual music? Listen to some contrasting pieces of music (The Planets, Holst, Four Seasons, Vivaldi or contemporary music) allow the children to respond in drawing / 'taking a line for a walk' as they listen. Respond in words or through dance or drama afterwards, considering what it made them think of and how it made them feel. Explain that Christians use music in worship to express a variety of feelings, especially about God and their spiritual lives. ▪ What is a Psalm? What do Psalms express? Look at a variety of Psalms which express different feelings: Psalms 13, 23, 40 and 98 give a good variation. Write a Psalm / Reflection / Meditation in pupils' own words ▪ Ask pupils some questions of wonder: I wonder: Can a song be a prayer? Is all music spiritual? Could human life survive without music? What if there was no music? How do other religions, and non-religious people use music for their spiritual lives? Accept all the ideas pupils offer in response to these questions. ▪ Conclude the unit by comparing the Sikh, Muslim and Christian uses of creativity, imagination and expression.

Y5/6: Why do we remember 11th November and those who died in wars? What can we learn about faith and courage?		
This unit is for 9-11 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Christians, non-religious ideas, Sikhi, Hindu Dharma **Prior learning** **Which unit does this build from** **Y5C:** Respect for all: what will make Walsall a more respectful place? *Also all religion specific units* **Key vocabulary:** War Peace Remembrance St Paul *Search Remembrance in the resources section of the NATRE website for the stories mentioned*	A2. Describe and understand links between stories and beliefs from religious people in the Great War 1914-18 responding thoughtfully to values of peace, courage and integrity; B1. Observe and understand varied examples of religious teaching and action about peace and conflict; B2. Understand the challenges of commitment to living a good life in circumstances of war and conflict; B3. Observe and consider some moral dimensions of religion, so that they can understand religious diversity in handling questions about peace and war C2. Consider and apply ideas about ways in which diverse communities can live together for the well being of all, responding thoughtfully to ideas about peace, courage and self sacrifice; C3. Discuss and apply their own and others' ideas about ethical questions, including questions about fighting, peace, conflict and war, expressing their own ideas clearly in response.	▪ **Find out about Dr Noel Chavasse, double VC winner: A true Christian hero?** ▪ **Sequence a story:** Cut up the page that tells Dr Noel's story into 8 and give each group of three pupils the eight pieces of the story. Task one is to put them in the right order. **What is the VC?** Ask pupils (this could be homework) to find out about the VC. What is it like? How many have been given? Why does it say 'For Valour' on the medal? **Apply the Bible.** Read the 14 pieces of Christian advice from Saint Paul in Romans. Ask them in their threes to connect up as many of these as they can to something Dr Noel did. **Was he like Jesus?** Can pupils make a list of 7 ways Dr Noel was like Jesus? ▪ **What happened to stop the fighting in the Great War at Christmas 1914? Why did the fighting start again?** Do pupils think it is true that the soldiers on both sides in the war were similar? Can they make a list of similarities? Note that they were nearly all Christians! Tell pupils that at Christmas in 1914 the German and English soldiers stopped fighting for several days, and Mike Harding wrote a song about it. Watch a YouTube version of the song and do some thinking about this event, faith, peace and goodness. The Bible teaches: **"As far as it is possible for you, live at peace with all people."** ▪ **To fight or not to fight?** Read the story of Owen Thomas with the class. There are several points where a question in the text can lead to a discussion. At the end ask the pupils to discuss the choices he made: to be a follower of Jesus, not to volunteer to join the army, to join the NCC rather than go to prison. What do they agree with about his choices and why? ▪ **Bible and War:** Remind the class that Owen wanted to follow Jesus' teaching 'Love your enemies and do good to those who hate you.' One of the Ten Commandments says 'You shall not kill.' But there are also lots of stories in the Bible where people do fight and kill, and God is not said to be against them. Was Owen a good follower of the teaching of the Bible? What difference did his religion make to his life? ▪ **Showing the pupils the image of** the Chattri, the Indian War Memorial on the south downs above Brighton. Can they work out what they are looking at? Can they ask good questions? Teach the class that the British ruled over India at the time of the Great War. Some soldiers from other lands in the British Empire fought in the British army. Ask pupils to add information and ideas to their picture sheets. ▪ **Florence and Albert Penn and George Vinell: learning from their stories** Give each pupil a piece of plain paper in 6 sections and ask them to make 6 fast sketches of the main parts of the story, while you (or an able reader) reads each of the two stories. Emphasise speed and wit rather than fine art! Hurry the activity along, and get them to compare pictures. Discuss the stories carefully. The Bible teaches: "Never let go of loyalty and faithfulness. Tie them round your neck! Write them on your heart! If you do this, then both God and other people will be pleased with you. Trust in the Lord with all your heart. Never rely on what you think you know. Remember the Lord in everything you do and he will show you the right way." (Proverbs 3: 3-6). Did these ideas come true in the lives of Albert, Florence and George? In what ways? ▪ **Writing prayers.** Imagine what Florence, Albert and George would have prayed. In your group, each person can write two prayers. If you are not comfortable writing a prayer, then write a meditation or reflection instead. Compare the results of this activity round the class – draft and redraft the results and read out the best ones, with the stories, in a special Remembrance assembly. Big question: Did God protect George? If so, then why did he not protect Albert? Plan some final recapping and retrieval work and set up a display-design task, or get your class to take assembly for younger pupils based upon what they have learned.

Y5/6: What can be done to reduce racism? Can religion help?

This unit is for 9-11 year olds, but schools can decide on the best sequence for teaching and adapt the unit if they wish.	**Impact: Expected Learning outcomes** (intended to enable pupils to meet the end of key stage outcomes)	**Key content, understanding and ideas for teaching and learning** (teachers can select content from these examples, and may add more of their own if wanted. Content must be chosen to enable pupils to meet the outcomes.)
Religions covered: Christians, Muslims, non-religious ideas (other examples are referenced and can be selected and developed by the school) **Prior learning** Learning about Jesus and Prophet Mohammad, work on the concept of respect **Which unit does this build from** **Y5C:** Respect for all: what will make Walsall a more respectful place? *Also all religion specific units* **Key vocabulary:** Racism Identity John Wesley Edward Colston Prejudice Equity Justice Prophet Mohammad Jesus	**Expected for 7-9:** • **Describe examples of what is unjust about racism, referring to teaching from different religions and worldviews (A1).** • **Respond sensitively to religious engagements with racism with ideas of their own (B2).** • **Find out about at least two examples of anti-racism that have been effective (C3).** **Expected for 9-11:** • **Describe examples of connections between anti-racism and religion (A1).** • **Explain how different religious leaders have responded to the challenges of racism in and beyond their own communities (A1).** • **Consider and evaluate the significance of at least three key ideas about racism they have studied, in relation to their own ideas (B3).** • **Understand the challenges racism presents to human communities and consider different religious responses (B2).** • **Discuss their own and others' ideas about reducing racism and prejudice, informed by rich knowledge of case studies (C3).**	• This unit investigation enables pupils to learn in depth from some key concepts, case studies and teachings about religion and racism, developing rich knowledge and challenging bias. *Please note that only putting one anti-racist unit into your curriculum syllabus will not be sufficient to address wider societal issues. RE should always be open and should choose a diversity of examples across all units.* • Full resources for the unit are available free from NATRE: https://natre.org.uk/free-themed-resources/anti-racist-re/ • Discover and think about the meanings of some key ideas about racism and religion by studying some people who have given their lives to reducing prejudice and hatred. • Learn in depth and detail about the statues of Colston and Wesley in Bristol. • Consider how music, film, prayer, art and other forms of expression have been used in struggles against racism. • Enable pupils to think for themselves about the ways that scriptures encourage religious people to treat all humans with dignity, respect, equity or love – and consider reasons why this does not always happen. • Learn that early Christian traditions include important stories about human unity, even though the Christian church has sometimes been complicit in racism. • Learn that Prophet Mohammad taught his followers to set racial difference aside. • Ask good questions about racism and equality, discussing how religion could make many more positive contributions to justice. • Consider some questions, such as: Can prayer help reduce racism? Does God care about racism? Why are religious people sometimes racist even though they preach love for all? Is it only religious people who fail to live up to their ideals? • Create a work of art and commentary on it, expressing pupils' reactions to the idea that 'we have far more in common than keeps us apart' (Jo Cox MP). • Pupils weigh up their own learning in relation to their own ideas about equity, justice and race.

Key Stage 3 RE

Students should extend and deepen their knowledge and understanding of a range of religions and worldviews[3], recognising their local, national and global context. Building on their prior learning, they learn to appreciate religions and worldviews in systematic ways. They should draw on a wide range of subject specific language confidently and flexibly, learning to use the concepts of religious study to describe the nature of religion. They should understand how beliefs influence the values and lives of individuals and groups, and how religions and worldviews have an impact on wider current affairs. They should be able to appraise the practices and beliefs they study with increasing discernment based on interpretation, evaluation and analysis, developing their capacity to articulate well-reasoned positions.

The aim of RE is expressed in age appropriate outcomes for most 14 year olds.
Specifically students should be taught to:

Know about and understand religions and worldviews	**Express ideas and insights into religions and worldviews**	**Gain and deploy the skills needed to study religions and worldviews seriously**
A1. Explain and interpret ways that the history and culture of religions and worldviews influence individuals and communities, including a wide range of beliefs and practices in order to appraise reasons why some people support and others question these influences;	B1. Explain the religions and worldviews which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology;	C1. Explore some of the ultimate questions that are raised by human life in ways that are well-informed and which invite reasoned personal responses, expressing insights that draw on a wide range of examples including the arts, media and philosophy;
A2. Explain and interpret a range of beliefs, teachings and sources of wisdom and authority in order to understand religions and worldviews as coherent systems or ways of seeing the world;	B2. Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful evaluation and analysis of controversies about commitment to religions and worldviews, accounting for the impact of diversity within and between communities;	C2. Examine and evaluate issues about community cohesion and respect for all in the light of different perspectives from varied religions and worldviews;
A3. Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them.	B3. Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied.	C3. Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.

[3] **Breadth:** in line with the law and the statement about breadth of learning on page 5 above, best practice will enable pupils to learn from Christianity and at least three other examples of a religion or world view through Key stage Three.

Key Stage 3 RE Programme of study

Key Concepts

There are a number of key concepts that underpin the study of RE at Key stage 3.

Pupils need to understand these concepts in order to deepen and broaden their knowledge, skills and understanding.

1. **Beliefs, teachings and sources**
   a. Interpreting teachings, sources, authorities and ways of life in order to understand religions and beliefs;
   b. Understanding and responding critically to beliefs and attitudes.
2. **Practices and ways of life**
   a. Exploring the impact of religions and beliefs on how people live their lives;
   b. Understanding that religious practices are diverse, change over time and are influenced by cultures.
3. **Expressing meaning**
   a. Appreciating that individuals and cultures express their beliefs and values through many different forms;
   b. Understanding how symbolism in music, language, architecture, art and literature is one key to making sense of religion.
4. **Identity, diversity and belonging**
   a. Understanding how individuals develop a sense of identity and belonging through faith or belief;
   b. Exploring some of the ultimate questions that confront humanity, and responding imaginatively to them.
5. **Meaning, purpose and truth**
   a. Exploring some of the ultimate questions that confront humanity, and responding imaginatively to them;
   b. Developing abilities to be reasonable about religion and belief and to argue a case thoughtfully.
6. **Values and commitments**
   a. Understanding how moral values and a sense of obligation can come from beliefs and experiences;
   b. Evaluating their own and others' values in order to make informed, rational and imaginative choices.

Programme of Study for 11-14s

Suggested units of enquiry: select at least 9 from 18

Here are 18 possible titles for units of enquiry in KS3 RE. The Agreed Syllabus Conference and SACRE, mindful of the variety of provision of time and resources for KS3 RE, assert the value of studying, in a year, three or four of these enquiries (in depth) or more (at higher speed, or perhaps with more able students). Therefore students are expected to engage with 9 or more of these enquiries across Key Stage 3 (where it occupies three years of tuition). Schools are also encouraged to develop their own enquiries using the outcomes for 14 year olds to guide the standards set and maintaining the balance of study the syllabus requires.

Many of these investigations have strong links to areas of study in GCSE RS, which may be helpful in some schools working with a two year Key Stage 3.

In planning which enquiries to tackle, and in what order, schools must consider how to enable continuity and progression in students' learning, setting high standards.

The enquiries are written here with a suggestion about where they fit in Year 7, 8 or 9 built into them, so that a clear picture of progression in both knowledge and skills is given. Some are recommended for younger or lower achieving students. Others are more demanding, suited to learning needs in Year 9 for example. These ways of describing achievements are intended to help the teacher, rather than to be prescriptive.

Teachers are welcome to devise other enquiries for use in their own school which enable pupils to meet the outcomes for 14 year olds, which are of course the statutory heart of the syllabus.

Schools should select the units they wish to study and plan the progression through the titles they choose carefully, bearing in mind the need to balance the study of Christianity and the study of other principal religions in the UK, whilst also making appropriate space for non-religious worldviews.

In the examples presented over the next section, the syllabus specifies age-appropriate outcomes and pictures progress towards to the outcomes for 14 year olds clearly and carefully. Teachers who write their own units of work or move the order of those specified below from year to year should give careful attention to pupils' progression towards the outcomes.

The syllabus prescribes a minimum of religions to be taught. Across Key Stage Three, these are Buddhism, Sikhism, Islam and Christianity. Some schools may wish to go beyond the minimum requirement.

Groups such as Jehovah's witnesses, Latter Day Saints, the Baha'i faith, Ravidass or the Jains are not excluded from study in this scheme for RE. Schools are always advised to make space for the worldviews of their local community.

A title question and the learning intention	Questions to address in implementing the intention	The impact this study can have on students learning
7.1 Recommended for Year 7 **Enquiry: What is religion? Is religion dying or growing or both?** **Learning intention: students will gain rich knowledge of some of the ways religions begin, and of the nature of religion. They will develop their abilities and skills in thinking about questions about religion from sociology and theology including questions of growth and decline.** **Concepts:** beliefs, teachings, sources of wisdom, ways of expressing meaning, diversity, meaning, commitment **Suggested religions and worldviews:** Christianity and two other e.gs. Recommended: Buddhism and Sikhi	**Questions:** This unit will enable students to consider questions such as: ▪ What do you believe in? What is your worldview? ▪ Why do over 80% of the world's people belong to a religion? ▪ Religion is declining in the UK but growing fast across the world. Why? Will it die out or flourish in the next 50 years? ▪ What are the major world religions? How are they spread out in our region of the UK? Which are growing and which declining? ▪ Does everyone have a worldview based on beliefs and experiences? ▪ How do people express commitment to their religion or worldview? ▪ Are their different 'paths to God'? ▪ What are the differences between religion, faith, believing and convictions?	**Expected outcomes** **Most pupils:** ➢ **Explain the impact of and connections between ideas, practices, viewpoints about the beginning and popularity of three major religions** ➢ **Express ideas of their own thoughtfully about what makes religions so widespread in the UK and globally** ➢ **Apply information and ideas about religions and worldviews thoughtfully for themselves** **More able pupils:** ➢ **Understand ideas and practices, linking different viewpoints about the nature of religions and other worldviews** ➢ **Explain diverse ideas and viewpoints about the nature of religions clearly in various forms** ➢ **Investigate and explain why religions and worldviews matter, for example asking and answering the questions: does everyone have a worldview? How do our worldviews influence us?**
7.2 Recommended for Year 7 **Enquiry: What is it like to be a member of one particular religion in Britain today?** **Learning intention: students will gain rich knowledge of a religion they may not have studied before, e.g. Sikhi, the way of the Buddha. They will develop their abilities and skills in understanding religious texts, experiences and practices in modern Britain.** **Concepts:** belonging, beliefs, teachings ways of living, identity, purpose, values. **Suggested religions and worldviews:** One from Judaism, Islam, Hindu Dharma, Sikhi, Buddhism.	**Questions:** This unit will enable students to consider questions such as: ▪ What does it mean to belong? ▪ How can we investigate a religion? ▪ Are all Jews / Muslims / Hindus / Sikhs / Buddhists the same? What are the differences within each religion? ▪ What makes religious identity so important for some people, and so unimportant for others? ▪ How is this religion related to some other religions? ▪ Some people believe 'all religions lead to God'. If so, then why are they all so different? ***Note that this unit can be used more than once where teachers wish to plan to introduce different religions to their pupils one by one.***	**Expected outcomes** **Most pupils:** ➢ **Explain the impact of and connections between ideas, practices and viewpoints in the religion I am studying** ➢ **Express ideas of my own about the religion I am studying thoughtfully in RE** ➢ **Apply ideas about the religion I am studying, connecting these ideas to other worldviews thoughtfully** **More able pupils:** ➢ **Understand information, ideas and practices in the religion I am studying, linking different viewpoints and knowing that members of the religion express it in different ways** ➢ **Explain diverse ideas and viewpoints from inside the religion I am studying clearly in various forms, e.g. in art, argument, description and comparison** ➢ **Investigate and explain why the religion I am studying matters to young followers in the UK today.**

7.3 Recommended for Year 7 **Enquiry: What can we learn from visiting places of worship?** **Learning intention: students will gain rich knowledge of the beliefs and practices embodied in places of worship from three different religions. They will develop their abilities and skills in exploring, explaining and interpreting religious ways of worship and ways of living.** **Concepts:** beliefs, ways of living, ways of expressing meaning, commitments **Religions and worldviews:** Christianity and two others selected by the school	**Questions:** This unit will enable students to consider questions such as: ▪ What are the purposes of sacred spaces and places? ▪ Why are there over 50 000 church buildings in the UK? Why are there nearly 2000 mosques? ▪ Why do people of all religions build holy buildings? ▪ How are different religious buildings similar and different? ▪ Can religions share a holy building, in e.g. a hospital, airport or prison? ▪ Should religious buildings be sold to feed starving children? Or should banks and financial institutions be sold instead?	**Expected outcomes** **Most pupils:** ➢ **Explain the impacts of religious buildings on the communities they serve, referring to ideas, rituals, community, practices and viewpoints** ➢ **Express ideas of their own about sacred space, religious buildings and community thoughtfully** ➢ **Apply ideas such as sacredness, holy space, the impact of community and the value of solidarity in relation to different religions and worldviews thoughtfully for themselves** **More able pupils:** ➢ **Understand a range of ideas and practices from at least three religions, linking and comparing different viewpoints about worship and sacred space** ➢ **Explain diverse ideas and viewpoints about the value and significance of places of worship clearly in various forms** ➢ **Investigate and explain why religious buildings matter to believers – and why 'Secular Halls' for non-religious community life are relatively rare.**
7.4 Recommended for Year 7 **Enquiry: Do the teachings of Jesus stand the test of time?** **Learning intention: students will gain rich knowledge of the teaching of Jesus from the Gospel narratives and its impact on Christians today. They will develop their abilities and skills as interpreters of Biblical ideas and examples.** **Concepts:** teaching, sources of wisdom, ways of living, belonging, meaning, values **Religions and worldviews:** Christianity, Islam, Atheism	**Questions:** This unit will enable students to consider questions such as: ▪ What do we know about Jesus from history? ▪ What kinds of literature are the four Gospels? ▪ What would Jesus say and do about some of today's ethical issues? ▪ Why does Jesus have over 2 billion followers worldwide today? ▪ In what ways do the Christian communities put the teaching and example of Jesus into practice? In what ways do they not? ▪ Was Jesus mad or bad or was he the Son of God? (Question based on a famous quote by CS Lewis) ▪ How and why can people learn from Jesus today?	**Expected outcomes** **Most pupils:** ➢ **Explain the impact of Jesus' teaching among Christians today** ➢ **Express ideas of their own about Jesus' teaching on themes like forgiveness, wealth, prayer and inclusive love thoughtfully** ➢ **Apply ideas from the teaching and example of Jesus thoughtfully to some contemporary issues of religion, spirituality or ethics** **More able pupils:** ➢ **Understand Jesus' ideas and their influence on Christian practices, linking different viewpoints about his significance to examples** ➢ **Explain diverse ideas about the impact of the life, teaching and example of Jesus and explain a range of viewpoints clearly in various forms – e.g. art, argument, description and comparison** ➢ **Investigate and explain why Jesus is considered to be (one of?) humanity's most influential figures by billions of Christians, and many who are not Christians too.**

7.5 Recommended for Year 7 **Enquiry: What is good and what is bad? How do we decide right and wrong? Noble and evil?** **Learning intention: students will gain rich knowledge of the beliefs and teachings of three religions about good and evil. They will develop their abilities and skills in thinking both about beliefs and ethics in relation to different religious texts and practices.** **Concepts:** ways of living, diversity **Suggested religions and worldviews:** Christianity, Hindu Dharma, Islam	**Questions:** This unit will enable students to consider questions such as: ▪ What do we think is right and good, or wrong and evil? Why? ▪ What is the teaching of three different religions about goodness? Are the teachings similar or different? ▪ What values and commitments from different religions help people decide what is good or evil? ▪ Why does it matter what we think about evil? ▪ If we all followed the teachings of a religion, how would the world change? ▪ Does religion help people to be good, or make them more likely to do evil? How and why? ▪ What are non-religious codes for living like?	**Expected outcomes** **Most pupils:** ➢ **Explain the impact of religious ideas about good and evil, connecting ideas about goodness and God with religious practice and moral viewpoints** ➢ **Express ideas of their own about goodness and evil in relation to religious texts and teachings thoughtfully** ➢ **Apply ideas about good and evil from different religions and worldviews thoughtfully** **More able pupils:** ➢ **Understand links between beliefs about good and evil and some varied ways these are put into practice in different religions** ➢ **Explain diverse ideas and viewpoints about good and evil clearly in various forms, e.g. in art, argument, description and comparison** ➢ **Investigate and explain why religious – or atheist - teaching about good and evil matters to believers**
7.6 Recommended for Year 7 **Enquiry: Death: is it the end?** **Learning intention: students will gain rich knowledge of beliefs about life after death in three religions and from some non-religious perspectives. They will develop their abilities and skills in arguing, weighing up evidence and thinking about diversities of perspectives.** **Concepts:** beliefs, ways of expressing meaning, meaning, purpose, values **Religions and worldviews:** Christianity, Buddhism, Sikhi. Non-religious worldviews can also be studied.	**Questions:** This unit will enable students to consider questions such as: ▪ What happens when we die? What different beliefs are there? ▪ What are the differences between 'folk religion' or superstition and the religious beliefs of 'major religions'? E.g.: ghosts, spirits, souls, rebirth. ▪ Do you have a soul and a destiny? ▪ Is there a heaven or a hell – what do different faiths teach? ▪ Why do Sikhs believe in reincarnation? What leads to a good reincarnation in Sikh teaching? ▪ Why do Christians hope for the resurrection of the body and everlasting life with God? What impact does this have on this life? ▪ Why do Buddhists seek the enlightenment that leads to Nirvana? How does Buddhist practice lead towards this destiny? ▪ Can the 'real you' be reborn? ▪ Is a near death experience evidence of life after death? Why or why not?	**Expected outcomes** **Most pupils:** ➢ **Understand a range of ideas about life after death and weigh up the practices (e.g. in a funeral) that are connected to these beliefs** ➢ **Explain diverse ideas and viewpoints about questions to do with the soul, destiny, life after death and related information clearly** ➢ **Investigate and explain why religions and worldviews have widely differing views about life after death, and why these beliefs have an impact on the way a person lives their life.** **More able pupils:** ➢ **Appreciate and appraise different understandings of questions about soul, destiny and life after death from a range of religions and worldviews** ➢ **Give a coherent account of the beliefs and ideas held by members of three or more different religions and worldviews about life after death** ➢ **Enquire into and interpret ideas using sources such as sacred texts and arguments from philosophy and theology**

8.1 Recommended for Year 8 **Enquiry: Why believe in God? Or why be an atheist?** **Learning intention: students will gain rich knowledge of the experiences, debates and arguments around the idea of God. They will develop their abilities and skills in weighing up the meaning and value of different perspectives on questions about the reality of God.** **Concepts:** beliefs, teaching, wisdom, authority, ways of expressing meaning, truth, values **Religions and worldviews:** Christianity, atheism(s), one further selected by the school (Sikhs, Muslims and Jewish people all believe in one God)	**Questions:** This unit will enable students to consider questions such as: ▪ Why do about 70% + of the world's people believe in a God? Is this figure growing or declining? Why? ▪ Does belief in God make people happier? ▪ "There's no proof about God or atheism." Is there any good evidence on each side of the argument? ▪ Is the Christian God the same as the Muslim God? And what about Sikh and Jewish ideas? ▪ Can a good God allow suffering? Why? ▪ Did God start the Big Bang? How could we know? ▪ Religious people claim faith in God and experience of God gives meaning to life – why? ▪ Where do atheists find meanings in life?	**Expected outcomes** **Most pupils:** ➢ **Understand ideas about belief in God or the belief that there is no God, seeing connections between different views** ➢ **Explain diverse ideas and viewpoints about the nature and reality of God clearly in various forms in well informed ways** ➢ **Investigate and explain why different views about God found in religions and worldviews matter and have an impact on life** **More able pupils:** ➢ **Appreciate and appraise different understandings of the nature and reality of God from a range of religions and worldviews** ➢ **Express insights into religious questions about the nature and reality of God, giving coherent accounts of beliefs and ideas** ➢ **Enquire into and interpret ideas, sources and arguments in relation to theological and philosophical questions about God.**
8.2 Recommended for Year 8 **Enquiry: What will make our communities more respectful? Exploring belief in action.** **Learning intention: students will gain rich knowledge of some issues about living in a plural society for the wellbeing of all, developing abilities and skills in analysing and responding to social and religious issues about how people can disagree respectfully and live harmoniously together, in diverse family structures and from different ethnic and religious groups.** **Concepts:** beliefs, ways of living, values, commitment. **Religions and worldviews:** Those represented in the local area / region	**Questions:** This unit will enable students to consider questions such as: ▪ Can people who believe very different things about God, humanity and the world still share one society in harmony? What is needed for this to happen? ▪ Can we live well together even though we're all different? Does religion divide us dangerously? ▪ Is religion anti-racist? Should it be? How? Why? ▪ Should politicians listen more or less to religious leaders? ▪ What does it mean to 'Respect the Earth'? Why does it matter? Can religions be greener? ▪ What can we do to break down generational barriers? Family conflicts? ▪ Why are gender equality, ethnic equality and religious equality important? What can be done to promote these and other equalities in our community?	**Expected outcomes** **Most pupils:** ➢ **Understand religious information and ideas about living together well, including moral visions and commands found in varied sacred texts** ➢ **Explain diverse ideas about community harmony and about inter-religious and other examples of conflict** ➢ **Investigate and explain why religions and worldviews contribute to community harmony, and how they sometimes have the opposite impact** **More able pupils:** ➢ **Appreciate and appraise different understandings of the contributions of varied religions and worldviews to issues of social cohesion, respect for all and conflict** ➢ **Express insights into religious and moral questions about community harmony, giving a coherent account of how beliefs and values make a difference to questions of respect for all** ➢ **Enquire into and interpret ideas, sources and arguments**

8.3 Recommended for Year 8 **Enquiry: What does justice mean to Christians?** **Learning intention: students will gain rich knowledge of Biblical examples of texts about justice and of contemporary examples of Christian action for justice. They will develop their abilities and skills in analysing what makes for justice and explaining the impacts of beliefs and values.** **Concepts:** ways of living, ways of expressing meaning, belonging, purpose, values **Suggesting religions and worldviews:** Christianity (other examples of religious figures who have given their lives for justice could be used in an adaptation of this unit).	**Questions:** This unit will enable students to consider questions such as: ▪ What does the example of Jesus show about justice, fairness and love? ▪ Who are the heroes of Christian justice in the last 100 years? ▪ Why do some Christian people sacrifice themselves for others? ▪ Have Christian leaders changed the world for the better? ▪ If Jesus preached justice, peace and love, then why has the church sometimes failed to follow his teaching? ▪ What should you do when human rights are denied? What have some Christians done? ***Note: this unit focuses on Christianity. A similar approach could be taken using inspirational examples of seeking justice from another religion or worldview.***	**Expected outcomes** **Most pupils:** ➢ **Understand the ideas of a range of Christians committed to justice and connect their ideas to Biblical and other Christian teaching** ➢ **Explain diverse ideas and viewpoints about justice, peace and the integrity of creation clearly** ➢ **Investigate and explain why justice is a significant concept in Christianity and consider moral issues arising from their study** **More able pupils:** ➢ **Appreciate and appraise different understandings of justice in relation to Christian concepts and visions** ➢ **Express insights into questions about justice in relation to Christianity, giving coherent accounts of beliefs and ideas** ➢ **Enquire into and interpret ideas, sources and arguments**
8.4 Recommended for Year 8 **Enquiry: What is good and what is challenging about being a teenage believer in Britain today?** **Learning intention: students will gain rich knowledge of one religion in the UK today. They will develop their abilities and skills in gathering and using information, listening to others and thinking about the impact of beliefs on life.** **Concepts:** ways of living, belonging, diversity, meaning, commitment, lived religion **Suggested religions and worldviews:** Buddhist, Jewish (these have not been studied at KS2, but note the link to Unit 7.2 above) or additional work on Hindu, Sikhi, Muslim life	**Questions:** This unit will enable students to consider questions such as: ▪ What does it mean to be religious? How does that differ from being spiritual? ▪ What is it like to be a religious or spiritual teenager in the UK today? (detailed reference to the religion selected) ▪ Why does religion matter to some, but not to others? What makes the difference? ▪ If you were to follow a faith, what would be good and what would be hard? ▪ How does religion make a difference to rituals, dress, food, family, festivities, worship, ethics and beliefs? ▪ Does spirituality matter more than religion? ***Note: this unit can be used more than once where teachers plan to introduce religions to pupils one by one.***	**Expected outcomes** **Most pupils:** ➢ **Understand ideas, rituals and practices, in Jewish or Buddhist (or another) religion, linking different viewpoints** ➢ **Explain diverse ideas and viewpoints from the religion studied clearly in various forms** ➢ **Investigate and explain why this religion matters to its young followers in the UK today** **More able pupils:** ➢ **Appreciate and appraise the challenges of a religious way of life in modern Britain** ➢ **Express insights into the Jewish / Buddhist (other) religious beliefs and ways of living, raising questions and giving coherent accounts of beliefs and ideas** ➢ **Enquire into and interpret the significance of aspects of living as a young Jew / Buddhist / other in the UK today**

8.5 Recommended for Year 8 **Enquiry: Where can we find wisdom to live by? Studying sources of wisdom from religions and worldviews.** **Learning intention: students will gain rich knowledge of the ways in which sacred texts function as sources of wisdom and guidance for religious people. They will develop their abilities and skills in selecting and deploying ideas and expressing spiritual ideas** **Concepts:** Wisdom, authority, beliefs and teachings, meaning, purpose and truth. **Suggested religions and worldviews:** Christianity, Sikhi, Buddhism	**Questions:** This unit will enable students to consider questions such as: ▪ What is the value of sacred texts to believers? ▪ What is the meaning of some wisdom texts from Sikh, Buddhist and Christian scriptures? (Use real examples with students) ▪ What is similar and distinctive about the wisdom texts from different religions? ▪ Is spiritual wisdom different from sacred texts? How and why? ▪ If God does not speak in sacred writings, why do billions follow them? ▪ If God speaks in sacred writings, how can humanity hear and follow? ▪ Does everyone need wisdom to live by? Why? ▪ Where do I get my wisdom for life from?	**Expected outcomes** **Most pupils:** ➢ **Understand examples of wisdom teachings from Sikhs, Buddhists and Christians, linking different ideas from different religions** ➢ **Explain diverse ideas and viewpoints about the nature of spiritual wisdom clearly in various forms** ➢ **Investigate and explain how and why religious texts provide wisdom to billions of people today, studying similarities and differences thoughtfully** **More able pupils:** ➢ **Appreciate and appraise different understandings of a range of wisdom texts from Sikh, Buddhist and Christian sources** ➢ **Express insights into questions about spiritual wisdom, giving coherent accounts of beliefs and ideas from Sikhs, Buddhists and Christians** ➢ **Enquire into and interpret examples of ideas and sources of wisdom from three religions, accounting for similarities and differences**
8.6 Recommended for Year 8 **Enquiry: How can people express the spiritual through the arts?** **Learning intention: students will gain rich knowledge of examples of spiritual expression in architecture, calligraphy, art, music and other media from three different religions. They will develop their abilities and skills in expressing their own ideas about spiritual questions** **Concepts:** ways of expressing meaning, identity, truth, values. **Religions and worldviews:** Islam, Christianity, Buddhism, non-religious views.	**Questions:** This unit will enable students to consider questions such as: ▪ What religious or spiritual art, architecture, poetry, music and drama is impressive to me? ▪ How can buildings, pieces of music or works of art express spiritual ideas or visions? What are some of the best examples from Islam, Christianity and Buddhism? ▪ How do people who are 'spiritual but not religious' use the arts for spiritual expression? ▪ Why do religions use the arts? (Many different reasons!) ▪ If art is spiritual, then in what ways non-religious people access it as well as religious people? ▪ What inspires me? ▪ How do I express my deepest commitments? ▪ Can I create a piece of spiritual expression in an art form I am good at? (A project-based assessment)	**Expected outcomes** **Most pupils:** ➢ **Appreciate and appraise different understandings of the spirituality of religious creativity in art, music, architecture and other forms** ➢ **Express insights into spiritual questions about the arts, giving coherent accounts of examples of how Buddhists, Christians and Muslims use creativity to express spiritual ideas** ➢ **Enquire into and interpret ideas and examples of the arts as spiritual expression** **More able pupils:** ➢ **Evaluate diverse perspectives on the ways in which Christians, Muslims, Buddhists and those who are spiritual but not religious use the creative arts to raise and explore ultimate questions** ➢ **Use different methods of religious study to express and explain spiritual ideas of their own creatively and coherently** ➢ **Evaluate arguments about the roles of the arts in different religions and worldviews both personally and critically**

9.1 Recommended for Year 9 **Enquiry: Are the ideas of science and religion compatible?** **Learning intention: students will gain rich knowledge of debates about the contributions of science and religion to human understanding, considering whether science and religion are complimentary or conflicting. They will develop their abilities and skills in weighing up arguments and balancing conclusions about profound questions of meaning and knowledge.** **Concepts:** beliefs, meaning, truth, commitment, values **Religions and worldviews:** Christianity, Islam, Atheism (Humanism is an appropriate form of atheism here)	**Questions:** This unit will enable students to consider questions such as: ▪ What do religion and science say about the origins of the universe and humanity? ▪ What are the varied views of Christians about the value and role of science in exploring the universe? ▪ What are the varied views of Muslims about the value and role of science in exploring the universe? ▪ What are the varied views of atheists about the claims religions make to explain human origins, purposes and destiny? ▪ Why do some people think religion and science are opposites and others say they fit well together? ▪ Can religion and science be reconciled? ▪ Will religion lose out to science in the next century? ▪ If God made the universe, who made God?	**Expected outcomes** **Most pupils:** ➢ **Appreciate and appraise different understandings of religions and worldviews regarding questions about origins and destiny from the viewpoints of science and religions** ➢ **Express insights into questions about science and religion, giving well informed and coherent accounts of varied beliefs and ideas** ➢ **Enquire into and interpret ideas, sources and arguments, taking balanced and reasonable viewpoints supported with reasons** **More able pupils:** ➢ **Evaluate diverse beliefs and perspectives on questions about religions and science, using evidence, reasons and arguments** ➢ **Use different methods of study (e.g. philosophy, theology, scientific disciplines) to explain ideas about possible relationships between science and religions creatively and coherently** ➢ **Evaluate arguments about science and religion personally and critically**
9.2 Recommended for Year 9 **Enquiry: Does religion make peace or cause war?** **Learning intention: students will gain rich knowledge of case studies of religions in conflict and in peacemaking. They will develop their abilities and skills in expressing understanding of balance, diversity and ambiguity.** **Concepts:** beliefs, sources of wisdom, diversity, truth, values **Religions and worldviews:** Christianity, Islam, Atheism	**Questions:** This unit will enable students to consider questions such as: ▪ (How) Can people find peace through faith? ▪ What do religions teach about peace? ▪ What can we learn from examples of religious conflict and religious peace making? ▪ What do different Christians say about making peace and about times when Christians have been guilty of violence? ▪ If religions teach peace, why do they fight? ▪ What do different Muslims say about making peace and about times when Muslims have been guilty of violence? ▪ What do different atheists say about making peace and about times when atheists have been guilty of violence? ▪ Why is religion often blamed for war?	**Expected outcomes** **Most pupils:** ➢ **Appreciate and appraise different understandings of connections between religions and worldviews and violence and peace** ➢ **Express insights into questions about religion, peace and conflict, giving coherent accounts of beliefs and ideas from Muslim, Christian and Atheist sources** ➢ **Enquire into and interpret ideas, sources and arguments, for example about 'Just War' theory and pacifism in Christianity and Islam** **More able pupils:** ➢ **Evaluate diverse beliefs and perspectives on the key questions of the enquiry** ➢ **Use different methods of religious study including philosophical, historical, political and ethical, to explain ideas about religion peace and conflict creatively and coherently** ➢ **Evaluate arguments about religions, peace and conflict personally and critically**

9.3 Recommended for Year 9 **Enquiry: How do people decide what is right in relation to ethical issues?** **Learning intention: students will gain rich knowledge of case studies of religions and ethical issues and dilemmas.** **They will develop their abilities and skills in expressing understanding of balance, diversity and ambiguity.** **Concepts:** beliefs, sources of wisdom, diversity, truth, values **Religions and worldviews:** Christianity, Buddhism, Humanism (other religions might be selected by the school)	**Questions:** This unit will enable students to consider questions such as: ▪ How do Christians, Humanists and Buddhists decide what is right or wrong? ▪ What is the meaning of key religious texts about ethics – examples might include Romans 12:9-21 (Christian), the Humanist Manifesto, the Five Precepts (Buddhist). ▪ How do Christians, Humanists and Buddhists apply their beliefs about ethics to varied issues- e.g. peace and conflict, sexuality, sanctity of life, medical ethics, animal rights. ▪ What can we learn from teachings of religions and worldviews about our own ethical ideas and behavior? ▪ What makes an action good or evil? ▪ How do we decide what is right and wrong? ▪ Why is it hard to do what we think is right and good? The issues of temptation and hypocrisy.	**Expected outcomes** **Most pupils:** ➢ **Appreciate and appraise different understandings of ethical sources from religions and worldviews** ➢ **Express insights into religious and ethical questions, giving coherent accounts of beliefs and ideas** ➢ **Enquire into and interpret ideas, sources and arguments regarding what is right and wrong, good and evil** **More able pupils:** ➢ **Evaluate diverse beliefs and perspectives on a range of contemporary ethical issues using sources of wisdom thoughtfully** ➢ **Use different methods of religious study (e.g. philosophy, textual study, psychology of religion) to explain ideas about ethics creatively and coherently** ➢ **Evaluate arguments about what is right and wrong, good and evil, personally and critically**
9.4 Recommended for Year 9 **Enquiry: Does being religious make it easier or harder to be good?** **Learning intention: students will gain rich knowledge of research into religion and happiness and into religion and charitable giving.** **They will develop their abilities and skills in interpreting data and arguments and expressing coherent views reasonably.** **Concepts:** beliefs, sources of wisdom, diversity, truth, values **Religions and worldviews:** Humanism, Sikhi, Christianity (other religions may be selected by the school)	**Questions:** This unit will enable students to consider questions such as: ▪ What do Sikhs and Christians say about the ethical impact of following their religions? What do they do about this? ▪ How do non religious people, for example those who are humanist, or who are spiritual but not religious, live for the wellbeing of all? ▪ Is religion more of a power for peace or a source of conflict in the world today? How can we find out? ▪ Do religious people do good because they fear God? ▪ Why do non religious people reject selfishness? ▪ What are my beliefs and intentions about living a good life?	**Expected outcomes** **Most pupils:** ➢ **Appreciate and appraise different understandings of the impacts of religions and worldviews on people's behaviour** ➢ **Express insights into questions about why people might try to be good, giving coherent accounts of beliefs and ideas** ➢ **Enquire into and interpret ideas about goodness in action using varied sources and arguments** **More able pupils:** ➢ **Evaluate diverse beliefs and perspectives on whether religion is a force for goodness** ➢ **Use different methods of religious study to explain ideas about the impact of ethical beliefs on behaviour creatively and coherently** ➢ **Evaluate arguments about whether religion makes a person behave better both personally and critically**

9.5 Recommended for Year 9 **Enquiry: What can religions and worldviews contribute to climate justice and 'saving the Earth'?** **Learning intention: students will gain rich knowledge of case studies of religions in relation to green issues.** **They will develop their abilities and skills in expressing understanding of ways in which worldviews impact on green issues such as climate justice.** **Concepts:** beliefs, sources of wisdom, diversity, truth, values **Religions and worldviews:** Hindu dharma, Christianity, green spiritualities.	**Questions:** This unit will enable students to consider questions such as: ▪ What do different religions and worldviews teach and do about the significance of the earth and the world of nature? ▪ Why have some religions not shown much care for the earth in recent centuries? ▪ Can religions make a better contribution to dealing with issues of climate change and climate justice? ▪ How do Hindus express their vision of the unity of all life in relation to environmental issues? ▪ How do Christians express their belief on God as creator of a good earth in relation to environmental issues? ▪ How do people who believe in 'green' spiritualities express their faith in action?	**Expected outcomes** **Most pupils:** ➢ **Appreciate and appraise different understandings of the ways varied religions and worldviews engage with green issues** ➢ **Express insights into ethical questions about the future of the planet, giving coherent accounts of beliefs, ideas and examples of action** ➢ **Enquire into and interpret ideas, sources and arguments, comparing different views about the natural world** **More able pupils:** ➢ **Evaluate diverse beliefs, perspectives and actions in relation to key environmental issues** ➢ **Use different methods of religious study to explain ideas about the importance of tackling climate change issues creatively and coherently** ➢ **Evaluate arguments about the impacts of different views of ethics and belief to do with the natural world both personally and critically**
9.6 Recommended for Year 9 **Enquiry: What was the Holocaust? Who were Bystanders, Rescuers and Upstanders? How can we be Upstanders? What was the impact of the Holocaust on survivors?** **Learning intention: students will gain rich knowledge of Jewish life in European settings before 1939 and Jewish responses to responses to Nazi genocide, including religious responses.** **They will develop their abilities and skills in arguing for justice and harmony in communities.** **Religion:** Judaism, Christianity and other worldviews.	**Questions:** This unit will enable students to consider questions such as: ▪ What were the conditions of pre-war Jewish life in Europe? What impact did anti-semitism have on these conditions? ▪ What were the impacts of Nazi genocidal policy on the Jewish people? ▪ What are our reflections on the choices that people made during the Holocaust and the impact of these choices? ▪ How did the Holocaust affect Jewish survivors' belief in God, forgiveness and their sense of justice? ▪ Why is the work of the National Holocaust Centre and Museum and related charities and memorials important today? ▪ How can we gain an accurate understanding of examples of issues arising from Holocaust study? What makes this part of RE as well as of History?	**Expected outcomes** **Most pupils:** ➢ **Appreciate and appraise different understandings of the ways prejudice and discrimination led to the holocaust** ➢ **Express insights into ethical questions about the holocaust and other genocides** ➢ **Interpret ideas, sources and arguments to make a case for holocaust remembrance** **More able pupils:** ➢ **Evaluate diverse examples of genocide, accounting for patterns of prejudice and hatred** ➢ **Use different methods of religious study to explain ideas about the importance of holocaust remembrance** ➢ **Evaluate arguments about the significance and dangers of hatred, intolerance and prejudice in the world today in the light of their learning**

Sample outline for an Enquiry: Devised by the school **Learning intention: students will gain rich knowledge of…** **They will develop their abilities and skills in…** **Concepts:** Selected from the syllabus **(2 or more from beliefs, teachings, wisdom, ways of living, ways of expressing meaning, identity, diversity, belonging, meaning, purpose, truth, values, commitments)** **Religions and worldviews:** Selected from the syllabus	**Questions:** This unit will enable students to consider questions such as: ▪ What… ▪ How do religions… ▪ What do religious texts say about… ▪ What do religious people do about… ▪ Where… ▪ Which… ▪ How... ▪ Why… ▪ If… ▪ What arguments support… ▪ What experience suggest… ▪ What conclusions can we draw about…	(Year 8 general examples are given here – these will need applying to the content and / or age group you plan for) **Expected outcomes** **Most pupils:** ➢ **Understand ideas and practices, linking different viewpoints** ➢ **Explain diverse ideas and viewpoints clearly in various forms** ➢ **Investigate and explain why religions and worldviews matter** **More able pupils:** ➢ **Appreciate and appraise different understandings of religions and worldviews** ➢ **Express insights into religious questions, giving coherent accounts of beliefs and ideas** ➢ **Enquire into and interpret ideas, sources and arguments**

We are pleased to be able to provide some fully exemplified investigation plans for schools.

SACRE wishes to encourage schools in the secondary age range to collaborate and share their planning for 11-14s, and will provide a sharing service for those who generously make their plans available to others.

The examples provided are:

- Does it make sense to believe in God?
- What will make our society more tolerant and respectful?

Sequencing and progression issues:
Teachers are encouraged to use these plans flexibly, adapting them to pupils learning needs and to different age groups as appropriate. They are not prescriptive, and other plans devised by the school are always an alternative as long as they enable pupils to meet the outcomes of the syllabus.

The teaching order of the plans is a matter entirely for schools but should be ordered to allow pupils to 'know more and remember more', building on previous learning and giving opportunities to show understanding and skills.

Martina, 13, takes the view that all religions are connected by thankful hearts

14-19 RE Programme of Study

Throughout this phase, students 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 will 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 will 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.
Through their RE courses, students gain access to many valuable learning opportunities include enabling students to:

- flourish individually, within their communities and as citizens in a diverse society and in the global community;
- develop personalised learning skills;
- develop attitudes of respect for all in a plural society.

How schools in Walsall can 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, worldviews or philosophies, within the context of a pluralistic society. All pupils (unless withdrawn by their parents) must be taught RE whether or not they choose it as an examination subject. This is reiterated in the recent OFSTED RE Research review.

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 Walsall schools could hold two RE conferences a year for all 16-19 year old students, bringing together students from different communities, religions and beliefs to address and reflect upon contemporary issues)

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

a) A GCSE Religious Studies course which is based on the study of Christianity and at least one other major religion (the full course);
b) A GCSE (Short Course) in Religious Studies which is based on the study of Christianity and at least one other major religion (the short course);
c) A CoEA (Certificate of Educational Achievement) in Religious Education which is based on the study of Christianity and at least one other major religion.

RS Examined courses are available from all the national awarding bodies: AQA, OCR, Edexcel and WJEC. There is a wide range of options and combinations of religions and topics to be studied. Schools must teach RE using the specifications of a GCSE RS course. The Agreed Syllabus does not, of course, require that students be entered for this examination.

Range

Schools must select options which enable pupils to study Christianity and at least one other religion. It is good practice for students to learn about the religions and beliefs of their own community and from their own perspective. (There is not a requirement that the students are entered for the examination)

Key concepts for 14-19 RE for all

Teachers need to provide learning for students in relation to the key concepts that underpin the study of RE in order to deepen and broaden their knowledge, skills and understanding.

The key concepts	
A. Beliefs, teachings and sources ▪ Analysing teachings, sources, authorities and ways of life in order to understand religions and beliefs in historical and cultural context. ▪ Understanding and analysing beliefs, teachings and attitudes in relation to the human quest for identity, meaning and values. **B. Practices and ways of life** ▪ Explaining and evaluating the varied impacts of religions and beliefs on how people live their lives. ▪ Analysing the ways in which the impact of religions and beliefs can vary according to context. **C. Expressing meaning** ▪ Interpreting and evaluating the meanings of different forms of religious, spiritual, moral and cultural expression. ▪ Interpreting and synthesising many different sources and forms of religious, spiritual, moral and cultural expression. **D. Identity, diversity and belonging** ▪ Interpreting and analysing diverse perspectives on issues connecting personal and communal identity. ▪ Evaluating and analysing questions of identity, diversity and belonging in personal and communal contexts and in relation to community cohesion. **E. Meaning, purpose and truth** ▪ Analysing and synthesising insights on ultimate questions that confront humanity ▪ Expressing personal and critical evaluations of questions of meaning, purpose and truth in relation to religion and beliefs **F. Values and commitments** ▪ Synthesising evidence and arguments about ethics and morality in relation to beliefs, spirituality and experience. ▪ Evaluating personally and critically their own and others' values and commitments in order to make coherent and rational choices.	Students should be able to: ▪ investigate and interpret significant issues in the light of their own identities, experiences and commitments ▪ present coherent, detailed arguments about beliefs, ethics, values and issues, with independence and critical awareness of their methods of study ▪ use and develop specialist vocabulary and critical arguments, with awareness of their power, limitations and ambiguity ▪ use and evaluate the rich, varied forms of creative expression in religious life; ▪ reflect critically on their opinions in the light of their learning about religions, beliefs and questions ▪ develop their independent values and attitudes on moral and spiritual issues related to their autonomy, identities, rights and responsibilities ▪ evaluate issues, beliefs, commitments and the influence of religion, including philosophical, spiritual and ethical perspectives ▪ use skills of critical enquiry, creative problem-solving and communication through a variety of media to respond to issues of identity, meaning and values in a wide range of contexts.

Curriculum opportunities

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

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

16 –19 RE for All

All schools with students aged 16-19 on roll are required to provide an RE entitlement for these students, irrespective of which examination courses they may choose. This is reiterated in the recent OFSTED RE Research review. This core entitlement for all students is seen in this Agreed Syllabus as an enrichment of curriculum studies: it takes its place alongside key skills, critical thinking, sex education and citizenship studies, all of which the school will also provide for students in this age range. The allocation of curriculum time for RE should be clearly identifiable and should avoid tokenism. The syllabus recommends that this should be 15 hours per year.

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

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

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

Impact of RE

Aims in RE: A progression grid	At the end of KS1 most pupils will be able to:	At the end of key stage 2 most pupils will be able to:	At the end of key stage 3 most pupils will be able to:
Know about & Understand A1. Describe, explain and analyse beliefs, and practices, recognising the diversity which exists within and between communities;	Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them;	Describe and make connections between different features of the religions and worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life in order to reflect thoughtfully on their ideas;	Explain and interpret ways that the history and culture of religions and worldviews influence individuals and communities, including a wide range of beliefs and practices in order to appraise reasons why some people support and others question these influences;
Know about & Understand A2. Identify, investigate and respond to questions posed by, and responses offered by some of the sources of wisdom found in religions and worldviews;	Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the communities from which they come;	Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities;	Explain and interpret a range of beliefs, teachings and sources of wisdom and authority in order to understand religions and worldviews as coherent systems or ways of seeing the world;
Know about & Understand A3. Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning;	Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities;	Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning;	Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them;
Express and Communicate B1. Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities;	Ask and respond to questions about what communities do, and why, so that they can identify what difference belonging to a community might make;	Observe and understand varied examples of religions and worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities;	Explain the religions and worldviews which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology;
Express and Communicate B2. Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value;	Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves;	Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives;	Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful evaluation and analysis of controversies about commitment to religions and worldviews, accounting for the impact of diversity within and between communities;
Express and communicate B3. Appreciate and appraise varied dimensions of religion[4];	Notice and respond sensitively to some similarities between different religions and worldviews;	Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences between different religions and worldviews;	Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied;
Gain & deploy skills: C1. Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively;	Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry;	Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own thoughtfully in different forms including (e.g.) reasoning, music, art and poetry;	Explore some of the ultimate questions that are raised by human life in ways that are well-informed and which invite reasoned personal responses, expressing insights that draw on a wide range of examples including the arts, media and philosophy;
Gain & deploy skills: C2. Enquire into what enables different communities to live together respectfully for the wellbeing of all;	Find out about and respond with ideas to examples of co-operation between people who are different;	Consider and apply ideas about ways in which diverse communities can live together for the well being of all, responding thoughtfully to ideas about community, values and respect;	Examine and evaluate issues about community cohesion and respect for all in the light of different perspectives from varied religions and worldviews;
Gain & deploy skills: C3. Articulate beliefs, values and commitments clearly in order to explain reasons why they may be important in their own and other people's lives.	Find out about questions of right and wrong and begin to express their ideas and opinions in response.	Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.	Explore and express insights into significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.

[4] The RE Program of Study usually refers to 'religions and worldviews' to describe the field of enquiry. Here, however, religion in the singular specifies the aim: to consider and engage with the nature of religion broadly, not merely with individual examples of religions or worldviews.

Achievement and Assessment in RE

Expectations, Progression and Achievement in Religious Education Good assessment practice

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

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

- In RE, at 7, 11 and 14, pupils should show that they know, apply and understand the knowledge, understanding, skills and methods specified in the Programmes of Study.
- Page 73 presents all of the end of key stage outcomes, so that teachers can see how they represent progress in relation to knowledge, understanding and skills.
- Within each key question plan, learning outcomes are presented that relate to the end of key stage outcomes. While the end of key stage outcomes are general, the key question page plan learning outcomes are specifically related to the content (knowledge, understanding and skills) required to address the key question.
- The learning outcomes for each key question page plan are expressed in terms of allowing pupils to meet the outcomes Time is needed for pupils to consolidate and embed their learning before moving to the next steps. We expect that the majority of pupils will meet the expected outcomes.
- The language of *expected* outcomes has been used in this syllabus. We expect that schools will translate this to the language common in their school if other words are used to describe achievement in other subjects.

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

- Assessment requires that teachers know what individual pupils know and can do. The learning outcomes on each key question outline will help teachers to assess this in an ongoing way throughout a unit, and to devise appropriate learning activities to enable pupils to secure their knowledge, understanding and skills.
- Schools need to be able to track progress of pupils. Using the unit learning outcomes as stepping stones towards the end of key stage outcomes will allow teachers to track progress in each unit. Again, Ofsted are very clear that the curriculum is the progression model and so pupils need to be assessed against the knowledge, understanding and skills that they have been taught in a unit, building on what they have learnt before.
- This is not the same as giving pupils a level. Teachers know that pupils' understanding at the beginning of a topic may dip as they encounter new and unfamiliar material. Where the key question builds on previous learning (which is why a carefully constructed long term plan is essential) pupils will start with and build on some prior knowledge. Building on this prior knowledge and recalling previous knowledge will help pupils to make more progress.
- Schools will need to adapt the information they gain from the learning outcomes to whichever tracking system their school uses. Schools are encouraged to avoid mechanical 'box-ticking' exercises and focus their assessment on supporting individual pupils to develop their knowledge, understanding and skills in RE.

The key question learning outcomes and end of key stage outcomes support teachers' planning for all pupils.

- Teachers of RE should plan their approach to the whole key stage with the learning intentions of the end of the key stage in clear view.
- Using the learning outcomes for each key question is also essential when planning learning activities for pupils. Classroom activities should enable pupils to build up knowledge and understanding in a

variety of ways, allowing pupils plenty of opportunities to achieve the outcomes. Through the unit, teachers should be aware of how far pupils achieve the outcomes, to identify their next steps in teaching.

- Setting high expectations early in the key stage, in terms of the knowledge, understanding, skills and methods of RE is most likely to enable pupils to reach the highest possible standards for all groups of pupils.

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

- As with all other subjects, parents/carers are entitled to an annual report which clearly describes the progress and achievement of their child(ren) in relation to the Programme of Study in RE.
- Good RE reporting is individual, positive, criterion-referenced, accurate and diagnostic.

The core principles are that assessment should:

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

Formative and summative assessment using this syllabus

When introducing and supporting schools using this syllabus, the key message around assessment has been around doing what is both *meaningful* and *manageable*. In the first instance teachers need to understand what knowledge, understanding and skills the curriculum expects. Once they understand this, they can give good feedback within lessons on what the pupils know, understand and can do, what they don't know or don't understand, and what they need to do next.

Effective assessment in RE

In the last few years, there has been increasing emphasis on providing pupils with a knowledge-rich curriculum. There is much discussion around what this means in practice, but most agree that a knowledge-rich curriculum is one in which the specifics of what pupils are to learn is clearly set out, and where skills are explicitly linked to this knowledge and understanding, rather than being broad and generic.

When planning how RE will be taught and assessed at your school, be sure to consider how you will give pupils opportunities to explore and understand both the knowledge you are sharing as well as the different ways of knowing. The teaching and learning activities, and the assessment of these activities should demonstrate pupils' engagement with:

- *substantive knowledge*, that is the factual and conceptual content of the curriculum
- *disciplinary knowledge* or *ways of knowing*, that is, the methods, procedures and tools that are part and parcel of RE
- *personal knowledge*, that is, pupils' own worldviews and how they shape their encounters with the content of RE.

This syllabus is designed to give pupils such opportunities. For instance, in the upper Key Stage 2 unit *Y5B: Commitments and meanings – Hindu, Muslim, Christian, Non-religious* pupils develop core substantive knowledge which will inform their engagement with the philosophical approaches needed to study *8.1 Enquiry: Why believe in God? Or why be an atheist?*

The disciplinary knowledge developed in these units stems largely from philosophy of religion, and pupils also work with the disciplinary knowledge of psychology in considering religious experience and personal belief, as well as other scientific and rationalist disciplines. In units like these, there are many opportunities for pupils to consider different, often contrasting and sometimes conflicting ways of knowing. As teachers, we can ensure that these are made explicit to pupils through the design of learning activities as well as in the design of our assessments.

Formative assessment

This requires teachers to do what we always do: listen to, observe and study what pupils say and do in lessons; in other words, formative assessment (or 'assessment for learning'). This will allow us to give good verbal feedback to pupils as whole classes, groups and individuals, and occasionally give written formative feedback as well. All this formative assessment is done in lessons and it informs our ongoing practice, as we need to adapt our planning depending on what we discover.

There are many strategies that support this formative assessment, but it is important to remember that as you listen, watch, quiz, question, check for misconceptions, scribble notes, etc., you don't need to provide evidence for every bit of pupils' attainment. Many teachers use floor books, particularly in Key Stage 1, which show examples of learning as a class. In Key Stage 2 some have individual books alongside floor books that could be looked at when a subject leader needs to monitor pupil work.

Summative assessment

Once teachers are confident that they understand the learning that is expected in a unit of work, this allows them to provide information for whatever accountability or summative assessment system a school is using. It is best if RE doesn't set itself out to be different from other subjects and so uses the same system as, for example, Geography or History.

The system that has proved most effective, meaningful, manageable and popular with this agreed syllabus is remarkably simple. At the end of a unit of work, i.e. approximately four times a year, a teacher considers each pupil's progress against the unit outcomes and notes whether they are working at the expected standard. They can do this by flicking through samples of work, remembering progress using knowledge retrieval strategies and by using their professional judgement. If teachers understand the learning that is expected in the unit, they know how much pupils are achieving. This can be filled in on a simple electronic form and sent to the subject leader.

The subject leader is then able to do several things. Firstly, they can 'dip test' as a form of moderation. This involves choosing a couple of pupils and asking a few teachers to talk about the 'RE story' of the pupil, i.e. explain why they have chosen to categorise Olivia as not meeting expected outcomes or Umar as working beyond expected outcomes in a particular unit. This could involve asking for an explanation as to why they are beyond expected outcomes in this unit when they were categorised as not meeting expected outcomes in the previous unit. They can also create statistics to enable them to compare attainment in RE to another subject. This can be explored further during pupil interviews that check on knowledge recall and understanding of what has been taught.

Assessment using this example depends upon teachers understanding clearly what is being taught, giving feedback during the day-to-day encounter in RE lessons and then recording the pupils' overall achievement across the unit. These three things, when held together, produce a system that is informative to the pupil, teacher and subject leader (it is *meaningful*) and does not take lots of time to carry out (it is *manageable*).

As far as pupil learning is concerned, summative assessment or assessment for accountability is less important than formative assessment. It has an entirely different purpose, namely, to check up on progress over time, to see if any particular classes or groups of pupils are making excellent progress or falling behind. Summative assessment is important, but it should take second place to what is going on in the classroom between pupil and teacher.

Teachers and pupils should not assume that summative assessment will always indicate upward progress, e.g., showing that a pupil has moved up a grade or step, etc. Consider the effect of pupils encountering a completely new unit, encountering knowledge about Hindu ways of living for the first time, at the age of 8 or 9. It would be inappropriate to expect the same depth of learning in this as we do in an aspect of Christianity, where learning may have been built up over several years. At the very least, unfamiliar vocabulary may mean learning is slower. It may also be the case that a pupil studying their own religion or worldview can demonstrate learning that exceeds expectations, and which is not typical of what they know, understand or can do in relation to other elements of the syllabus.

It is clear, therefore, that when creating a summative assessment system, careful thought needs to be given as to what is being assessed and how often. One important point to consider when planning summative assessment is to have a realistic expectation of how much time is being spent on assessment. In most schools, RE will have no more than one fifth of the curriculum time of, say, English, and should only require a commensurate amount of time for summative assessment.

When planning for assessment in RE, key questions to consider are:

- How often is summative assessment really required?
- How will the resulting information be used?
- With whom is it shared? Is it meaningful to them?
- Is it worth the time?

Spiritual Moral, Social and Cultural Development (SMSC): A distinctive contribution from Religious Education

The Agreed Syllabus for RE enables the teaching of RE to make a distinctive and significant contribution to these four aspects of pupils' development. While schools provide for these aspects of personal development in many ways, and through many subjects of the curriculum, RE may often focus on spiritual and moral education within the curriculum, and makes a distinctive contribution to understanding cultural diversity through developing understanding of religions. These opportunities for personal development contribute to high standards and aspirations for each pupil.

There is an extensive literature on these topics, which are always contested. For the purposes of the RE syllabus, the following descriptions provide a basis for ways in which the RE curriculum can contribute to pupils' personal development.

Spiritual development enables people to look within themselves, at their human relationships, at the wider world and at their vision of the divine or the ultimate reality with characteristics such as courage, hope, acceptance, strength, insight and love, so that they can better face all the sufferings, challenges and opportunities of human life.	Religious education provides opportunities to promote ***spiritual development*** through: ▪ discussing and reflecting on key questions of meaning and truth such as the origins of the universe, life after death, good and evil, beliefs about God and values such as justice, honesty and truth ▪ learning about and reflecting on important concepts, experiences and beliefs that are at the heart of religious and other traditions and practices ▪ considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related to the human and natural sciences, thereby contributing to personal and communal identity ▪ considering how religions and other worldviews perceive the value of human beings, and their relationships with one another, with the natural world, and with God ▪ exploring the relationships between British values and different religions and spirituality ▪ valuing relationships and developing a sense of belonging ▪ developing their own views and ideas on religious and spiritual issues.
Moral development enables pupils to take an increasingly thoughtful view of what is right and wrong, to recognise the needs and interests of others as well as themselves and develop characteristics such as truthfulness, kindness, unselfishness and commitments to virtues such as integrity, justice and the will to do what is right, so that they can live in ways which respect the well-being and rights of each person.	Religious education provides opportunities to promote ***moral development*** through: ▪ enhancing the values identified within the National Curriculum, particularly valuing diversity and engaging in issues of truth, justice and trust ▪ exploring the influence of family, friends and media on moral choices and how society is influenced by beliefs, teachings, sacred texts and guidance from religious leaders ▪ considering what is of ultimate value to pupils and believers through studying the key beliefs and teachings from religion and philosophy about values and ethical codes of practice ▪ studying a range of ethical issues, including those that focus on justice, to promote racial and religious respect, community cohesion and personal integrity ▪ considering the importance of rights and responsibilities and developing a sense of conscience ▪ applying their own thinking to British values including tolerance, respect, the rule of law, democracy and individual liberty

Social development enables pupils to relate to others successfully through an understanding of the responsibilities and rights of being a member of various family, local, national and global communities. It enables them to develop social skills, qualities, attitudes and characteristics such as respectfulness, tolerance, a willingness to get involved, so that they can play a full and fulfilling part in their community and society as, for example, family members, citizens, learners and workers.	Religious education provides opportunities to promote ***social development*** through: ▪ considering how religious and other beliefs lead to particular actions and concerns ▪ investigating social issues from religious perspectives, recognising the diversity of viewpoints within and between religions as well as the common ground between religions ▪ articulating pupils' own and others' ideas on a range of contemporary social issues, including environmental concerns, issues of equality and community cohesion and the impact of ideas about British values.
Cultural development enables people to develop their sense of their own place and identity in society, to value and participate creatively in their own culture and appreciate the cultures of others by developing their appreciation of, for example the arts, literature, sport, music, travel and other aspects of culture. Cultural development makes its contribution to human wellbeing through enabling participation in diverse varieties of cultural life for the enrichment of individuals and communities. Cultural development enables people to develop understanding, qualities and attitudes which lead to appreciation or participation in local, regional, national, European and global cultures.	Religious education provides opportunities to promote ***cultural development*** through: ▪ encountering people, literature, the creative and expressive arts and resources from differing cultures ▪ considering the relationship between religion and cultures and how religions and beliefs contribute to cultural identity and practices ▪ examining what it means to be growing up in Britain, and exploring historic British values, including a range of ideas about tolerance, respect, democracy, individual liberty and the rule of law ▪ promoting racial and interfaith harmony and respect for all, combating prejudice and discrimination, contributing positively to community cohesion and promoting awareness of how interfaith cooperation can support the pursuit of the common good.

Cultural Capital and RE

What is cultural capital? A concept from the OFSTED Framework relevant to RE. How does RE contribute to building cultural capital for learners?

Cultural capital is a sociological concept which describes a person's social assets, usable in seeking and securing status within the social groups to which the individual belongs, from the local and familial to the national or global.

Cultural and social assets include, for example, education, family status, style of speech – whatever gives access to a society's benefits. Religions make key contributions to cultural capital in many areas. This might relate to culture in its widest sense, including film, food, sport, fashion, the arts, language, history, science – and indeed faiths, beliefs and religions, in relation to the multicultural society. The distribution and accumulation of cultural capital - as with financial capital – seems to be unequal, and this can lead to some groups being disadvantaged.

Cultural capital comprises both the material and symbolic goods which a person can access and use within the economy. Think of it as the accumulated cultural knowledge that confers social status and power, including all the cultural offers religions make for their followers.

In OFSTED Education Inspection Framework, the concept is applied to all inspections, and used in this key requirement:

> *Intent: leaders take on or construct a curriculum that is ambitious and designed to give all learners, particularly the most disadvantaged and those with special educational needs and/or disabilities (SEND) or high needs, the knowledge and cultural capital they need to succeed in life. (p9)*
> https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/801429/Education_inspection_framework.pdf

How does this connect to RE?

In relation to Religious Education, this concept has clear relevance and currency. Teachers of RE over many years have argued that a rich knowledge of the cultural and religious milieu in which children and young people are growing up has high value in the world of work and in social life more generally, and pupils surveyed about the value of RE often agree. Whilst it is obvious that the responsibilities of a school with regard to cultural capital for all its pupils are by no means the sole responsibility of RE, it is also useful to describe how RE can make the contribution. The diagram offers a simple description of RE's potential in relation to cultural capital, framed as four questions for teachers to think about.

Examples of RE's contribution to cultural capital include these, among many others:

Experiences in RE which enhance cultural capital: ▪ Being able to explore the culture and values of different religions and worldviews. ▪ Receiving visitors from different faith communities. ▪ Visiting places of worship from different faith communities. ▪ Engaging with music, dance, drama and the arts inspired by religions and worldviews. ▪ Recognising expressions of religion in culture: food, symbols, dress.	**Opportunities to demonstrate cultural capital:** ▪ Collaborative teamwork activities that enable learners to express their own culture and beliefs in creative ways. ▪ Engaging in activities which enable learners to see, experience and use for themselves 'the best that has been thought and said' in religions and worldviews. ▪ Chances to participate in making cultural experiences that have lasting positive impact on the learners, e.g. in performance of music, dance, drama or worship.
A religiously educated young person: skills and competencies include: • The skills needed to navigate a society in which different cultures and religions are present. • The skills of listening and dialogue which enable mutual understanding and respect. • The skills needed to contribute to enabling inclusive communities, e.g. in class or school, to flourish for the wellbeing of all. • Simple examples include meeting and greeting others, engaging in conversation, sharing food with respect to differences of culture and recognizing examples of religious expression.	**Skills and competencies in cultural capital which RE offers** ▪ The ability to speak confidently about their engagement with and appraisal of religious and spiritual aspects of culture. ▪ The ability to engage with and respond for themselves to dilemmas of belief and value in their society. ▪ The ability to relate without embarrassment or fear to people who are different, being polite, showing interest and always avoiding negativity such as ridicule. ▪ The ability to make and enjoy cultural 'products' such as art, music, dance, drama in the context of RE.

The contributions of RE to whole school priorities

RE offers distinctive opportunities to promote pupils' spiritual, cultural, social and moral development, and explore 'British Values'. RE lessons should offer a structured and safe space during curriculum time where learners build up their knowledge and understanding of religion and beliefs so that they can reflect on beliefs, ideas and questions for themselves. Teaching in RE should engage pupils in discussion, dialogue and debate which enables them to make their reasoning clear and which supports their cognitive and linguistic development. Details of RE's contributions to whole school priorities, SMSCD, cultural capital, community cohesion and British values can be found in later sections of the syllabus.

RE makes a key contribution to enabling pupils to consider British values, including tolerance and respect for people who hold different faiths and worldviews. The HMI Inspection Framework for schools requires schools to be active in promoting these values, and well planned RE is a major part of this work. This is elaborated below.

Teaching in RE lessons should also allow for timely and sensitive responses to be made to unforeseen events of a religious, moral or philosophical nature, whether local, national or global.

The breadth of RE

The law requires that Agreed Syllabuses and RE syllabuses used in academies or free schools that are not designated with a religious character "must reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain". This means that from ages 4-19 pupils learn about diverse religions and worldviews including Christianity and the other principal religions in the UK. All types of school should recognise the diversity of our region and of the UK and the importance of learning about its religions and worldviews, including those with a significant local presence. Pupils should also learn about non-religious ways of life and worldviews.

RE in the school curriculum in different school types

RE is a statutory subject in each year of the school curriculum of maintained schools. Academies and Free Schools are contractually required through the terms of their funding agreements with DfE to make provision for the teaching of RE to all pupils on the school roll, and Academies in Walsall are warmly invited to use this syllabus. It is a local, contemporary and widely approved framework for RE. The Walsall RE Agreed Syllabus for 2026-2031 has been developed in line with the strategic priorities of the Local Authority and in consultation with all stakeholders.

12 year old Mark believes that 'faith is the light of the world'

British values: the contributions of RE

RE makes a key educational contribution to pupils' explorations of British values
Teaching the Walsall Agreed Syllabus for Religious Education will enable pupils to learn to think for themselves about British values.
Questions about whether social and moral values are best described as 'British values' or seen as more universal human values will continue to be debated, but for the purposes of teachers of RE, the subject offers opportunities to build an accurate knowledge base about religions and beliefs in relation to values. This in turn supports children and young people so that they are able to move beyond attitudes of tolerance towards increasing respect, so that they can celebrate diversity.
Values education and moral development are a part of a school's holistic mission to contribute to the wellbeing of all people within our communities. The RE curriculum focuses learning in some of these areas, but pupils' moral development is a whole school issue.

- **Mutual Tolerance.** Schools do not accept intolerant attitudes to members of the community: attitudes which reject other people on the basis of race, faith, gender, sexual orientation or age are rightly challenged. 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.
- **Respectful attitudes.** In the RE curriculum attention focusses on moving beyond mere tolerance and 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. Respectful disagreement is seen as a virtue in this kind of RE. Recognition and celebration of human diversity in many forms can flourish where pupils understand different faiths and beliefs, and are challenged to be broad minded and open hearted.
- **Democracy.** In RE pupils learn the significance of each person's ideas and experiences through methods of discussion. In debating the fundamental questions of life, pupils learn to respect a range of perspectives. This contributes to learning about democracy, examining the idea that we all share a responsibility to use our voice and influence for the wellbeing of others. In RE pupils will consider the idea that every person counts equally.
- **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.
- **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.

What opportunities for developing respectful attitudes does RE offer to pupils?

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

Learning for diversity. Government guidance advises that "every school is responsible for educating children and young people who will live and work in a country which is diverse in terms of cultures, religions or beliefs". A recurring theme of government and HMI guidance on Religious Education is to "develop a positive attitude towards other people, respecting their right to hold different beliefs from their own, and towards living in a world of diverse religions." RE guidance also requires schools to enable pupils to examine the consequences of anti-social behaviour such as racism and to develop strategies for dealing with it.

Reducing intolerance. Promoting community cohesion aims to contribute to reducing the corrosive effects of intolerance. It is too simplistic to assume that merely by teaching about the major world religions, RE will automatically contribute to community cohesion. It is even possible for weaker teaching to reinforce stereotypes: e.g. 'Muslims are from Pakistan' or 'Christians are white'. It is valuable to note that, for example, Christians, Jews and Muslims all give great significance to Jesus within their religious tradition, holding some aspects in common and diverging on other fundamental points. There is also, of course, great diversity within religions, where different interpretations can clash sharply. As well as learning about the historical and current relationship between cultures, pupils should study the ways in which one religion has influenced the development of another.

Visits and visitors: RE is the ideal vehicle for building links with faith communities in the local area of the school. Pupils need opportunities to meet people of different faiths and cultures to develop a respect for those who believe, think and practice differently, without feeling that their own identity or views are threatened. In fact, pupils can deepen and clarify their sense of identity through their encounter with the 'other'. It is important to set ground rules for discussion when religious differences are explored, in order to create a safe and positive environment.

Prevention of violent extremism: RE's mission for respect is particularly relevant where there may be media misrepresentations and commonly held negative stereotypes e.g. Islamophobic ideas, unfair negativity to any religion, any preaching of extremist or violent views, any connection of religion or belief to violent behaviour. RE has a place in reducing extremism.

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

Planned support for teaching. At key stages 2 and 3 there are planned units for investigating these important issues. For Key Stage 2, see the unit on 'Enquiring into places of worship through visits', 'How can Walsall become a more respectful places?' and 'What can be done to reduce racism? Can religion help?'. For Years 7-9 there are units such as 'What will make our communities more respectful? Exploring belief in action.'

The key role of RE in the curriculum for promoting community cohesion

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

The government's guidance advises that "every school is responsible for educating children and young people who will live and work in a country which is diverse in terms of cultures, religions or beliefs." RE aims to "develop a positive attitude towards other people, respecting their right to hold different beliefs from their own, and towards living in a world of diverse religions." RE requires pupils to think about the positive benefits of equality and inclusion and the negative impacts of prejudice and intolerance. OFSTED consistently finds that a major contribution to "valuing diversity, promoting multicultural understanding and respect" comes from the RE curriculum. We want every Walsall school to have best practice in this area. RE contributes to agendas around community cohesion, British Values and anti-racism.

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

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

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

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

Pupils with SEND and Religious Education

Pupils with SEND are entitled to receive Religious Education based upon the Locally Agreed Syllabus as far as it is practicable. This entitlement applies to all pupils, whether they are educated in mainstream schools or special school settings. We believe that RE can provide challenging and nurturing learning opportunities for every pupil, and we seek creative and well thought out ways of providing for these entitlements to RE, so that every pupil can benefit from the opportunities for personal development the subject provides.

Two principles: good RE seeks to be holistic and inclusive

- **Holistic RE** focuses on the pupil as a whole, rather than only focusing on specific elements. A holistic vision of pupils' development considers all aspects of their individual needs, including how they interrelate with each other and the factors that influence them, and how this affects how they learn. Whether learners are part of a community of faith or not, RE offers them appropriate ways to engage with religion and belief and connects to every individual's need for spiritual, moral, social and cultural development.
- **Inclusive RE** recognises all pupils' entitlements to learning that respects diversity, enables participation, removes barriers and anticipates and considers a variety of educational needs and preferences. RE offers all learners a space in which they are included, valued and respected.

The engagement model celebrates the different abilities of pupils not engaged in subject specific study. This intention is always appropriate for RE. It enables the collection of qualitative information and evidence that should inform a teacher's assessment of their pupils' evidence of progress in the following areas:

- the effective use of their senses, including the use of both near and distant senses and the use of sensory integration;
- the application of physical (motor) skills to permit active participation in new experiences;
- states of emotional wellbeing to facilitate sustained motivation to learn;
- communication and language skills to inform thought processes.

How will pupils be assessed using the engagement model?

The engagement model has 5 areas of engagement, and pupils can show responses to experience of RE in relation to these areas.

- exploration
- realisation
- anticipation
- persistence
- initiation

The areas allow teachers to assess pupils' engagement in developing new skills, knowledge and concepts in the school's curriculum by demonstrating how pupils are achieving specific outcomes. They represent what is necessary for pupils to fully engage in their learning and reach their full potential.

The model provides a flexible description of ways in which pupils with severe and profound learning difficulties make progress in their education, and recognises that progress for these pupils is not merely linear. The model does not specify a curriculum, but does offer a rounded and holistic way to identify small steps of progress, linked to termly outcomes for these pupils, supporting and enriching the learning pathways for non-subject specific learning. The model allows teachers to assess their own effectiveness in connecting their teaching to the learning needs of each pupil, clarifying teachers' understandings of the pupils' learning journeys.

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

The model recognises that engagement is multi-dimensional and breaks it down into 5 areas that allow teachers, in relation to RE, to assess:

- how well their pupils are being engaged in developing new skills, knowledge and concepts in the school's RE curriculum
- how effective the special educational provision is in empowering their pupils to progress against the agreed outcomes in their EHC plans and how effectively pupils are engaging with and making progress against these plans in particular relation to RE
- pupils' achievements and progress across the 4 areas of need of the SEND code of practice (communication and interaction, cognition and learning, social, emotional and mental health difficulties, and sensory and/or physical needs) The four areas all connect to good RE.

The engagement model:

- is a unique method of observation, allowing insight that improves provision for all pupils
- uses a pupil-centred approach that focuses on their abilities rather than disabilities
- values all sources of knowledge and information provided by those working with the pupil, including teachers, school staff, other professionals and parents or carers
- promotes consistency and a common language amongst schools and all those working with the pupil
- recognises there is a complex interaction between pupils' physical, sensory, communication and learning disabilities that affects how they progress

The Five areas of Engagement

Religious Education may provide opportunities for pupils to learn in all of these areas. Using outcome statements from the early years foundation stage profile can provide helpful and relevant clarification of learners' progress. https://www.gov.uk/government/publications/early-years-foundation-stage-profile-handbook

These questions will help teachers considering the provision of experiences from RE for pupils with SEND to focus their contribution to learning for pupils.

In what ways can RE for pupils with SEND:

- recognise the pupil's individual needs?
- show and celebrate the pupil's success?
- provide evidence of the pupil's responses and achievements?
- provide ways of comparing the pupil's current responses with past ones in order to show evidence of their achievements?
- capture information about the quality of the pupil's progress so the complexities and subtle differences of individual responses can be described, interpreted and explained?
- contain information and evidence that enable decisions to be made concerning the pupil's needs can be used to inform planning and next steps for pupils, including special educational provision?
- assist in gathering evidence for reporting the pupil's achievements and progress against their EHC plan as part of the annual review process?
- assist in compiling evidence as part of end of academic year reporting to the pupil's parents, LAs and governors?

Section B: Guidance for pupils beginning to engage in RE specific learning

Introduction

This guidance is designed to stimulate, support and promote best practice and high standards of achievement in RE for all pupils. It focuses on teaching and learning in RE among pupils with a range of special educational needs and disabilities.

RE can make a powerful contribution to the learning of pupils with SEND. They can develop understanding of religious and life issues through experiences including song and music, discussion and talk, use of artefacts and the creative arts which cannot always be reflected in their written work. What follows is guidance on how RE may be made more accessible for such pupils.

Principles for RE and pupils with SEND.

A. Valuing the importance of RE for pupils with special needs.

RE is part of the core curriculum and is a positive entitlement for all pupils and should be taught with the same educational purposes, validity and integrity to all. In special schools the law requires the Agreed Syllabus to be taught 'as far as is practicable', and quality teaching will tailor the syllabus carefully to the special needs of all pupils. The positive effect may be that in RE pupils with difficulties, problems or tragedies in their young lives find the most space to explore and seek to resolve their own conflicts.

B. Using pupils' experience of difficulty to develop their capacity to understand searching themes in RE.

There are areas in which pupils with special educational needs may show particular strengths. A pupil's experience of difficulties or suffering could lead to a heightened awareness of searching themes in RE. Sometimes small group work with pupils with special needs is particularly important in making space for reflection on experience and meaning. Good RE faces difficulties sensitively, rather than 'ducking the issues'.

C. Building on pupils' interest in people and what they do.

Some pupils with special educational needs sometimes show more awareness of people's feelings and a curiosity about what people do. This can lead to an interest in the effect of religious belief on people and interest in how individual religious people lead their lives. This may involve pupils working on their own ideas about belief and experience, considering meanings for themselves.

D. Valuing pupils' use of religious language.
Some pupils with special needs may show a lack of inhibitions in using religious and spiritual language, such as 'soul', 'heart' and 'spirit'. This can lead them into a spiritual perception of religion and human experience and an engagement with the symbolic.
E. Being sensitive to the variety of pupils' understanding of religious concepts.
It is difficult to generalise about the appropriateness of introducing certain religious concepts to pupils with special needs owing to the wide range of their needs. Teachers need to be sensitive in judging the appropriateness of different material on, for example, miracles and healing, which may be perceived differently by pupils with different disabilities. RE seeks to develop sensitive and respectful attitudes, and these can be exemplified by teaching which is sensitive and respectful.
F. Allowing pupils to engage with explicit religious material.
RE which lets the emotion and power of explicit religious materials loose in the classroom, and welcomes personal responses can provide powerful opportunities for spiritual development for pupils with a variety of special educational needs. An over-emphasis on seeing special needs pupils as needing a 'small step' approach can block the development of a vital and dynamic form of RE. Some pupils may respond to the 'burning core' of questions that engage the imagination and often lead from the spiritual into 'explicit RE.'
G. Promoting pupils' use of the arts as a way of expressing themselves.
Pupils with special educational needs may have an enjoyment and engagement with art, music, dance and drama. Using these forms of expression can be very effective with special needs pupils.
H. Recognising pupils' intuitive responses to religious issues.
Pupils with special educational needs may show a more intuitive approach to religion and human experience, and this may be expressed through questions, insights or gestures. These intuitive moments can display leaps of learning or understanding which are at odds with their understanding of other concepts. Some pupils with special educational needs will show a willingness to share a spiritual response. These achievements can be celebrated and noted by the teacher, but often no written product of achievement exists. A lack of permanent evidence of achievement does not matter in such cases.
I. Valuing pupils' achievement through creative forms of assessment and recording.
These forms need to he developed in order to reflect moments of intuition, insight and response. A ‘Wall of Wisdom’, where pupils' deep comments and questions about religion and human experience are written can be displayed in class, or a photographic or video record of significant events can be kept, or a running record in the teachers' notes.

Educational contexts.

The principles set out above apply to pupils with special educational needs in all settings. These include SEND pupils in mainstream schools, special units attached to mainstream schools, PRUs, hospital schools and special schools. Pupils have a wide range of backgrounds and needs, including learning, emotional and behavioural difficulties. In RE these may be accentuated by differences of home and faith backgrounds. It is important to recognise that all pupils can achieve in RE, and teachers have the task of unlocking that potential and facilitating that achievement.

Differentiation in RE: meeting each learner's needs.

Legislation provides an entitlement for all pupils to a broad and balanced curriculum. A wide range of ability and experiences exists within any group of pupils. Teachers need to be able to provide equal opportunities in learning through a flexible approach and skills which differentiate teaching and learning, matching the challenge of RE work to individual learners' needs.
Differentiation within RE involves meeting the individual needs of pupils in ways that are relevant to their life experiences. Successful differentiation is dependent on planning, teaching and learning methods and assessment. This requires:

- an understanding by teachers of the ways in which pupils learn;
- providing imaginative learning experiences which arouse and sustain pupils' interest;
- supporting the learning which takes place in RE by what is taught in other curriculum areas.
- matching work to pupils' previous experience;
- an understanding of factors which may hinder or prevent pupils learning;
- careful analysis of the knowledge and skills which comprise a particular learning task;
- structured teaching and learning which will help pupils to achieve and to demonstrate their learning outcomes;

Differentiation strives to help all pupils to learn together through providing a variety of tasks at any one time. Pupils can also be given some choice over what and how they learn so their learning reflects their interests and needs.

The ethos of a school and the work of individual teachers is very influential in RE. A positive ethos facilitates differentiated teaching through excellence in relationships based on mutual respect. Two factors make an important contribution:

- **attitudes to learning** - a philosophy which encourages purposeful learning and celebrates effort alongside success, as well as helping pupils take responsibility for their own engagement in tasks;
- **a safe, stimulating environment** which recognises individual needs of pupils, sets appropriate challenges and builds on a positive, praising classroom culture.

Planning

Once schools are familiar with the requirements of the RE Agreed Syllabus and have chosen which religions are to be studied in which Key Stage, long, medium and short term planning can be put in place which includes teaching and learning for pupils with special educational needs. Special schools have the flexibility to modify the requirements of the Agreed Syllabus to meet their pupils' needs, such as selecting materials from an earlier key stage or by planning to focus on just two religions. They must teach the syllabus 'as far as it is practicable.'
The development of pupils' individual education programmes (IEPs) allows for RE to be provided according to pupils' needs, such as focusing on communication, social, sensory or other skills to which RE can make a significant contribution. Some pupils may need additional experiences to consolidate or extend their understanding of particular concepts, so timing needs to be flexible enough to allow for this. Where teaching is good, the specific skills of reflection, expression and discernment will not be neglected.

Planning should provide for:

- the range of pupil ability in the group, with differentiated activities;
- the past and present experience of pupils;
- the family background of pupils;

- the individual needs of pupils, including their special educational needs and their personal learning plans;
- a range of opportunities to assess progress and to report to parents.

There are some commercial resources available to support this work, for example the 'Equals' programme offers well thought out work for SEN RE to schools.

Teaching and learning approaches for pupils with SEND

A wide variety of approaches can succeed, including the use of artefacts, video, visits and visitors, ritual, reflection, stilling and experiential activities, classroom assistants, the widest possible range of sensory and experiential approaches, and use of IT including internet, recorded music, a digital camera and scanner, new video technologies, big mac switches, concept keyboards and overlays. New technologies are often created to help pupils with SEN: Good RE teaching must always seek to make the most of them.

Recording pupils' achievement.

Pupils with SEND in RE want to be able to show their achievement. Teachers need to enable pupils to demonstrate statements of achievement and learning outcomes. For pupils with SEND, this document provides an application of the DfE's Engagement Model and the use of performance statements (formerly called 'P4-P8'). These refer to skills, knowledge and understanding in RE. Teachers can also make special use of the Early Learning Goals applied to RE in the syllabus and the outcome statements for pupils aged 7, 11 and 14, as appropriate. It is practicable for RE outcomes to break age related norms for pupils with SEND.

Particular outcome statements could be broken down into a number of smaller elements and steps to work on and celebrate achievements. In good RE these could include pupils' responses to:

- experiencing an activity in RE
- sharing an awareness of the activity
- being a part of, or being an agent in classroom rituals for learning
- using the senses in different ways related to RE experiences and content
- exploring artefacts, experiences, stories, music or other stimulus materials in RE
- participation in the activities in varied ways
- praising and being praised, thanking and being thanked
- observing or participating in an enactment of an aspect of the learning

The use of the full range of RE outcome statements may provide useful tools in enabling teachers to:

- plan future work with objectives, tasks and learning experiences appropriate to pupils' ability and development;
- ensure continuity and progression to the next stage;
- set appropriate RE targets for pupils' personal IEPs;
- recognise pupils' levels of engagement and response.

Accreditation of RE.

The National Qualifications framework provides for entry level qualifications such as a certificate of achievement to accredit the achievement of students at 16 whose achievement is below that of GCSE. Entry level qualifications in RE/RS are available from several awarding bodies. These accreditation routes award grades of pass, merit and distinction roughly equivalent to National Curriculum levels 1, 2 and 3. These qualifications may allow appropriate forms of assessments for pupils with special needs. Local collaboration between special schools and other schools can provide support for the use of such accreditation.

Descriptions of achievements for pupils with SEND who are working below National Curriculum Outcomes

Progress for pupils with SEND engaging in a subject specific RE curriculum has been described using 'Performance Levels' for some years. P Levels 1-3 have been superseded by the Engagement Model described above, but these statements (formerly referred to as P4-8) continue to provide flexible and useful descriptions of the ways in which pupils with SEND show some of their achievements in RE. Teachers are advised to use these statements for planning and teaching and learning.

Pupils learning in RE may be characterised by increasing progress described below. These descriptions are open to interpretation by teachers and provide flexible tools for recognising some steps towards learning and progress in RE.	
Involvement is mostly responsive and prompted **Formerly P4**	Pupil can: • 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 is increasingly active and intentional **Formerly P5**	Pupils can: • 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, shared emotion, 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.
Learners are beginning to gain skills and understanding **Formerly P6**	Pupils can: • 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.

Learners are beginning to be able to use their skills and understanding **Formerly P7**	Pupils can: • 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.
Learners are more secure in using the skills and understanding they have gained **Formerly P8**	Pupils can: • 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.

Additional practical materials:
'Growing in RE', a booklet by Anne Krismann, is available free on the NATRE website at www.natre.org.uk
NATRE member link:
https://www.natre.org.uk/uploads/Member%20Resources/NATRE%20Resources/Primary%201000/SEND%20RE.pdf
It provides a wealth of practical illustrations of great SEND RE work.

Available support on the Walsall Agreed Syllabus SACRE web area:

- **How to use the assessment approach, outcomes and end of key stage statements of achievement**
- **Planned units of work from the old agreed syllabus – 2 for EYFS, 8 for KS1, 16 for KS2 and 3 examples for KS3- We hope SACRE will endeavour to have these updated to match the new syllabus**
- **"I can…" statements: using the progress steps**
- **Mini-guides to 6 religions and Humanism to support teacher subject knowledge**
- **16-19 RE Guidance (QCA)**