

Foreword on behalf of the London Boroughs of Redbridge and Havering

We are pleased to commend the 2022-2027 Agreed Syllabus for Religious Education. It includes some updates to our current syllabus which has been in operation for 5 years. We hope that by avoiding significant changes to the curriculum for RE, we will provide some continuity in a difficult period for schools and the community.

We hope that teachers and leaders responsible for the delivery of religious education in Redbridge and Havering will continue to find the syllabus a useful tool in the continued provision of high-quality education for our children and young people. The teaching of Religious Education according to this syllabus is a statutory requirement for all maintained schools that do not have designation of religious character. The exception to this rule is all voluntary-controlled schools, these are required to follow this syllabus.

Academies are free to adopt this local agreed syllabus and we are pleased that many in both of our boroughs choose to do so. Academies may also choose to adopt an Agreed Syllabus from a different area or devise one of their own which meets the same statutory requirements as are stipulated for a local Agreed Syllabus. The curriculum for RE at an Academy must be equally broad and ambitious as that provided in a maintained school.

We believe that religious education can play an important part in supporting our boroughs' commitment to fostering respect and understanding within and between their different communities. Our decision to provide further resources to support the delivery of this comprehensive and practical syllabus is therefore, a real investment in the future of pupils in both Redbridge and Havering. These resources will be produced over the next year and will be launched at a training event in due course.

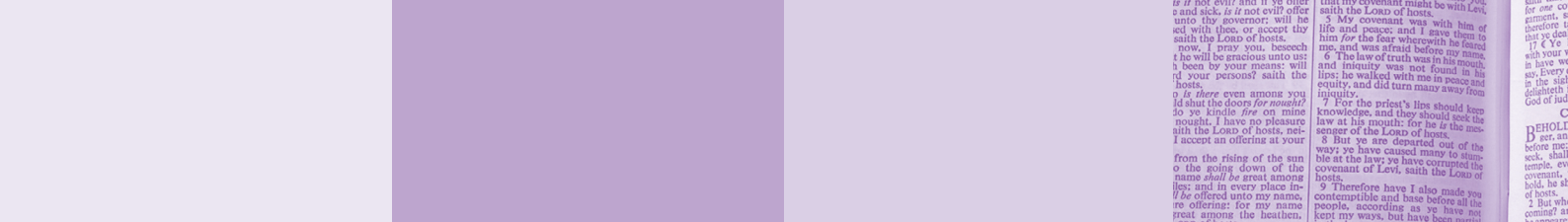
Our appreciation and thanks go to the Agreed Syllabus Conferences of both Redbridge and Havering and all those who helped inform and shape this Agreed Syllabus for Religious Education.



Colin Stewart
Director of Education
London Borough of
Redbridge



Trevor Cook
Assistant Director for
Education Services
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Havering



vereth violence with his
with the Lord of hosts;
ake heed to your spirit,
not treacherously.
11 And I will rebuke the devourer
for your sakes, and he shall not de-
stroy the fruits of your ground; neit-
her shall your vine cast her fruit
before the time in the field, saith the
Lord of hosts.
12 And all nations shall call you
blessed; for ye shall be a delightful
land, saith the Lord of hosts.
13 4 Your words have been stout
against me, saith the Lord. Yet ye
say, What have we spoken so much
against thee?
14 Ye have said, It is vain to serve
God: and what profit is it that we
have kept his ordinance, and that we
have walked mournfully before the
Lord of hosts?
15 And now we call the proud
happy; yea, they that work wicked-

Foreword by SACRE Chairs.

We have pleasure in presenting to you the updated Agreed Syllabus for Religious Education. The aim of Redbridge and Havering SACREs has been to produce a syllabus that will inspire and equip the children and young people in our schools and contribute to their educational, spiritual, and emotional capacities by encouraging them to explore life’s big questions. It will enable them to become active citizens of the UK and the wider world as they learn how beliefs and values are put into practice. It is vital to ensure that children in our schools receive an accurate and comprehensive religious education and become acquainted with the teaching and practices of both religious and non-religious worldviews so that any misrepresentations of those teachings can be recognised as such.

This Syllabus will prepare them for living in and sharing in an inclusive community by teaching them how to be sensitive to the issues of the day; race, religion, gender, equality and culture.

The updated Syllabus has been an ambitious undertaking and we would like to thank all those who have contributed to the work for their professionalism, and dedication to the task.



Helen Mullis Kunda
Chair,
Redbridge SACRE



Wendy Brice-Thompson
Chair,
Havering SACRE

Religious education contributes dynamically to children and young people’s education in schools by provoking challenging questions about meaning and purpose in life, beliefs about



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5. Guidance: The following guidance documents and planning documents can be found on the website

- A. The new Redbridge/Havering Agreed Syllabus:
changes from the previous syllabus
- B. How RE promotes spiritual, moral, social and cultural development
- C. RE, British Values and preparation for life in modern Britain
- D. Easter and Christmas progression grids; Diwali etc.
- E. Sample long term plans
- F. Religions and beliefs information
- G. Examples of detailed planning documents

1. What is RE for?



1.1 The purpose of RE in Redbridge and Havering

God, ultimate reality, issues of right and wrong and what it means to be human. In RE they Religious education contributes dynamically to children and young people's education in schools by provoking challenging questions about meaning and purpose in life, beliefs about God, ultimate reality, issues of right and wrong and what it means to be human. In RE they learn about and from religions and worldviews in local, national and global contexts, to discover, explore and consider different answers to these questions. They learn to weigh up the value of wisdom from different sources, to develop and express their insights in response, and to agree or disagree respectfully. Teaching should therefore equip pupils with systematic knowledge and understanding of a range of religions and worldviews¹, enabling them to develop their ideas, values and identities. It should develop in pupils an aptitude for dialogue so that they can participate positively in our society with its diverse religions and worldviews. Pupils should gain and deploy the skills needed to understand, interpret and evaluate texts, sources of wisdom and authority and other evidence. They learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ. Source: A Curriculum Framework for Religious Education in England (2013)².

Core purpose of RE in Redbridge and Havering:

The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

Exploring and Responding

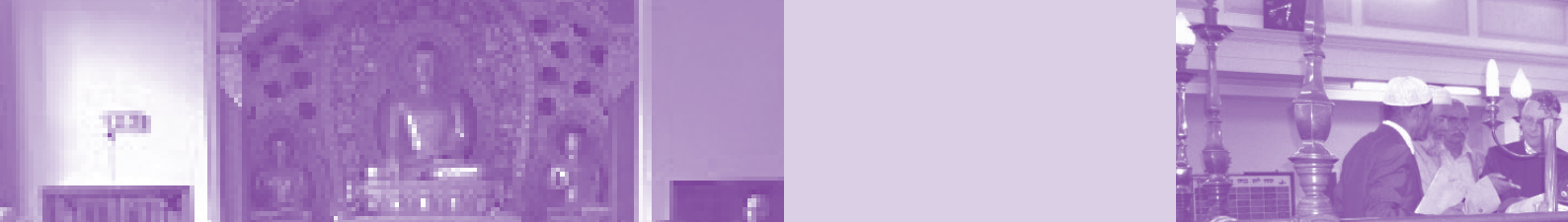
The purpose of RE reflects the process at the heart of the 2008 Redbridge Syllabus, exploring and responding. The study of religion and worldviews is undertaken both for its own sake, but also for the impact it can have in the lives of pupils.

Expression, Identity and Questioning

The three pathways of expression, identity and questioning are at the centre of the 2007 Havering Syllabus. The purpose of RE and the new aims in this syllabus encompass these three pathways providing continuity for pupils in Havering as they study religion and worldviews.

¹ The phrase 'religions and worldviews' is used in this document to refer to Christianity, other principal religions represented in Britain, smaller religious communities and non-religious worldviews such as Humanism. The phrase is meant to be inclusive, and its precise meaning depends on the context in which it occurs, eg in terms of belief, practice or identity.

² http://resubjectreview.reconcil.org.uk/media/file/RE_Review_Summary.pdf



1.2 The aims of RE

The curriculum for RE 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 and amongst individuals;
- identify, investigate and respond to questions posed, 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.

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, including ethical issues;
- appreciate and appraise varied dimensions of religion or a worldview.

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 individuals and communities to live together respectfully for the wellbeing of all;
- articulate beliefs, values and commitments clearly in order to explain why they may be important in their own and other people's lives.

Source: A Curriculum Framework for Religious Education in England (2013)³

Throughout schooling, teachers should consider how their teaching contributes towards the core purpose of RE in Redbridge and Havering and how they help pupils to achieve the aims.

³ http://resubjectreview.recouncil.org.uk/media/file/RE_Review_Summary.pdf



1.3 The contribution of RE to wider school aims

RE offers distinctive opportunities to promote pupils' spiritual, moral, social and cultural (SMSC) development. Further information about those opportunities can be found in Appendix C: How RE promotes SMSC development. It should be noted however that RE is only one of the subjects that offers opportunities for SMSC development.

RE lessons should offer a structured and safe space during curriculum time for reflection. 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.

RE makes a key contribution supporting schools to promote 'British values' and to prepare pupils for life in modern Britain. Further information about those opportunities can be found in Appendix D: RE, British Values and preparation for life in modern Britain. It should be noted however that RE is only one of the subjects that offers opportunities for promoting British values and preparing pupils for life in Modern Britain.

The government set out its definition of British values in the 2011 Prevent Strategy - values of:

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

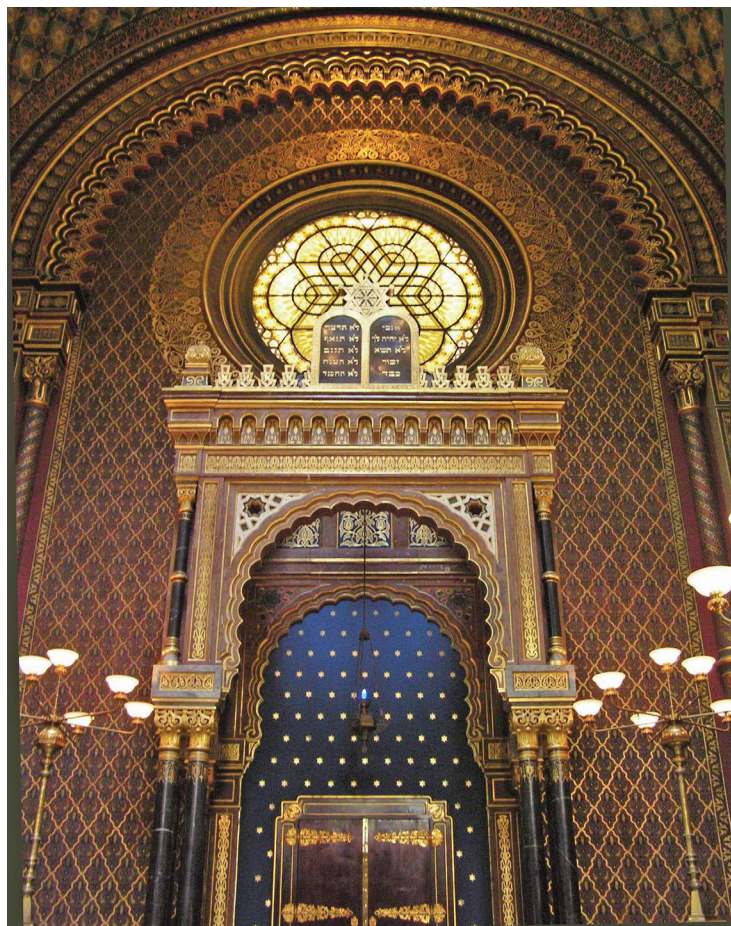
Teaching in RE lessons should also allow for timely and sensitive responses to be made to unforeseen events of a religious, moral or philosophical nature, whether local, national or global.



1.4 Using the Agreed Syllabus: 12 Steps

1. Key to the use of this revised syllabus is knowing **the core purpose and aims of RE, p.7-8**. Is this the understanding of what RE is in your school? Does RE in your school currently deliver this aim? If teachers are to teach RE effectively, it is vital that they understand what they are doing RE for. Reflect on how fulfilling the principal aim will contribute to SMSC development, British Values and wider school priorities.
2. For each key stage, get to know the **Programme of Study** pages: Early Years Foundation Stage (EYFS) p.34; Key Stage 1 (KS1) p.45; Key Stage 2 (KS2) p.60; Key Stage 3 (KS3) p.87; Key Stage 4/5 (KS4/5) p.91-93. These give the statutory requirements of the syllabus. Note that the syllabus is structured around the three aims (see p.8) and knowledge and understanding in the religions to be taught (see p.103-115). The three aims together with knowledge and understanding in the religions to be taught form the basis of the end of key stage outcomes, and the progressive 'Learning outcomes' in each unit of study.
3. Review the **legal requirements** (see p.13-14) and **curriculum time** for RE (see p.16-17). Are you fulfilling the legal requirements for RE for all pupils? Are you giving sufficient time to allow pupils to make good progress in knowledge, understanding and skills?
4. Review the **religions and beliefs** studied at each key stage (see p.18-19 for overview). Are you following the syllabus requirements? Are you meeting the needs of your children?
5. The syllabus for Foundation Stage to the end of Key Stage 2 is based around a **key question approach**, where the questions open up the content to be studied. The syllabus gives some example **key questions** to help you to deliver the statutory Programmes of Study. All of the questions are found on p.29-30, with EYFS on p.38, KS1 on p.48; KS2 p.63-64; these are followed by detailed planning outlines for each question. These are not statutory but are designed to support you in delivering high-quality RE that enables coherence and progression. The planning outlines give structured support in End of Key Stage Knowledge and understanding outcomes for the religions to be taught, learning outcomes for the unit question and suggested content, to enable good planning and progression. Teachers of Key Stage 3 were clear that they did not want support in creating questions or planning outlines. However the planning process may still be useful for colleagues in Key Stage 3 to consider.
6. **Audit the topics you already cover** in your existing long-term plan. There may well be overlap with your current RE, but schools will still need to go through and adjust (or, if necessary, re-write) Schemes of Work to ensure that RE **meets the core purpose and aims for RE** and **secures progression in relation to the end of key stage outcomes**. To this end, we recommend that you use the planning steps.
7. The **planning process** is at the heart of the syllabus (p.49, 65). The five steps are designed to help teachers to make best use of the key questions and plan excellent RE. As a staff, go through the planning process, following the steps and one example of a key question. Note that there is flexibility in terms of choosing outcomes and content, but that all steps need to be followed.

8. Take the opportunity of this relaunched syllabus to audit your schemes of work to consider the **types of teaching and learning** that pupils are encountering. Is RE engaging and encouraging enquiry? Is RE ensuring that pupils gain knowledge? How is RE delivered? Does it link to other subjects? Is it taught in blocks or on a once-a-week model? What is best for learning in RE?
9. Review the coherent **long-term plan** in the light of the new guidance on sequencing. The syllabus is flexible enough to allow RE to be taught in a variety of ways – RE days or weeks, linking with other subjects and discretely. Ensure RE is true to the core purpose and aims for RE and the Programmes of Study.
10. If you are a Special School or have significant numbers of pupils with Special Educational Needs and Disabilities (SEND), read Section 3.7 (p.94). There is freedom in the syllabus to adapt your RE to meet the needs of SEND pupils.
11. Share the positive adaptations and changes in RE you have made with the governing body and other interested parties. This is an ideal chance to raise the profile of RE.



2. What do we need to do?



2.1 Legal requirements

Legislation requires that RE is part of the school curriculum for all registered pupils.

Legislation requires that:

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

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

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

Religious Education should be provided for all registered pupils except for those withdrawn at the request of their parents. (s 71 SSFA 1998). This will include school children in Reception classes as well as Post 16 students (but not those at Sixth Form colleges). Special schools should comply as far as is practicable.

Education Act 2002 Section 80 (1)(a); (2) (a) (b))

RE must 'reflect the fact that the religious traditions in Great Britain are, in the main, Christian while taking account of the teaching and practices of the other principal religions represented in Great Britain'.

Education Act (1996 Section 375 (3))

School Standards and Framework Act (1998, Schedule 19, para.5)

Special schools

The legislative requirement is that every special school pupil, unless withdrawn by parents, will receive RE as far as is practicable. Practicability is related to the special educational needs of the pupils and not, for example, to problems of staffing or premises.



The right of withdrawal

This was first granted when RE was actually 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. However, in the UK, parents still have the right to withdraw their children from RE on the grounds that they wish to provide their own religious education. (School Standards and Framework Act 1998 S71 (3)). This will be the parents' responsibility. However, it is good practice to talk to parents to ensure that they understand the aims and value of RE before honouring this right.

Pupils

Parents may withdraw their children from RE lessons or any part of the RE curriculum and the school has a duty to supervise them, though not to provide additional teaching or to incur extra cost. Where the pupil has been withdrawn, the law provides for alternative arrangements to be made for RE of the kind the parents want the pupil to receive. These arrangements will be made by the parents, the school is not expected to make these arrangements. This RE could be provided at the school in question, or by another school in the locality. If neither approach is practicable, the pupil may receive external RE teaching as long as the withdrawal does not significantly impact on the child's attendance. Schools should have a policy setting out their approach to provision and withdrawal.

Teachers

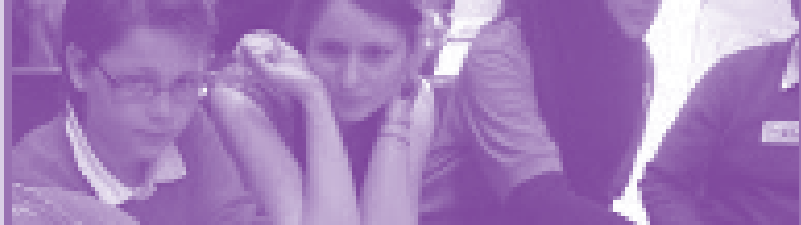
Teachers may withdraw from the teaching of RE unless they have been specifically employed to teach or lead and manage RE. An application to withdraw must be given in writing to the head and chair of governors. Pupils must not miss out on RE teaching because a teacher has withdrawn from teaching RE. The school must make alternative provision for the pupils to be taught RE.

Information for parents

A school prospectus/website must include details of:

- the RE provided; and
- the parents' right to withdraw their child from RE, and alternative provision for pupils who are withdrawn from RE.

Pupils' progress in RE should be reported to parents according to current requirements. In all schools, the policy for teaching RE is the responsibility of the governing body and, as with all other curriculum subjects, the delivery is the responsibility of the teachers led by the headteacher.



2.2 RE in Local authority schools, schools with a religious character, academies and free schools

Local Authority Schools in Redbridge and Havering must teach RE in accordance with this Agreed Syllabus.

Free schools are Academies in law and have the same requirement to provide RE and collective worship. In this document, any reference to Academies includes Free Schools.

All **Academies** are required to provide RE for all pupils, as set out in their Funding Agreements, from Reception to 6th Form, except those whose parents exercise their right to withdrawal.

There is no requirement for an Academy to adopt a locally agreed syllabus, as long as its own RE syllabus or curriculum meets the requirements for a locally agreed syllabus, set out in section 375(3) of the Education Act 1996 and paragraph (5) of Schedule 19 to the School Standards and Framework Act 1998. The requirements are that a syllabus must 'reflect the fact that the religious traditions in Great Britain are, in the main, Christian while taking account of the teaching and practices of the other principal religions represented in Great Britain'.

RE is not subject to nationally prescribed purpose of study, aims, attainment targets, and assessment arrangements, but it is subject to inspection. Where schools are not using an agreed syllabus, standards will be judged in relation to the expectations set out in the National Curriculum Framework for RE (2013).

The Redbridge and Havering Agreed Syllabus 2021-2026 fulfils the legal requirements set out above, and has its roots in the Non statutory National Curriculum for Religious Education (2013). It is written to support Academies in meeting the requirements of their funding agreements. Academies are encouraged to adopt the syllabus, taking advantage of the resources and support that it offers.

Religious Education in Voluntary Aided (VA) schools: For Voluntary Aided Schools with a religious character Religious Education is the responsibility of the governing body and must be taught in accordance with the trust deed.

Religious Education in Voluntary Controlled (VC) and Foundation schools: Voluntary Controlled schools with a religious character should follow the Redbridge and Havering Local Authority Agreed Syllabus unless parents request a denominational syllabus.



2.3 Time for Religious Education

Schools have a statutory responsibility to deliver Religious Education to all pupils, except those withdrawn by parents (see p.13-14).


Schools must ensure that sufficient time is given in order to enable pupils to meet the expectations set out in this agreed syllabus, ensuring that the curriculum is coherent and shows progression, particularly across transitions between key stages.

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

4-5s	36 hours of RE , e.g. 50 minutes a week or some short sessions implemented through continuous provision
5-7s	36 hours of tuition per year (e.g. an hour a week, in blocks of time or less than an hour a week plus a series of RE days or weeks)
7-11s	45 hours of tuition per year (e.g. an hour a week, in blocks of time or a series of RE days or weeks amounting to 45+ hours of RE)
11-14s	45 hours of tuition per year (e.g. an hour a week or in in blocks of time)
14-16s	5% of curriculum time, or 70 hours of tuition across the key stage (e.g. an hour a week for 5 terms, or 50 minutes per week, supplemented with off-timetable RE days)
16-19s	Allocation of time for RE for all should be clearly identifiable on the school curriculum plan or equivalent document.

Important notes:

RE is legally required for all pupils. RE is a core subject of the curriculum for all pupils. RE is an entitlement for all pupils through their secondary schooling. For schools offering GCSE short course RE in Y9 and Y10, there is still a requirement that there is identifiable RE in Y11.



RE is different from assembly. Curriculum time for RE is distinct from the time spent on collective worship or school assembly, even though making links between the collective worship and the purposes and themes of RE would be good practice. The times given above are for Religious Education.

Flexible delivery of RE is often good practice: a RE themed day, or week of study can complement – but not usually replace – the regular programme of timetabled lessons.

RE should be taught in clearly identifiable time. There is a common frontier between RE and such subjects as English and literacy, citizenship or PSHE. However, the times given above are explicitly for the clearly identifiable teaching of Religious Education. Where creative curriculum planning is used, schools must ensure that RE objectives are clear. In the Early Years Foundation Stage (EYFS), teachers should be able to indicate the opportunities they are providing to integrate RE into children's learning.

Coherence and progression. Whilst schools are expected to make their own decisions about how to divide up curriculum time, schools must ensure that sufficient time is given to RE so that pupils can meet the expectations set out in the locally agreed syllabus to provide coherence and progression in RE learning. Any schools in which headteachers and governors do not plan to allocate sufficient curriculum time for RE is unlikely to be able to enable pupils to achieve appropriate standards in their RE.



2.4 Breadth of Study: what religions and beliefs are to be taught and when

It is through its aims and attainment targets that high standards in RE can be established. Pupils' experience of the subject is the focus for their exploration of and response to human experience and beliefs. It is also clearly important that pupils are taught in depth and detail about particular religions through each of the Key Stages.

In this Agreed Syllabus, we have specified the minimum religions and worldviews to be taught at each Key Stage, in line with the Law, which states that RE shall have regard for 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.

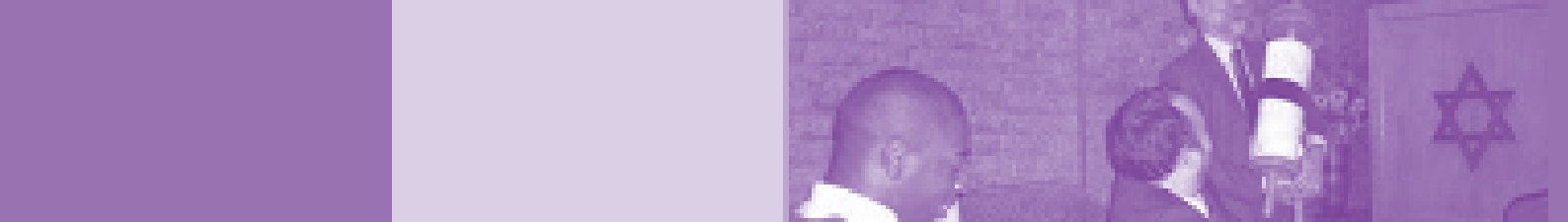
In this Agreed Syllabus, this means that pupils must be taught about Christianity in each Key Stage, we have specified religions for study in depth in each of KS1 and KS2 and there is some choice of religions and worldviews to be studied in KS3-5.

Notes:

This represents the **minimum entitlement** for pupils. Schools are at liberty to plan to teach using materials from more than the minimum number of religions, while having regard to the importance of enabling pupils to study religions in depth.



⁴ The phrase 'religions and worldviews' is used in this document to refer to Christianity, other principal religions represented in Britain, smaller religious communities and non-religious worldviews such as Humanism. The phrase is meant to be inclusive, and its precise meaning depends on the context in which it occurs, eg in terms of belief, practice or identity.



The Agreed Syllabus specifies the **minimum** religions to be studied in depth as follows

3-5 year olds	Christianity and religions and worldviews represented in the local area	This is the minimum requirement. 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
5-7 year olds	Christianity and Islam Pupils will also learn from other religions and worldviews in thematic units	
7-11 year olds	Christianity And Judaism and Hinduism in Lower KS2 And Islam and Sikhism in Upper KS2 Pupils will also learn from other religions and worldviews in thematic units	
KS3	Christianity and at least two other religions in depth chosen from Buddhism, Hinduism, Judaism, Islam and Sikhism. Students will also learn from other religions and worldviews in such a way that complements these studies.	
KS4	Christianity and one religion or worldview, through a recognised national qualification, such as the GCSE Religious Studies or a project qualification with a focus on Religious Education	
16-19	Religions and worldviews as appropriate	

Schools may also plan to refer to further religions or belief systems, such as those represented within their school and local area. These might include other religious traditions and worldviews, such as the Bahá'í Faith, the Jehovah's Witnesses or Humanism.

In addition, schools should take into account pupils' beliefs, viewpoints and ideas. Many pupils will come from backgrounds with no particular religious belief or affiliation. The 2011 census information reveals that over 11% of people in Redbridge and 23 % of people in Havering are not affiliated to any religion. Exploring atheistic and agnostic responses to human experience is a valuable part of RE.

We do not intend to educate pupils only for their current life, in a borough of the diverse capital city. The purpose of RE includes enabling pupils to be ready to live in a wider world: the region, the nation, the global community.



2.5 Religious Literacy and Knowledge and understandings of religion

At the centre of this syllabus is the importance that pupils should become more religiously literate. This religious literacy is best described in a series of statements that progress from the three aims for RE as outlined on p8. There are a series of statements in each programme of study from Key Stage 1-3 showing the skills, understanding and generic knowledge that pupils should achieve in each of Key Stage 1-3.

The Foreword of the National Curriculum framework for RE (NCfRE) states;

'All children need to acquire core knowledge and understanding of the beliefs and practices of the religions and worldviews which not only shape their history and culture but which guide their own development. The modern world needs young people who are sufficiently confident in their own beliefs and values that they can respect the religious and cultural differences of others, and contribute to a cohesive and compassionate society.'

This syllabus represents the importance of this statement with the progressed statements in religious literacy but also through clear statements about what knowledge and understanding of each religion is to be taught at each key stage.

These end of Key Stage outcomes for each of the religions to be studied are designed to be a guide to teachers when planning teaching and learning in RE. These knowledge and understanding outcomes are built into the stepped planning approach.

This means that the approach to teaching and learning is not simply about injecting knowledge into pupils. In order for them to understand the beliefs, teachings and practices of Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism they need to consider them in relation to their own experiences, ideas and beliefs. They use these personal insights in order to develop their understanding of these religions further.



2.6 Developing knowledge, skills and attitudes in RE

Progress in RE involves the application of general educational skills and processes in handling subject knowledge. This, in turn, strengthens the skills and deepens understanding and knowledge. The following skills are important in RE, and are reflected in many agreed syllabus programmes and approaches. You should plan to enable pupils to make progress with these skills, as appropriate in each key stage.

RE teaching is intended to develop these skills:	Examples of progression from 5–16: Pupils will be increasingly able to:
Investigating – in RE this includes abilities such as: <ul style="list-style-type: none"> □ asking relevant questions □ knowing how to use different types of sources as ways of gathering information □ knowing what may constitute evidence for understanding religion(s) 	Ask increasingly deep and complex questions about religion. <ul style="list-style-type: none"> • Use a widening range of sources to pursue answers. • Focus on selecting and understanding relevant sources to deal with religious and spiritual questions with increasing insight and sensitivity. • Evaluate a range of responses to the questions and issues they study.
Reflecting – in RE this includes abilities such as: <ul style="list-style-type: none"> □ reflecting on religious beliefs and practices and ultimate questions □ reflecting upon feelings, relationships, and experiences □ thinking and speaking carefully about religious and spiritual 	Describe how action and atmosphere makes them feel. <ul style="list-style-type: none"> • Experience the use of silence and thoughtfulness in religion and in life. • Take increasing account of the meanings of experience and discern the depth of questions religion addresses. • Respond sensitively and with insight to religious and spiritual phenomena and their meanings.
Expressing – in RE this includes abilities such as: <ul style="list-style-type: none"> • explaining concepts, rituals and practices • identifying and articulating matters of deep conviction and concern, and responding to religious issues through a variety of media. 	Explain what words and actions might mean to believers. <ul style="list-style-type: none"> • Articulate their own reactions and ideas about religious questions and practices. • Clarify and analyse with growing confidence aspects of religion which they find valuable or interesting or negative. • Explain in words and other ways their own responses to matters of deep conviction.



RE teaching is intended to develop these skills:	Examples of progression from 5–16: Pupils will be increasingly able to:
<p>Empathising – in RE this includes abilities such as:</p> <ul style="list-style-type: none"> • considering the thoughts, feelings, experiences, attitudes, beliefs and values of others • developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow • seeing the world through the eyes of others, and to see issues from their point of view, deepening understanding of beliefs and practices. 	<ul style="list-style-type: none"> • See with sensitivity how others respond to their actions, words or behaviour. • Connect their feelings, both positive and negative, with those of others, including those in religious stories and contexts. • Imagine with growing awareness how they would feel in a different situation from their own. • Identify thoughtfully with other people from a range of communities and stances for life.
<p>Applying – in RE this includes abilities such as:</p> <ul style="list-style-type: none"> • using RE learning in new situations • making the association between religions and individual, community, national and international life • identifying key religious values and their connections with secular values. 	<p>Recognise religious materials and take note of their details and style.</p> <ul style="list-style-type: none"> • See links and simple connections between aspects of religions. • Make increasingly subtle and complex links between religious material and their own ideas. • Apply learning from one religious context to new contexts with growing awareness and clarity. • Synthesise their learning from different religious
<p>Discerning – in RE this includes abilities such as:</p> <ul style="list-style-type: none"> • developing insight into personal experience and religion • exploring the positive and negative aspects of religious and secular beliefs and ways of life • relating learning to life • making thoughtful judgements about the personal value of religious beliefs and practices. 	<p>Experience the awe and wonder of the natural world and of human relations.</p> <ul style="list-style-type: none"> • Be willing to look beyond the surface at underlying ideas and questions. • Weigh up the value religious believers find in their faith with insight, relating it to their own experience. • Discern with clarity, respect and thoughtfulness the impact (positive and negative) of religious and secular ways of living.
<p>Analysing – in RE this includes abilities such as:</p> <ul style="list-style-type: none"> • distinguishing between opinion, belief and fact • distinguishing between the features of different religions • recognising similarities and distinctiveness of religious ways of life. 	<p>See what kinds of reasons are given to explain religious aspects of life.</p> <ul style="list-style-type: none"> • Join in discussion about issues arising from the study of religion. • Use reasons, facts, opinions, examples and experience to justify or question a view of a religious issue. • Analyse the religious views encountered with fairness, balance, empathy and critical rigour.



RE teaching is intended to develop these skills:	Examples of progression from 5–16: Pupils will be increasingly able to:
<p>Synthesising – in RE this includes abilities such as:</p> <ul style="list-style-type: none"> • linking significant features of religion together in a coherent pattern • connecting different aspects of life into a meaningful whole • making links between religion and human experience, including the pupil's own experience. 	<p>Notice similarities between stories and practices from religions.</p> <ul style="list-style-type: none"> • Use general words to describe a range of religious practice and teaching. • Make links between different aspects of one religion, or similar and contrasting aspects of two or more religions. • Explain clearly the relationships, similarities and differences between a range of religious arguments, ideas, views and teachings.
<p>Evaluating – in RE this includes abilities such as:</p> <ul style="list-style-type: none"> • debating issues of religious significance with reference to experience, evidence and argument • weighing the respective claims of self interest, consideration for others, religious teaching and individual conscience • drawing conclusions which are balanced, and related to evidence, dialogue and experience. 	<p>Talk about what makes people choose religious ways of life.</p> <ul style="list-style-type: none"> • Describe how religious people show the importance of symbols, key figures, texts or stories. • Weigh up with fairness and balance the value they see in a range of religious practices. • Evaluate skilfully some religious responses to moral issues, and their own responses.

Developing attitudes

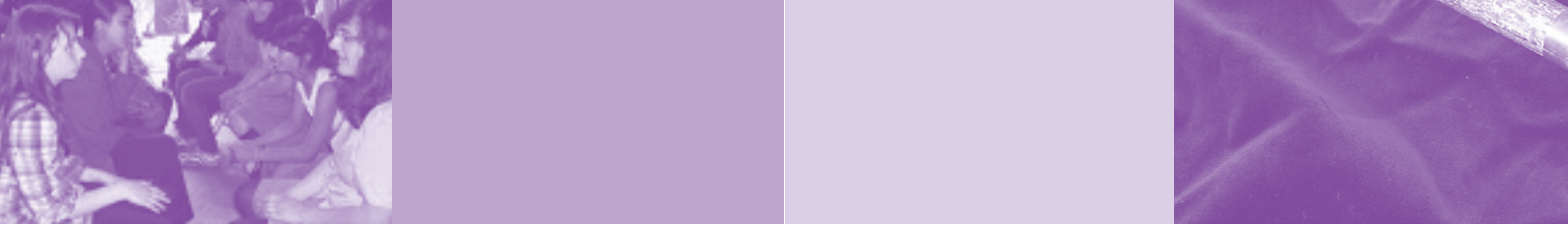
Attitudes such as respect, care and concern should be promoted through all areas of school life. There are some attitudes that are fundamental to Religious Education in that they are prerequisites for entering fully into the study of religions, and learning from that experience. The following attitudes are to be fostered through the agreed syllabus:

a) **Curiosity and wonder** – in RE this includes:

- developing imagination and curiosity
- recognising that knowledge is bounded by mystery
- appreciating the sense of wonder at the world in which they live
- developing their interest in and capacity to respond to questions of meaning and purpose
- exploring the nature of religious practices and teachings
- being willing to look carefully at 'the other' and be open to learning from it
- following mysterious and profound lines of thinking through, to see where they lead.

b) **Commitment** – in RE this includes:

- understanding the importance of commitment to a set of values by which to live one's life
- willingness to develop a positive approach to life
- the ability to learn, while living with certainty and uncertainty.



c) Fairness – in RE this includes:

- listening to the views of others without prejudging one's response
- careful consideration of other views
- willingness to consider evidence, experience and argument
- readiness to look beyond surface impressions
- developing the courage to pursue fairness.

d) Respect – in RE this includes:

- being sensitive to the feelings and ideas of others
- developing skills of listening and a willingness to learn from others, even when others' views are different from their own
- being ready to value difference and diversity for the common good
- appreciating that some beliefs are not inclusive and considering the issues that this raises for individuals and society
- being prepared to recognise and acknowledge their own bias
- recognising the rights of others to hold their own views
- avoidance of ridicule
- discerning between what is worthy of respect and what is not
- appreciation that religious convictions are often deeply felt.

e) Self-understanding – in RE this includes:

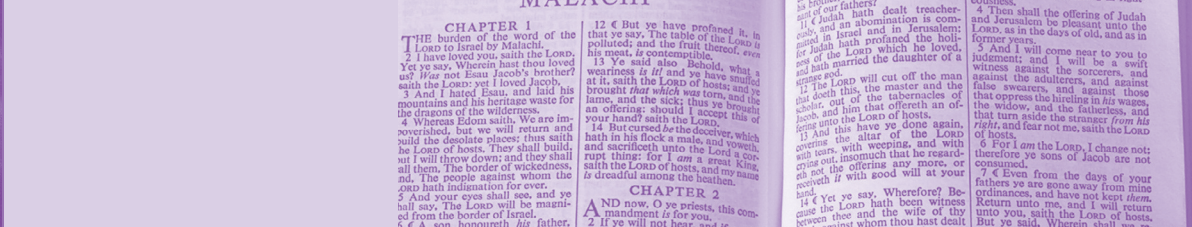
- feeling confident about their own beliefs and identity and sharing them without fear of embarrassment or ridicule
- developing a realistic and positive sense of their own religious, moral and spiritual ideas and a mature sense of self worth
- recognising their own uniqueness as human beings and affirming their self-worth
- becoming increasingly sensitive to the impact of their ideas and behaviour on other people
- developing the capacity to discern the personal relevance of religious questions
- deepening awareness of the role of belief and tradition in identity and culture.

f) Open mindedness – in RE this includes:

- being willing to learn and gain new understanding
- engaging in argument or disagreeing reasonably and respectfully (without belittling or abusing others) about religious, moral and spiritual questions
- developing the confidence in one's own identity to appreciate the identity of others
- willingness to seek new truth through learning
- openness to points of view different from one's own.

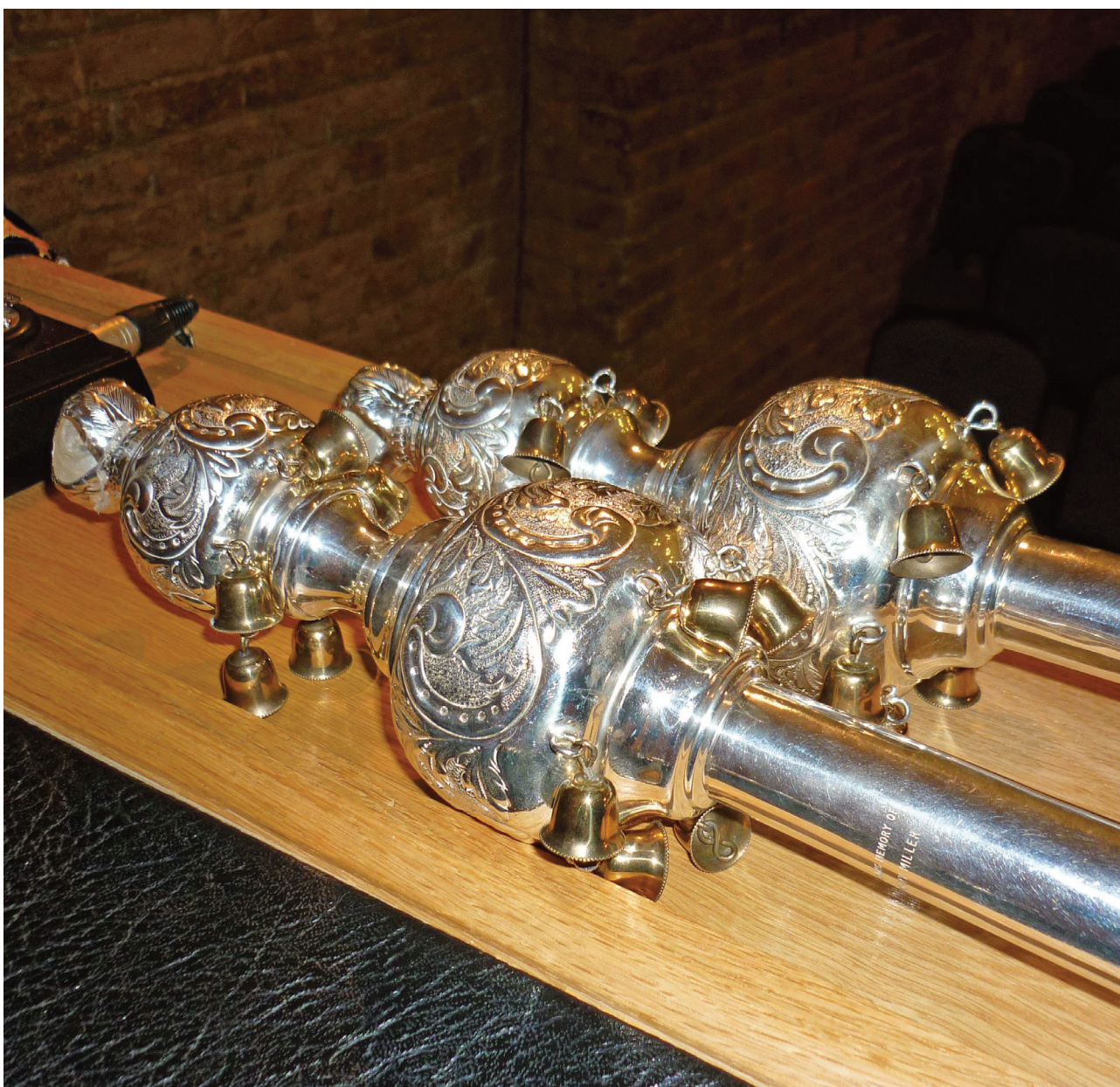
g) Critical mindedness – in RE this includes:

- a willingness to examine ideas, questions and disputes about religious and spiritual questions
- distinguishing between opinions, viewpoints and beliefs in connection with issues of conviction and faith
- the development of attitudes that distinguish between such things as superstition or prejudice and such things as conviction, personal commitment and faith
- the ability to argue respectfully, reasonably and evidentially about religious and spiritual questions.



h) Enquiry - in RE this includes:

- a desire to seek after the truth
- developing a personal interest in ultimate or metaphysical questions
- an ability to live with ambiguities and paradox
- the desire to search for the meaning of life
- being prepared to reconsider existing views critically
- being prepared to acknowledge bias and prejudice in oneself
- willingness to value insight and imagination as ways of perceiving reality.





2.7 Models of curriculum delivery in Primary Schools

Religious Education must be planned for high standards. There are different ways that schools can do this. All pupils, 4-11, in Redbridge and Havering are entitled to high quality learning in RE, so schools must plan sufficient time for the subject to be well taught. Subject leaders for RE, heads of department, senior staff, headteachers and governors all contribute to ensuring provision promotes the highest standards. Governors are ultimately responsible for providing a curriculum that supports pupils to reach the standards set out in this syllabus. RE in secondary schools will mainly be taught in a more traditional, discrete manner. However some secondary schools successfully supplement their provision with whole school RE theme days.

RE will be taught in a variety of ways:

- **Discrete teaching of RE:** Many schools use one or two weekly lessons of RE as the standard way of designing the curriculum. The advantages of this are that pupils get used to the RE lesson, the progress they make can be steady and continuous and teachers 'know where they are'. The main disadvantage is that pupils' weekly experience of RE can be too spread out for the deeper learning that the subject requires to flourish. RE can sometimes be squeezed out of the weekly timetable by other curriculum pressures.
- **Blocked Time:** Some schools use a themed curriculum approach to RE. A series of lessons in the humanities or other subjects are themed with a relevant focus for RE, for a fixed period of time determined by the outcomes to be delivered. Blocked learning can last for two weeks or for longer, for example for half a term, and pupils spend five hours a week or more learning RE and relating study to history or geography. In the next half term, the focus may be more on one of the other subjects. The main advantages of this are that pupils get a deeper and more continuous experience of RE. Working in depth allows children the time they need to consolidate their learning. A disadvantage is that some schools use arbitrary themes or fail to plan RE into the programme at sufficient depth. Specialist teachers' involvement in planning is crucial.
- **Focussed RE day or week:** Some schools use an 'RE Week' or an 'RE Day' to focus learning, then follow up the 'big experience' with linked lessons over several weeks. Such 'big events' planning is demanding of teachers, but can for example help the whole school to focus and develop the subject. A day is about 5 hours, so is not, of course, a substitute for a term's work! Effective work on a week about respect for all religions, an Easter or a 'Creation Week', or a week on Spring Celebrations in different faiths is possible, as are many other themes. The key to success is clarity about the RE learning that is planned.

- **Creative curriculum planning can present both opportunities and challenges for RE:** are all staff confident to teach? Why do inspectors sometimes find RE is least well covered in an integrated programme of learning? Do some themes enable RE effectively, but do some themes exclude RE? Schools must consider the programme of study within the syllabus and teaching arrangements in other subjects in deciding whether RE learning is well served by 'creative curriculum planning'.

In deciding the ways in which the programme of study will be implemented, schools owe it to their pupils to ensure that the full range of RE opportunities is offered to all pupils.



3. What do pupils learn in RE?

3.1 Religious Education Key Questions an overview

The following are a series of example key questions that suggest one way of teaching to achieve the aims of RE and the end of Key stage outcomes for each religion. Schools can develop their own questions, but in doing so, they must ensure that pupils can achieve the outcomes for each Key Stage (KS1 p45 KS2 p60) and the knowledge and understanding outcomes for the religions chosen for study (p.103-114).

KS1	Example questions <i>Schools can develop their own questions, but in doing so, they must ensure that pupils can achieve the Key Stage outcomes from p45 and the knowledge and understanding outcomes for the religions chosen for study (p103-114)</i>
Believing What people believe about God, humanity and the natural world.	1.1 What do Christians do at Easter and why is it important to them?
Leaders and teachers Figures who have an influence on others, locally, nationally and globally in religion.	1.2 Who influences our lives?
Story How and why some stories are sacred and important in religion.	1.3 How do the stories of Jesus inspire Christians today? 1.4 What can we learn from creation stories?
Symbols How and why symbols express religious meaning.	1.5 In what ways are a church /mosque / synagogue / gurdwara / mandir important to believers?
Celebration How and why celebrations are important in religion.	1.6 What festivals do different religions celebrate?
Myself Who I am and my uniqueness as a person in a family and community?	1.7 Who is Christian and what do they believe? 1.8 Who is Muslim and what do they believe?
Belonging Where and how people belong and why this is important?	1.9 How do religions celebrate the birth of a baby?

KS2

Example questions

Schools can develop their own questions, but in doing so, they must ensure that pupils can achieve the Key Stage outcomes from p60 and the knowledge and understanding outcomes for the religions chosen for study (p103-114)

	Lower KS2	Upper KS2
Systematic units will draw on several themes, as appropriate:	2.9 What does it mean to be Jewish? 2.10 What does it mean to be a Hindu	2.18 What does it mean to be a Christian? 2.19 What does it mean to be a Muslim? 2.20 What does it mean to be a Sikh?
Themes		
Inspirational people: Figures from whom believers draw inspiration	2.1 Why is Jesus important to Christians? 2.2 Who should inspire us?	
Teachings and authority: What sacred texts and other sources say about God, the world and human life		2.12 Why are sources of wisdom important to religious people?
Symbols and religious expression: How religious and spiritual ideas are expressed.	2.3 How do people express their faith through the arts?	2.13 Why is prayer important for religious believers?
Worship, pilgrimage and sacred places: Where, how and why people worship, including at particular sites	2.4 Where, how and why do people worship? 2.5 Why do religious people celebrate?	
The journey of life and death: Why some occasions are sacred to believers, and what people think about life after death	2.6 How and why do believers show their commitments during the journey of life?	2.14 What do religions say to us when life gets hard?



Religion and the individual: What is expected of a person in following a religion or belief?	2.7 What matters most to Humanists and Christians?	
Religion, family and community: How religious families and communities practice their faith, and the contributions this makes to local life		2.15 Why do people make vows and commitments to one another? 2.16 What will make our city/town a more respectful place?
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	2.8 What do religions teach about the natural world and why should we care about it?	2.17 Justice and poverty: Can religions help to build a fair world?



3.2 Statutory Programme of Study and Non Statutory guidance

Programme of study

For each Key stage there is a Programme of Study. These are statutory for schools to follow.

Non Statutory Guidance

For each Key Stage we have provided a series of documents to support you to plan and teach RE to meet the end of Key stage outcomes. These support documents are non- statutory but we know many schools will use them to plan and deliver good quality RE.

Questions

The example key questions have been planned as one way of teaching to achieve the aims of RE and the end of Key stage outcomes for each religion. Schools can develop their own questions, but in doing so, they must ensure that pupils can achieve the outcomes for each Key Stage (KS1 p50 KS2 p66) and the knowledge and understanding outcomes for the religions chosen for study (p103-114)

Planning Steps

The planning steps outlined in this syllabus provide a clear structure for planning effective RE. The steps ensure that RE allows pupils to explore, enquire and gain knowledge within each key question, achieve the end of key stage outcomes outlined in the programme of study, and for each religion to be studied and explore relevant RE material in order to fulfil the core purpose of RE for Redbridge and Havering.

Planning outlines

The planning structure and planning outlines allow teachers to plan RE to be taught discretely as individual lessons, as RE days or RE weeks and as part of a themed study. The additional materials give structure for planning effective RE but also freedom for teachers to plan their own units for pupils to follow.

In Key Stage 1 and 2 a comprehensive set of planning outlines have been provided to support subject leaders to improve planning, teaching and learning in RE.

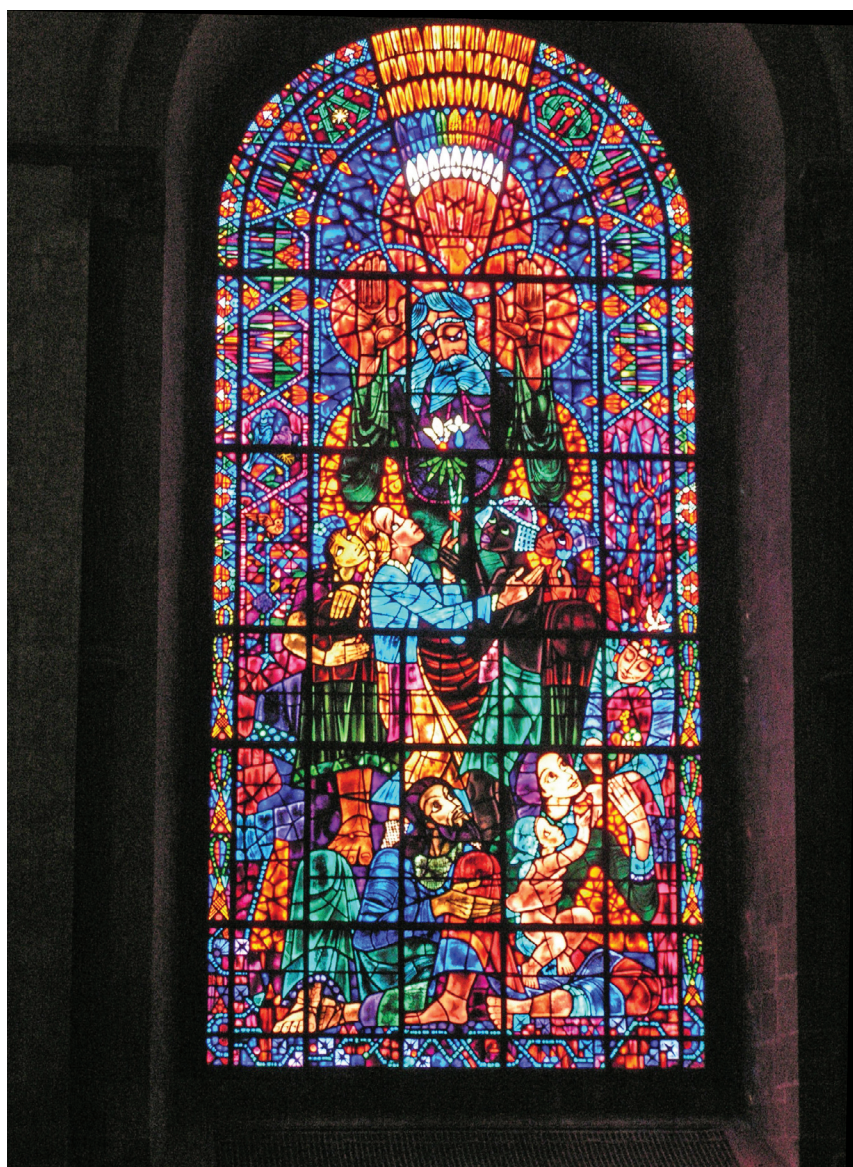
Each planning outline suggests Key learning objectives from the religions to be studied, suggested content to study and end of unit outcomes that support pupils to make progress towards achieving the end of Key stage outcomes for each religion and the end of Key stage outcomes that support pupils to meet the 3 aims of RE

Exemplified plans and Fully planned units

On the Redbridge and Havering websites there are a series of fully planned units for teachers to use when teaching from the syllabus. Each of these units is an example of how to use the planning steps. There are 4 units for Key Stage 1, 4 for Lower Key Stage 2 and 4 for upper Key Stage 2. Although these are planned in considerable detail teachers will still want to adapt them to meet the needs of their pupils.



On the same website there are a set of 2 page exemplified plans. These use the planning steps and go part of the way to planning a full unit but don't provide the same level of detail about teaching and learning activities. There are 2 exemplified plans for Key Stage 1, 3 for Lower Key Stage 2 and 3 for upper Key Stage 2.



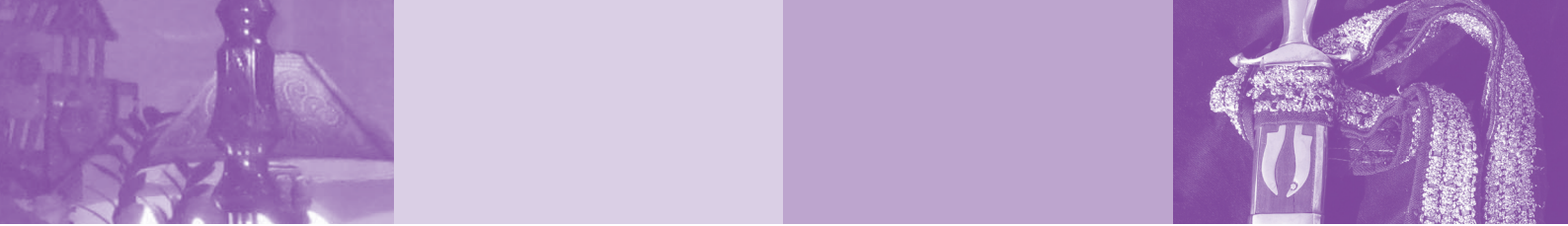


3.3 RE in the Foundation Stage: Programme of Study

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

Foundation Stage		Key Stage 1
Nursery/F1	Reception/F2	Year 1 and upwards
RE is non-statutory, but teachers may choose to incorporate RE material into children's activities if they choose to.	RE is a compulsory part of the basic curriculum for all Reception age pupils, and should be taught according to the Redbridge and Havering Agreed Syllabus for RE.	RE is a compulsory part of the basic curriculum for all Key Stage One pupils, and should be taught according to the Redbridge and Havering Agreed Syllabus for RE.
Early Learning Goals outline what pupils should achieve by the end of reception year. The National Curriculum is not taught.		The National Curriculum is taught alongside Religious Education.
Some settings have children from both F1 and F2. Planning will need to take account of the needs and expectations of both age groups.		

The Agreed Syllabus for RE sets out experiences and opportunities and appropriate topics for children in the Foundation Stage. The suggestions made for EYFS RE are good learning in themselves. These also connect to the EYFS 7 areas of learning. Planned teaching experiences will support children's learning and development needs identified through holistic assessment. Good Early Years teaching stems from children's own experience and so many practitioners will find ways to draw on the wealth of religious or spiritual experiences that families many bring with them.



Redbridge and Havering Context

Redbridge and Havering is made up of diverse and ever changing communities which provide a wealth of experience and culture.

In Havering the census of 2011 recorded that over 66% of the population stated that they were Christian, 23% had no religion, 2% Muslim, 1.2% Hindu, 0.8% Sikh, 0.5% Jewish and 0.3% Buddhist. When comparing 2001 to 2011 Census results, Havering has the biggest percentage increase in Sikhs (106%) as a religion and those who stated No religion (81.1%) compared to all the London Boroughs.

In Redbridge the census of 2011 recorded that 36.8% of the population were Christian, 23.3% Muslim, 11.4% Hindu, 11% no religion, 6.2% Sikh, 3.7% Jewish, 0.7% Buddhist. The number of Muslims residing in Redbridge has more than doubled since 2001. The number of Hindus has also grown significantly whereas the number of Jewish people residing in Redbridge has declined over the last decade; however this is still proportionally higher than the London average of 1.8%. The number of people stating no religion increased from 2001 but was still low compared to the London average of 20.7%.

Families who are new to this country may not be aware of what RE is as an educational subject, in most other countries RE is confessional. In any induction include information about RE with examples of the types of learning children will be engaging in.

The Early Years Foundation Stage Statutory Framework

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

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

What do pupils learn in RE in this age group?

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

RE in the Early Years Foundation Stage

Breadth of study and Key areas of learning

Children should be provided with opportunities in RE to:

- listen to and talk about appropriate stories which engage them
- directly experience religion – engage with artefacts, visit places of worship (with a focus on experiences and symbols), listen and respond to visitors from faith communities



- get to know and use religious words accurately e.g. God, Bible, synagogue, church, prayer
- use all five senses – smell (e.g. incense); taste (e.g. special foods) see and touch (e.g. religious artefacts); hear (e.g. chants/hymns/prayers/bells)
- make and do – make festive food, role play, dress up, dance
- have times of quiet and stillness
- share their own beliefs, ideas and values
- talk about their ideas and experiences, and develop empathy for others
- use their imagination and curiosity to develop their appreciation and wonder of the world in which they live
- ask questions that are philosophically challenging and to have them taken seriously
- begin to use ICT to explore religious beliefs and beliefs as practised in the local and wider community.

Early Learning Goals

The EYFS Statutory Framework (2012) identifies Early Learning Goals.

<p>The Three prime areas are:</p> <ul style="list-style-type: none">• Communication and language• Physical development• Personal, social and emotional development	<p>The four specific areas are:</p> <ul style="list-style-type: none">• Literacy• Mathematics• Understanding the world• Expressive arts and design
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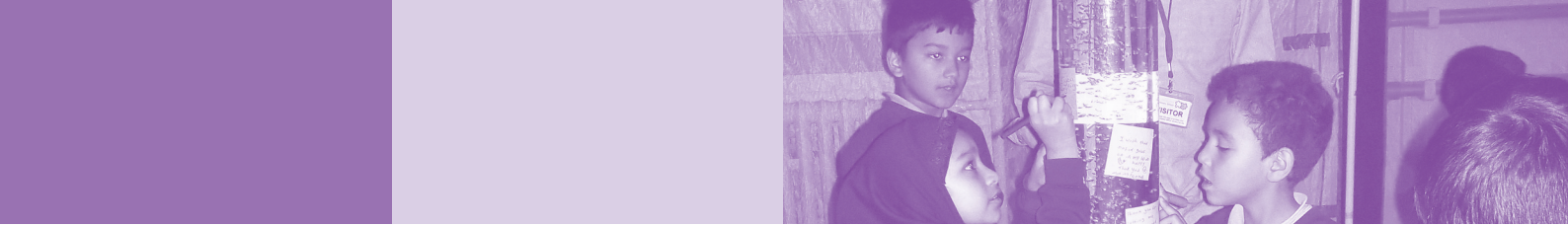
The Early Learning Goals are intended to provide the basis for planning, but are not a curriculum themselves. The Religious Education programme of study needs to contribute to what the Early Learning Goals identify as expectations for learning. The areas of learning in the Early Learning Goals which most closely relate to Religious Education are:

Communication and Language:

- Listening and attention: how children listen, including listening to stories, songs and poems from a range of different communities and religions, responding to what they hear with relevant comments, questions or actions; giving attention to what others say and responding appropriately, while engaged in another activity.
- Understanding: how children answer 'how' and 'why' questions about their experiences and in response to stories, experiences or events from different sources.
- Speaking: how children express themselves effectively, talking about how they and others show feelings, developing their own narratives and explanations by connecting ideas or events.

Personal, Social and Emotional Development

- Managing feelings and behaviour: how children view themselves and others, talking about a positive sense of themselves and others; developing positive relationships and respect; getting on with others by understanding and handling their own feelings as well as recognising the feelings of others; talking about their own and others' behaviour, and its consequences; recognising that others; recognising that some behaviour is unacceptable; working as part of a group or class, understanding and following the rules; developing confidence and keeping going in the face of difficulties in learning.



- Self-confidence and self-awareness: how children show confidence, trying new activities, speaking in a familiar group, taking about their ideas and choosing appropriate resources.
- Making relationships: how children play co-operatively, taking account of one another's ideas; showing sensitivity to others' needs and feelings, and forming positive relationships with adults and other children.

Understanding of the World

- People and communities: talking about past and present events in their own lives and in the lives of family members; knowing that other children don't always enjoy the same things, and being sensitive to this. Knowing about similarities and differences between themselves and others, and among families, communities and traditions.

Expressive arts and Design

- Being imaginative: using their imagination in art, music, dance, imaginative play, role-play and stories to represent their own ideas, thoughts and feelings using a range of media; they respond in a variety of ways to experiences through their senses.

RE in the Nursery

Activities children engage in during their nursery years are experiences which provide the building blocks for later development. Starting with things which are familiar to the children, and providing lots of hands-on activities and learning are an important part of pupils' learning at this stage.

Some ideas for religious education in the nursery can include:

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



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

Myself	People who help us	Special Times
My Life	Friendship	Our Community
My Senses	Welcome	Special Books
My Special Things	Belonging	Stories
People Special to Me	Special Places	The Natural World

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

RE in the Reception Class

Non-Statutory Guidance for RE for all 4-5 year olds in the Reception Class

The following pages are suggestions of questions, outcomes and content that will ensure good provision for RE in Reception / F2. The questions, outcomes and content below are non-statutory but should be read by all schools and settings to ensure that their provision is effective. For teaching to be good quality the questions, learning outcomes and content need to be taught together. It is not satisfactory to simply use the questions suggested.

The planning outlines are structured differently to those for Key Stage 1 and 2 as we are aware that learning in RE will be integrated with other learning in the Foundation stage. The following planning outlines are offered as a piece of support and are non-statutory.

Foundation Stage: Discovering the world
A. Which people are special and why?
B. What stories are special and why?
C. What places are special and why?
D. What times are special and why?
E. Where do we belong?
F. What is special about our world and why?



A. Which people are special and why?

The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

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

Questions you might explore: These are suggested questions, you will not necessarily explore all of these questions	Learning outcomes: Teachers should select from the following outcomes. Teachers will set up learning experiences that enable pupils to	Suggested content: 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? What would a good friend be like? How can you show that you are a good friend? What stories did Jesus tell about being a friend and caring for others? What stories do special people tell in other religions?	<ul style="list-style-type: none">• talk about people who are special to them• say what makes their family and friends special to them• identify some of the qualities of a good friend• reflect on the question 'Am I a good friend?'• recall and talk about stories of Jesus as a friend to others• recall stories about special people in other religions and talk about what we can learn from them	<ul style="list-style-type: none">• people who are special to us, whom we admire• meet a special person that helps them e.g. a crossing guide. 'Hot seat' the invited guest. Question the guest about likes and dislikes of their job. Ask how they cope with the difficult aspects.• meet a religious person e.g. a vicar or parent who is religious. 'Hot seat' the invited guest. Ask what he/she believes and what is important in his/her life.• the benefits and responsibilities of friendship and the ways that people care for others• stories from the Bible about friendship and care for others with a focus on what Jesus did and saide.g. Zacchaeus (Luke 19); Jesus choosing the twelve disciples (his special friends and helpers - Matthew 4.17-22); stories of Jesus helping and healing peoplee.g. Jairus's daughter (Mark 5.21-43); healing the man at the pool (John 5.5-9); Blind Bartimaeus (Mark 11.46-52)• stories of a key religious leader from another religion and how these are important to people today (e.g. Guru Nanak, Prophet Muhammad, the Buddha). <p>Reinforce this learning through follow up activities:</p> <ul style="list-style-type: none">• use the story sack for Divai celebration role play;• read and share the books in pupils' own time on their own or with friends;• role play some of the stories using costumes and props;

B. What stories are special and why?

The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

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

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



C. Special places: Which places are special and why?

The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

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

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

D. Special times: Which times are special and why?

The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

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

Theme	Learning outcomes:	Suggested content:
These are suggested questions, you will not necessarily explore all of these questions	Teachers should select from the following outcomes. Teachers will set up learning experiences that enable pupils to....	Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate
<p>What special times have you had?</p> <p>What did you celebrate? Why? Who were you with? What happened?</p> <p>What do other people celebrate?</p> <p>What happens at Christmas, and why?</p> <p>What happens at Easter, and why?</p> <p>What stories do you know about Jesus' birth and when he died?</p> <p>What do you think about Jesus?</p> <p>What do Christians say about Jesus?</p> <p>What other festivals have you learnt about?</p> <p>What happens at the festivals, and why?</p> <p>What stories can you remember about festivals?</p> <p>What are the similarities and differences between different peoples' special times?</p>	<ul style="list-style-type: none"> • 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 • say why Christmas/Easter and a festival from another faith is a special time for Christians/ members of the other faith 	<ul style="list-style-type: none"> • the importance and value of celebration in children's own lives • look at reminders (cards, invitations, photos, wrapping paper) of special days e.g. birthday, wedding, christening, Christmas, mother's day • some major religious festivals and celebrations e.g. seasonal festivals including Christmas and Easter, and the stories associated with them; Sukkoth; Eid ul Adha; Divali; • use a variety of media to explore ways of celebrating, and how religious believers celebrate festivals and special times <p>NB</p> <p><i>Whilst most families will celebrate birthdays not all cultures do, so sensitivity is needed here and teachers' deep knowledge of children's cultural backgrounds makes a big difference.</i></p>





E. Being Special: Where do we belong?

The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

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

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



F. Special world: What is special about our world?

The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

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

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



3.4 RE in KS1: Programme of Study

Core purpose of RE:

The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

What do pupils learn in RE at this key stage?

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

Aims:

RE teaching and learning should enable pupils to...

A. Know about and understand a range of religions and worldviews	B. Express ideas and insights about the nature, significance and impact of religions and worldviews.	C. Gain and deploy the skills needed to engage seriously with religions and worldviews
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Religious Literacy at 7

RE in this syllabus enables pupils to become more religiously literate. At the end of Key Stage 1 a religiously literate pupil should be able to:

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 individuals and communities do, and why, so that pupils 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 traditions 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.
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Religions and worldviews

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

- Christianity
- Islam
- Pupils will also learn from other religions and worldviews in thematic units.

End of Key Stage Outcomes

There are a set of end of Key stage outcomes for each of the religions to be studied in depth within each 2 years. For KS1 these have been written for Christianity and Islam. If a school wishes to study a different religion in depth they can create their own outcomes for that religion based on the Knowledge and understanding outcomes on p103-114.

Achievement and assessment

Children's achievement should be assessed alongside the end of key stage outcomes for knowledge and understanding of the different religions being taught. This syllabus does not suggest that these are only a series of facts to be learnt but partners them with the description of a religiously literate child at 7 described through the statements A1- C3 on p45.

The planning outlines offer support in breaking this down so that they are manageable in the time available for RE.

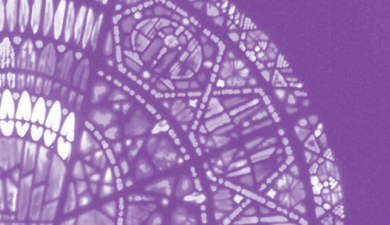
Schools will make their own decisions about how often to make periodic assessments to track pupil progress.

Using this Programme of Study

This Programme of Study represents the statutory requirements for RE at KS1. In order to apply the statutory requirements to long-, medium- and short-term planning, the syllabus offers a series of nine planning outlines, based around nine key questions. These show how the content of the RE curriculum relates to the areas of enquiry and how pupils can become more religiously literate as they build up their knowledge and understanding.

The questions allow for a mix of systematic and thematic study, encouraging depth rather than breadth.

The example questions are not statutory. Schools are free to develop their own questions, but these must enable pupils to achieve the Knowledge and understanding outcomes on p103-114 and enable pupils to become religiously literate as described in table on p45.



Areas of Enquiry

- a) Beliefs, teachings, sources of wisdom and authority
- b) Ways of living
- c) Ways of expressing meaning
- d) Questions of identity, diversity and belonging
- e) Questions of meaning, purpose and truth
- f) Questions of values and commitments

These help to outline the content of an RE curriculum. The syllabus offers some example key questions, which in turn are based on these areas of enquiry. This ensures that across a key stage, the full breadth of religion and worldviews is covered, supporting the purpose of RE which includes helping pupils to develop systematic knowledge and understanding.

Experiences and opportunities

Pupils have an entitlement to a range of experiences and opportunities that can enrich and broaden their learning in religious education. The teaching and learning should be planned to ensure that all children have opportunities to:

- listen to and talk about appropriate stories which engage children;
- directly experience religion – engage with artefacts, visit places of worship (with a focus on experiences and symbols), listen and respond to visitors from faith communities;
- get to know and use religious words accurately e.g. God, Qur'an, synagogue, church, prayer;
- use all five senses – smell (e.g. incense, flowers); taste (e.g. special foods); see and touch (e.g. religious artefacts); hear (e.g. chants/hymns/prayers/bells / religious music and songs);
- make and do – make festive food, role play, dress up, dance, be creative with colour, sound, movement;
- have times of quiet and stillness and think about why being still might be good;
- reflect upon their own experiences, beliefs, ideas or values;
- talk about their own experiences;
- use their imagination and curiosity to develop their appreciation and wonder of the world in which they live;
- begin to use ICT to explore religious beliefs and beliefs as practised in the local and wider community.



Non Statutory Guidance for Key Stage 1

For Key Stage 1 we have provided a series of documents to support you to plan and teach RE. These support documents are non- statutory but we know many schools will use them to plan and deliver good quality RE.

Non Statutory Questions

The following are a series of example key questions that suggest one way of teaching to achieve the aims of RE and the end of Key Stage outcomes for each religion. Schools can develop their own questions, but in doing so, they must ensure that pupils are working towards the description of a religiously literate pupil at 7 p45 and can achieve the knowledge and understanding outcomes for the religions chosen for study (p103-114).

Themes	Examples
	<i>Schools can develop their own questions, but in doing so, they must ensure that pupils are working towards the description of a religiously literate pupil at 7 p45 and can achieve the knowledge and understanding outcomes for the religions chosen for study (p103-114)</i>
Believing What people believe about God, humanity and the natural world.	1.1 What do Christians do at Easter and why is it important to them
Leaders and teachers Figures who have an influence on others, locally, nationally and globally in religion.	1.2 Who influences our lives?
Story How and why some stories are sacred and important in religion.	1.3 How do the stories of Jesus inspire Christians today?.... (2 page exemplified plan) 1.4 What can we learn from creation stories? (Fully planned example unit)
Symbols How and why symbols express religious meaning.	1.5 In what ways are a church /mosque / synagogue / gurdwara / mandir important to believers? (2 page exemplified plan)
Celebration How and why celebrations are important in religion.	1.6 What festivals do different religions celebrate?
Myself Who I am and my uniqueness as a person in a family and community?	1.7 Who is Christian and what do they believe? (Fully planned example unit) 1.8 Who is Muslim and what do they believe? (Fully planned example unit)
Belonging Where and how people belong and why this is important?	1.9 How do religions celebrate the birth of a baby? (Fully planned example unit)

Planning guidance:

Teachers should have the core purpose of RE at the forefront of their minds as they plan their RE.

The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

Step 1: Key question	<p>Either: select a key question from p30.</p> <p>Or: devise your own key question. Ensure that the key question fits with the themes from p48. Refer to the areas of enquiry (p47) to ensure breadth across the key stage. Make sure that the key question is sufficiently open to allow enquiry (e.g. What difference does religion make in some people's everyday lives?). Make sure that it has a clear focus on learning about and from religion and worldviews.</p> <p>Explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE; what other subject areas does it link to, if appropriate.</p>
Step 2: Select Knowledge and understanding outcomes	<p>Use the Knowledge and understanding end of key stage outcomes from column 1 of the unit outlines on p51-59. Select knowledge outcomes appropriate for the age and ability of your pupils. Being clear about these outcomes will help you to decide what and how to teach.</p>
Step 3: Select specific content	<p>Look at the suggested content for your key question, from column 2 in the unit outlines.</p> <p>Select the best content to help you to teach in an engaging way so that pupils achieve the knowledge and understanding outcomes.</p>
Step 4: Assessment: write specific pupil outcomes	<p>Turn the Knowledge outcomes into pupil-friendly 'I can' statements. Use the descriptions of a religiously literate pupil from the programme of study to help you work out just what it is that you want pupils to be able to understand and do as a result of their learning. Also use the sample knowledge related to the statements for a religiously literate pupil on p45</p>
Step 5: Develop teaching and learning activities	<p>Develop active learning opportunities and investigations, using some engaging stimuli, to enable pupils to achieve the Knowledge and understanding outcomes and to become a religiously literate pupil.</p> <p>Don't forget the skills you want pupils to develop, as well as the content you want them to understand.</p> <p>Make sure that the activities allow pupils to practise these skills as well as show their understanding.</p>



ER 1
the word of the
y Malachi.
saith the LORD,
hast thou loved
Jacob's brother?
I loved Jacob,
au, and laid his
cottage waste for
wilderness.
aith, We are im-
will return and
laces; thus saith
they shall build
y; and they shall
r of wickedness,
tint whom the
in for ever.
all see, and ye
will be magni-
of Israel.

12 ¶ But ye have profaned it, in
that ye say, The table of the LORD is
polluted; and the fable of the LORD is
his meat, is contemptible.
13 Ye said also, Behold, what a
weariness is it! and ye have snuffed
at it, saith the LORD of hosts, and ye
brought that which was torn, and the
lame, and the sick; thus ye brought
an offering: should I accept this of
your hand? saith the LORD.
14 But cursed be the deceiver, which
hath in his flock a male, and voweth,
and sacrificeth unto the Lord a cor-
rupt thing: for I am a great King,
saith the LORD of hosts, and my name
is dreadful among the heathen.

CHAPTER 2
AND now, O ye priests, this com-
mandment is for you.

KS1 How to use the non-statutory planning outlines:

<p>Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.</p>		
<p>End of key stage outcomes</p> <p>In order to demonstrate their understanding of the Christian religion, by the end of KS1 pupils will need to be able to recognise, identify, name, re-tell, suggest meanings, ask questions, express their own ideas and respond sensitively to:</p>	<p>Suggested content</p> <p>Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate</p>	<p>Suggested pupil outcome statements:</p> <p>Enabling pupils to say 'I can...' to the following statements will help pupils to make progress towards the end of Key Stage outcomes and become more religiously literate</p>
<p>The end of Key stage 1 outcomes for knowledge and understanding on the religions being taught are recorded in this column.</p> <p>Learning in this unit will support pupils to know and understand this key knowledge about the religion or worldview being studied.</p> <p>Please note these are end of key stage outcomes. Teaching and learning in several units will support pupils to be able to achieve these outcomes.</p> <p>At the top of the column you will find key words from the statements about a religiously literate pupil for the end of KS1. These combine with the knowledge about religions and beliefs.</p>	<p>In this column there is a suggested list of content for what could be covered in this unit in order to achieve the learning outcomes.</p> <p>Here you will find suggestions of stories, concepts, technical language, beliefs etc.</p> <p>The material in this section is a beginning for teachers' own planning. It is not expected that classes will study every single part of the content suggested. Select from the content in ways that will enable pupils to meet learning outcomes and meet their learning needs.</p>	<p>These pupil outcomes are stepping stones towards achieving the end of Key Stage knowledge outcomes, and towards the skills and understanding demonstrated in the description of a religiously literate child A1-C3</p> <p>These statements may be shared with the pupils, used as learning outcomes or adapted into success criteria. Different teachers will use them in different ways.</p> <p>Some teachers might look at a pupil's work over the whole unit and suggest whether a pupil is emerging, expected or exceeding the outcomes for this unit</p>



KS1 1.1 What do Christians do at Easter and why is it important to them?

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes In order to demonstrate their understanding of the Christian religion, by the end of KS1 pupils will need to be able to recognise, identify, name, re-tell, suggest meanings, ask questions, express their own ideas and respond sensitively to:	Suggested content Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate	Suggested pupil outcome statements: Enabling pupils to say 'I can...' to the following statements will help pupils to make progress towards the end of Key Stage outcomes and become more religiously literate
<ul style="list-style-type: none"> • How Christians celebrate Easter, and the events that they remember (including stories of Jesus' death and resurrection) • What many Christians do in church and why this is important to them • The symbols Christians might use and what they mean e.g. cross • How Christians show that they are part of one family, including, celebrating together, being loving and forgiving, being kind, being generous • Christian belief in Jesus as the Son of God • How important the Bible is for Christians, including stories about Jesus; how and when the Bible is used 	<ul style="list-style-type: none"> • Share stories of Holy Week, using a suitable version (e.g. Storyteller Bible, Lion Publishing). Get children to accompany these with actions, freeze-framing some scenes. Get children to sequence the events using words and pictures, then illustrate them to display the narrative of the whole week. Talk about how different characters are feeling through the narratives, using a feelings graph, which moments are most exciting, most surprising, saddest, happiest, angriest, calmest and why? • Can children retell parts of the story creatively, e.g. using Lego or play dough or finger puppets or drama or photo-stories? Compare how Christians express what matters at Easter, e.g. through celebrating Holy Communion, in stained glass images, using crosses/crucifixes, candles, hot cross buns, Easter gardens in church, ideas of new life with eggs, chicks, etc. • Use some of the key artefacts, symbols and images of Easter; select ten key ones and play 'Kim's Game' – showing them to the children then covering them up and asking them to recall the objects. What has each of them got to do with the story? • Ask children to think about how they would remember the stories today. Compare with what Christians actually do at Easter. How do these actions show what matters most to Christians at Easter? • Explore the meaning of Easter, e.g. as a festival of new life. Talk about Easter being a special event to celebrate Jesus rising from the grave for Christians. Talk about the turnaround in the story: hot cross buns are symbols for 'Good Friday', a reminder of the cross, but the symbols of Holy Sunday are all about new life. Listen to some of the music of Holy Week and Easter and talk about the feelings that go with it. Sad songs for Good Friday contrast with hymns and songs of excitement and triumph – all the way up to Handel's 'Hallelujah Chorus'. • The story of the Empty Tomb brings a happy ending to the story. Talk about why Christians believe in heaven and life after death. Why is this a story of hope? • What do children think is the most important thing about Easter for Christians and why? 	<ul style="list-style-type: none"> • Recall that the story of Easter is in the Bible and some of the events that happened to Jesus in Holy Week • Retell some of the stories of Jesus in Holy Week, e.g. entering Jerusalem, washing his friends' feet, being arrested, being deserted; crucifixion (Good Friday) and resurrection (Easter Sunday morning) • Recall and name what Christians do in Holy Week to remember the stories of Jesus on Palm Sunday, Maundy Thursday, Good Friday and Easter Sunday 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. • Find out what these actions and practices mean to Christians and be able to suggest a meaning of Easter for Christians e.g. new life, love, forgiveness, friendship, salvation • Name some of the items related to the celebration of Easter for Christians and non-religious people (e.g. palm leaves, donkeys, hot cross buns, bread, wine, crosses, crucifixes, Easter eggs, simnel cakes, chicks etc.) • Suggest how some of these items are relevant to the celebration of Easter for Christians. • Recognise that Easter is an important time for Christians • Ask questions about why Christians celebrate Easter today and find out some answers • Throughout this investigation, pupils should: <ul style="list-style-type: none"> • Find out about the meaning of Easter • Express their own ideas about the importance of Easter in a variety of ways



KS1 1.2 Who influences our lives?

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes	Suggested content	Suggested pupil outcome statements:
<p>In order to demonstrate their understanding of the Christian religion, by the end of KS1 pupils will need to be able to recognise, identify, name, re-tell, suggest meanings, ask questions, express their own ideas and respond sensitively to:</p> <p>Christian belief in Jesus as the Son of God</p> <p>How important the Bible is for Christians, including:</p> <ul style="list-style-type: none"> • Stories about Jesus • How and when the Bible is used • Stories that Jesus told about how to live, e.g. the Good Samaritan <p>How important the Qur'an is for Muslims, including:</p> <ul style="list-style-type: none"> • that the Qur'an was revealed to the Prophet Muhammad • Stories about the life of Prophet Muhammad e.g. Muhammad and the black stone • Stories about the Prophet about how to live, e.g. Muhammad and the kittens, Muhammad and the old woman 	<p>Suggested content</p> <p>Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate</p> <ul style="list-style-type: none"> • Ask pupils who influences their lives. Draw examples from home, school and the community. • What makes an influential or inspiring person or leader? Children could choose ten words from a list of twenty • Share stories from the life and teachings of Jesus and how these are important to people today, take care to enhance work from question 1.3 How do the stories of Jesus inspire Christians today? For example: 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? Children could select three good reasons from a longer list • Study a leader from another faith e.g. Prophet Muhammad - Why was Prophet Muhammad a good leader? Stories from the life of Prophet Muhammad which show him as a leader sent by Allah e.g. – Prophet Muhammad and the ants or the cat and the kittens; Prophet Muhammad and the crying camel; Prophet Muhammad and Bilal the first muezzin. • investigate local leadership 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? 	<p>Suggested pupil outcome statements:</p> <p>Enabling pupils to say 'I can...' to the following statements will help pupils to make progress towards the end of Key Stage outcomes and become more religiously literate</p> <ul style="list-style-type: none"> • retell stories about Jesus and a religious figure from another faith that led people to admire and follow them; for example Prophet Muhammad • describe a way in which a Muslim or a Christian might be influenced or inspired by a story from their faith • use religious vocabulary such as 'Lord' or 'Prophet' to describe who influences and inspires Muslims and Christians • talk about the feelings and emotions experienced by a leader being studied when they were called by God to be a leader • talk about how stories of religious leaders are important for all religions • talk about what can be good and bad about following others; • identify some good things people admire in influential or inspiring people and in religious figures and talk about how they might show these same qualities in their own lives • make links between the qualities and teachings of people who influence them and their own attitudes and behaviour.

KS1 1.3 How do the stories of Jesus inspire Christians today?

Please note there is a 2 page exemplified plan available for schools to use when teaching this question.

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes In order to demonstrate their understanding of the Christian religion, by the end of KS1 pupils will need to be able to recognise, identify, name, re-tell, suggest meanings, ask questions, express their own ideas and respond sensitively to:	Suggested content Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate	Suggested pupil outcome statements: Enabling pupils to say 'I can...' to the following statements will help pupils to make progress towards the end of Key Stage outcomes and become more religiously literate
Christian belief in Jesus as the Son of God How important the Bible is for Christians, including: <ul style="list-style-type: none"> • How the Bible is sacred for Christians and what this means • Stories about God • Stories about Jesus • How and when the Bible is used • Stories that Jesus told about how to live, e.g. the Good Samaritan How Christians celebrate Christmas and Easter, and the events that they remember (including stories of Jesus' birth, death and resurrection) How Christians show that they are part of one family, including welcoming new members (baptism), celebrating together, being loving and forgiving, being kind, being generous	<ul style="list-style-type: none"> • Talk to Christians about how the stories of Jesus affect their actions and beliefs. • Think about how stories can inspire us and discuss why stories of Jesus are important to Christians today even though Jesus lived so long ago. • Look at different kinds of Bibles, find stories of Jesus in them. • Look at the stories around the birth of Jesus - what clues did this give to that he might be inspiring? • Share stories of Jesus' actions (e.g. Zacchaeus, Widow's Mite). Discuss and find out about how they inspire Christians today in their values and behaviour. • Focus on miracles by hearing stories of Jesus' miracles (e.g. calming of the storm and feeding of the 5000). Allow children to create and respond to their own 'big questions' in response to these stories. • Locate stories that Jesus told about how to live in Bibles including children's' Bibles (e.g. Prodigal Son and Wise and Foolish Builders). Share the stories in a child friendly manner and focus on what they teach Christians. • Find out about how a story might inspire the actions of a Christian organisation e.g. Samaritans Purse, Operation Christmas Child • Look at works of art depicting stories of Jesus (both old and modern), consider how these show stories' importance. • Decide whether there are messages in the stories relevant to those who are not Christian 	<ul style="list-style-type: none"> • ask a Christian three questions about why stories of Jesus are important to them • recognise why stories of Jesus are important for Christians today • retell at least one story about Jesus • recall parts of at least one story about Jesus • name the Christian holy book and recall parts of a story of Jesus found within it • express some 'big questions' about the calming of the storm/feeding of the 5000 • give thoughtful responses to 'big questions' about the calming of the storm/feeding of the 5 000 • suggest meanings behind stories that Jesus told • identify what stories of Jesus' actions might teach a Christian about how to act • collect ideas about how the stories inspire acts of charity • recognise values in stories of Jesus that I think are important • consider similarities and differences between what is important in stories of Jesus and what is important to me

KS1 1.4 What can we learn from creation stories?

Please note there is a full unit plan available for schools to use when teaching this question.

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes	Suggested content	Suggested pupil outcome statements:
<p>In order to demonstrate their understanding of the Christian religion, by the end of KS1 pupils will need to be able to recognise, identify, name, re-tell, suggest meanings, ask questions, express their own ideas and respond sensitively to:</p>	<p>Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate</p>	<p>Enabling pupils to say 'I can...' to the following statements will help pupils to make progress towards the end of Key Stage outcomes and become more religiously literate</p>
<p>Christian belief in God as Father and Creator</p> <p>How important the Bible is for Christians, including:</p> <ul style="list-style-type: none"> • How the Bible is sacred for Christians and what this means • Stories about God <p>Allah as the creator</p> <ul style="list-style-type: none"> • Stories about the Prophet about how to live, e.g. Muhammad and the kittens, Muhammad and the old woman 	<ul style="list-style-type: none"> • Consider what creation is and feelings associated with creating something of which they are proud • Think about the created world and reflect upon which aspects of it they find wonderful • Discuss their own views on how the world began and who created it • Write some questions that they would like to ask the creator of the world • Discuss ideas about answers to 'big questions' that could be asked to the creator • Learn about creation from the point of view of the Bible and Qur'an • Consider aspects of the creation story that might be important to Christians, Muslims and themselves personally • Find out how Christians and Muslims care for the world and why (with a focus on stewardship and stories of Muhammad showing care for animals) • Think of instances when we do not look after our world and how this might make a Christian or Muslim feel in relation to the teachings of their faiths • Decide how well we look after our world and how we could look after it even better 	<ul style="list-style-type: none"> • talk about feelings associated with making and creating things • respond sensitively to ideas and feelings of other children about creating • talk about how I think the world was made • Decide upon three interesting questions to ask the creator • retell a creation story • recognise a Christian/Muslim belief about God • identify reasons why Christians and Muslims think it is important to look after our world • Use some religious vocabulary to explain why Muslims and Christians might look after the earth • Recognise that some ways of behaving might spoil the Earth • Show awareness of similarities in the beliefs of Christians and Muslims



KS1 1.5: In what ways are a church and mosque important to believers?

Please note there is a 2 page exemplified plan available for schools to use when teaching this question. Schools may choose to focus on other places of worship such as the synagogue or gurdwara or mandir. This syllabus is encouraging studying less at a deeper level and so this planning outline focuses on the two religions suggested for study in KS1.

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise

End of key stage outcomes	Suggested content	Suggested pupil outcome statements:
In order to demonstrate their understanding of the Christian religion, by the end of KS1 pupils will need to be able to recognise, identify, name, re-tell, suggest meanings, ask questions, express their own ideas and respond sensitively to:	Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate	Enabling pupils to say 'I can...' to the following statements will help pupils to make progress towards the end of Key Stage outcomes and become more religiously literate
What many Christians do in church and why this is important to them	<ul style="list-style-type: none"> • Discuss the word 'sacred', meaning 'a religious kind of special' Think about what makes some places, times and things special and sacred? • Finding out what symbols and artefacts mean and how they are used in a Christian community, for example: cross, baptism candle, font, lectern, Bible, altar, communion table, bread, wine, chalice, paten, music; • Find out about the importance of Salah for Muslims. How often do they pray? Why do they pray? Where do they pray? What direction do they pray and why? • What is there in the mosque to help people to pray e.g. wudu (ablutions) area, Qiblah wall and Mihrab to show the direction of prayer • Find out why Christian and Muslim people choose to go to places of worship; • Find out about a range of activities that take place in Christian worship; prayer, singing, music, holy communion, reading the bible, sermon, giving money. Does anything similar happen at the Mosque? • Find out how symbols and actions are used to aid prayer in churches and mosques. Demonstrate and link the actions to some key words and beliefs. • Visit your local Mosque and Church. Consider some of the different uses of the building for the community and some of the words that describe the atmosphere of the building 	<ul style="list-style-type: none"> • Identify evidence in the church that this is a church that supports a community • Identify evidence in the mosque that many activities happen in this building that support the community • recognise that there are significant places where Christians go to worship and their importance to Christian believers • recognise that many Muslims go to the mosque but that prayer can take place anywhere • Identify significant objects, symbols and places in the church and mosque, describe how they are used and what they mean to Christians or Muslims • identify special objects and symbols associated with different aspects of worship such as holy communion or prayer and be able to describe something about how these are used and what they mean to Christians • identify significant objects or action associated with Salah for Muslims and be able to describe how they are used or their significance. • Consider similarities and differences between some of the ways in which people worship in a church and a mosque • show that they have begun to be aware that some people regularly worship God in different ways and in different places • reflect on and describe their own ideas about worship and prayer; identifying those things they find interesting or puzzling
The symbols Christians might use and what they mean e.g. cross		
The importance of regular prayer for Muslims (Salah). Muslims try to pray five times per day.		
The importance of cleanliness (Wudu) before prayer.		
The use of a prayer mat and the direction of prayer.		
The role of the Mosque for some prayer and for other activities.		

KS1 1.6 What festivals do different religions celebrate?

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes In order to demonstrate their understanding of the Christian religion, by the end of KS1 pupils will need to be able to recognise, identify, name, re-tell, suggest meanings, ask questions, express their own ideas and respond sensitively to:	Suggested content Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate	Suggested pupil outcome statements: Enabling pupils to say 'I can...' to the following statements will help pupils to make progress towards the end of Key Stage outcomes and become more religiously literate
<p>How Christians celebrate Christmas and the events that they remember</p> <p>Christian belief in God as Father and Creator. Christian belief in Jesus as the Son of God</p> <p>Understanding of stories behind and practices at Hindu festivals.</p> <ul style="list-style-type: none"> - Diwali including theme of good triumphing over evil and the celebration of the new year and hope for blessings and prosperity in the next year <p>The significance of festivals to the Jewish way of life with understanding of beliefs shown at these times- Chanukah (hope and dedication),</p> <p>Meaning and significance of Jewish rituals and practices during each festival.</p>	<ul style="list-style-type: none"> • Talk about remembering what really matters: how do people make a special time to remember? • Christmas is a celebration of the birth of Jesus and that this story is sacred for Christians • The main events and people involved in the story of the birth of Jesus e.g. the magi, shepherds, angels, Mary, Joseph, Herod • Some of the ways that Christians celebrate the birth of Jesus. • Begin to understand that Christians see Jesus as a gift from God for human beings and that most Christians believe that Jesus is God – that when he was born, he was God in the flesh. • the significance of dark and light in the festival of Diwali through investigating story (Rama and Sita), practice, worship and first hand accounts of the celebration and significance of Diwali. • hear a story of the goddess Lakshmi, and learn that she personifies generosity, beauty, good fortune and prosperity • choose a murti of a god or goddess related to a festival to find out more about e.g. Lakshmi is worshipped at Diwali as the goddess of good fortune. • Consider the importance and value of celebration and remembrance in children's own lives; learn about the festival of Hanukkah the 8-day winter festival of light, celebrating the re-dedication of the Temple. Share information about the celebrations e.g. dreidel game, lighting the 8-branched candelstick, eating food cooked in oil and any meanings behind them 	<ul style="list-style-type: none"> • talk about my own and someone else's celebrations • describe what happened at the Birth of Jesus and suggest the significance of this for Christians • describe an important Christian belief about Jesus and say how this is shown in the Christmas story • Name some things that happen at Hanukkah, Diwali and Christmas • Retell and identify why the story of Prince Ram and Princess Sita is important to Hindus at Diwali • Make links between the story of Prince Ram and Princess Sita at Diwali and the idea of good overcoming evil in life today • Give a reason for the importance of the Goddess Lakshmi in the celebration of Diwali. • Talk about how the Hanukkah might help someone remember the story of Hanukkah • Describe two things that happen at Hanukkah and the meaning behind these things for a Jewish person. • Suggest 2 reasons why a Christian person might choose to celebrate Christmas, a Hindu person might choose to celebrate Diwali or a Jewish person might choose to celebrate Hanukkah • Identify similarities and differences between the celebration and meaning of two festivals studied

KS1.7 Planning outline: Who is Christian and what do they believe?

Please note there is a full unit plan available for schools to use when teaching this question.

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes In order to demonstrate their understanding of the Christian religion, by the end of KS1 pupils will need to be able to recognise, identify, name, re-tell, suggest meanings, ask questions, express their own ideas and respond sensitively to:	Suggested content Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate	Suggested pupil outcome statements: Enabling pupils to say 'I can...' to the following statements will help pupils to make progress towards the end of Key Stage outcomes and become more religiously literate
Christian belief in God as Father Christian belief in Jesus as the Son of God How important the Bible is for Christians, including: <ul style="list-style-type: none"> • How the Bible is sacred for Christians and what this means • Stories about God • Stories about Jesus • How and when the Bible is used • Stories that Jesus told about how to live, e.g. the Good Samaritan How Christians show that they are part of one family, including celebrating together, being loving and forgiving, being kind, being generous	<ul style="list-style-type: none"> • Read and share stories that help to show how Christians think of God e.g. the book of Jonah in the Old Testament; the Annunciation (Luke 1:26-56), the lost son (Luke 15: 11-32) and Pentecost (Acts 2: 1-13). How do these show that God cares for people? • Describe some of the beliefs that Christians hold about God e.g. all-powerful, loving, close to every person, forgiving. • Explore artwork and pieces of music that Christians use to express what they believe God is like. • Give opportunities for children to reflect on and express their own big questions about life and God in particular through discussion, art, music and drama e.g. responding to the question 'Where is God?' through art • Explore stories that show the importance of Jesus to Christians. Allow children to raise questions about what kind of person Jesus is from these accounts: e.g. parables (e.g. Lost Sheep and Lost Coin Luke 15; Good Samaritan Luke 10:25-37), miracles (e.g. healing the 10 lepers Luke 17: 11-19, calming the storm, Luke 8:22-25), some teachings (e.g. some simple summaries of the Sermon on the Mount, in e.g. Lion Storyteller Bible); make links with Jesus' birth and death and resurrection of Jesus, explored in other units. • Describe some of the beliefs that Christians hold about Jesus e.g. that he performed miracles, that he is the son of God, that he lives • Investigate the teaching that Christians follow that tells them how to live their lives e.g. prayer and worship, behaviour to others. Hear and think about some prayers Christians use • Experience thanking and being thanked, praising and being praised, and connect this experience simply to an idea about worship • Talk to Christians about what they believe about God; • Explore what the idea of God means for the children themselves. 	<ul style="list-style-type: none"> • Recognise some Bible stories told by Christians • Retell a story that shows that Christians might think about God • Talk about their own ideas about God • Retell stories told by Jesus and about Jesus in words, drama and pictures • Talk about some ways that Christians describe God and Jesus • Talk about why God and Jesus are important for Christian people • Think, talk about and ask some thoughtful questions about how the Bible influences Christians and what influences them • Give examples of how artwork and songs are used by Christians and can help Christians to learn about God • Make links between what Jesus taught and what Christians believe and do • Express their own ideas about the parables that Jesus told and the stories told about Jesus

KS1 1.8 Who is a Muslim and what do they believe?

Please note there is a full unit plan available for schools to use when teaching this question.

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes	Suggested content	Suggested pupil outcome statements:
<p>In order to demonstrate their understanding of the Muslim religion, by the end of KS1 pupils will need to be able to recognise, identify, name, re-tell, suggest meanings, ask questions, express their own ideas and respond sensitively to:</p> <p>Muslim belief in Allah as the one true God The Shahadah How important the Qur'an is for Muslims, including:</p> <ul style="list-style-type: none"> • that the Qur'an was revealed to the Prophet Muhammad • how the Qur'an is treated with respect • Stories about the life of Prophet Muhammad e.g. Muhammad and the black stone • Stories about the Prophet about how to live, e.g. Muhammad and the kittens, Muhammad and the old woman • How Muslims celebrate Id-ul-Fitr as the completion of a month of fasting (Ramadan) • What happens in a Muslim household at Id-ul-Fitr • The importance of regular prayer for Muslims (Salah), Muslims try to pray five times per day. • The importance of cleanliness (Wudu) before prayer. • The use of a prayer mat and the direction of prayer. 	<ul style="list-style-type: none"> • Share stories that help to show how Muslims think of God and how following God shows them ways to behave e.g. Muhammad and the Cat, the story of the two brothers, the crying camel; • Talk to Muslims about what they believe about God; • Look at calligraphy and listen to nasheeds that express ideas about God and Muhammad e.g. Calligraphy showing some of the 99 names of Allah: I am a Muslim by Zain Bhikha, share the words of the Shahadah, listen to the Prayer Call • Give children a way to respond to their own big questions e.g. writing a class big questions poem or a 'Where is God?' poem: • Share the story of the revelation of the Qur'an; • Explore what the concept of God means for the children themselves. • Identify the objects that are most precious to them. Why are they precious? How does it show? • Identify objects that are significant to many 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 significant? • Why is prayer important to a Muslim? How do they pray • Share the experiences of a Muslim during the fast of Ramadan and the celebrating of Id ul Fitr. Why do Muslims celebrate? 	<ul style="list-style-type: none"> • retell a story about Allah and Prophet Muhammad • identify some ways a Muslim might describe God • choose some of 99 names of Allah and say what they symbolise about God • reflect on and describe the significance of particular objects to Muslims • identify some ways Muslims mark Ramadan and celebrate Id ul Fitr • give reasons why Muslims try to follow Muhammad and have great respect for him • begin to show an understanding of how important the Qur'an is to Muslims and give an example of a way Muslims treat the Qur'an • describe some things that are important in Islam • describe when and how Muslims pray • Consider similarities and differences between what matters to Muslims and what matters to me • express some questions about God that are hard to answer. • respond thoughtfully about what is worth celebrating in my own life

KS1 1.9 How do religions celebrate the birth of a baby?

Please note there is a full unit plan available for schools to use when teaching this question.

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes In order to demonstrate their understanding of the Christian and Muslim religion, by the end of KS1 pupils will need to be able to recognise, identify, name, re-tell, suggest meanings, ask questions, express their own ideas and respond sensitively to:	Suggested content Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate	Suggested pupil outcome statements: Enabling pupils to say 'I can...' to the following statements will help pupils to make progress towards the end of Key Stage outcomes and become more religiously literate
How Christians show that they are part of one family, including welcoming in new members (baptism), celebrating together, being loving and forgiving, being kind, being generous The importance of the birth of a child and the ceremonies that accompany this- Aqiqah That the birth of a child is a blessing Birth and naming ceremonies in Sikhism or other religion being studied	<ul style="list-style-type: none"> • identify symbols of belonging from their own experience and for Christians and at least one other religion, suggesting what these might mean; • show an awareness that different people belong to different religions; • retell and describe what happens at a traditional Christian infant baptism /dedication and suggest what the actions and symbols mean; • describe what happens in a birth ceremony from two religions other than Christianity and suggest what the actions and symbols mean; For example the Aqiqah ceremony in Islam and Naam Karan ceremony in Sikhism (schools can choose to study a birth ceremony from any other religion that they might be studying) <ul style="list-style-type: none"> • talk about what is special and of value about belonging to a group that is important to them; 	<ul style="list-style-type: none"> • show an awareness that different people belong to different religions • retell what happens at a traditional Christian infant baptism /dedication and suggest what the actions and symbols mean • Recognise similarities and differences between different religious belonging ceremonies • suggest meanings behind some of the Aqiqah ceremony practices e.g. whispering of the Adhan, shaving of hair and giving money • suggest meanings behind some of the naming ceremony practices of another religion e.g. Sikh



3.4 RE in KS2: Programme of Study

Core purpose of RE:

The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

What do pupils learn in RE at this key stage?

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

Aims:

RE teaching and learning should enable pupils to...

A. Know about and understand a range of religions and worldviews	B. Express ideas and insights about the nature, significance and impact of religions and worldviews.	C. Gain and deploy the skills needed to engage seriously with religions and worldviews
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Religious Literacy at 11

RE in this syllabus enables pupils to become more religiously literate. At the end of Key Stage 2 a religiously literate pupil should be able to:

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 on their significance.	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 in different forms including (e.g.) reasoning, music, art and poetry
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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 within and 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.

Religions and beliefs

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

- Christianity
- Judaism and Hinduism in Lower KS2
- Islam and Sikhism in Upper KS2
- Pupils will also learn from other religions and worldviews in thematic units.

There is also a set of example End of Key stage outcomes for each of the religions to be studied in depth within each 2 years.

End of Key Stage Outcomes for Knowledge and understanding

There are a set of end of Key stage outcomes for each of the religions to be studied in depth within each 2 years. For KS2, end of Key stage outcomes have been written for the end of Year 4 for Judaism and Hinduism and for the end of Year 6 for Christianity, Islam and Sikhism. If a school wishes to study a different religion in depth they can create their own outcomes for that religion based on the Knowledge and understanding outcomes on p103-114.

Achievement and assessment

Children's achievement should be assessed alongside the end of key stage outcomes for knowledge and understanding of the different religions being taught. This syllabus does not suggest that these are only a series of facts to be learnt but partners them with the description of a religiously literate child at 11 described through the statements A1- C3 on p60.

The planning outlines offer support in breaking this down so that they are manageable in the time available for RE.

Schools will make their own decisions about how often to make periodic assessments to track pupils progress.



Using this Programme of Study

This Programme of Study represents the statutory requirements for RE at KS2. In order to apply the statutory requirements to long-, medium- and short-term planning, the syllabus offers a series of 20 outline plans, based around 20 key questions, 10 for lower KS2 and 10 for upper KS2. These show how the content of the RE curriculum relates to the areas of enquiry and how pupils can become more religiously literate as they build up their knowledge and understanding.

The questions allow for a mix of systematic and thematic study, encouraging depth rather than breadth.

The example questions are not statutory. Schools are free to develop their own questions, but these must enable pupils to achieve the Knowledge and understanding outcomes on p103-114 and enable pupils to become religiously literate as described in table on p60.

Areas of Enquiry

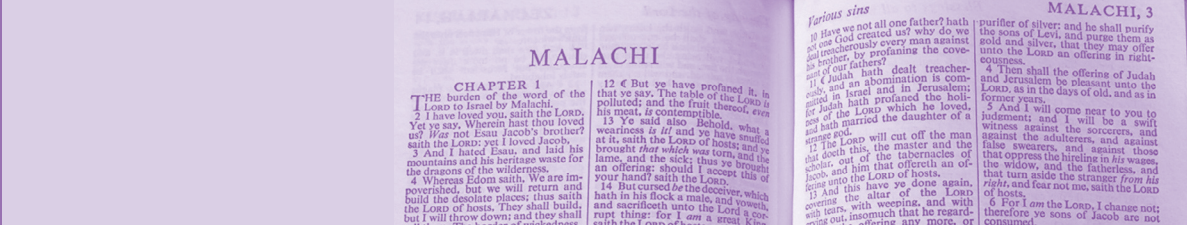
- a) Beliefs, teachings, sources of wisdom and authority
- b) Ways of living
- c) Ways of expressing meaning
- d) Questions of identity, diversity and belonging
- e) Questions of meaning, purpose and truth
- f) Questions of values and commitments

These help to outline the content of an RE curriculum. The syllabus offers some example key questions, which in turn are based on these areas of enquiry. This ensures that across a key stage, the full breadth of religion and worldviews is covered, supporting the purpose of RE which includes helping pupils to develop systematic knowledge and understanding.

Experiences and opportunities

Pupils have an entitlement to a range of experiences and opportunities that can enrich and broaden their learning in religious education. The teaching and learning should be planned to ensure that all pupils have opportunities to:

- encounter religion through visitors and visits to places of worship; focusing on the impact and reality of religion on the local and global community e.g. through interviewing local believers
- discuss religious and philosophical questions, giving reasons for their own beliefs and those of others, e.g. how beliefs about life after death can affect how people view life
- consider a range of human experiences and feelings, e.g. joy of celebrations, the wonder of being alive, and the awe of worship.
- reflect on their own and others' insights into life and its origin, purpose and meaning
- express and communicate their own and others' insights through art and design, music, dance and drama and ICT
- extend the use of ICT, particularly in enhancing pupils' awareness of religions and beliefs globally, through blogging, video conferencing, email links, animations, and creative presentations
- pupils should have the opportunity to be critical of internet resources, asking if they tell the truth or give a balanced picture.



Non Statutory Guidance for Key Stage 2

For Key Stage 2 we have provided a series of documents to support you to plan and teach RE. These support documents are non- statutory but we know many schools will use them to plan and deliver good quality RE.

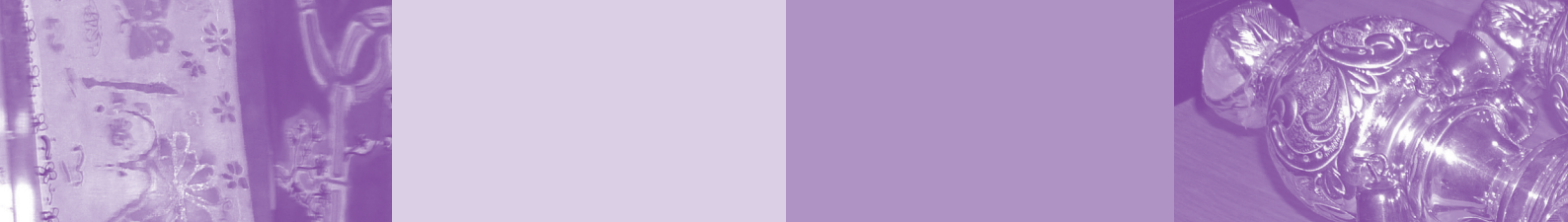
Non Statutory Questions

The following are a series of example key questions that suggest one way of teaching to achieve the aims of RE and the end of Key Stage outcomes for each religion. Schools can develop their own questions, but in doing so, they must ensure that pupils are working towards the description of a religiously literate pupil at 11 p60 and can achieve the knowledge and understanding outcomes for the religions chosen for study (p103-114)

	Example questions <i>Schools can develop their own questions, but in doing so, they must ensure that pupils are working towards the description of a religiously literate pupil at 11 p60 and can achieve the knowledge and understanding outcomes for the religions chosen for study (p103-114)</i>	
	Lower KS2	Upper KS2
Systematic units will draw on several themes, as appropriate:	<p>2.9 What does it mean to be Jewish? <i>(Fully planned example unit)</i></p> <p>2.10 What does it mean to be a Hindu? <i>(Fully planned example unit)</i></p>	<p>2.18 What does it mean to be a Christian? <i>(Fully planned example unit)</i></p> <p>2.19 What does it mean to be a Muslim? <i>(Fully planned example unit)</i></p> <p>2.20 What does it mean to be a Sikh? <i>(Fully planned example unit)</i></p>
Themes		
Inspirational people: Figures from whom believers draw inspiration	<p>2.1 Why is Jesus important to Christians?</p> <p>2.2 Who should inspire us?</p>	
Teachings and authority: What sacred texts and other sources say about God, the world and human life		<p>2.12 Why are sources of wisdom important to religious people? <i>(2 page exemplified plan)</i></p>
Symbols and religious expression: How religious and spiritual ideas are expressed.	<p>2.3 How do people express their faith through the arts? <i>(Fully planned example unit)</i></p>	<p>2.13 Why is prayer important for religious believers?</p>



Worship, pilgrimage and sacred places: Where, how and why people worship, including at particular sites	2.4 Where, how and why do people worship? <i>(2 page exemplified plan)</i> 2.5 Why do religious people celebrate?	
The journey of life and death: Why some occasions are sacred to believers, and what people think about life after death	2.6 How and why do believers show their commitments during the journey of life? <i>(2 page exemplified plan)</i>	2.14 What do religions say to us when life gets hard? <i>(Fully planned example unit)</i>
Religion and the individual: What is expected of a person in following a religion or belief?	2.7 What matters most to Humanists and Christians? <i>(2 page exemplified plan)</i>	
Religion, family and community: How religious families and communities practice their faith, and the contributions this makes to local life		2.15 Why do people make vows and commitments to one another? <i>(2 page exemplified plan)</i> 2.16 What will make our city/town a more respectful place? <i>(2 page exemplified plan)</i>
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	2.8 What do religions teach about the natural world and why should we care about it? <i>(Fully planned example unit)</i>	2.17 Justice and poverty: Can religions help to build a fair world?



Planning guidance:

Teachers should have the core purpose of RE at the forefront of their minds as they plan their RE.

The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

Step 1: Key question	<p>Either: select a key question from p30.</p> <p>Or: devise your own key question. Ensure that the key question fits with the themes from p63-64. Refer to the areas of enquiry (p62) to ensure breadth across the key stage. Make sure that the key question is sufficiently open to allow enquiry (e.g. What difference does religion make in some people's everyday lives?). Make sure that it has a clear focus on learning about and from religion and worldviews.</p> <p>Explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE; what other subject areas does it link to, if appropriate.</p>
Step 2: Select Knowledge and understanding outcomes	<p>Use the Knowledge and understanding end of key stage outcomes from column 1 of the unit outlines on p66-86. Select knowledge outcomes appropriate for the age and ability of your pupils. Being clear about these outcomes will help you to decide what and how to teach.</p>
Step 3: Select specific content	<p>Look at the suggested content for your key question, from column 2 in the unit outlines.</p> <p>Select the best content to help you to teach in an engaging way so that pupils achieve the knowledge and understanding outcomes.</p>
Step 4: Assessment: write specific pupil outcomes	<p>Turn the Knowledge outcomes into pupil-friendly 'I can' statements. Use the descriptions of a religiously literate pupil from the programme of study to help you work out just what it is that you want pupils to be able to understand and do as a result of their learning. Also use the sample knowledge related to the statements for a religiously literate pupil on p60.</p>
Step 5: Develop teaching and learning activities	<p>Develop active learning opportunities and investigations, using some engaging stimuli, to enable pupils to achieve the Knowledge and understanding outcomes and to become a religiously literate pupil.</p> <p>Don't forget the skills you want pupils to develop, as well as the content you want them to understand.</p> <p>Make sure that the activities allow pupils to practise these skills as well as show their understanding.</p>

KS2 How to use the non-statutory planning outlines:

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes	Suggested content	Suggested pupil outcome statements:
<p>In order to demonstrate their understanding of the Christian religion, by the end of KS1 pupils will need to be able to recognise, identify, name, re-tell, suggest meanings, ask questions, express their own ideas and respond sensitively to:</p>	<p>Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate</p>	<p>Enabling pupils to say 'I can...' to the following statements will help pupils to make progress towards the end of Key Stage outcomes and become more religiously literate</p>
<p>The end of Key stage 2 outcomes for knowledge and understanding on the religions being taught are recorded in this column.</p> <p>Judaism and Hinduism knowledge outcomes are written for the end of Year 4. Christianity, Islam and Sikhism outcomes are written for the end of Year 6.</p> <p>Learning in this unit will support pupils to know and understand this key knowledge about the religion or worldview being studied.</p> <p>Please note these are end of key stage outcomes. Teaching and learning in several units will support pupils to be able to achieve these outcomes.</p> <p>At the top of the column you will find key words from the statements about a religiously literate pupil for the end of KS2. These combine with the knowledge about religions and beliefs.</p>	<p>In this column there is a suggested list of content for what could be covered in this unit in order to achieve the learning outcomes.</p> <p>Here you will find suggestions of stories, concepts, technical language, beliefs etc.</p> <p>The material in this section is a beginning for teachers' own planning. It is not expected that classes will study every single part of the content suggested.</p> <p>Select from the content in ways that will enable pupils to meet learning outcomes and meet their learning needs.</p>	<p>These pupil outcomes are stepping stones towards achieving the end of Key Stage knowledge outcomes and towards the skills and understanding demonstrated in the description of a religiously literate child A1-C3</p> <p>These statements may be shared with the pupils, used as learning outcomes or adapted into success criteria. Different teachers will use them in different ways.</p> <p>Some teachers might look at a pupil's work over the whole unit and suggest whether a pupil is emerging, expected or exceeding the outcomes for this unit.</p>



MALACHI

CHAPTER 1
1 The burden of the word of the Lord to Israel by Malachi.
2 I have loved you, saith the Lord, yet ye say, Wherein hast thou loved us? *Was not Isaac Jacob's brother?* saith the Lord: yet I loved Jacob. **3** And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.
4 Whereas Edom saith, We are impoverished, but we will return and build the desolate place; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever.

12 ¶ But ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible.
13 Ye said also, Behold, what a weariness is it, and ye have snuffed at it, saith the Lord of hosts, and ye brought that which was torn, and ye lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord.
14 But cursed be the deceiver, which hath in his flock a male and yoweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen.

18 Have we not all one Father? hath not one God created us? why do we blaspheme one another, saith the Lord, the God of Israel? we have despised his word, we have despised his voice, we have despised his word, we have despised his voice, we have despised his word, we have despised his voice.
19 ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem: for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god.
20 The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering upon the Lord of hosts.
21 And this have ye done again, covering the altar of the Lord covering it with tears, with weeping, and with wailing, and ye have said, We will bring out, inasmuch that he hath said, saith the Lord of hosts, and ye have said, We will bring out, inasmuch that he hath said, saith the Lord of hosts, and ye have said, We will bring out, inasmuch that he hath said, saith the Lord of hosts.
22 ¶ For I am the Lord, I change not: therefore ye sons of Jacob are not consumed.
23 ¶ Even from the days of your fathers ye are gone away from mine altar of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.
24 ¶ Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.
25 ¶ And I will come near to you to judgment, and I will be a swift witness against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.
26 ¶ For I am the Lord, I change not: therefore ye sons of Jacob are not consumed.
27 ¶ Even from the days of your fathers ye are gone away from mine

Lower KS2 2.1 Why is Jesus important to Christians?

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes

In order to demonstrate their understanding of the Christian religion, by the end of KS1 pupils will need to be able to recognise, identify, name, re-tell, suggest meanings, ask questions, express their own ideas and respond sensitively to:

Suggested content

Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate

Suggested pupil outcome statements:

Enabling pupils to say 'I can...' to the following statements will help pupils to make progress towards the end of Key Stage outcomes and become more religiously literate

Christian belief in Jesus as the Son of God, and the implications of this, including belief in sin, forgiveness and heaven
 Where Jesus' death and resurrection fits into the 'Big Story' of the Bible;
 What difference these beliefs/ stories have on how Christians live;
 How Christian beliefs, teachings and practices can be expressed in different ways, e.g. through art, music, actions
 Understand how Christians put their beliefs into practice and what difference they make to Christians' own lives, including meaning and significance of key aspects of worship e.g. communion, prayer, giving
 What it means to be part of the Christian community, including
 • How Christians decide how to live, including Jesus' example and teachings, codes for living
 • the ideals of Christian living, e.g. love, joy, peace, generosity, justice, sacrifice, how these arise from the teachings,
 • what difference these can make to how Christians live, e.g. how they apply these ideals to personal relationships, caring and healing, matters of fairness
 • the challenges of living up to the ideals, and the need for forgiveness

• talk about heroes from the movies and from stories, and ask: is a hero inspiring? What does inspiring mean?
 • Think about how a person can be inspired to do something good by someone else's words or example.
 • think through what makes a person inspirational to others, identifying characteristics of a good role model;
 • consider aspects of the words and actions of Jesus which continue to inspire Christians today; focus on the good news that Jesus brings (gospel) through his life and teachings (e.g. loving your neighbour is an important part of loving God; caring for people in need (see Good Samaritan Luke 10)), including Christian belief in salvation that Jesus brings through his death and resurrection;
 • identify the impact that believing in Jesus will have on a Christian's life and give examples of the impact, 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;
 • learn from the actions of contemporary inspirational Christians and how these have been influenced by Jesus;
 • rank and order different reasons why Jesus is regarded as a source of authority and inspiration by Christians today;
 • describe examples of what some Christians say are the most important attitudes and values to have, comparing these with what pupils believe to be most important.
 • consider what kind of people they find inspiring and ask some questions about inspiration for themselves.

• **identify** the qualities they admire in their heroes/ role models, explain why they admire them and how this may influence their own lives
 • **use religious vocabulary** to describe aspects of the life and teachings of Jesus, giving examples of how these have influenced the lives of Christians
 • **describe** events in the life of at least one modern day Christian making a link between their actions and the teachings and example of Jesus ;
 • **ask and respond to questions** raised by the stories from the life of Jesus and contemporary followers
 • use a widening religious vocabulary to **show some understanding** of Jesus' teaching and events in Jesus' life;
 • use religious vocabulary to show an **understanding** of what it means to some people to be a Christian
 • **apply ideas** from what they have learned to their own beliefs, comparing and contrasting them to those of believers.

Lower KS2 2.2 Who should inspire us?

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes	Suggested content	Suggested pupil outcome statements:
<p>In order to demonstrate their understanding of the Christian religion, pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to:</p> <p>The significance of the Bible as a source of authority and wisdom, including examples of key stories and people in the OT/NT, and their meaning</p> <p>What it means to be part of the Christian community, including</p> <ul style="list-style-type: none"> • How Christians decide how to live, including Jesus' example and teachings, codes for living • the ideals of Christian living, e.g. love, joy, peace, generosity, justice, sacrifice, how these arise from the teachings, • what difference these can make to how Christians live, e.g. how they apply these ideals to personal relationships, caring and healing, matters of fairness • the challenges of living up to the ideals, and the need for forgiveness <p>The significance of the Qur'an as the final revealed word of Allah - a source of authority and wisdom that should be treated with respect, Other significant sources of authority in Islam</p> <ul style="list-style-type: none"> • Sunnah- practices, customs and traditions of the Prophet Muhammad • Hadith- sayings and actions of the Prophet Muhammad <p>Understand how Muslims put the words of the Qur'an and the words and actions of Prophet Muhammad into practice and what difference they make to the lives of Muslims</p> <p>Equality as a key value in Sikhism, expressed in stories from the lives of the Gurus and in Sikh practice today</p> <p>The emphasis on sewa (selfless service) in Sikhism; values including: Kirat karna (working honestly to earn a living); Vand chhakna (sharing)</p>	<ul style="list-style-type: none"> • explore teachings which act as guides for living within Christianity and at least one other religion or non-religious belief; and their practical application in everyday life: e.g. the Ten Commandments (Exodus 20.1-21/Deuteronomy 5.1-22), the Two Commandments of Jesus (Mark 12. 28-34), Islamic principles, the golden rule for Humanists • share stories from different religions that give examples of how to live 'a good life', for example, Sikh stories about money, Duni Chand and the needle, Bhagat Puran Singh and the Pingalwara, Muslim Hadith or stories about the beauty of creation, Christian teaching from Jesus on the Beatitudes. • think about the importance of beliefs or values as guides for making choices and decisions in daily life; • consider the value and challenge for believers of following a code for living; • discuss and debate the differences between right and wrong/ good and bad and how we know the difference; • think through what guides pupils' own moral choices. • consider what makes a person inspirational to others, identifying characteristics of a good role model; • ask why these key religious figures are regarded as sources of authority and inspiration by believers today, suggesting answers. • explore the actions of contemporary inspirational Muslims or Sikhs and how these have been influenced by Muhammad or the Gurus; • begin to identify the impact of events in Prophet Muhammad's or Guru Nanak's life to beliefs of Muslims or Sikhs; • make a link between stories read and Muslim or Sikh beliefs and behaviour • describe the importance of two main Muslim or Sikh beliefs and say how they are demonstrated through daily practice; • give examples of what some Muslims and Sikhs say are the most important attitudes and values to have, comparing these with what pupils believe to be most important. • think through what guides pupils' own moral choices. • discuss why it is that we often have good intentions, but do not always follow them through (work on temptation, bad choices and peer pressure is useful here) 	<ul style="list-style-type: none"> • reflect on how having a code for living might help believers with difficult decisions • use religious vocabulary to describe aspects of lives and teachings of inspiring leaders, giving examples of how these have influenced the lives of followers • describe similarities and differences between the codes for living used by Christians and the followers of at least one other religion or non-religious belief system; • describe events in the life of at least one modern day Muslim or Sikh making links between their actions and the teachings and example of Muhammad or Guru Nanak • identify personal, family, school values/codes for living which influence their own behaviour • ask and respond to questions about the importance of having a set of beliefs or values to guide choices and decisions in daily life • apply ideas about what really matters for themselves, including ideas about love, forgiveness, truth, consequences and honesty • identify the qualities they admire in their heroes/ role models, explain why they admire them and how this may influence their own lives • ask and respond to questions raised by the stories from the lives of key religious figures and contemporary followers

Lower KS2 2.3 How do people express their faith through the arts

Please note there is a full unit plan available for schools to use when teaching this question.

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes	Suggested content	Suggested pupil outcome statements:
In order to demonstrate their understanding of the Christian and Muslim religion, by the end of KS2 pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to:	Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate	Enabling pupils to say 'I can...' to the following statements will help pupils to make progress towards the end of Key Stage outcomes and become more religiously literate
How Christian beliefs, teachings and practices can be expressed in different ways, e.g. using signs and symbols through art, music, architecture, actions etc.	<ul style="list-style-type: none"> • Study Christian figurative and narrative art that expresses key Christian beliefs e.g. art about Easter and the death and resurrection of Jesus. • Study symbols used to show key Christian beliefs e.g. alpha and Omega, fish, cross and crucifix, symbols for different aspects of the trinity • Listen to Christian Music used in worship. Explore the meanings of the words. Consider why Christians use music in worship and to explore important Christian beliefs • Look at poetry in the bible e.g. psalms • Explore the use of art in banners, tryptichs and icons used in worship and in places of worship in different Christian denominations • How are Christian beliefs shown through drama e.g. Easter plays, mystery plays • The architecture and calligraphic decoration of Mosques. Show how this is both an expression of beliefs and a practical place for worship and the community • The reasons for not portraying Allah or the prophets pictorially 	<ul style="list-style-type: none"> • describe how important Christian beliefs are shown through a piece of art • describe and show understanding of signs and symbols that are used to express Christian beliefs • describe how Christians use music to show their beliefs • make links between Christian beliefs and music that is used in worship • describe some ways in which the beliefs of Christianity are seen in drama and story • show, using religious vocabulary, that I understand how different art forms can express Christian beliefs • develop and show understanding of the way triptychs, banners, icons and / or stained glass windows enable Christians to express their worship, beliefs, thoughts and / or feelings • show, I understand the 'rules' of Islamic art and the reasons that Muslims apply these rules • describe and show that I understand some of the ways Muslims paint, build and write about Allah • describe some different ways in which Mosques express Muslim ideas • Show that I understand key features of the architecture of a mosque
The 99 names of Allah as a way of describing Allah's many attributes as revealed in the Qur'an		
Tawhid: Muslim belief that Allah is the one true God, has no partners, is the creator, provides all things, gives guidance through the Qur'an and messengers and cannot be compared to anything else.		
Why Muslims do not portray Allah pictorially.		
Role of the Mosque as a place of prayer, teaching and centre to support the community		

Lower KS2 2.4 Where, how and why do people worship?

Please note there is a 2 page exemplified plan available for schools to use when teaching this question.

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes	Suggested content	Suggested pupil outcome statements:
<p>In order to demonstrate their understanding of the Christian, Jewish & Hindu religions, by the end of lower KS2 pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to:</p> <ul style="list-style-type: none"> How Christian beliefs, teachings and practices can be expressed in different ways, e.g. using signs and symbols, through art, music, architecture, actions etc. Understand how Christians put their beliefs into practice and what difference they make to Christians' own lives, including Meaning and significance of key aspects of worship e.g. communion, prayer, giving How and why different Christian denominations worship in different ways <p>The synagogue and its features. Its place in the life of community</p> <p>How a Sefer Torah is produced, covered and treated and the reasons for this. Weekly use of the Sefer Torah in the synagogue and the annual cycle of readings</p> <p>The significance of prayer e.g. brachot (blessings), modeh ani (the morning prayer, giving thanks for a new day) and shema, when they are said, their meanings and their implications for Jews</p> <p>Puja, including how Hindus pray both in the mandir and at home</p> <p>The Arti ceremony and the significance of the items on the puja tray</p> <p>The significance of Prashad (food that is blessed and shared after worship)</p> <p>The Mandir and its features</p> <p>Meaning and significance of pilgrimage to Hindus with focus on the Ganges</p>	<ul style="list-style-type: none"> think about the significant and spiritual places in their own lives and why these are special. Consider and discuss how symbolic actions in everyday life express inner feelings and beliefs; explore the meaning and main features, rituals, symbols and sounds that may be used in Christian worship to express beliefs and feelings- include prayer, communion, giving, and praise notice and describe how Christians in two contrasting denominations worship, including celebration of the Lord's Supper/ Holy Communion/ Eucharist; consider similarities and differences in the way believers worship within and between different religions; explore the role of the Mandir in the life of a Hindu how does this compare and contrast with Hindu worship in the home. Pupils should have the opportunity to visit the Mandir. Find out about the practice of giving prashad and its meaning Explore the practice and meaning of Puja at home and mandir Describe the meaning of the items on the puja tray and their use in the arti ceremony Explore the role of the synagogue in the community and its significant features - ark, ner tamid (eternal light), Bimah, Sefer Torah, 10 Commandments. Explore the making of a Sefer Torah, handwritten torah scroll. How it is kept in the ark, decorated with crown and mantle and processed in the synagogue. Find out about the significance of prayer for Jewish people; how often are blessings said, the Shema within the mezuzah and said each day at home and in the synagogue. consider the spiritual significance of Jerusalem for Jewish people; the river Ganges and Varanasi for Hindus, pilgrimage or Lourdes for Catholic Christians. 	<ul style="list-style-type: none"> Describe and compare meanings of actions, symbols or ritual in worship for a believer use religious vocabulary to identify and suggest meanings for some symbolic objects, actions and sounds found in a church/mandir/synagogue) and say how these help people worship identify and understand some differences in the ways Christians worship in two denominations identify similarities and differences between Eucharist/Lord's Supper/ Communion for Christians and Puja for Hindus or Sabbath prayers and reading of the Sefer Torah scrolls and say why it matters so much for believers suggest meanings for sentences in the Lord's prayer and Shema and explain its importance for Christians/Jewish people explain the key functions of the Church, Synagogue and Mandir, comparing them to worship in the home, where appropriate. ask thoughtful questions about why worshippers choose to attend a church, mandir or synagogue and suggest some possible answers Describe what happens on two different pilgrimages and explain how taking part in pilgrimage can make a difference to how pilgrims choose to live the rest of their lives

Lower KS2 2.5 Why do religious people celebrate?

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes In order to demonstrate their understanding of the Christian religion, by the end of lower KS2 pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to:	Suggested content Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate We suggest focussing on Easter, Pesach and one other festival either Holi or Id ul Fitr	Suggested pupil outcome statements: Enabling pupils to say 'I can...' to the following statements will help pupils to make progress towards the end of Key Stage outcomes and become more religiously literate
<p>How Christians remember and celebrate some of their important beliefs through festivals, including the birth, death and resurrection of Jesus Christ.</p> <p>Christian belief in God as Father, Son and Holy Spirit (Trinity), including God as Creator, Jesus as the Son of God, the Spirit acting in the lives of Christians today; and the implications of this, including belief in sin, forgiveness and heaven</p> <p>The significance of festivals to the Jewish way of life with understanding of beliefs shown at these times. For example: Pesach (freedom)</p> <p>Meaning and significance of Jewish rituals and practices during each festival.</p>	<ul style="list-style-type: none"> • think about times in their own lives when pupils remember and celebrate significant events/people; why and how they do this; • consider the meanings of stories behind key religious festivals, for example; Easter and Pentecost, Harvest in Christianity; Holi in Hinduism; Id ul Adha or Id ul Fitr in Islam; Pesach in Judaism; • describe how believers express the meaning of religious festivals through symbols, sounds, actions, story and rituals; • notice and think about similarities and differences between the way festivals are celebrated e.g. Easter within different Christian traditions; • study key elements of festival: shared values, story, beliefs, hopes and commitments. • examine and draw meaning from a significant Jewish festival- Pesach. Look at the stories, meaning and the practices related to this festival in Britain today • examine and draw meaning from a significant Hindu festival- Holi. Look at the stories, meaning and the practices related to this festival in Britain today • consider (using philosophy for children methods where possible) questions about the deep meaning of the festivals: does light conquer darkness (Diwali)? Is love stronger than death (Easter)? Can God free people from slavery (Pesach)? Does fasting make you a better person? How? (Ramadan and Id ul Fitr) • consider questions about the role of festivals in the life of Britain today: Is Comic Relief day a bigger festival than Easter? Should everyone be allowed a day off work for their festivals? Is Christmas just for the Christians or for everyone? Can the real meaning of a festival be preserved, or do the shops and 	<ul style="list-style-type: none"> • reflect on what is worth celebrating and remembering in their own life and community • explain using religious vocabulary the religious expression and beliefs shown through Easter, Pesach and another festival • identify some differences between religious festivals and other types of celebrations • connect stories, symbols and beliefs with what happens at Easter, Pentecost, Pesach and another festival • identify similarities and differences in the way festivals are celebrated within and between religions • use religious vocabulary, symbols, art, music, dance, drama, ICT to express their understanding of the meaning of religious festivals for believers • express their own responses that show their understanding of the values and beliefs at the heart of each festival studied • ask and respond to questions raised by the stories behind religious festivals

Lower KS2 2.6 How and why do believers show their commitments during the journey of life?

Please note there is a 2 page exemplified plan available for schools to use when teaching this question.

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes In order to demonstrate their understanding of the Christian, Hindu and Jewish religions, pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to:	Suggested content Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate	Suggested pupil outcome statements: Enabling pupils to say 'I can...' to the following statements will help pupils to make progress towards the end of Key Stage outcomes and become more religiously literate
Understand how Christians put their beliefs into practice and what difference they make to Christians' own lives, including <ul style="list-style-type: none"> • Meaning and significance of rituals which mark important points in life e.g. birth, commitment/initiation, marriage and death Hindu way of life e.g. initiation (sacred thread ceremony), marriage ceremony Judaism: Meaning and significance of bar mitzvah and bat mitzvah/chayil as coming of age ceremonies and significance and meaning of marriage ceremonies	<ul style="list-style-type: none"> • explore and use the religious metaphor of life as a journey: what are the significant milestones on this journey?, what other metaphors could be used for life? • consider the value and meaning of ceremonies which mark milestones in life – particularly those associated with growing up and taking responsibility within a faith community: confirmation and adult or believers' baptism in Christianity; sacred thread ceremony in Hinduism; Bar/Bat Mitzvah/chayil in Judaism; explore the symbols and rituals used; • what meaning do these ceremonies have to the individual, their family and their communities? • rank, sort and order some different commitments held by believers in different religions – and by the pupils themselves • think about the value and meaning of ceremonies that mark the commitment of a loving relationship between two people: compare marriage ceremonies and commitments in two religious traditions; what promises are made? Why are they important? • explore what Christians, Hindus and Jewish people believe about life after death; how do they mark the end of life? • work with the metaphor of life as a journey: what might be the signposts, guidebooks, stopping points or traffic jams? Does religious or spiritual teaching help believers to move on in life's journey? • create a 'map of life' for a Hindu, Christian or Jewish person, showing what these religions offer to guide you through life's journey. Can anyone learn from another person's 'map of life'? Is a religion like a 'map of life'? • Reflect on their own ideas about community, belonging and belief. 	<ul style="list-style-type: none"> • suggest some reasons why life is often described as a journey and express their own metaphors for life, giving their reasons • use religious vocabulary to describe and explain why baptism and confirmation are important to some Christians • use religious vocabulary to describe what happens in a ritual of belonging and say why it is important for young people from that religion • describe the impact of ceremonies that mark important stages in people's lives • make links to their own lives and the important stages and ceremonies that may mark these • express their own responses to questions of meaning and purpose showing understanding of religious ideas and using a variety of media

Lower KS2 2.7 Planning outline: What matters most to Humanists and Christians?

Please note there is a 2 page exemplified plan available for schools to use when teaching this question.

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes	Suggested content	Suggested pupil outcome statements:
<p>In order to demonstrate their understanding of the Christian religion and Humanism, pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to:</p> <ul style="list-style-type: none"> What it means to be part of the Christian community, including <ul style="list-style-type: none"> How Christians decide how to live, including Jesus' example and teachings, codes for living the ideals of Christian living, e.g. love, joy, peace, generosity, justice, sacrifice, how these arise from the teachings, what difference these can make to how Christians live, e.g. how they apply these ideals to personal relationships, caring and healing, matters of fairness the challenges of living up to the ideals, and the need for forgiveness how Christians work with people of other religions and non-religious worldviews. 	<p>Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate</p> <p>We suggest focussing on Easter, Pesach and one other festival either Holi or Id ul Fitr</p> <ul style="list-style-type: none"> think about their own values by doing some ranking of values find out who is a Humanist and how a Humanist and a Christian might have some similar and some different values join in discussions about 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. learn from the actions and ideas of Christians about what makes an action good or bad learn from the actions and ideas of Humanists about what makes an action good or bad study the actions and words of Humanists and Christians, expressed in some stories of key people or leaders reflect on what we do because of our values think about how and why some people live lives of self-sacrifice and kindness to others, but some are selfish, and many are a mixture of both! Explore Christian ideas of being made in the image of God and also being 'fallen' (i.e. being sinful and rebelling against God) consider why they hold the values that they do, and how these values make a difference to their lives investigate the links between values held by themselves, by Christians and by Humanists notice and think about the fact that values can clash, and dilemmas about doing the right thing can be difficult. 	<ul style="list-style-type: none"> use correct vocabulary to describe a religious and a non-religious way of life Describe some values that matter to Humanists and some values that matter to Christians Make links from their own ideas about good and bad to other people's ideas understand similarities and differences between Christian and Humanist values identify some of their own values and consider what behaviour goes with a value like forgiveness, truth telling or kindness to animals ask and respond to questions about values and why we find it hard to always be good (Level 3); Make links between what matters most to Humanists or Christians and what matters most to them Apply ideas about values in Christianity and Humanism for themselves

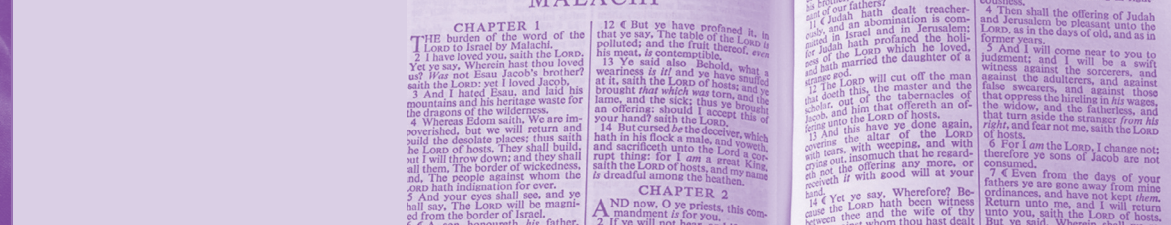


Lower KS2 2.8 What do religions teach about the natural world and why should we care about it?

Please note there is a full unit plan available for schools to use when teaching this question.

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes	Suggested content	Suggested pupil outcome statements:
<p>In order to demonstrate their understanding of the Christian, Jewish and Hindu religions, pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to:</p> <p>Christian belief in God as Creator The place of Creation and Fall in the 'Big Story' of the Bible Understand how Christians put their beliefs into practice and what difference they make to Christians' own lives</p> <p>The Jewish belief in one God who is the creator and cares for all people Ethical aspects of Jewish living, such as tzedakah (charity) and tikkun olam (repairing the world)</p> <p>Hindu belief in Brahman (the Supreme Spirit) The trimurti as an understanding of God; Brahma as creator, Vishnu as sustainer and Shiva as destroyer The concept of Ahimsa (non-harming)</p>	<ul style="list-style-type: none"> learn from stories and teachings from Christianity and other religions and beliefs which show human responsibility to care for the natural world: <ul style="list-style-type: none"> Biblical creation story: Genesis 1-2 Hindu creation story e.g. Brahma creating the world Jewish Creation story learn how the Christian story of the 'Fall' (Genesis 3) messed up the relationship between humans and God, and with the natural world describe how the work of one agency seeks to practise Christian values of stewardship of the environment locally and worldwide, making clear links with the life and teaching of Jesus, e.g. Christian Aid, Tear Fund, CAFOD, A Rocha; describe the work of an agency seeking to practise religious values of another religion locally and worldwide e.g. Islam: Muslim Aid; Judaism: Tzedek; Hinduism: the Swadesh movement consider their own responsibility for caring for the natural world and for treating others with fairness and respect. describe how beliefs about the natural world affect actions in the life of a religious believer e.g. Ahimsa (non-harming) in Hinduism and Tikkun Olam (repairing the world) in Judaism. 	<ul style="list-style-type: none"> ask some questions and suggest some answers about what different people believe about creation and the natural world including non-religious perspectives make links between the Biblical creation story and the activities of Christians relating to care for the Earth make links between their own values about animals and the idea of God as creator of the world describe and show understanding of sources and teachings of other religions about creation and human responsibility for the environment identify and describe the impact of these beliefs on how people live reflect upon and express their own understanding of ideas and beliefs about care for creation in the light of their learning, through story, art, drama, music and ICT



Lower KS2 2.9 What does it mean to be Jewish?

Please note there is a full unit plan available for schools to use when teaching this question.

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes	Suggested content	Suggested pupil outcome statements:
In order to demonstrate their understanding of the Jewish religion, by the end of lower KS2 pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to:	Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate We suggest focussing on Easter, Pesach and one other festival either Holi or Id ul Fitr	Enabling pupils to say 'I can...' to the following statements will help pupils to make progress towards the end of Key Stage outcomes and become more religiously literate
<p>The Jewish belief in one God who is the creator and cares for all people. Jewish beliefs about God which are in the first paragraph of the Jewish prayer 'the shema'.</p> <p>The place of the Torah at the heart of Jewish belief and practice</p> <ul style="list-style-type: none"> • Commandments within the Torah and how these are exemplified in Jewish daily life. These should include the 10 commandments and those relating to the laws of kashrut (Jewish dietary laws) • Key stories from the Torah with understanding of how these affect Jewish practice today, including Moses and the Exodus (linked to Passover) and creation (linked to Shabbat) • The importance of regular Torah study for many Jews • The significance of festivals to the Jewish way of life with understanding of beliefs shown at these times. • Meaning and significance of Jewish rituals and practices during each festival. • Symbolism behind and use of mezuzot (parchment within a small box, fixed to the doorposts of houses), tzitzit (tassels), tefillin, tallit (prayer shawl) and kippah (skullcap) • The menorah and Magen David (star of David) as recognised symbols of Judaism • The importance placed on the family and home in Judaism. • Shabbat in the home including preparation for Shabbat, candles, blessing the children, wine, challah bread, family meal, rest 	<ul style="list-style-type: none"> • Use pictorial evidence to consider who is Jewish and matters of Jewish identity. • Devise questions on Judaism to investigate. • Use creation stories from Genesis and a translation of the shema to find out basic Jewish beliefs about God. • Find out about the importance of the Torah for Jews. • Share stories within the Torah, identify those that are already known to pupils, make simple links with other faiths by trying to pinpoint which of the stories pupils already learnt when studying Christianity or Islam. • Learn some of the commandments within the Torah, including the Ten Commandments. Consider how they might make a difference to daily lives of Jewish people. • Study the laws of kosher and consider what a Jewish person who followed these laws might be able to eat for their meals. • Develop an understanding of how the story of creation leads to Shabbat – a weekly day of rest and celebration. • Share the story of the Exodus and reflect upon themes within it such as freedom, slavery and the power of God (using philosophy for children where appropriate). • Explore ways in which the Exodus story is remembered by Jewish people each year at Pesach. • Devise a symbolic event to mark a significant occasion 	<ul style="list-style-type: none"> • Ask important questions about Judaism and investigate their answers • Describe three things that Jewish people believe about God and connect at least one of them to the shema • Begin to identify the impact of the Torah on the lives of Jewish people • Recognise similarities and differences between stories in the Torah and in other religious traditions • Consider my own reflections on some of the commandments within the Torah • Use a good religious vocabulary to describe the laws of kosher and how these affect what a Jewish person might eat • Suggest reasons why a Jewish person might keep kosher • Describe what Jews believe about creation and connect this with what happens at Shabbat • Reflect on what matters most in the story of the Exodus • Explore and explain the symbolism behind Jewish practice at Pesach • Apply the idea of marking an important religious event with symbolic food and actions to an event in my own life

Lower KS2 2.10 What does it mean to be a Hindu?

Please note there is a full unit plan available for schools to use when teaching this question.

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes	Suggested content	Suggested pupil outcome statements:
<p>In order to demonstrate their understanding of the Hindu religion, by the end of lower KS2 pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to:</p> <ul style="list-style-type: none"> Hindu belief in Brahman (the Supreme Spirit) The trimurti as an understanding of God; Brahma as creator, Vishnu as sustainer and Shiva as destroyer The idea that different gods and goddesses are ways of thinking about Brahman with particular focus on the qualities of Brahma, Vishnu and Shiva That there are many different types of Hindu scriptures not just one book. Name some of the scriptures and how they are used by Hindus e.g. Ramayana (stories about good and evil), the Puranas (stories about the childhood of Krishna), the Panchatantra (stories with a moral) The meaning of the Aum symbol Understanding of stories behind and practices at Hindu festivals. Diwali, Holi and Raksha Bandhan. Meaning and significance of pilgrimage to Hindus with focus on the Ganges Hindu beliefs about reincarnation, moksha (soul being released from cycle of birth and rebirth and united with Brahman) and karma (law of cause and effect in relation to one's acts) The concept of dharma (duty) and the effect this may have on actions of Hindus. The four different stages of life: student, householder, retired person, renouncing life and the associated 	<ul style="list-style-type: none"> Consider own ideas about God and develop understanding of Brahman as the supreme spirit through the use of stories and analogies Learn about the significance of the Aum symbol Investigate a number of different murtis and pictures of gods and goddesses to find out what ideas these show about the nature of God. Look more closely at the trimurti to understand their importance and the relationship between them. Share key stories about Krishna and Ganesh Find out how Hindus worship at home through considering shrines and seeing puja in action Develop understanding of worshipping God in Hinduism by finding out about prayer in the mandir – pupils should be able to visit a mandir in order to find out about worship there Share the story of Diwali, that it comes from the Ramayana and reflect upon what can be learnt from this story Learn some of the practices at Diwali and reflect upon meanings behind these Find out about practices at Raksha Bandhan and Holi and enquire into their significance Reflect upon the concepts of karma and dharma with a focus on how they might affect the lives of believers Reflect upon the difference between a pilgrimage and a normal journey or holiday Think about why Hindus believe that the Ganges is special with a focus on practices and events that are associated with pilgrimage there 	<ul style="list-style-type: none"> Consider my own ideas about God and give thoughtful responses Use good religious vocabulary to describe at least 3 things that Hindus believe about God Notice features of Hindu gods and goddesses on pictures and murtis and link these with what Hindus believe about God Make links between stories about the gods and what these teach Hindus Describe some of the things that Hindus do to worship God and why they do them Ask questions and give reasoned responses to how Hindus show their beliefs when they worship at a mandir Describe what can be learnt from the story of Diwali or Holi Describe some of the things that Hindus do at Diwali or Holi or Raksha Bandhan and make links with why they do them Reflect upon how karma and dharma affect the way Hindus live their lives and consider what influences my own life. Reflect upon the importance of pilgrimage for Hindus and explain some of the practices and events associated with it.

Upper KS2 2.11 What do different people believe about God?

Purpose of RE : The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes	Suggested content	Suggested pupil outcome statements:
<p>In order to demonstrate their understanding of the Christian, Muslim and Hindu religion, by the end of KS2 pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond</p>	<p>Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate</p> <p>We suggest focussing on Easter, Pesach and one other festival either Holi or Id ul Fitr</p>	<p>Suggested pupil outcome statements:</p> <p>Enabling pupils to say 'I can...' to the following statements will help pupils to make progress towards the end of Key Stage outcomes and become more religiously literate</p>
<p>Christian belief in God as Father, Son and Holy Spirit (Trinity), including God as Creator, Jesus as the Son of God, the Spirit acting in the lives of Christians today;</p> <p>Hindu belief in Brahman (the Supreme Spirit)</p> <p>The trimurti as an understanding of God; Brahma as creator, Vishnu as sustainer and Shiva as destroyer</p> <p>Allah as the Arabic word for God.</p> <p>99 names of Allah as a way of describing Allah's many attributes as revealed in the Qur'an</p> <p>Tawhid: Muslim belief that Allah is the one true God, has no partners, is the creator, provides all things, gives guidance through the Qur'an and messengers and cannot be compared to anything else.</p> <p>Why Muslims do not portray Allah pictorially.</p>	<ul style="list-style-type: none"> Find out about how many people in the world and in your local area believe in God. Ask pupils why they think so many people believe in God. Learn the words 'theist', agnostic and atheist. Set up an enquiry to explore the key question. Ask pupils to raise questions about the existence and nature of God. Focus on Christian ideas of God. Clarifying what Christians believe God is like. Explore some of the names of God and metaphors for God in the Bible. If this God exists, what difference would 'he' make to the way people live? Explore some reasons why people do or do not believe in God. Consider some of the main reasons. Enquire into Hindu beliefs about God; the Trimurti – Brahma (creator), Vishnu (preserver), Shiva (destroyer). Explore the place of Hindu gods and goddesses in the life of a Hindu. Introduce Allah as the Arabic word for God and the 99 names of Allah as a way of describing Allah's many attributes as revealed in the Qur'an. Choose four of the names. Explain how a Muslim person might be changed or influenced by reflecting on each name. Look at the way a contemporary Islamic artist e.g. Razwan Al Haq expresses the names. Explore the Muslim belief of Tawhid. How is this belief similar or different to the Hindu idea of God and the trimurti and the Christian idea of God. 	<ul style="list-style-type: none"> Define the terms theist, atheist and agnostic and give examples of statements that reflect these beliefs. Give two reasons why a Christian believes in God and one why an atheist does not. Outline clearly a Christian understanding of what God is like, using examples and evidence. Give examples of ways in which believing in God is valuable in the lives of Christians, and ways in which it can be challenging. Express thoughtful ideas about the impact of believing or not believing in God on someone's life Explain how Christians sometimes disagree about what God is like, giving examples of how they interpret texts differently. Enquire into what some atheists, agnostics and theists say about God, expressing their own ideas and arguments, using evidence and examples. Explain the Hindu belief in Brahman and how it is expressed through the trimurti Use accurate vocabulary to explain the idea of Tawhid Refer to the Muslim use of the 99 names of Allah in explanation of the Muslim understanding of God. Describe the similarities and differences in beliefs about God held by Christians, Hindus and Muslims.

Upper KS2 2.12 Why are sources of wisdom important to religious people?

Please note there is a 2 page exemplified plan available for schools to use when teaching this question.

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes	Suggested content	Suggested pupil outcome statements:
<p>In order to demonstrate their understanding of the Christian, Muslim and Sikh religions, by the end of KS2 pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to:</p> <p>The significance of the Bible as a source of authority and wisdom, including (for detail see End of Key Stage objectives):</p> <p>How Christians decide how to live, including Jesus' example and teachings, codes for living</p> <p>Tawhid: Muslim belief that Allah is the one true God, has no partners, is the creator, provides all things, gives guidance through the Qur'an and messengers and cannot be compared to anything else.</p> <p>The significance of the Qur'an as the final revealed word of Allah - a source of authority and wisdom that should be treated with respect, including</p> <ul style="list-style-type: none"> • How the Qur'an was revealed to Prophet Muhammad by Angel Jibril • Sunnah- practices, customs and traditions of the Prophet Muhammad • Hadith- sayings and actions of the Prophet Muhammad <p>Understand how Muslims put the words of the Qur'an and the words and actions of Prophet Muhammad into practice and what difference they make to the lives of Muslims, (for detail see End of Key Stage objectives)</p> <p>The Sikh belief in one God who is the Supreme Truth, Ultimate Reality and Creator of all things</p> <p>Understanding of beliefs about God within the Mool Mantra</p> <p>The life and work of Guru Nanak including his disappearance when bathing in the river, his teachings about God and about equality and his establishment of Kartarpur</p> <p>Equality as a key value in Sikhism, expressed in stories from the lives of the Gurus and in Sikh practice today</p>	<ul style="list-style-type: none"> • Guidance – where it is found in modern life. • Pupils own knowledge and understanding of 'lessons for life' – where they have learnt these from. Rank in order of importance. • Biblical proverbs and sayings from Islam and Sikhism – analyse meanings, similarities and differences between the teachings of different religions • Values and ways to live – pupils to analyse examples shown of how to live through stories about and examples shown by Gurus, Jesus and Muhammad • Understanding wise stories and sayings from Christianity, Islam and Sikhism in context for today. • Examples of how sources of wisdom help followers know how to practise their religion • Understanding the nature of God – discovering what holy texts and other sources of wisdom teach about God in Christianity, Islam and Sikhism • Divine inspiration of holy books – thinking of wisdom in holy books in light of beliefs about how the Bible, Guru Granth Sahib and Qur'an came into being, to what extent followers believe them to be divinely inspired and how they are treated • Ultimate questions – contemplate these and discover how traditional sources of wisdom might help a follower to answer them. • Consider what makes a text 'wise' and write own wise texts. 	<ul style="list-style-type: none"> • Describe/Explain sources of inspiration and influence upon my own moral code • Thoughtfully express my views on the importance of following specific lessons for life • Explain the impact of following given sources of wisdom on the lives of believers • Show my understanding of meanings of wise sayings from 2 or more religions • Identify differences and similarities between positive values expressed in wise sayings and stories from at least 2 religions. • Connect the words of religious texts with how religions are practised today • Connect up wise words from faith traditions and what their followers believe about God • Make links between wise words from faith traditions and how these might help followers answer ultimate questions • Suggest 3 or more well thought out reasons about why sources of wisdom are important to religious people • Express thoughtful views on what makes a text wise • Express thoughtful views on what

Upper KS2 2.13 Why is prayer important for religious believers?

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes In order to demonstrate their understanding of the importance of prayer, by the end of KS2 pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to:	Suggested content Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate We suggest focussing on Easter, Pesach and one other festival either Holi or Id ul Fitr	Suggested pupil outcome statements: Enabling pupils to say 'I can...' to the following statements will help pupils to make progress towards the end of Key Stage outcomes and become more religiously literate
<p>Christian belief in God as Father, Son and Holy Spirit (Trinity), including God as Creator, Jesus as the Son of God, the Spirit acting in the lives of Christians today; and the implications of this, including belief in sin, forgiveness and heaven</p> <p>The significance of the Bible as a source of authority and wisdom, including how the Bible is used by Christians (in church, private worship, prayer)</p> <p>Understand how Christians put their beliefs into practice and what difference they make to Christians' own lives, including:</p> <ul style="list-style-type: none"> • Meaning and significance of key aspects of worship e.g. communion, prayer, giving • How and why different Christian denominations worship in different ways <p>Five Pillars of Islam as an expression of Ibadah (worship and belief in action) Shahadah, Salah, Sawm, Zakah and Hajj</p> <p>Role of the Mosque as a place of prayer, teaching and centre to support the community</p> <p>Understand how Muslims put the words of the Qur'an and the words and actions of Prophet Muhammad into practice and what difference they make to the lives of Muslims</p> <p>Understanding of beliefs about God within the Mool Mantra</p> <p>The gurdwara as a place of worship, learning and service for the community, focusing on the Harminder Sahib (Golden Temple) as well as other gurdwaras</p>	<ul style="list-style-type: none"> • Express initial personal understanding of how and why people pray, what prayer is and what prayer means to different people • Find out about importance of prayer through hadith e.g. 'Prayer is like a stream of living water that runs past your door. A Muslim plunges into it five times each day'. 'Say each of your prayers as if it was your last prayer'. 'The world is a mosque', write own wise sayings about prayer • Develop an understanding of how Christians, Muslims and Sikhs pray, how and why worship differs between Christian denominations • Look at words of prayers from all 3 religions (e.g. Fatiha, the Lord's Prayer, Mool Mantra), compare to see what beliefs they show, including beliefs about God. Analyse for similarities and differences in beliefs. • Learn about the role of the Church/Gurdwara/Mosque as places of prayer and consider reasons for both individual and communal prayers • Develop an understanding of the purposes of prayer (e.g. talking to God, A.C.T.S. – Adoration, Confession, Thanksgiving, Supplication), consider when these are evident in prayers studied, including Christian/Muslim/Sikh prayers • Think about why some people pray and others do not. Research and enquire into whether all followers of Islam, Christianity and Sikhism have the same commitments and attitudes towards prayer. • Consider 'answered' and 'unanswered' prayers and what these might mean for people who do and do not follow faiths. • Encounter or write words of prayers that believers might say in different situations and evaluate whether there is a need for imprecatory/vindictive prayers. 	<ul style="list-style-type: none"> • Ask and respond to interesting questions surrounding prayer • Express views on the importance of prayer, relating them to relevant hadith • Describe similarities and differences between prayer in at least two religions • Identify similarities and differences between prayer in different Christian denominations and reflect on the significance of these • Make connections between a Christian, Muslim and Sikh prayer and the beliefs that they show, recognising similarities and differences • Use religious vocabulary to show understanding of the role of the Church/Gurdwara/Mosque in prayer • Express views on the appropriate purposes of prayer in response to studying prayer as a concept and considering prayers from 3 faiths • Recognise diversity within religions surrounding commitment and attitudes towards prayer • Compare two different Christian/Muslim/Sikh attitudes to prayer with my own viewpoint • Use investigational skills in order to be able to describe and suggest reasons why people may or may not choose to pray



Upper KS2 2.14 Planning outline: What do religions say to us when life gets hard?

Please note there is a full unit plan available for schools to use when teaching this question.

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes	Suggested content	Suggested pupil outcome statements:
<p>In order to demonstrate their understanding of the Christian, Muslim and Sikh religions, pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to:</p> <p>Christian belief in God... and the implications of this, including belief in sin, forgiveness and heaven</p> <p>The significance of the Bible as a source of authority and wisdom including salvation, and where Jesus' death and resurrection fits in the big story of the Bible</p> <p>Meaning and significance of rituals which mark death</p> <p>What it means to be part of the Christian community (in relation to dealing with hardship)</p> <p>Understand how Muslims put the words of the Qur'an and the words and actions of Prophet Muhammad into practice and what difference they make to the lives of Muslims, including</p> <ul style="list-style-type: none"> • Meaning and significance of rituals which mark important points in life e.g. death <p>Sikh ideas about the cycle of birth, life, death and rebirth, with the aim of mukti (liberation of the soul from the cycle of reincarnation)</p>	<p>Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate</p> <ul style="list-style-type: none"> • Use stimulus material to encourage pupils to ask questions about life, death, suffering, what matters most; • analyse and evaluate pupils' questions, to recognise and reflect on how some 'big questions' do not have easy answers, and how people offer different answers to some of the big questions about life, death, suffering etc. • Explore ways in which religions help people to cope in times of difficulty, e.g. giving a sense of purpose, a guide to deciding what is right and wrong, membership of a community who care for each other and comfort one another, opportunities to celebrate together • Explore Christian ways of understanding 'wisdom' literature of the Bible, e.g. the story of Job, for dealing with suffering <p>Focus on beliefs and practices around death and bereavement:</p> <ul style="list-style-type: none"> • Christian beliefs about life after death, including ideas of heaven, Judgement, salvation through Jesus, funeral practices; • Beliefs of at least one other religion about life after death, e.g. Muslim ideas about recording angels; Judgement Day, Jannah/Paradise; funeral practices; Sikh ideas of reincarnation and mukti; • Some answers given by non-religious beliefs about suffering, life after death and what matters most, y e.g. there no afterlife, humans are responsible for making this life the best they can. 	<ul style="list-style-type: none"> • ask some puzzling questions and talk about why they are interesting • identify some 'big questions' about life and the world that make people wonder and are difficult to answer • suggest things that help Christians and another religious community during difficult times and say why (e.g. worship, prayer, service/sewa, loving others, charity) • suggest what difference following a religion can make to life, including when life gets hard, making links to their own ideas of keeping going when facing difficulties • talk about what Christians and another religion (e.g. Islam or Sikhism) say about what happens when we die, describing and explaining similarities and differences • explain how believing in life after death, e.g. heaven, Paradise, moksha, might make a difference to how someone lives • explain how not believing in life after death might make a difference to how someone lives • ask questions and suggest some responses about what others believe, showing awareness that not all questions can be answered • create a statement of their own ideas about life after death reflecting on ideas from at least two religions studied. Explain what has inspired and influenced them to form this view.



Upper KS2 2.15 Why do people make vows and commitments to one another?

Purpose of RE : The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes	Suggested content	Suggested pupil outcome statements:
<p>In order to demonstrate their understanding of the importance of vows and commitments, by the end of KS2 pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to:</p> <p>Understand how Muslims put the words of the Qur'an and the words and actions of Prophet Muhammad into practice and what difference they make to the lives of Muslims, including</p> <ul style="list-style-type: none"> • meaning and significance of rituals which mark important points in life e.g. birth, marriage and death <p>Understand how Sikhs put their beliefs into practice and what difference they make to Sikhs' own lives, including meaning and significance of rituals which mark important points in life e.g. birth, commitment/initiation, marriage and death</p> <p>Significance and use of Singh and Kaur</p> <p>Understand how Christians put their beliefs into practice and what difference they make to Christians' own lives, including meaning and significance of rituals which mark important points in life e.g. birth, commitment/initiation, marriage and death</p> <p>Understand how Humanists/followers of both religious and non-religious worldviews put their beliefs into practice and what difference this makes to their lives, including meaning and significance of rituals which mark important points in life e.g. marriage</p>	<p>Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate</p> <p>We suggest focussing on Easter, Pesach and one other festival either Holi or Id ul Fitr</p> <ul style="list-style-type: none"> • Examine cards that are given and received at Christian, Muslim, Secular and Sikh weddings. Investigate what symbols, images and sentiments are common and which are particular to one background • Consider reasons for marriage – evaluate and rank them (e.g. diamond 9 activity) • Enquire into wedding ceremonies from Christianity/ Humanism/ Islam/ Sikhism, build up a good understanding of symbolism within them • Identify similarities and differences between wedding ceremonies from different traditions • Consider words said in wedding ceremonies including any vows taken - analyse what beliefs these words and vows are expressing and what commitments are being made • Find out about rules surrounding writing own vows for a wedding ceremony. Reflect upon reasons why people do and do not write their own vows consider own opinions about this • Debate what is important to make a good marriage and create own set of vows that might be appropriate for a marriage ceremony in light of this • Enquire into why people choose a religious or secular wedding e.g. pose questions to people who officiate at religious and secular wedding ceremonies or to people who have chosen each type of ceremony • As a class, design a wedding ceremony with all features they find important. Hold the ceremony with everyone taking a role 	<ul style="list-style-type: none"> • Describe and explain the events of and symbolism behind wedding ceremonies from at least 2 traditions • Explain the impact of religion in people's decisions relating to getting married and their wedding ceremony • Consider reasons why people make vows and commitments to each other and reflect upon and express my own views in light of this • Compare wedding ceremonies from different traditions, make connections between them and describe similarities and differences • Explain and give reasons for words said in wedding ceremonies • Reflect upon words and actions that I think are important to be included in wedding ceremonies and thoughtfully apply my ideas • Consider and express my own views about what makes a good marriage • Ask questions about why people choose a religious or non-religious wedding, explain my own considered viewpoint in light of the answers

Upper KS2 2.16 What will make our city/town a more respectful place?

Please note there is a 2 page exemplified plan available for schools to use when teaching this question.

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes In order to demonstrate their understanding of the Christian, Muslim and Sikh religions, by the end of KS2 pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to	Suggested content Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate	Suggested pupil outcome statements: Enabling pupils to say 'I can...' to the following statements will help pupils to make progress towards the end of Key Stage outcomes and become more religiously literate
<p>What it means to be part of the Christian community, including</p> <ul style="list-style-type: none"> • How Christians decide how to live, including Jesus' example and teachings, codes for living • the ideals of Christian living, e.g. love, joy, peace, generosity, justice, sacrifice, how these arise from the teachings, • what difference these can make to how Christians live, e.g. how they apply these ideals to personal relationships, caring and healing, matters of fairness, green issues • the challenges of living up to the ideals, and the need for forgiveness • how Christians work with people of other religions and non-religious worldviews. <p>Sunnah- practices, customs and traditions of the Prophet Muhammad</p> <p>Hadith- sayings and actions of the Prophet Muhammad</p> <p>Role of the Mosque as a place of prayer, teaching and centre to support the community</p> <p>Understand how Muslims put the words of the Qur'an and the words and actions of Prophet Muhammad into practice and what difference they make to the lives of Muslims, including giving of sadaqah (voluntary charity), respect for guests, respect for teachers, elders and the wise</p> <p>The gurdwara as a place of worship, learning and service for the community, focusing on the Harminder Sahib (Golden Temple) as well as other gurdwaras</p> <p>Langar as expression of sewa (selfless service to others)</p> <p>Equality as a key value in Sikhism, expressed in stories from the lives of the Gurus and in Sikh practice today</p> <p>The emphasis on sewa (selfless service) in Sikhism</p> <p>Values including:</p> <ul style="list-style-type: none"> - Kirat karna (working honestly to earn a living), Vand chhakna (sharing), Respect for all creation 	<ul style="list-style-type: none"> • Analyse relevant statistics to find out about religions and places of worship in the local area • Compare local statistics on religion with those from contrasting places in the country and the world to see if other places are similar to or different from Redbridge/Havering • Visit a church, gurdwara and mosque within the local vicinity (if possible, visit more than one place of worship from a faith, allowing pupils to focus upon diversity within religions) • Interview people from Christian/Muslim/Sikh places of worship or those who follow these faiths (e.g. http://www.redbridgefaith.org.uk/ or http://www.redbridgeatlab.org.uk/) to find out their understanding of how to live respectfully within a community – identify similarities and differences between and within faiths • Find out about interfaith work that takes place within local communities (e.g. http://haverlinginterfaith.org.uk/ or http://www.redbridgefaithforum.org/) • Debate 'What is respect?' • Investigate teachings and practice from Christianity, Sikhism and Islam to gain an understanding of what these faiths say about respect, human responsibility, justice and fairness • Compare religious teachings with own ideas on respect. • Taking into account learning, thoughtfully answer 'what will make our city/town a more respectful place' 	<ul style="list-style-type: none"> • Recognise diversity within and between faiths in my local community. • Make links between my understanding of religion in Redbridge/Havering and my understanding of religion in other locations. • Describe the impact of religion locally. • Explain the impact of religion in my local community. • Use religious vocabulary to show understanding of teachings and practice regarding respect and how to live responsibly in the community in at least 2 religions • Ask questions to followers of faiths about living respectfully, identify similarities and differences in answers. • Link viewpoints expressed by people of faith with my own ideas. • Describe similarities and differences between teachings about how to live respectfully in different religions. • Apply my learning about respect, human responsibility, justice and fairness in at least 2 religions to help me express my own views about how to make our city/town more respectful • Describe why places of worship and religious communities are important to believers

Upper KS2 2. 17 Justice and poverty: Can religions help to build a fair world

Please note there is a 2 page exemplified plan available for schools to use when teaching this question.

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes

In order to demonstrate their understanding of the Christian, Muslim and Sikh religion, by the end of KS2 pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to:

What it means to be part of the Christian community, including

- How Christians decide how to live, including Jesus' example and teachings, codes for living
- the ideals of Christian living, e.g. love, joy, peace, generosity, justice, sacrifice, how these arise from the teachings,
- what difference these can make to how Christians live, e.g. how they apply these ideals to personal relationships, caring and healing, matters of fairness
- the challenges of living up to the ideals, and the need for forgiveness

Understand how Muslims put the words of the Qur'an and the words and actions of Prophet Muhammad into practice and what difference they make to the lives of Muslims e.g. Zakah, Giving of Sadaqah (voluntary charity)

The emphasis on sewa (selfless service) in Sikhism e.g. Langar as expression of sewa Values including: Kirat karna (working honestly to earn a living) and Vand chhakna (sharing).

Suggested content

Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate

We suggest focussing on Easter, Pesach and one other festival either Holi or Id ul Fitr

- Discuss what is fair and unfair within the experience of the pupils? draw meanings from stories and teachings from Christianity, Islam and Sikhism which ensure justice and fairness for all people: e.g.
 - teachings of Jesus and Paul on values and justice and their meaning for Christians today e.g. Widow's Mite (Mark 12:41-44) and The Rich Fool (Luke, 12:16-21), Mark 12:28-34 (two great commandments), Galatians 3:28, 5:22, Romans 12:17-21.
 - Islam: Muhammad overcomes hatred with kindness or the woman at the gates of Mecca
 - Sikhism: Malak Bhago and Guru Nanak.
- charitable practices that are part of religious practice for example Christian tithing, giving away 10% of income, Muslim, Zakah, annually giving away 2.5% of all wealth and sadaqah (voluntary giving), and Jewish, giving away 10% of their net income.
- investigate and compare three charities that work for justice and have a religious background. How do they interpret and follow the teaching of their faith? What is the impact of the charities' work? e.g. Christian Aid, Muslim Aid and Sewa International
- investigate particular individuals who have been led by their beliefs to work for different types of justice for example, Rosa Parks, Martin Luther King, Anne Frank, Bono, Gandhi, Aung San Suu Kyi, examples from your local area from Christian, Muslim and Sikh communities

Suggested pupil outcome statements:

Enabling pupils to say 'I can...' to the following statements will help pupils to make progress towards the end of Key Stage outcomes and become more religiously literate

- describe some of the problems of poverty in the world today, and some ways that charities, including religious charities, respond and make a difference
- Explain how the ideals of Christian living come from the teachings of Jesus and Paul
- make connections between the teachings of Paul and Jesus and the work of one Christian agency today
- make links between the teachings of Islam and the work of an agency such as Islamic Relief or Muslim Aid today
- Make links between the Sikh values of Sewa, Kirat Karna and Vand chhakna and charity work for Sikhs
- Explain with reasons some similarities and differences between the work of the two charities and give reasons for these similarities and differences;
- Use the terminology of Islam, Christianity and Sikhism to explain the impact of some projects of each of the charities;
- Explain my own views about the differences and similarities between the charities clearly.
- Apply the ideas of fellowship, stewardship, zakat, ummah, sewa, vand chhakna, generosity and charity to my

Upper KS2 2.18 What does it mean to be a Christian?

Please note there is a 2 page exemplified plan available for schools to use when teaching this question.

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes	Suggested content	Suggested pupil outcome statements:
<p>In order to demonstrate their understanding of the Christian religion, by the end of KS2 pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to:</p> <p>Christian belief in God as Father, Son and Holy Spirit (Trinity)</p> <p>The significance of the Bible as a source of authority and wisdom, including</p> <ul style="list-style-type: none"> the 'Big Story' of Creation, Fall, Salvation and New Creation, and where Jesus's death and resurrection fits into this; examples of key stories and people in the OT/NT, their meaning and how these fit into the Big Story <p>Understand how Christians put their beliefs into practice and what difference they make to Christians' own lives, including</p> <ul style="list-style-type: none"> Meaning and significance of key aspects of worship e.g. communion, prayer, giving How and why different Christian denominations worship in different ways <p>What it means to be part of the Christian community, including</p> <ul style="list-style-type: none"> How Christians decide how to live, including Jesus' example and teachings, codes for living the ideals of Christian living, how these arise from the teachings, what difference these can make to how Christians live, the challenges of living up to the ideals, and the need for forgiveness 	<p>Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate</p> <ul style="list-style-type: none"> What does it mean to be a Christian? Do you have to believe, belong and follow? How does a young Christian do that? Explore the Christian understanding of God and the Trinity through using the apostles creed and artistic interpretations of the Christian beliefs What do the pupils think about God? What puzzling or philosophical questions do they have? How and why do Christians use the bible in church and at home? What sort of information does the bible hold? Consider some biblical quotes that suggest ways of behaving. How might a Christian behave if he followed this guidance? Is it useful to others? What is the story arc of the bible from creation to fall to salvation and then new creation. Read and understand some parts of the bible that show this story and interpret the writing. What is the significance of these parts of the bible for Christians? Study some stories told by and about Jesus e.g. Wise and foolish builders. A parable showing how Christians should a life on firm foundations. What are those foundations? Why is sacrifice a key concept in Christianity? Where is this shown in the life of Jesus? Compare how the last supper is remembered in different denominations e.g. Catholic, Anglican and Methodist. Why is remembering this event regularly important for Christians? 	<p>Suggested pupil outcome statements:</p> <p>Enabling pupils to say 'I can...' to the following statements will help pupils to make progress towards the end of Key Stage outcomes and become more religiously literate</p> <ul style="list-style-type: none"> Apply ideas from different points of view to develop their own beliefs about the existence and nature of God Explain the impact of belief in God on a person's lifestyle Express thoughtful views about what God is like and whether or not God exists Explain, with reasons, why the Trinity is an important idea for Christians Describe and show understanding of sources, beliefs and ideas and make links between them. Use a developing religious vocabulary, including ideas such as guidance, comfort, strength or inspiration to show their understanding of the impact belief in the Bible can have on Christian people Describe some different ideas about the meanings of Bible stories Raise and suggest answers to, questions about the Bible and its place and use in Christian communities Explain the big story of the bible giving examples of bible characters and stories that exemplify different parts of the big story Identify the impact that believing in Jesus will have on a Christian's life and give examples of the impact Understand some of the Christian beliefs about the death of Jesus as a sacrifice.

Upper KS2 2.19 What does it mean to be a Muslim?

Please note there is a full unit plan available for schools to use when teaching this question.

Purpose of RE : The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise

End of key stage outcomes In order to demonstrate their understanding of the Muslim religion, by the end of KS2 pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to:	Suggested content Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate We suggest focussing on Easter, Pesach and one other festival either Holi or Id ul Fir	Suggested pupil outcome statements: Enabling pupils to say 'I can...' to the following statements will help pupils to make progress towards the end of Key Stage outcomes and become more religiously literate
<p>Five Pillars of Islam as an expression of Ibadah (worship and belief in action) Shahadah, Salah, Sawm, Zakah and Hajj</p> <p>Why Muslims use 'pbuh'.</p> <p>The significance of the Qur'an as the final revealed word of Allah- a source of authority and wisdom that should be treated with respect, including</p> <ul style="list-style-type: none"> • How the Qur'an was revealed to Prophet Muhammad by Angel Jibril • examples of key stories of the Prophets e.g. Ibrahim, Musa, Isa, Prophet Muhammad • How many of these stories are shared with Jewish people and Christians e.g. Ibrahim (Abraham), Musa (Moses), Isa (Jesus) , • examples of how Muslims learn to read the Qur'an in Arabic and why that is important • Other significant sources of authority in Islam • Sunnah- practices, customs and traditions of the Prophet Muhammad • Hadith- sayings and actions of the Prophet Muhammad <p>The celebration of Id-ul-Fitr as an opportunity to celebrate the success of the fasting at Ramadan and thanking Allah for help, strength and self-control</p> <p>Id-ul-Adha, celebration of Ibrahim's faith being tested when he was asked to sacrifice Ismail. How this festival is celebrated and the links to the Hajj pilgrimage.</p> <p>Role of the Mosque as a place of prayer, teaching and centre to support the community</p> <p>Understand how Muslims put the words of the Qur'an and the words and actions of Prophet Muhammad into practice and what difference they make to the lives of Muslims, including -giving of Sadakah (voluntary charity). The importance of the Ummah</p>	<ul style="list-style-type: none"> • Develop an understanding of the Five Pillars of Islam - belief in one God and his prophet, daily prayer, fasting, alms giving and pilgrimage and investigate how the 5 pillars are practised in Britain today; • Enquire into the significance of Id ul Fir and Id ul Adha. How and why are these festival celebrated? • think through the importance of beliefs or values as guides for making choices and decisions in daily life; • consider the importance of the Qur'an for Muslims: how Muslims believe it was revealed, how it is used, treated, learnt. Share examples of stories and teaching, for example, Surah 17. • Share key stories about the Prophet Muhammad • Discuss the fact that many prophets in Islam are significant to Jewish and Christian people. • Investigate some examples of shared stories • learn about other forms of guidance for Muslims such as hadith and sunnah • reflect on what forms of guidance the pupils turn to when they need guidance or advice; • think about and discuss the value and challenge for Muslims of following the five pillars and consider the challenges that the discipline or commitment of Muslim living might raise for themselves; • enquire into the role of the Mosque. Pupils should have the opportunity to visit a Mosque to explore its role in prayer, teaching and community work. • develop their understanding of ways communities support and influence individuals, e.g. Madrassah. 	<ul style="list-style-type: none"> • Describe and explain the significance of the 5 pillars of Islam • explain the key beliefs of Muslims and how these affect the way Muslims choose to behave individually • explain and reflect on the significance of the religious expression and beliefs shown through worship, prayer, fasting, festival and pilgrimage; • Describe and explain the key functions of the Mosque, comparing them to another place of worship the children have learnt about. Link them to the beliefs of Muslims • identify differences and similarities between prayer in Islam and prayer in another religion • describe the forms of guidance a Muslim uses and compare them to forms of guidance experienced by the pupil • describe and reflect on the significance of the Qur'an to Muslims • describe and give reasons for the celebration of Id ul Fir and Eid ul Adha making connection to key Muslim beliefs • ask and respond to questions (stimulated by a range source material) about how religion influences Muslims' everyday lives • express their own views, commitments, beliefs and responsibilities in the light of their learning about Islam

Upper KS2 2.20 What does it mean to be a Sikh?

Please note there is a full unit plan available for schools to use when teaching this question.

Purpose of RE: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

End of key stage outcomes In order to demonstrate their understanding of the Sikh religion, by the end of KS2 pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to:	Suggested content Select from this column to help your pupils achieve the selected outcomes in column 1. Teachers can use different content as appropriate	Suggested pupil outcome statements: Enabling pupils to say 'I can...' to the following statements will help pupils to make progress towards the end of Key Stage outcomes and become more religiously literate
<p>The Sikh belief in one God who is the Supreme Truth, Ultimate Reality and Creator of all things</p> <p>Understanding of beliefs about God within the Mool Mantra</p> <p>The place of the 10 Gurus in Sikhism</p> <ul style="list-style-type: none"> • The life and work of Guru Nanak including his disappearance when bathing in the river, his teachings about God and about equality and his establishment of Kartarpur • The life and work of Guru Gobind Singh including Baisakhi and the formation of the Khalsa • Guru Har Gobind, with especial reference to Diwali • the origins and authority of the Guru Granth Sahib and its status as a living Guru • The treatment of the Guru Granth Sahib within the Gurdwara <p>The significance of Baisakhi (formation of the Khalsa, new year and harvest), Guru Nanak's birthday and Diwali (freedom of Guru Har Gobind and 52 princes) for Sikhs and how these festivals are celebrated</p> <p>Symbolisms of the Ik Onkar (showing belief in one God) and khanda</p> <p>Significance of wearing the 'Five Ks' and the symbolism of each</p> <p>The gurdwara as a place of worship, learning and service for the community, focusing on the Harminder Sahib (Golden Temple) as well as other gurdwaras</p> <ul style="list-style-type: none"> • Langer as expression of sewa (selfless service to others) <p>Birth, naming and wedding ceremonies in Sikhism</p> <p>The significance and use of the names Singh and Kaur</p> <p>The Amrit (initiation) ceremony and the significance of becoming a member of the khalsa and the meaning and significance of the turban tying ceremony.</p> <p>Religious and spiritual equality as a key value in Sikhism, expressed in stories from the lives of the Gurus and in Sikh practice today</p> <p>The emphasis on sewa (selfless service) in Sikhism</p> <p>Values including: Kirat karna (working honestly to earn a living), Vand chhakna (sharing), Respect for all creation</p>	<ul style="list-style-type: none"> • Develop an understanding of what a Guru is and the place of Gurus within Sikhism • Share stories about the life and work of Guru Nanak including his disappearance when bathing in the river and his establishment of Kartarpur. Consider the meanings behind these stories. • Develop their understanding of God in Sikhism through examining Sikh symbols and the words of the Mool Mantra • Enquire into key values of Sikhism and reflect on how these affect the lives of Sikhs (e.g. kirat karna, vand chhakna, respect for all creation and equality) • Investigate the Harminder Sahib (Golden Temple), its links to the Gurus and its importance for Sikhs. • Focus on why the gurdwara is a special place for Sikhs, including worship, symbolism inside and outside of the building and community values. All pupils should have the chance to visit a gurdwara in order to enhance their learning. • The Sikh story of Diwali – how Sikhs differ from Hindus in their reason for celebrating Diwali and the importance of Guru Hargobind • Learn the story and practices surrounding the festival of Baisakhi, developing an understanding of how the formation of the khalsa by Guru Gobind Singh affects Sikhism today • Think about the significance and challenge of becoming a member of the khalsa for a Sikh in 1699 and today. 	<ul style="list-style-type: none"> • Describe and reflect on the significance of Guru Nanak's words 'There is no Hindu. There is no Muslim.' • Connect Sikh stories and history with values and attitudes that are important in Sikhism today • Create a statement of my own beliefs after thoughtfully reflecting on ideas from both Sikhism and elsewhere. • Outline how Sikhs use symbolism in their architecture to express their beliefs • Use the right specialist terms to explain how Sikhs express their beliefs through symbols and actions in the gurdwara • Make thoughtful connections between the Sikh story of Diwali and values I consider to be important • Explain some of the commitments and challenges of belonging to a religious or secular group • Say what is most important to Sikhs and explain how this is revealed through the Sikh way of life, giving examples • Explain the impact of Sikh values and beliefs on the lifestyles of many Sikhs today and consider values and beliefs that affect my own lifestyle



3.5 RE in KS3: Programme of Study

Core purpose of RE:

The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

What do pupils learn in RE at this key stage?

Students should extend and deepen their knowledge and understanding of a range of religions and worldviews, 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 analysis, interpretation and evaluation, developing their capacity to articulate well-reasoned positions.

Aims:

RE teaching and learning should enable pupils to...

A. Know about and understand a range of religions and worldviews	B. Express ideas and insights about the nature, significance and impact of religions and worldviews.	C. Gain and deploy the skills needed to engage seriously with religions and worldviews
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Religious Literacy at 14

RE in this syllabus enables pupils to become more religiously literate. At the end of Key Stage 3 a religiously literate pupil should be able to:

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, making well-informed and reasoned personal responses and expressing insights that draw on a wide range of examples including the arts, media and philosophy.
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A2. Explain and interpret a range of beliefs, teachings and sources of wisdom and authority including experience 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 analysis and evaluation 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 relations 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.

Religions and beliefs

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

- Christianity
- at least two other religions in depth chosen from Buddhism, Hinduism, Judaism, Islam and Sikhism.

Students will also learn from other religions and worldviews in such a way that complements these studies.

There is also a set of example End of Key stage outcomes for each of the religions to be studied in depth.

End of Key Stage Outcomes for Knowledge and understanding

There are a set of end of Key stage outcomes for each of the religions to be studied in depth within each Key Stage. For KS3 end of Key stage outcomes have been written for the end of Year 9 for Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism. If a school wishes to study a different religion in depth they can create their own outcomes for that religion based on the Knowledge and understanding outcomes on p103-104.



Achievement and assessment

Student's achievement should be assessed alongside the end of key stage outcomes for knowledge and understanding of the different religions being taught. This syllabus does not suggest that these are only a series of facts to be learnt but partners them with the description of a religiously literate child at 14 described through the statements A1- C3 on p87-88. The planning outlines offer support in breaking this down so that they are manageable in the time available for RE.

Schools will make their own decisions about how often to make periodic assessments to track pupil progress.

Using this Programme of Study

This Programme of Study represents the statutory requirements for RE at KS3.

Teachers in KS3 should devise an appropriately coherent and challenging curriculum, in order to enable pupils to make good progress in their knowledge, understanding and skills. Planning this curriculum should take into account the:

- core purpose of RE
- aims
- religiously literate student statements
- 'areas of enquiry'
- outcomes for knowledge and understanding in religions and beliefs.

These help to outline content, processes and progression in an RE curriculum. It is recommended that units within the KS3 curriculum reflect the areas of enquiry, in order to ensure that across a key stage, the full breadth of religion and worldviews is covered, supporting the purpose of RE which includes helping pupils to develop systematic knowledge and understanding.

Areas of Enquiry

- a) Beliefs, teachings, sources of wisdom and authority
- b) Ways of living
- c) Ways of expressing meaning
- d) Questions of identity, diversity and belonging
- e) Questions of meaning, purpose and truth
- f) Questions of values and commitments

The Programme of Study is flexible in allowing units that explore challenging questions through a mix of systematic and thematic study, encouraging depth rather than breadth.

RE at KS3 should enable pupils to learn about religions and worldviews in depth, recognising that there is great diversity within and between religious traditions. Students should understand how beliefs can shape a person's everyday life, through the development of practices, ways of living, virtues, values and commitments. Students should have the opportunity to encounter people of faith and belief. Opportunities should be created for students to recognise the kinds of questions that are raised by human experience and



addressed in different ways by the religions and worldviews studied. Students should also reflect on the differences between religions and worldviews, for example, by showing the lives of adherents in a tradition rather than a set of beliefs. Some would argue that the idea that religious adherence is all about assent to a set of propositions is peculiar to Western Protestantism, whereas for most believers their faith is a way of life. Reducing religion to philosophical arguments for or against a proposition also prevents pupils from seeing what impact faith can have on day to day living, the practice of virtue, striving for justice and loving others.





3.6 KS4 and KS5 14-19

Statutory requirements

All state-funded schools must teach RE to all students on the school roll, including all those in 14–19 education (unless withdrawn by their parents). It is important that teaching enables suitable progression from the end of Key Stage 3 in varied ways that meet the learning needs of all students. All students can reasonably expect their learning will be accredited, and this agreed syllabus requires that all students should pursue an accredited course of one kind or another. These modes of accreditation include nationally accredited courses in Religious Education or Religious Studies such as GCSE and A level Religious Studies, and a wide range of enrichment courses and opportunities, such as the Higher and Extended Project Qualification.

What do students learn in RE at this age?

All students should extend and deepen their knowledge and understanding of religions and worldviews, explaining local, national and global contexts. Building on their prior learning, they appreciate and appraise the nature of different religions and worldviews in systematic ways. They should use a wide range of concepts in the field of Religious Studies confidently and flexibly to contextualise and analyse the expressions of religions and worldviews they encounter. They should be able to research and investigate the influence and impact of religions and worldviews on the values and lives of both individuals and groups, evaluating their impact on current affairs. They should be able to appreciate and appraise the beliefs and practices of different religions and worldviews with an increasing level of discernment based on interpretation, evaluation and analysis, developing and articulating well-reasoned positions. They should be able to use different disciplines of religious study to analyse the nature of religion.

Specifically students should be taught to:

- Investigate and analyse the beliefs and practices of religions and worldviews using a range of arguments and evidence to evaluate issues and draw balanced conclusions
- Synthesise their own and others' ideas and arguments about sources of wisdom and authority using coherent reasoning, making clear and appropriate references to their historical, cultural and social contexts
- Develop coherent and well-informed analysis of diversity in the forms of expression and ways of life found in different religions and worldviews
- Use, independently, different disciplines and methods by which religions and worldviews are studied to analyse their influence on individuals and societies
- Account for varied interpretations of commitment to religions and worldviews and for responses to profound questions about the expression of identity, diversity, meaning and value
- Argue for and justify their own positions with regard to key questions about the nature of religion, providing a detailed evaluation of the perspectives of others
- Enquire into and develop insightful evaluations of ultimate questions about the purposes and commitments of human life, especially as expressed in the arts, media and philosophy
- Use a range of research methods to examine and critically evaluate varied perspectives and approaches to issues of community cohesion, respect for all and mutual understanding, locally, nationally and globally
- Research and skilfully present a wide range of well-informed and reasonable arguments which engage profoundly with moral, religious and spiritual issues.



Key Stage 4: What should schools do?

GCSE Religious Studies qualifications are an excellent platform for 14–16 RE. Schools must provide for all students aged 14-16, at least one course in Religious Education or Religious Studies leading to a qualification approved under Section 96⁵ of the Learning and Skills Act (2000).

Key Stage 5: What should schools do?

RE for all 16-19s is a legal requirement in schools where this syllabus applies, and can provide excellent opportunities for young people to enrich and compliment their studies at, for example, A Level. For those not following an RS examination specification these enrichment entitlements provide for SMSC development and address the need to develop perspectives on life, religion and belief, spirituality and ethics which all humans share. Time for 16-19 RE should be clearly identifiable and should avoid tokenism. Delivery of these entitlements may be in General Studies, in day conferences, using other enrichment opportunities or in other ways.

Schools should plan for progression from Key Stage 4, and might include enquiring into some of the following areas of study:

1. Belief and Religion: identity, values and community. Students could learn about some diverse ways in which religion shapes communities on a global and local scale, including inter faith issues and the insights to be found from sociology, theology and psychology into values and identities, so that they can give well informed and well-argued accounts of their own ideas about religion, globalization and a range of challenges faced by plural societies.

2. Behaviour and Religion: ethics and ultimate values. Students could learn about the diversity of ethical understandings in the UK today, and the ways ethics are applied to issues in sexuality, politics, justice, reconciliation, minority rights or medical science, so that they can analyse ethical language and consequences in the light of a range of religious and other views.

3. Ways of seeing the world and religion: Philosophy, citizenship and politics. Students could learn about the impact of key worldviews upon community and national life, drawing upon insights from economics, philosophy, history and social science so that they can develop well informed and reasoned judgements about contemporary religious and moral perspectives in a philosophical context, and in relation to a range of national and cultural settings.

4. Ultimate values and commitments: Religion, worship and belonging. Students could learn about different interpretations of human identity, including perspectives from religion, psychology and science, examining the ways in which humans create, interpret and express their ultimate values, so that they could analyse and account for responses to ideas such as worship, the sanctity of life, the meanings of sexuality and parenthood or the value of the individual in a comprehensive religious and philosophical context.

Many other topics for study can be shaped to the learning needs of students in RE in this age group. These could include:



- Religion and spirituality in the arts: case studies and examples of artists and spirituality
- Religion and medical ethics: using contemporary and topical examples of personal and professional dilemmas
- The Future of the Earth: environmental issues, spiritual and ethical responses to green agendas and consideration of the impact of environmental damage
- Plural world: inter religious dialogue. Can we seek the truth together?
- Study in depth of a key religious text from a particular religious tradition
- Anthropology and religion: what does the discipline of anthropology reveal about our human nature and about religions?
- Introduction to the philosophy of religion: questions of truth, knowledge, verification and meaning.
- Christianity in the 21st Century (or another tradition): exploration of religion and change in Britain and the UK – why does Christian grow globally, but decline in the UK?
- Genocide: will it happen again? (How) Can prejudice, hatred and discrimination be reduced?
- Feminism, Gender and Religion: what does it mean to be a Muslim feminist or a Christian feminist?
- Faith in Music: exploring the ways music is used for spirituality
- Peaceful futures? Religion and reconciliation.

Teachers and students will be easily able to devise many more suitable topics for an engaged, relevant and challenging 16-19 RE which connect to the studies students undertake through, for example, their A level courses.





3.7 RE in Special Schools

The vision of this agreed syllabus is of RE for all. Every pupil can achieve and benefit from their RE, including all pupils with Special Educational Needs and Disabilities (SEND).

RE is a statutory part of the core curriculum for all pupils, including those with learning difficulties. Pupils with SEND are found in all contexts, and all teachers are teachers of pupils with SEND. Good quality teaching in RE will tailor the planning of the syllabus carefully to the special needs of all pupils. RE provision for different groups of pupils will vary but all pupils should be included in RE.

For pupils with profound and multiple learning difficulties (PMLD)

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

For pupils with severe learning difficulties (SLD)

- Multi-sensory approaches bring the possibility of introducing spiritual experiences.
- RE makes a contribution to pupils' social development through story, music, shared experience and ritual.
- RE can enable pupils to develop their relationships with other people and their understanding of other people's needs.

For pupils with moderate learning difficulties (MLD)

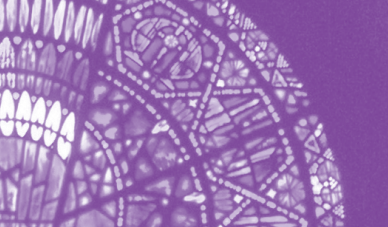
- RE can provide insight into the world of religion and human experience, especially when tough questions are considered.
- RE can provide opportunities for pupils to participate in spiritual or reflective activity.
- RE can enable pupils to make links with their own lives.

For pupils with behavioural emotional and social difficulties (BESD)

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

Planning for RE in special schools

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



The 'Five Keys' planning model

This syllabus recommends a model devised by Anne Krisman, teacher at Little Heath School, London Borough of Redbridge. She advocates five keys for planning in RE for Special Educational Needs and Disabilities. Little Heath School features in Ofsted's Good Practice resources which give more details of the Five Keys approach and some examples of pupil responses.

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

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

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

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

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

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

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

Choosing symbols that will encapsulate the theme.

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

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

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

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



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

<http://www.reonline.org.uk/supporting/re-matters/news-inner/?id=15291>

On the next page is an example of the Five Keys planning model in action.

Example of Five Keys planning model

Based on Key Question 2.19 What does it mean to be a Muslim? Choosing to focus on Eid ul-Fitr and Ramadan.

Key	Focus	Activities
Connection <i>What links can we make with our pupils' lives</i>	What times are special to us? What food do we like to eat? What does the moon look like?	<ul style="list-style-type: none"> • Create pictures of pupils with speech bubbles saying what times are special to them, e.g. birthdays, Christmas, holidays. • Ask each other what food they like to eat and tell the class what they have found out. • Look at different pictures of the moon, e.g. surface, crescent, full.
Knowledge <i>What is at the burning core of the religion?</i>	Muslims give up food (fast) during daylight hours during Ramadan. It makes them think of poor people and they give charity (zakat). When the new moon comes, it is Eid-ul-Fitr and they celebrate.	<ul style="list-style-type: none"> • Act out getting up early in the morning to an alarm, eating, saying no to food, feeling hungry but happy, going home, looking for stars in sky, eating a date. • Look at pictures of poor people and say how you know they are poor. Make a charity box with moon and stars on. • Read Ramadan Moon and talk about what the family does for Ramadan and Eid.
Senses <i>What sensory elements are in the religion?</i>	Eating of dates to end fast (iftaar). The prayer mat. Listening to Arabic prayers Washing (wudu).	<ul style="list-style-type: none"> • Experience eating dates and Indian sweets. • Feel different prayer mats while listening to Islamic prayers. Watch film of children praying. • Show how you wash hands. Watch film of children doing wudu before they pray.



Symbols <i>What are the symbols that are the most accessible?</i>	The moon and the stars. Word 'Allah'. Word 'Muhammad'	<ul style="list-style-type: none">• Create moon pictures out of silver paper, add onto Arabic prayers (see Ramadan Moon).• Recognise the words Allah and Muhammad and say how special they are to Muslims.• Create pictures using stencils of the words 'Allah' and 'Muhammad' in Arabic, adding gold and making them look beautiful, while listening to nasheeds (devotional songs)
Values <i>What are the values in the religion that speak to us?</i>	Doing things that are hard. Thinking of poor people. Giving to charity (zakat). Being with family.	<ul style="list-style-type: none">• Try to complete something that is hard e.g. a jigsaw puzzle and everyone says well done.• Make a collection around the school or make something to sell for charity, e.g. ice cream or cakes.• Make 3D dolls of happy Muslim families in traditional clothes.

Additional resources on teaching about the Prophet Muhammad with SEN pupils can be found here:
<http://www.reonline.org.uk/why-is-the-prophet-muhammad-pbuh-inspirational-to-muslims/>

4. How can we assess pupils' progress?



4.1 Assessment, achievement and attainment

In RE, by the end of each key stage, pupils are expected to know, apply and understand the content and processes specified in the 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 knowledge statements for each religion and end of key stage outcomes and statements describing religious literacy

- In RE, at 7, 11 and 14, pupils should show that they know, apply and understand the content, skills and processes specified in the Programmes of Study.
- Each programme of study has nine statements (A1- C3) describing the skills and understanding required to be religiously literate at 7, 11 and 14. Pages 101-102 offer a summary of the skills expected by the end of key stage outcomes.
- Pages 104-114 present all of the knowledge and understanding end of key stage outcomes for each religion, so that teachers can see how they represent progress in relation to knowledge, across the age group 5-14. Within each key question outline within the Programmes of Study, knowledge outcomes are presented that relate to the end of key stage outcomes. Whilst the end of key stage outcomes are general, the key question learning outcomes are specifically related to the content (knowledge and skills) required to address the key question.

The pupil outcomes in the syllabus planning outlines support teachers in assessing whether pupils are on track to meet end of key stage expectations.

- Assessment requires teachers to know what individual pupils know and can do. The learning outcomes on each key question outline will help teachers to assess this, and to devise appropriate learning activities to enable pupils to secure their understanding and skills.
- Schools need to be able to track progress of pupils. Schools may want to make judgements such as, 'emerging, expected and exceeding' in relation to a child's progress on each key question. This would be one method for teachers to track progress.
- Schools could also make judgements of 'emerging, expected and exceeding' in relation to a child's progress towards the knowledge and understanding outcomes and religious literacy statements periodically, for example annually or bi annually.
- Schools will need to adapt the information they gain from the pupil outcomes to whichever tracking system their school uses.

The knowledge and understanding end of key stage outcomes and statements describing religious literacy support teachers' planning for all pupils.

- Teachers in RE should plan their approach to the whole key stage with the learning intentions of the end of the key stage in clear view.
- Setting high expectations early in the key stage, in terms of the content, skills and processes of RE is most likely to enable pupils to reach the highest possible standards for all groups of pupils.



ER 1
the word of the
y Malachi.
saith the LORD,
hast thou loved
Jacob's brother?
I loved Jacob,
au, and laid his
cottage waste for
wilderness.
aith, We are im-
will return and
laces; thus saith
they shall build;
y; and they shall
r of wickedness,
tint whom the
in for ever.
all see, and ye
will be magni-
of Israel.

12 ¶ But ye have profaned it, in
that ye say, The table of the LORD is
polluted; and the fruit thereof, even
his meat, is contemptible.
13 Ye said also, Behold, what a
weariness is it! and ye have snuffed
brought that which was torn, and ye
lame, and the sick; thus ye brought
an offering: should I accept this of
your hand? saith the LORD.
14 But cursed be the deceiver, which
hath in his flock a male, and voweth,
and sacrificeth unto the Lord a cor-
rupt thing: for I am a great King,
saith the LORD of hosts; and my name
is dreadful among the heathen.

CHAPTER 2
AND now, O ye priests, this com-
mandment is for you, this com-

11 ¶ Judah is
cursed, and an
cursed in Israel
for Judah hath
ness of the Lo-
and hath marri-
strange god.
12 The LORD
that doeth this
scholar, out of
Jacob, and him
bring unto the
13 And this
covering the
with tears, with
crying out, inso-
and not the of
receiveth it wi-
hand.
14 ¶ Yet ye
cause the Lo-
cursed thee

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

- As with all subjects of the curriculum, parents are entitled to expect an annual report which clearly describes the progress and achievement of each child in relation to the Programme of Study in RE.
- Good RE reporting is individual, positive, criterion referenced, accurate and diagnostic.





4.2 A progression overview for 5-14s: Developing Religious Literacy

Religious Literacy: A progression grid	At the end of KS1 religiously literate 7 year olds will be able to:	At the end of KS2 religiously literate 11 year olds will be able to:	At the end of KS3 religiously literate 14 year olds will be able to:
<p>Know about & Understand</p> <p>A1. Describe, explain and analyse beliefs, and practices, recognising the diversity which exists within and between communities;</p>	<p>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;</p>	<p>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;</p>	<p>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</p>
<p>Know about & Understand</p> <p>A2. Identify, investigate and respond to questions posed by, and responses offered by some of the sources of wisdom found in religions and worldviews;</p>	<p>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;</p>	<p>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;</p>	<p>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;</p>
<p>Know about & Understand</p> <p>A3. Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning;</p>	<p>Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities;</p>	<p>Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning;</p>	<p>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;</p>
<p>Express and Communicate</p> <p>B1. Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities;</p>	<p>Ask and respond to questions about what communities do, and why, so that they can identify what difference belonging to a community might make;</p>	<p>Observe and understand varied examples of religions and worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities;</p>	<p>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;</p>
<p>Express and Communicate</p> <p>B2. Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value;</p>	<p>Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves;</p>	<p>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;</p>	<p>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;</p>



Express and communicate B3. Appreciate and appraise varied dimensions of religion;	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;	Explain and interpret a range of beliefs, 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.



4.3 Knowledge and understanding of Religions and worldviews

This agreed syllabus supports teachers to develop knowledge and understanding of religion and beliefs by providing End of Key Stage outcomes for each of the religions to be studied. These are designed to be a guide to teachers when planning teaching and learning in RE. These knowledge and understanding outcomes are built into the stepped planning approach.

The knowledge and understanding of religions and beliefs is developed whilst learning to be more religiously literate. The statements on religious literacy (A1-C3) at 7, 11 and 14 shown in each programme of study and shown in one table on the previous page combine with the knowledge and understanding of religion outcomes to guide the planning of teaching and learning.

This means that the approach to teaching and learning is not simply about injecting knowledge into pupils. In order for them to understand the beliefs, teachings and practices of Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism, they need to consider them in relation to their own experiences, ideas and beliefs. They use these personal insights in order to develop their understanding of these religions further.

The following pages contain end of Key Stage outcomes for Buddhism, Christianity, Hinduism, Judaism, Islam and Sikhism.

Key Stage 1	Lower Key Stage 2	Upper Key Stage 2	Key Stage 3
Christianity	Hinduism	Christianity	Buddhism
Islam	Judaism	Islam	Christianity
		Sikhism	Hinduism
			Islam
			Judaism
			Sikhism

End of Key Stage outcomes: knowledge and understanding of Christianity

The following end of key stage outcomes need to be taken alongside the core purpose for RE in Redbridge and Havering: **The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.** This means that the approach to teaching and learning is not simply about injecting knowledge into pupils. In order for them to understand the beliefs, teachings and practices of Christianity, they need to consider them in relation to their own experiences, ideas and beliefs. They use these personal insights in order to develop their understanding of Christianity further.

End of KS1 outcomes	End of KS2 outcomes	End of KS3 outcomes
<p>In order to show their understanding of the Christian religion, pupils will need to be able to recognise, identify, name, re-tell, suggest meanings, ask questions, express their own ideas and respond sensitively to:</p>	<p>In order to demonstrate their understanding of the Christian religion, pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to:</p>	<p>In order to demonstrate a systematic understanding of the Christian religion, pupils will need to show that they can explain, consider, appraise, interpret, analyse, enquire, show insight, apply, justify and evaluate, using reasoning and argument, in relation to:</p>
<p>Christian belief in God as Father and Creator</p> <p>Christian belief in Jesus as the Son of God</p> <p>How important the Bible is for Christians, including:</p> <ul style="list-style-type: none"> • How the Bible is sacred for Christians and what this means • Stories about God • Stories about Jesus • How and when the Bible is used • Stories that Jesus told about how to live, e.g. the Good Samaritan 	<p>Christian belief in God as Father, Son and Holy Spirit (Trinity), including God as Creator, Jesus as the Son of God, the Spirit acting in the lives of Christians today; and the implications of this, including belief in sin, forgiveness and heaven</p> <p>The significance of the Bible as a source of authority and wisdom, including</p> <ul style="list-style-type: none"> • the 'Big Story' of Creation, Fall, Salvation and New Creation, and where Jesus's death and resurrection fits into this; • examples of key stories and people in the Old/ New Testament, their meaning and how these fit into the Big Story (e.g. Moses, Jesus, Disciples, Paul); • examples of how Christians read the Bible; the parables of Jesus and miracle stories; • what difference these beliefs/stories have on how Christians live; • how the Bible is used by Christians (in church, private worship, prayer); 	<p>Christian belief in God as Father, Son and Holy Spirit (Trinity), and its impact on Christian practice in the Church and the world; differing views of the meaning and significance of Jesus' death and resurrection; the implications of this, including belief in sin, atonement, salvation, judgement and life after death</p> <p>The significance of the Bible as a source of authority and wisdom, including</p> <ul style="list-style-type: none"> • how the place of the Bible is viewed differently within Christian traditions (e.g. between Roman Catholics and Protestants, between liberal and evangelical Christians) • the 'Big Story' of the Bible and how Christians interpret this differently; including, e.g. <ul style="list-style-type: none"> o stories of creation; o temptation and Fall; o sin, forgiveness, sacrifice and atonement (e.g. Leviticus: David; Psalms) o the prophets and their call for justice (e.g. Elijah, Amos) o exile and expectations of a Messiah o Jesus as Messiah; Jesus as God, Incarnation o The sermon on the mount; o Jesus' death and resurrection; concepts of sacrifice, atonement, salvation • How Christian interpretations of Jesus' resurrection vary and the impact of these views • The use of metaphor in the Bible; • Ways in which Christians explore and use the Bible, e.g. using different approaches to study (sociological, biblical criticism, anthropology), and with worship.



How Christians celebrate Christmas and Easter, and the events that they remember (including stories of Jesus' birth, death and resurrection)	How Christians remember and celebrate some of their important beliefs through festivals, including birth, death and resurrection of Jesus Christ.	The significance of Advent, Lent, Holy Week and Pentecost, and how these affect and influence beliefs about the meaning of death and the afterlife
What many Christians do in church and why this is important to them The symbols Christians might use and what they mean e.g. cross	How Christian beliefs, teachings and practices can be expressed in different ways, e.g. using signs and symbols through art, music, architecture, actions etc.	How Christian beliefs, teachings and practices can be expressed in different ways, and reveal diversity of belief and practice within UK Christianity and beyond, e.g. images of Jesus from around the world; expressing spirituality through art and music in different denominations.
How Christians show that they are part of one family, including welcoming in new members (baptism), celebrating together, being loving and forgiving, being kind, being generous	Understand how Christians put their beliefs into practice and what difference they make to Christians' own lives, including • Meaning and significance of key aspects of worship e.g. communion, prayer, giving • How and why different Christian denominations worship in different ways • Meaning and significance of rituals which mark important points in life e.g. birth, commitment/initiation, marriage and death	How denominations reveal diversity within Christian belief and practice, locally and globally: e.g. the role of the Holy Spirit in Pentecostal and charismatic traditions
	What it means to be part of the Christian community, including • How Christians decide how to live, including Jesus' example and teachings, codes for living • the ideals of Christian living, e.g. love, joy, peace, generosity, justice, sacrifice, how these arise from the teachings, • what difference these can make to how Christians live, e.g. how they apply these ideals to personal relationships, caring and healing, matters of fairness • the challenges of living up to the ideals, and the need for forgiveness • how Christians work with people of other religions and non-religious worldviews.	How being a Christian affects ways of living, including: • How contemporary Christians apply Jesus' emphasis on justice and equality and strive for these, with examples (such as Martin Luther King Jr, Desmond Tutu); • The ideals of Christian living, such as sacrificial love and the 'Fruit of the Spirit'; • The impact of Christianity on contemporary politics, ethics and culture e.g. Christian groups in Parliament, the role of women, gay rights, green issues. • The concept of Ecumenical Councils, Interfaith Forums etc. and relations between different Christian traditions and other faiths • The impact of culture on Christianity, e.g. 'emerging church' movement; Christian pop and rock music.

End of Key Stage outcomes: knowledge and understanding of Hinduism

The following end of key stage outcomes need to be used alongside the principal aim for RE in Redbridge and Havering: The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and **worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.** This means that the approach to teaching and learning is not simply about injecting knowledge into pupils. In order for them to understand the beliefs, teachings and practices of Hinduism, they need to consider them in relation to their own experiences, ideas and beliefs. They use these personal insights in order to develop their understanding of Hinduism further. Hinduism is not studied explicitly in KS1. If it is covered as part of a thematic unit, please see end of Year outcomes and adapt them to your pupils' needs.

End of Year 4 outcomes	End of KS3 outcomes
<p>Hinduism is studied explicitly in Years 3 and 4, so these outcomes focus on pupils aged 7-9. Hinduism may also be studied as part of thematic units in Years 5 and 6, in which case teachers should adapt these outcomes to pupils' needs</p> <p>In order to demonstrate their understanding of the Hindu religion, pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to:</p>	<p>In order to demonstrate a systematic understanding of the Hindu religion, pupils will need to show that they can explain, consider, appraise, interpret, analyse, enquire, show insight, apply, justify and evaluate, using reasoning and argument, in relation to:</p>
<p>Hindu belief in Brahman (the Supreme Spirit)</p> <ul style="list-style-type: none"> • The trimurti as an understanding of God; Brahma as creator, Vishnu as sustainer and Shiva as destroyer • The idea that different gods and goddesses are ways of thinking about Brahman with particular focus on the qualities of Brahma, Vishnu and Shiva 	<p>God worshipped in diverse forms including the trimurti and other deities (both male and female)</p> <ul style="list-style-type: none"> • Avatars, including the 10 avatars of Vishnu • The role of Shakti (the goddess)
<p>That there are many different types of Hindu scriptures not just one book. Name some of the scriptures and how they are used by Hindus e.g. Ramayana (stories about good and evil), the Puranas (stories about the childhood of Krishna), the Panchatantra (stories with a moral)</p>	<p>Sacred texts: Mahabharata, Bhagavad Gita, Vedas and Upanishads and how they are used by adherents</p> <ul style="list-style-type: none"> • Shruti (revealed scripture) and Smriti (remembered scriptures) • Texts, holy people and personal insights as main sources of authority
<p>The meaning of the Aum symbol</p> <p>Understanding of stories behind and practices at Hindu festivals.</p> <ul style="list-style-type: none"> • Diwali including theme of good triumphing over evil and the celebration of the new year and hope for blessings and prosperity in the next year • Raksha bandhan (including bond between siblings) • Holi 	<p>The meaning of Aum, swastika, lotus flower and colour saffron as symbols within Hinduism</p> <p>Origin and meaning of Navratri (protective power of the goddess) and Dusserah</p>
<p>Puja, including how Hindus pray both in the mandir and at home</p> <ul style="list-style-type: none"> • The Arti ceremony and the significance of the items on the puja tray • The significance of Prashad (food that is blessed and shared after worship) • The Mandir and its features <p>Meaning and significance of pilgrimage to Hindus with focus on the Ganges</p>	<p>Yoga (including karma, bhakti, jnana and raja yoga) in order to relate to and unite with the divine</p> <p>Purpose of pilgrimage and practices focusing on other pilgrimage sites – e.g. Ayodhya, Vrindavan</p> <p>Focuses of worship and representations of the divine (deities, guru, holy hills, rivers)</p>



End of Year 4 outcomes		End of KS3 outcomes
Hindu beliefs about reincarnation, moksha (soul being released from cycle of birth and rebirth and united with Brahman) and karma (law of cause and effect in relation to one's acts) Hindu way of life e.g. initiation (sacred thread ceremony), marriage ceremony		Samsara (cycle of birth, life and death), Karma, moksha, atman (eternal self)
		Samskaras and their importance in Hindu life (e.g. birth, initiation, marriage, death) with reference to dharma shastras
The concept of dharma (duty) and the effect this may have on actions of Hindus. The four different stages of life; student, householder, retired person, renouncing life and the associated duties.		Diversity within Hinduism, including the three major traditions of Shaivism, Vaishnavism and Shaktism Views on origins of Hinduism, including history and reformers Importance of the family within Hinduism and the world as one family
The concept of Ahimsa (non-harming)		Sanatana Dharma (eternal law), including ahimsa (non-violence), satya (truthfulness), asteya (not stealing) and sauca (purity of mind and body) Varnashramadharma – duties and responsibilities relating to caste and stage of life

End of Key Stage outcomes: knowledge and understanding of Islam

The following end of key stage outcomes need to be taken alongside the core purpose for RE in Redbridge and Havering: **The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.**

This means that the approach to teaching and learning is not simply about injecting knowledge into pupils. In order for them to understand the beliefs, teachings and practices of Islam, they need to consider them in relation to their own experiences, ideas and beliefs. They use these personal insights in order to develop their understanding of Islam further.

End of KS1 outcomes	End of KS2 outcomes	End of KS3 outcomes
In order to show their understanding of Islam, pupils will need to be able to recognise, identify, name, re-tell, suggest meanings, ask questions, express their own ideas and respond sensitively to:	In order to demonstrate their understanding of Islam, pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to:	In order to demonstrate a systematic understanding of Islam, pupils will need to show that they can explain, consider, appraise, interpret, analyse, enquire, show insight, apply, justify and evaluate, using reasoning and argument, in relation to:
<p>Muslim belief in Allah as the one true God</p> <p>Allah as the creator</p> <p>The Shahadah</p>	<p>Allah as the Arabic word for God.</p> <p>99 names of Allah as a way of describing Allah's many attributes as revealed in the Qur'an</p> <p>Tawhid: Muslim belief that Allah is the one true God, has no partners, is the creator, provides all things, gives guidance through the Qur'an and messengers and cannot be compared to anything else.</p> <p>Why Muslims do not portray Allah pictorially.</p> <p>Prophet Muhammad as the 'seal of the Prophets'.</p> <p>Why Muslims use 'pbuh'.</p>	<p>Key beliefs in Islam, including:</p> <p>Six articles of faith in Sunni Islam (tawhid, angels, the revealed books, prophets, the Day of Judgment, predestination)</p> <p>Five roots of 'Usul ad-Din in Shi'a Islam (tawhid, justice, prophethood, guidance, resurrection)</p> <p>The life, teaching and authority of the Prophet Muhammad</p>
<p>How important the Qur'an is for Muslims, including:</p> <ul style="list-style-type: none"> • that the Qur'an was revealed to the Prophet Muhammad • how the Qur'an is treated with respect • Stories about the life of Prophet Muhammad e.g. Muhammad and the black stone • Stories about the Prophet about how to live, e.g. Muhammad and the kittens, Muhammad and the old woman 	<p>The significance of the Qur'an as the final revealed word of Allah- a source of authority and wisdom that should be treated with respect, including</p> <ul style="list-style-type: none"> • How the Qur'an was revealed to Prophet Muhammad by Angel Jibril • examples of key stories of the Prophets e.g. Ibrahim, Musa, Isa, Prophet Muhammad • How many of these stories are shared with Jewish people and Christians e.g. Ibrahim (Abraham), Musa (Moses), Isa (Jesus), • examples of how Muslims learn to read the Qur'an in Arabic and why that is important <p>Other significant sources of authority in Islam</p> <ul style="list-style-type: none"> • Sunnah- practices, customs and traditions of the Prophet Muhammad • Hadith- sayings and actions of the Prophet Muhammad 	<p>The significance of the Qur'an as the final revelation, superseding earlier revelations</p> <p>Qur'an's structure, compilation and commentaries</p> <p>Importance of Qur'an in Arabic, including memorisation</p> <p>Hadith: as a record of Sunnah of the Prophet</p> <p>How the Qur'an and Hadith are used as a basis for Sharia (Islamic Law); differences between Sunni and Shi'a practice.</p> <p>Similarities and differences between the Prophets in Judaism, Christianity and Islam</p>



How Muslims celebrate Id-ul-Fitr as the completion of a month of fasting (Ramadan) What happens in a Muslim household at Id-ul-Fitr	The celebration of Id-ul-Fitr as an opportunity to celebrate the success of the fasting at Ramadan and thanking Allah for help, strength and self-control Id-ul-Adha, celebration of Ibrahim's faith being tested when he was asked to sacrifice Ismail. How this festival is celebrated and the links to the Hajj pilgrimage.	
The importance of regular prayer for Muslims (Salah). Muslims try to pray five times per day. The importance of cleanliness (Wudu) before prayer. The use of a prayer mat and the direction of prayer. The role of the Mosque	Five Pillars of Islam as an expression of Ibadah (worship and belief in action) Shahadah, Salah, Sawm, Zakah and Hajj Role of the Mosque as a place of prayer, teaching and centre to support the community	Comparison between Five Pillars of Sunni Islam and the 10 Obligatory Acts of Shi'a Islam Al-Qadr: predestination and human freedom, and its implications for akhira: belief in Judgment, life after death, heaven and hell.
The importance of the birth of a child and the ceremonies that accompany this- aqiqah That the birth of a child is a blessing	Understand how Muslims put the words of the Qur'an and the words and actions of Prophet Muhammad into practice and what difference they make to the lives of Muslims, including • Meaning and significance of rituals which mark important points in life e.g. birth, marriage and death • Giving of Sadaqah (voluntary charity) • Respect for guests • Respect for teachers, elders and the wise	Ibadah: how Muslims put beliefs into practice Jihad (greater and lesser)
	The importance of the Ummah (worldwide community of Muslims)	How being a Muslim affects ways of living, including: • Role of humans as Khalifah (stewards) of the earth • How Muslim organisations apply Muslim teachings in working to relieve poverty • Muslim teachings and practice on usury and interest



End of Key Stage outcomes: knowledge and understanding of Judaism

The following end of key stage outcomes need to be used alongside the principal aim for RE in Redbridge and Havering:

The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own. This means that the approach to teaching and learning is not simply about injecting knowledge into pupils. In order for them to understand the beliefs, teachings and practices of Judaism, they need to consider them in relation to their own experiences, ideas and beliefs. They use these personal insights in order to develop their understanding of Judaism further. Judaism is not studied explicitly in KS1. If it is covered as part of a thematic unit, please see end of Year 4 outcomes and adapt them to your pupils' needs.

End of Year 4 outcomes	End of KS3 outcomes
<p>Judaism is studied explicitly in Years 3 and 4, so these outcomes focus on pupils aged 7-9. Judaism may also be studied as part of thematic units in Years 5 and 6, in which case teachers should adapt these outcomes to pupils' needs</p> <p>In order to demonstrate their understanding of the Jewish religion, pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to:</p> <ul style="list-style-type: none">• The Jewish belief in one God who is the creator and cares for all• Jewish beliefs about God which are in the first paragraph of the Jewish prayer 'the shema' (including belief in one God and to love God with all your heart, soul and might)• Titles used to refer to God in Judaism and that these reveal Jewish ideas about the nature of God (titles could include Almighty, King, Father, Lord, King of Kings)• Why many Jewish people write G-d missing out the o.	<p>In order to demonstrate a systematic understanding of the Jewish religion, pupils will need to show that they can explain, consider, appraise, interpret, analyse, enquire, show insight, apply, justify and evaluate, using reasoning and argument, in relation to:</p> <ul style="list-style-type: none">• Jewish belief in a covenantal relationship with God as his chosen people with reference to how this is explained in the Torah• Jewish beliefs about God which can be found in psalms, songs, prayers and the 10 commandments• Tenakh stories that reveal insights about God's mercy, judgement and power e.g. Abraham and Isaac, Job, Sodom and Gomorrah• God's judgement and forgiveness – teshuva (repentance), Rosh Hashanah, Yom Kippur, book of life
<ul style="list-style-type: none">• The place of the Torah at the heart of Jewish belief and practice• Commandments within the Torah and how these are exemplified in Jewish daily life. These should include the 10 commandments and those relating to the laws of Kashrut (Jewish dietary laws)• Key stories from the Torah with understanding of how these affect Jewish practice today, including Moses and the Exodus (linked to Passover) and creation (linked to Shabbat)• The importance of regular Torah study for many Jews	<ul style="list-style-type: none">• The significance of the Torah as the 'tree of life' and a source of authority and wisdom, including knowledge of the main contents of the 5 books of Moses and their place within the Tenakh• Ideas about origins of the Torah within orthodox and progressive Judaism and how these affect interpretation and practice (for example, practices surrounding medical ethics, kashrut and shabbat)• Stories and texts from the Tenakh, including their significance for Jews today with reference to how they might be interpreted by different followers of Judaism e.g. Elijah, Isaiah, psalms and proverbs



End of Year 4 outcomes	End of KS3 outcomes
<ul style="list-style-type: none"> • The significance of festivals to the Jewish way of life with understanding of beliefs shown at these times. For example: Shabbat (God as creator), Pesach (freedom), Rosh Hashanah and Yom Kippur (judgement and repentance), Chanukah (hope and dedication), Sukkot (reliance). <p>Meaning and significance of Jewish rituals and practices during each festival.</p> <ul style="list-style-type: none"> • Symbolism behind and use of mezuzot (parchment within a small box, fixed to the doorposts of houses), tzitzit (tassels), tefillin, tallit (prayer shawl) and kippah (skullcap) • Shabbat as a weekly day of rest • The menorah and Magen David (star of David) as recognised symbols of Judaism 	<ul style="list-style-type: none"> • Dates in the Jewish calendar with particular understanding of the key beliefs behind and importance of the 3 foot festivals (Pesach, Sukkot, Shavuot), days of awe (Rosh Hashanah and Yom Kippur) and Yom HaShoah (Holocaust memorial day)
<ul style="list-style-type: none"> • The synagogue and its features. Its place in the life of community • How a Sefer Torah is produced, covered and treated and the reasons for this. Weekly use of the Sefer Torah in the synagogue and the annual cycle of readings • The significance of prayer e.g. brachot (blessings), modeh ani (the morning prayer, giving thanks for a new day) and shema, when they are said, their meanings and their implications for Jews 	<ul style="list-style-type: none"> • Tefillah (Prayer) in Jewish worship including the Amidah (standing prayer) and grace after meals
<ul style="list-style-type: none"> • Meaning and significance of bar mitzvah and bat mitzvah/chayil as coming of age ceremonies and the significance and meaning of marriage ceremonies 	<ul style="list-style-type: none"> • Belief about life and death, including study of brit milah, girls' naming ceremony and Jewish mourning rituals
<ul style="list-style-type: none"> • The importance placed on the family and home in Judaism • Shabbat in the home including preparation for Shabbat, candles, blessing the children, wine, challah bread, family meal, rest • Keeping the laws of kashrut (dietary laws) • Ethical aspects of Jewish living, such as tzedakah (charity) and tikun olam (repairing the world) 	<ul style="list-style-type: none"> • Beliefs, teachings and attitudes towards the Promised Land • Diversity within Judaism. Including religious diversity (orthodox/progressive Judaism), cultural diversity (Ashkenazi/Sephardi) and how this can lead to differing practice. • The Shoah (holocaust) • Jewish responses to contemporary issues in society (e.g. divorce and marrying out)

End of Key Stage outcomes: knowledge and understanding of Sikhism

The following end of key stage outcomes need to be used alongside the principal aim for RE in Redbridge and Havering:

The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

This means that the approach to teaching and learning is not simply about injecting knowledge into pupils. In order for them to understand the beliefs, teachings and practices of Sikhism, they need to consider them in relation to their own experiences, ideas and beliefs. They use these personal insights in order to develop their understanding of Sikhism further. Sikhism is not studied explicitly in KS1 or lower KS2. If it is covered as part of a thematic unit whilst pupils are in Year 4 or below, please see end of Key Stage outcomes and adapt them to your pupils' needs.

End of KS2 outcomes	End of KS3 outcomes
In order to demonstrate their understanding of the Sikh religion, pupils will need to show that they can describe, explain, give meanings, give reasons, make connections, reflect on the significance, express ideas clearly, apply, and respond thoughtfully to:	In order to demonstrate a systematic understanding of the Sikh religion, pupils will need to show that they can explain, consider, appraise, interpret, analyse, enquire, show insight, apply, justify and evaluate, using reasoning and argument, in relation to:
<p>The Sikh belief in one God who is the Supreme Truth, Ultimate Reality and Creator of all things</p> <p>Understanding of beliefs about God within the Mool Mantra</p> <p>The place of the 10 Gurus in Sikhism</p> <ul style="list-style-type: none"> • The life and work of Guru Nanak including his disappearance when bathing in the river, his teachings about God and about equality and his establishment of Kartarpur • The life and work of Guru Gobind Singh including Baisakhi and the formation of the Khalsa • Guru Har Gobind, with especial reference to Diwali • The origins and authority of the Guru Granth Sahib and its status as a living Guru • The treatment of the Guru Granth Sahib within the Gurdwara <p>The significance of Baisakhi (formation of the Khalsa, new year and harvest), Guru Nanak's birthday and Diwali (freedom of Guru Har Gobind and 52 princes) for Sikhs and how these festivals are celebrated</p> <p>Symbolisms of the Ik Onkar (showing belief in one God) and khanda</p> <p>Significance of wearing the 'Five Ks' and the symbolism of each</p> <p>The gurdwara as a place of worship, learning and service for the community, focusing on the Harminder Sahib (Golden Temple) as well as other gurdwaras</p> <ul style="list-style-type: none"> • Langar as expression of sewa (selfless service to others) 	<p>Sikh beliefs in God conveyed by the japji, including the Mool Mantra</p> <p>Beliefs about the nature of human life as an opportunity to unite with God</p> <p>Living in harmony with Hukam (divine will)</p> <p>The concept of 'Guru' and the place of the 10 Gurus in Sikhism</p> <ul style="list-style-type: none"> • the authority and status of the Guru Granth Sahib – its origins, compilation (including non Sikh contributors), authority and status as the living Guru shown in practices including reading in worship and study • The life and work of Guru Arjan including the first martyrdom, compilation of the Adi Granth, building of the Harminder Sahib (Golden Temple) • The teachings of Guru Hargobind focusing on earthly and spiritual authority • Guru Tegh Bahadur's actions in relation to religious tolerance <p>Gurpurbs, e.g. commemorations of the martyrdoms of Guru Arjan and Guru Tegh Bahadur, Birthdays of Guru Nanak and Guru Gobind Singh</p> <p>Importance of simran (meditation) in Sikhism</p> <p>Value of worship at home and in the gurdwara, with recognition of importance of sangat (religious congregation/community)</p> <ul style="list-style-type: none"> • Main Sikh morning and evening prayers • Special status of Japji and messages within it e.g. equality, nature of God.



MALACHI

CHAPTER 1

THE burden of the word of the Lord to Israel by Malachi.

1 I have loved you, saith the Lord, ye've said, Wherewith hast thou loved us? *Was not Esau Jacob's brother?* saith the Lord; yet I loved Jacob.

3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall inhabit them.

12 ¶ But ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible.

13 Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye have said, We will not obey.

14 But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts.

MALACHI, 3

Various sins

10 Have we not all one father? hath not one God created us? why do we hate one another? every man against his brother, by profaning the covenant of our fathers?

11 ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holy name of the Lord which he loved, and hath married the daughter of a strange god.

12 The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of oblation, and him that offereth an offering unto the Lord of hosts.

13 And this have ye done again, covering the altar of the Lord with tears, with weeping, and with wailing; insomuch that he regardeth not, offering any more, or purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

6 For I am the Lord, I change not: therefore ye sons of Jacob are not consumed.

End of Key Stage 2 outcomes	End of KS3 outcomes
<p>Sikh beliefs about the cycle of birth, life, death and rebirth, with the aim of mukti (liberation of the soul from the cycle of reincarnation)</p> <p>Understand how Sikhs put their beliefs into practice and what difference they make to Sikhs' own lives, including meaning and significance of rituals which mark important points in life e.g. birth, commitment/initiation, marriage and death</p> <p>The significance and use of the names Singh and Kaur</p> <p>The Amrit (initiation) ceremony and the significance of becoming a member of the Khalsa</p> <p>• Meaning and significance of the turban tying ceremony</p>	<p>The cycle through which one strives to achieve union with God. The importance of being gurmukh (God-centred) and the elimination of haumai (pride/ego)</p>
<p>Equality as a key value in Sikhism, expressed in stories from the lives of the Gurus and in Sikh practice today</p> <p>The emphasis on sewa (selfless service) in Sikhism</p> <p>Values including:</p> <ul style="list-style-type: none"> • Kirat karna (working honestly to earn a living) • Vand chakna (sharing) • Respect for all creation 	<p>Nam japna and avoidance of five evils of lust, anger, pride, greed and undue attachment</p> <p>Rituals surrounding marriage and death and their significance</p> <p>Living in accordance with the teaching of the Gurus e.g.:</p> <ul style="list-style-type: none"> • Respect for oneness of humanity • Belief in peace, justice and tolerance • Force should only be used as a last resort to defend righteousness and protect oppressed • Service to others • Kirat karna • Vand chakna • Prohibitions e.g. tobacco, alcohol, eating meat that has been ritually slaughtered

End of Key Stage outcomes: knowledge and understanding of Buddhism

The following end of key stage outcomes need to be taken alongside the core purpose for RE in Redbridge and Havering:

The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

This means that the approach to teaching and learning is not simply about injecting knowledge into pupils. In order for them to understand the beliefs, teachings and practices of Buddhism, they need to consider them in relation to their own experiences, ideas and beliefs. They use these personal insights in order to develop their understanding of Buddhism further.

End of KS3 outcomes

In order to demonstrate a systematic understanding of Buddhism, pupils will need to show that they can explain, consider, appraise, interpret, analyse, enquire, show insight, apply, justify and evaluate, using reasoning and argument, in relation to:

Stories of Gotama Buddha's early life; the Four Sights; his Enlightenment

The Buddha's teaching: Dharma/Dhamma

The three marks of existence (anicca/anitya; dukkha; anatman/anatta)

The Four Noble Truths (dukkha, samudaya, nirodha, marga/magga)

The Noble Eightfold Path

Nirvana/Nibbana

Ethical teachings: karma/kamma and rebirth; karuna (compassion); maitri/metta (loving kindness)

The Five Precepts

Sangha and examples of ordained and lay Buddhist communities in UK e.g. Tibetan, Triratna Buddhist Order

The significance of meditation (e.g. samatha, vipassana/vipashyana, maitri/metta, zazen)

Some examples of Buddhist scriptures, e.g. including Dhammapada, Lotus Sutra

Examples of contemporary Buddhist leaders e.g. His Holiness the 14th Dalai Lama (Tibetan); Thich Nhat Hahn (Order of Interbeing – 'engaged Buddhism'); Luang Por Ajahn Sumedho (Thai Forest Tradition)

5. Guidance



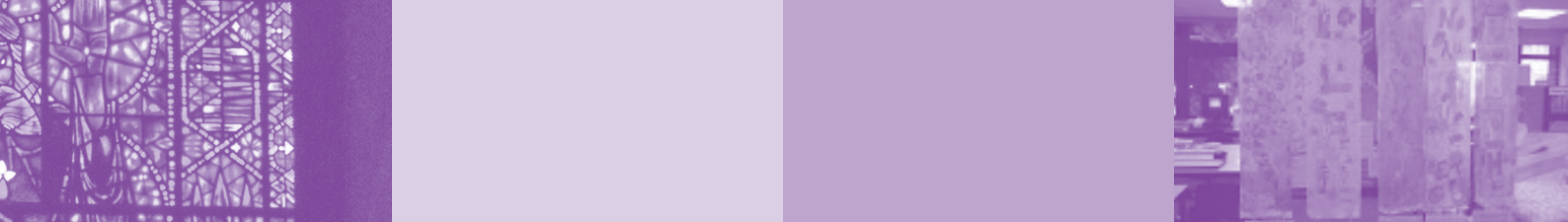
Appendix A: The New Redbridge and Havering Agreed Syllabus: Changes

Redbridge RE Agreed Syllabus 2008	Redbridge and Havering RE Agreed Syllabus 2021 – 2026
Two attainment targets: 'Exploring' (AT1) and 'Responding' (AT2)	3 aims in RE in order to develop pupils' religious literacy
Syllabus based on previous Agreed Syllabus, Non Statutory National Framework and good practice from local schools	Syllabus based on previous Agreed Syllabus, good practice from local schools and the Non-Statutory National Curriculum Framework for Religious Education (2013)
An eight level scale to be used when assessing progress in RE	End of key stage outcomes for pupils' knowledge and understanding of individual religions. End of key stage aims based on expectations for pupils' religious literacy
Plans provided for the main units	Planning outline provided for each primary unit. 8 units also have 2 page exemplifications which extend the planning outlines. 12 units also have detailed and updated plans that provide compelling learning experiences in RE for pupils.
Clear links with the Early Learning Goals	Clear links with the 2012 Early Years Foundation Stage Statutory Framework Separation of expectations for Nursery and Reception
Focus on a range of religions within most units at KS 1	Some units still look at a range of religions; others explore Christianity and Islam in more detail.
Pupils study Christianity plus one religion each year in KS2	Pupils focus mainly on Christianity, Hinduism and Judaism in Lower KS2. Christianity, Islam and Sikhism are mainly studied in Upper KS2. Students will also learn from other religions and worldviews in such a way that complements these studies. This allows for more comparisons to be made between religions and worldviews.



Christianity, Buddhism, one other religious tradition and non-religious worldviews in KS3	Christianity and at least two other religions in depth chosen from Buddhism, Hinduism, Judaism, Islam and Sikhism at KS3. Students will also learn from other religions and worldviews in such a way that complements these studies.
At least 8 units of work allowing for exploration of Christianity and at least one other religion or world view at KS4	Christianity and one religion or worldview is the minimum requirement; all students must follow an accredited course leading to a recognised national qualification in Religious Studies.

Havering RE Agreed Syllabus 2007	Redbridge and Havering RE Agreed Syllabus 2021 – 2026
2 attainment targets: 'Learning about' and 'Learning from'	Syllabus based on previous Agreed Syllabus, good practice from local schools and the Non-Statutory
Syllabus based on previous Agreed Syllabus, the Non Statutory National Framework (2004) and good practice from local schools	Syllabus based on previous Agreed Syllabus, good practice from local schools and the Non-Statutory National Curriculum Framework for Religious Education (2013)
An eight level scale to be used when assessing progress in RE	End of key stage outcomes for pupils' knowledge and understanding of individual religions. End of key stage aims based on expectations for pupils' religious literacy.
Some sample schemes of work provided	Planning outline provided for each primary unit. 8 units also have 2 page exemplifications which extend the planning outlines. 12 units also have detailed and updated plans that provide compelling learning experiences in RE for pupils.
Clear links with Early Learning Areas	Clear links with the 2012 Early Years Foundation Stage Statutory Framework Separation of expectations for Nursery and Reception
KS1 focus on Christianity, Judaism and a whole world view	KS1 focus on Christianity and Islam. Pupils learn about other religions and worldviews in thematic units. This is to correctly represent the current demographic of Havering.



Pupils study Christianity, Hinduism, Islam, Judaism plus a world view in KS2	Pupils focus mainly on Christianity, Hinduism and Judaism in Lower KS2. Christianity, Islam and Sikhism are mainly studied in Upper KS2. Non-religious worldviews are included for study in the thematic units at this Key Stage
Study of Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism and a whole world view at KS3	Christianity and at least two other religions in depth chosen from Buddhism, Hinduism, Judaism, Islam and Sikhism at KS3. Students will also learn from other religions and worldviews in such a way to complement these studies.
An appropriate accredited course at KS4	Christianity and one religion or worldview is the minimum requirement; all students must follow an accredited course leading to a recognised national qualification in Religious Studies.



Appendix B: How RE promotes spiritual, moral and cultural development

Planning a school approach to Spiritual development

Definitions

There are many definitions of spiritual, moral, social and cultural development (SMSC) that schools could adopt but working with all staff and stakeholders, such as governors, will ensure definitions are written that everyone in school understands and can work towards. Look at the definitions from OFSTED guidance but don't let the OFSTED definition become all that drives the school definition.

Audit

In order to support pupils to develop spiritually, morally, socially and culturally, schools need to provide opportunities within lessons, collective worship, assembly, residential trips, extra-curricular activities and as part of the general ethos of the school. The only way to know the breadth of your school offer, and to identify any areas for development, is to carry out an audit. Many schools set up a working party from different areas of the school led by a senior leader or sometimes the RE subject leader.

Other schools use staff meeting time to collate examples of opportunities from teachers and other members of staff at the same time. Several schools have said that the audit and subsequent action plan have been useful in conversations with governors and external agencies such as OFSTED.

Action plan

Once an audit has been created it should be clear which areas are underdeveloped. These can then form the basis of the action plan. Certain subjects such as art, music and RE will offer many opportunities. Ask yourself

- Are opportunities for SMSC development found in many areas of the curriculum?
- Do sporting or residential activities offer space for SMSC development?
- When do pupils have an opportunity to reflect on their experiences?
- When do pupils have an opportunity to express their beliefs and ideas and engage with the values of others?



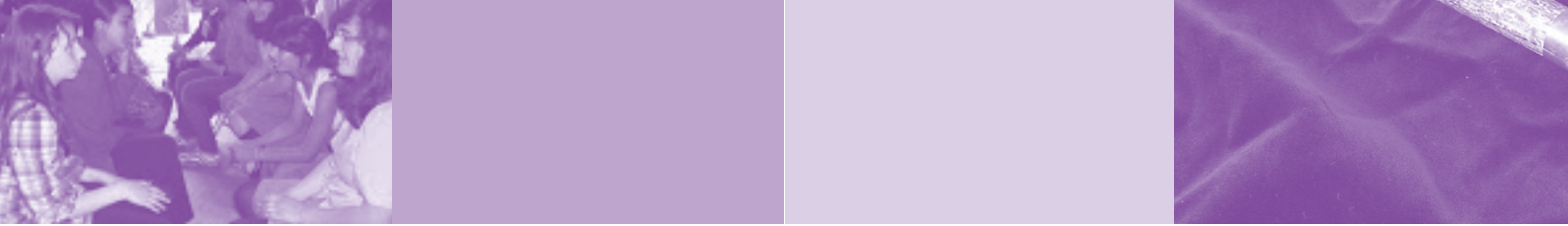
Sample definitions	Possible activities
<p>Spiritual development enables people to look within themselves, at their human relationships, at the wider world and at their vision of the divine or the ultimate reality with characteristics such as courage, hope, acceptance, strength, insight and love, so that they can better face all the sufferings, challenges and opportunities of human life.</p>	<p>The ‘spiritual’ should not be confused with ‘religious’. Spiritual development refers to the aspects of the child’s spirit which are enhanced by school life and learning, and may describe the ‘spirit’ of determination, sharing or open-mindedness. Spiritual development describes the ideal spirit of the school. RE can support this by;</p> <ul style="list-style-type: none"> • Self-awareness: offering opportunities for pupils to reflect on their own views and how they have been formed, as well as the views of others; • Curiosity: encouraging pupils’ capacity for critical questioning, such as by keeping big questions in a ‘question box’ or as part of a wall display, and allowing time and space where these questions can be addressed to show that they are important; • Collaboration: utilising lesson techniques which engender group collaboration and communication such as Community of Enquiry/ P4C, circle time, debates, Socratic Circles or group investigations; • Reflection: providing a space to reflect on pupils’ own values and views, as well as those of others, and to consider the impact of these values; • Resilience: promoting a spirit of open enquiry into emotive or complicated questions, in order to learn how to cope with difficult ideas when they arise in the future; • Response: exploring ways in which pupils can express their responses to demanding or controversial issues; <p>Values: promoting an ethos of fairness and mutual respect in the classroom and compassion and generosity in pupils.</p>
<p>Moral development enables pupils to take an increasingly thoughtful view of what is right and wrong, to recognize 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.</p>	<p>Activities for Moral Development in RE</p> <p>Moral development is about learning to navigate the fact of moral diversity in the world as much as exploring and strengthening pupil’s own moral outlook. RE is extremely well-suited to explore social and personal morality in three main ways;</p> <ul style="list-style-type: none"> • Moral diversity: activities in RE lessons should help pupils feel confident when taking part in debates about moral issues. Debates and discussions should prepare pupils for the fact that there will always be disagreement on matters of morality and their right of expression is balanced by a responsibility to listen to the views of others; <p>In the classroom: choose age-appropriate topics which allow exploration of different moral outlooks such as religious stories about right and wrong, codes for living, treatment of animals and the environment, gender roles in religion, religious views of homosexuality, and so on.</p>



	<ul style="list-style-type: none"> • Value of others: in exploring the views of others, young people are well-prepared in RE to appreciate the uniqueness of all humans and their moral value, and to act in the world and towards others accordingly. In the classroom: offer activities which enable team-work and trust and require empathy. Welcome speakers or visit places of worship to learn from people of different backgrounds, explore case studies centering on forgiveness, generosity and other beneficial social moral values, use puppets, toys or persona dolls with younger children to develop their sense of moral connection with others. • Moral character development: RE offers a safe space where pupils can learn from their mistakes, continue to strive after setbacks, take the initiative, act responsibly and demonstrate resilience. • In the classroom: encourage your pupils to take part in whole-school endeavours to enlarge their characters. Suggest participation on the school council or the school play, in sport, music and debates, to contribute to charity events or take part in mentoring or 'buddy' schemes.
<p>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</p>	<p>Activities for Social Development in RE</p> <p>Social development refers to the ways young people are shaped in schools with an eye on the sort of society we wish to create in the future. Developing children and young people socially means giving them the opportunities to explore and understand social situations and contexts they may encounter in school or outside. In the RE classroom, such social situations may include;</p> <ul style="list-style-type: none"> • Shared values: opportunities to consider values which are or should be part of society, such as those associated with right and wrong, treatment of others or diversity; • Idealised concepts: topics which require reflection on the abstract concepts our society is built on, and specific examples of how they affect our common life, such as justice, fairness, honesty and truth; • Moral sources; a chance to reflect on where ideas about how we should behave come from, whether religious or non-religious, in order to more fully understand social and behavioural norms; • Influences; opportunities to explore and reflect on the great influence on individuals of family, friends and the media, in order to understand how our behaviour is affected; • Social insight: a chance to acquire insight into significant social and political issues which affect individuals, groups and the nation;



	<ul style="list-style-type: none"> • Role models: teachers should model the sort of behaviour we expect of our children and young people; • Experiential learning: pupils should have opportunities to embody for themselves expected behavioural and social norms, whether through class discussions, group work and ongoing behaviour expectations, or through special events such as school visits or drama workshops.
<p>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 of qualities and attitudes which lead to appreciation or participation in local, regional, national, European and global cultures.</p>	<p>Activities for Cultural Development in RE</p> <p>There are two meanings associated with ‘cultural’ development and RE embodies both of them. Firstly the term refers to the pupils’ own home culture and background, whether religious or not, and secondly the term describes our national culture. Schooling should prepare all young people to participate in Britain’s wider cultural life, whatever their own background. Cultural development could be evident in RE in two major ways;</p> <ul style="list-style-type: none"> • Own culture: RE is the perfect subject in which to explore Britain’s rich diversity of religious, ethnic and geographical cultures. Although all children share Britain’s common life, cultural diversity is part of that life and no child should feel their cultural background is a barrier to participation. Some common RE activities which promote children’s understanding of communities and cultural groups, including their own: <ul style="list-style-type: none"> In the classroom: explore food, festivals, music, art, architecture and other forms of cultural expression. Visit areas with a strong cultural flavour to observe shops, cafes, people and houses. Some parents may be willing to come and talk about their home culture, or send personal artefacts to school with their children such as books, photos or clothes. Students who belong to a particular cultural group should be encouraged to share their experiences in class discussion, give a talk or even an assembly. • Wider culture: schooling is a preparation for adult life in terms of behaviour and expectations as well as in achieving qualifications. This wider cultural education prepares children for adulthood. • In the classroom: cultural education is found whenever children make sense of the world around them and explore why we act the way we do. Provide opportunities for participation in classroom and whole-school events, in working with others and encountering difficulties and be open about the sorts of behaviours which are expected.



Appendix C: RE, British Values and preparation for life in modern Britain

A Department for Education spokesperson said:

“Keeping our children safe and ensuring schools prepare them for life in modern Britain could not be more important. This change is an important step towards ensuring we have a strong legal basis for intervening in those schools where this is an issue.”

The vast majority of schools already promote British values. This is about making sure we have the tools we need to intervene if children are being let down.

The government set out its definition of British values in the 2011 Prevent Strategy - values of:

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

This definition remains the same in the new standards.

Schools will be expected to focus on, and be able to show how their work with pupils is effective in, embedding fundamental British values. ‘Actively promoting’ also means challenging pupils, staff or parents expressing opinions contrary to fundamental British values.

Action will also be taken against schools where, for example, girls are disadvantaged on the grounds of their gender - or where prejudice against those of other faiths is encouraged or not adequately challenged.”

The consultation and new regulations have these intentions:

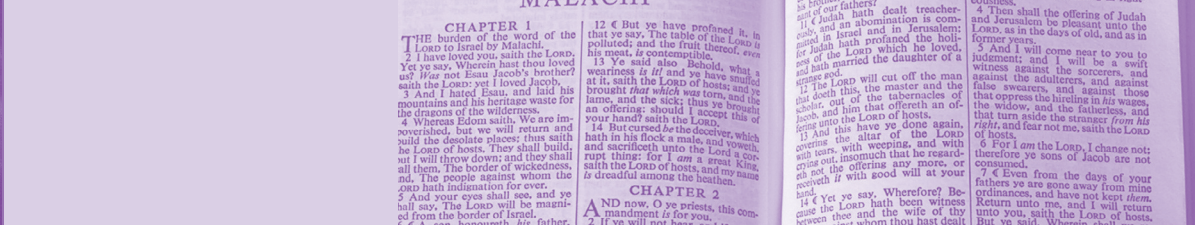
- extremism should not form part of the curriculum or teaching and that students are encouraged to respect other people and no student is discriminated against contrary to the Equality Act 2010
- the spiritual, moral, social and cultural (SMSC) development standard will be strengthened so that proprietors must actively promote the fundamental British values of democracy, the rule of law, individual liberty and mutual respect and tolerance for those with different faiths and beliefs, and encourage students to respect other people, with particular regard to the protected characteristics set out in the Equality Act 2010
- the welfare, health and safety standard will be strengthened by requiring schools to not only draw up relevant policies but to also implement them effectively, and to have effective risk assessments in place to safeguard and promote students’ welfare.

Guidance on Promoting fundamental British values as part of SMSC development in schools was issued in November 2014

See:

www.gov.uk/government/uploads/system/uploads/attachment_data/file/380595/SMSC_Guidance_Maintained_Schools.pdf

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



Excellent Teaching of 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 each pupil and 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.

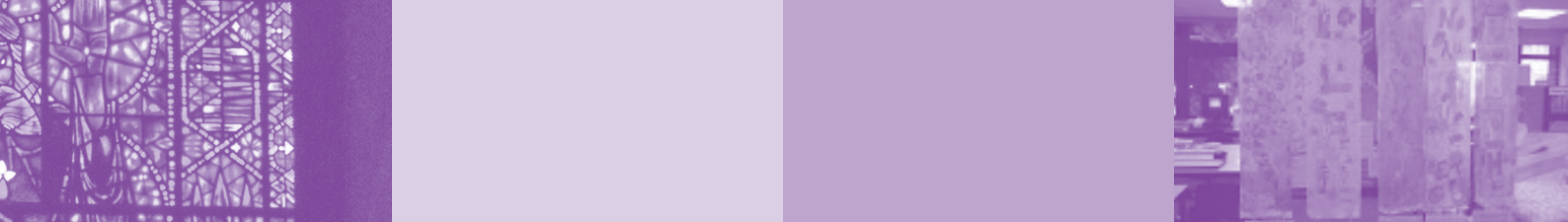
- **Mutual Tolerance.** Schools do not accept intolerant attitudes to members of the community: attitudes which reject other people on the basis of race, faith, gender, sexual orientation or age are rightly challenged. A baseline for a fair community is that each person's right to 'be themselves' is 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 focuses on developing mutual respect between those of different faiths and beliefs, promoting an understanding of what a society gains from diversity. Pupils will learn about diversity in religions and worldviews, and will be challenged to respect other persons who see the world differently to themselves. Recognition and celebration of human diversity in many forms can flourish where pupils understand different faiths and beliefs, and are challenged to be broad minded and open hearted.
- **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.
- **The Rule of Law:** As religious codes for living are a regular topic in RE, how should they be approached under the guidance? The guidance steers teachers to 'explore the relationship between state and religious law'. Differences could be explored in RE, for example, between the fact that religious codes only apply to members of that faith whereas civic laws apply to all citizens. Similarities could also be explored. Some religious teachings such as the Golden Rule are held to be universally applicable, and civic law is expected to apply to all citizens equally, no matter what their status. It would be interesting to find out about specific instances where religious laws clash with civic laws; this adds texture to students' understanding of how diverse communities function in Britain.
- **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.



Appendix D: Easter, Christmas and Diwali progression grids for Primary schools

There are some festivals that schools will learn about more than once during their time at Primary school. It is important that there is progression in the learning about the significance of these festivals for believers. This appendix provides sample progression grids for three festivals. Can you work together as a school or with a group of RE subject leaders to complete others?

Progression Grid for Teaching Easter			
	Teaching and learning activity suggestions	So that they might be able to...	And work at steps...
4-5 year olds	Three interesting artefacts <ul style="list-style-type: none"> After hearing the stories of Jesus from Holy Week and Easter pupils see, hear about and handle three Christian artefacts – a palm cross, a crucifix and an empty cross. They talk about which one is the ‘odd one out’ (any of the three could be for different reasons). 	Recall the story and say what they think about some objects linked to Holy Week and Easter.	Step 1 / Early Learning Goals <ul style="list-style-type: none"> I can remember and talk about three things about the Easter story.
5-6 year olds	Bread, wine, buns and gardens <ul style="list-style-type: none"> Children explore the symbols of bread and wine, hot cross buns and an Easter Garden. They draw lines of connection on labelled diagrams (as in literacy – ‘labels lists and captions’) to connect the symbols, parts of the story and suggested meanings. 	Connect a symbol with a part of the story or a memory. Identify a meaning in a symbol.	Step 2 <ul style="list-style-type: none"> I can identify some features of Easter and suggest meanings in the religious story.
6-7 year olds	Feelings from the story From the story of Holy Week and Easter children think / pair / share two moments that go with particular feelings <ul style="list-style-type: none"> two happy moments two puzzling moments two sad moments two moments of strength for Jesus (there are good SEAL links here). 	Say which of the two moments is happier, more puzzling and so on. Link their own emotions to the emotions of the story.	Step 2 <ul style="list-style-type: none"> I can identify meanings in the story and respond sensitively to questions about feelings and experiences.
7-8 year olds	Six emotions of mine <ul style="list-style-type: none"> Before listening to the story of Holy Week and Easter children give 6 examples of when they were excited, worried, puzzled, cross, very upset and hopeful. They link their emotions to the disciples’ emotions in the stories. They begin to connect the emotions of the story with their own stories of life. 	Express their ideas about the emotions of Good Friday and Easter Sunday in designs and captions for two greetings cards.	Step 3 I can make links between my own attitudes and the disciples’ feelings in the stories of Holy Week and Easter, thinking for myself.



Progression Grid for Teaching Easter

	Teaching and learning activity suggestions	So that they might be able to...	And work at steps...
8-9 year olds	Text / Art / Music <ul style="list-style-type: none"> Compare short extracts of Bible texts with some of the art work and / or music that Christians use at Easter. How have the artists used the texts or the story? Make a song or a work of art of their own from one verse of the Bible story. How are they using the texts? 	Link up different forms of spiritual expression (text, music, art) and make links to their own responses to the story.	Step 3 <ul style="list-style-type: none"> I can connect the ways Christians express their ideas about Holy Week and Easter with some ideas of my own.
9-10 year olds	What matters at Easter Today? <ul style="list-style-type: none"> Investigate Holy Week and Easter in a local Christian community, making a list of 'Ten Important Parts of the Festival'. Rank the list, saying what matters most to Christians in Easter celebrations. Make a list of ten things that matter in their own family life, and compare. 	Develop their skills and understanding through thinking skills and investigations of their own, comparing reasons for what matters.	Step 4 <ul style="list-style-type: none"> I can show that I understand the sources of Easter celebration, and their practices, and apply ideas about celebration to my own life.
10-11 year olds	Eucharist: Remembering Jesus Worldwide <p>Pupils enquire into the practice of Eucharist / Holy Communion in a modern Christian community. They might ask:</p> <ul style="list-style-type: none"> Why do Christians in hundreds of countries use wine and bread to remind them of Jesus? What music, art and words do they use, and why? <p>The focus on remembering Jesus leads to a consideration of what memories are most important, and why.</p>	Explain some ways that Eucharist relates to Jesus' last supper, and consider the significance of bread and wine, relating this to their own ideas about remembrance.	Step 5 <ul style="list-style-type: none"> I can explain clearly connections between modern Christian worship and ancient story, and express my views about a spiritual question such as 'What should always be remembered?



Progression Grid for Teaching Christmas

	Teaching and learning activity: suggestions, often with a literacy link, never exclusive. There are many good ways to teach this topic	So that they might be able to...	Outcomes related to Steps (in teacher – language, but can be translated to pupil – language) "I can..."
4-5 year olds	Christmas as the Birthday of Jesus <ul style="list-style-type: none"> Who is Jesus? Use an image from a nativity set. Hide it in a feely bag? Question the children about the baby? Investigate some other people from the story in the same way. How did they feel? Why were they there? Share the story of the birth of Jesus from a suitable book or film presentation Relate the reaction to the birth of Jesus to what happens when a new baby is born in their house or the house of a relative Look at birthday cards. What is being celebrated? Why? 	Recall the story of the birth of Jesus and say what they think about the feelings that some people had about his birth.	Step 1/Early learning goals I can remember and talk about three things in the story of the birth of Jesus. I can talk about the feelings that different people have when a baby is born.
5-6 year olds	Giftbringers <ul style="list-style-type: none"> Have a beautifully wrapped box with a mirror stuck inside. Children suggest what might be the greatest gift ever. Unwrap the box and let 1 or 2 children peep in. Talk about what gift each child has got within themselves. Show the three wise men from the nativity set. Tell their part of the story. Investigate the meaning of the gifts. What would be a suitable gift to bring to Jesus? Why? 	Identify and suggest meanings for the symbols in the narrative of the wise men visiting Jesus.	•Step 1/2 Step 1: Talk about what makes a good gift. Step 2: Suggest meanings for the presents that the wise men gave Jesus.
6-7 year olds	Bringing the Good news <ul style="list-style-type: none"> Share the story of the angels bringing good news to the shepherds. What is the good news of Christmas today? How would the shepherds have felt? Children act out the story and freeze frame key moments. Create a good news newspaper front page about this part of the narrative. Write the words of the message that the angel could have delivered. 	Say which are the most significant moments of the story.	Step 2 I can identify meaning in the story and respond sensitively to questions about feelings and experiences.
7-8 year olds	Light <ul style="list-style-type: none"> Discuss the way light is used to illustrate feelings e.g. 'beaming smile' or a person 'lights up the room' or 'guiding light' or 'seen the light'. Use a piece of art such as Holman Hunt: Light of the World. Ask pupils a series of questions e.g. who is this? What do you see in the picture. Give them sentence stems to respond to e.g. The message for Christians is... I think Jesus was called the light of the world because... How do children and other artists use effects to show that angels and Jesus are significant? Who else sometimes gets shown in this way? Ask children to consider who their guiding lights are. 	Express their ideas about the meaning of light in the narrative of Jesus birth.	Step 3 Look for meanings in the use of light in the Christmas narrative linking this to Jesus being called the light of the world.



8-9 year olds	Journeys- Mary's milestones <ul style="list-style-type: none"> • Introduce Mary as the mother of Jesus and the encounter at the annunciation with the angel Gabriel. Investigate the 4 journeys that Mary takes after this; to her cousin Elizabeth, to Bethlehem, the flight to Egypt and the journey back to Nazareth. • Map the journeys, capture Mary's feeling at a significant moments on each journey with speech bubbles. • Children work in groups to act out one of the journeys. Decide the key moment, freeze frame it, photograph it and add speech bubbles to the photo. 	Express their ideas about the emotions of Mary on the different journeys .	Step 3 Describe the role of Mary in the Christmas narrative and make links to the way in which Mary is remembered today.
9-10 year olds	Peace at Christmas <ul style="list-style-type: none"> • Arrange a series of artefacts and images that express peace, play music and then ask children to come up with a word that connects the objects. Bring out the two elements of peace; external- no war, no arguing, peace with God; internal- forgiveness, harmony etc. • Use the peace prayer of St Francis and show the contrasts through dance or mime or on a reflective writing frame, show their understanding of these contrasts in their life. • Share the story of Brother Roger and the setting up of Taizé. Make a Christmas peace cross. 	Develop their understanding of one of the messages of Christmas and identify the place of peace and its opposites in their own lives.	Step 4 Show that I understand the importance of the idea of peace within Christianity. Describe the impact of the importance of the message of peace on Christian practice.
10-11 year olds	Incarnation- God becoming human <ul style="list-style-type: none"> • Use a spiritual art work such as Fernando Ariziti's 'Incarnation'. Discuss the portrayal of God's hand? How would you subtitle this work? Why is Jesus portrayed as a black person? The artist describes Jesus as a gift to the world- anytime, anyplace. What does he mean? Is he? • Write to your local church explaining why they should have this artwork as a focus. • Create your own art work called Incarnation, God with us, Jesus came down, seeing the truth or the real meaning of Christmas. 	Explain some ways that artists try to express the birth of Jesus through their work.	Step 4/5 Step 4: Apply my own ideas of the Christmas story to choosing a suitable piece of art to display in a church. Step 5: I can explain clearly connections between art work depicting the birth of Jesus and the meaning of this story for Christians.



Teaching Divali across the Primary School: A progression grid		
	Teaching and learning activity suggestions	Outcomes related to steps
Year 1	Stories and meanings Pupils could <ul style="list-style-type: none"> • hear a well told version of the story of Prince Ram and Princess Sita. • sequence 6 pictures of the Divali story. • create a picture to show who is a 'goody' and who is a 'baddie' in the story. • choose two words to describe each of the different characters (Prince Ram, Princess Sita, Hanuman, demon Ravan) 	Step 1 <ul style="list-style-type: none"> • show in my pictures some of the Divali story. • talk about the people in the story, and say why the story is special for Hindu people. Step 2 <ul style="list-style-type: none"> • identify some different ways Divali is celebrated and some ways my own special days are celebrated.
Year 2	Generous Lakshmi Pupils could <ul style="list-style-type: none"> • hear a story of the goddess Lakshmi, and learn that she personifies generosity, beauty, good fortune and prosperity. • discover that Lakshmi Puja (worship) is part of the celebration of Divali, and ask lots of questions about the artefacts. • think about their own ideas about generosity, kindness and good fortune. 	Step 1 <ul style="list-style-type: none"> • talk about times when I have been generous, or received generosity. Step 2 <ul style="list-style-type: none"> • create labels for a murti (image) of Lakshmi, suggesting many meanings of symbols associated with her. • respond sensitively to 'Divali values' such as generosity, family togetherness and kindness.
Year 3/4	Making sense of the stories Pupils could <ul style="list-style-type: none"> • enter into the stories via hot seating, dramatising, writing the diaries and/or prayers of Sita at different moments in the story or create 'feelings graphs' for the different characters. • ask: what other stories are like this? • compare the Divali story and a Disney movie (which will not last 4000 years!). 	Step 3 <ul style="list-style-type: none"> • describe key features of the stories, and of celebrations of Divali, linking sources (text), beliefs (about the gods) and forms of expression (drama, puppets, dance). • compare features of these traditional stories from other cultures with other narratives (literacy). • suggest meanings and values in the story of Divali and link the values in the story to my own life and ideas.
Year 3/4	What matters most at Divali? Pupils could <ul style="list-style-type: none"> • hear the stories of goddess Lakshmi, and of Prince Ram and Princess Sita, and of the celebration of Divali today in India and in (for example) Leicester (e.g. on video). • choose, rank and explain the 5 things they think matter most to Hindus at Divali, selecting from lists of possible suggestions. 	Step 3 <ul style="list-style-type: none"> • describe how the Divali celebrations express some Hindu ideas such as community, remembering, sharing, light winning over darkness. • rank 'what matters at Divali' thoughtfully, making links to my own experience, and asking 'what matters to me?'
Year 5/6	Different expressions Pupils could <ul style="list-style-type: none"> • read a story of Divali, watch a video about Divali in Britain today and take part in a shadow puppet play. • respond to the question: Which of these three captures the 'true meaning of Divali' best? Why? • hear about the Sikh celebration of Divali, remembering the release of Guru Hargovind from Gwalior Jail. • talk about what is the same, and what is different between Hindu and Sikh Divali. Are there any shared meanings between the two religions? 	Step 3 <ul style="list-style-type: none"> • describe the practice and identify the impact of Divali in Hindu and Sikh communities. • describe and make links between my own and others' celebrations: what's a "big day" in my year, and how does that day use food, gifts, family, community, generosity to mark the occasion? Step 4 <ul style="list-style-type: none"> • understand how Divali celebrations vary and suggest meanings in different forms of celebration. • apply ideas like 'diversity', 'celebrations', 'culture' and 'spirituality' to my understanding of Divali.



Year 5/6	<p>Explaining questions, expressing informed views</p> <p>Pupils could respond to some of the following</p> <ul style="list-style-type: none">• Who is most important in Divali festivities: goddess Lakshmi or Prince Ram?• What would happen if Divali was banned?• Should all Hindus in Britain be given a day off work for Divali? Why or why not?• What is the real meaning of Divali? <p>For higher achieving pupils, discussion, thinking skills (ranking and ordering) and writing structures are needed to explore these questions effectively.</p>	<p>Step 4</p> <ul style="list-style-type: none">• apply my own ideas to these questions thoughtfully, with reference to examples of religious teachings and practices.• show that I understand the celebrations. <p>Step 5</p> <ul style="list-style-type: none">• express clear and well informed views on some of these questions in the light of my learning about Hindu tradition, giving reasons for my answers.
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Appendix E: Sample long term plans

Please note these models are offered as a sample. Schools should make their own decision about which order to study these questions based on their knowledge of the pupils and how this learning will complement and build on other learning in the curriculum.

Model B						
	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Year 1	1.4 What can we learn from the creation stories?	1.6 What festivals do different religions celebrate?	1.7 Who is a Christian and what do they believe? (First half of unit)	1.9 How do religions celebrate the birth of a baby?	1.5 In what ways are a church/ mosque etc. important to believers? (Church focus)	1.7 Who is a Christian and what do they believe? (second half of unit)
Year 2	1.3 How do the stories of Jesus inspire Christians today?	1.2 Who influences our lives?	1.8 Who is a Muslim and what do they believe? (first half of unit)	1.1 What do Christians do at Easter and why is it important to them?	1.8 Who is a Muslim and what do they believe? (second half of unit)	1.5 In what ways are a church/ mosque etc. important to believers? (Mosque focus)
Year 3	2.8 What do religions teach about the natural world and why we should care about it?	2.10 What does it mean to be a Hindu? (first half of unit)	2.1 Why is Jesus important to Christians?	2.5 Why do religious people celebrate?	2.10 What does it mean to be a Hindu? (second half of unit)	2.3 How do people express their faith through the arts?
Year 4	2.9 What does it mean to be Jewish? (first half of unit)	2.4 Where, how and why do people worship?	2.2 Who should inspire us?	2.9 What does it mean to be Jewish? (second half of unit)	2.6 How and why do religious believers show their commitments during the journey of life?	2.7 What matters most to Humanists and Christians?
Year 5	2.11 What do different people believe about God?	2.19 What does it mean to be a Muslim?	2.13 Why is prayer important for religious believers?	2.18 What does it mean to be a Christian?	2.17 Justice and poverty: Can religions help to build a fair world?	2.12 Why are sources of wisdom important to people?
Year 6	2.20 What does it mean to be a Sikh?		2.14 What do religions say to us when life gets hard?	2.15 Why do people make vows and commitments to one another?	2.16 What will make our city/town/borough a more respectful place? (run as an RE week)	



Model A This model suggests splitting some of the units within year groups and introduces an RE week for Year 6.						
	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Year 1	1.9 How do religions celebrate the birth of a baby?	1.6 What festivals do different religions celebrate?	1.7 Who is a Muslim and what do they believe?		1.4 What can we learn from the creation stories?	1.5 In what ways are a church/ mosque etc. important to believers? (Church focus)
Year 2	1.8 Who is a Muslim and what do they believe?		1.3 How do the stories of Jesus inspire Christians today?	1.1 What do Christians do at Easter and why is it important to them?	1.2 Who influences our lives?	1.5 In what ways are a church/ mosque etc. important to believers? (Mosque focus)
Year 3	2.9 What does it mean to be Jewish?		2.1 Why is Jesus important to Christians?	2.5 Why do religious people celebrate?	2.3 How do people express their faith through the arts?	2.4 Where, how and why do people worship?
Year 4	2.10 What does it mean to be a Hindu?		2.2 Who should inspire us?	2.6 How and why do religious believers show their commitments during the journey of life?	2.7 What matters most to Humanists and Christians?	2.8 What do religions teach about the natural world and why we should care about it?
Year 5	2.18 What does it mean to be a Christian?		2.11 What do different people believe about God?	2.20 What does it mean to be a Sikh?	2.17 Justice and poverty: Can religions help to build a fair world?	2.13 Why is prayer important for religious believers?
Year 6	2.19 What does it mean to be a Muslim?		2.12 Why are sources of wisdom important to people?	2.15 Why do people make vows and commitments to one another?	2.14 What do religions say to us when life gets hard?	2.16 What will make our city/town/borough a more respectful place?



Model C

This model suggests some RE weeks and a pupil led enquiry unit for older pupils. It also suggests splitting some of the units.

	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Year 1	1.4 What can we learn from the creation stories?	1.6 What festivals do different religions celebrate? (Part 1) 1.3 How do the stories of Jesus inspire Christians today? (Part 1)	1.7 Who is a Christian and what do they believe? (first half of unit)	1.9 How do religions celebrate the birth of a baby? Run as an RE week – ‘Welcoming’ focus	1.5 In what ways are a church/ mosque etc. important to believers? (Church focus)	1.8 Who is a Muslim and what do they believe? (first half of unit)
Year 2	1.2 Who influences our lives?	1.6 What festivals do different religions celebrate? (Part 2) 1.3 How do the stories of Jesus inspire Christians today? (Part 2)	1.7 Who is a Christian and what do they believe? (second half of unit)	1.1 What do Christians do at Easter and why is it important to them? Run as an RE week – ‘Easter’ focus	1.8 Who is a Muslim and what do they believe? (second half of unit)	1.5 In what ways are a church/ mosque etc. important to believers? (Mosque focus)
Year 3	2.8 What do religions teach about the natural world and why we should care about it?	2.3 How do people express their faith through the arts?	2.2 Who should inspire us?	2.5 Why do religious people celebrate? Run as an RE week – ‘Celebrations’ focus	2.10 What does it mean to be a Hindu?	
Year 4	2.1 Why is Jesus important to Christians?	2.4 Where, how and why do people worship? Run as an RE week – ‘Worship’ focus	2.9 What does it mean to be Jewish?		2.6 How and why do religious believers show their commitments during the journey of life?	2.7 What matters most to Humanists and Christians?
Year 5	2.19 What does it mean to be a Muslim?	2.13 Why is prayer important for religious believers? Run as an RE week – ‘Prayer’ focus	2.18 What does it mean to be a Christian?		2.17 Justice and poverty: Can religions help to build a fair world?	2.12 Why are sources of wisdom important to people?
Year 6	2.20 What does it mean to be a Sikh?	2.11 What do different people believe about God?	2.14 What do religions say to us when life gets hard?	2.15 Why do people make vows and commitments to one another?	2.16 What will make our city/town/borough a more respectful place? (run as an RE week)	



Model D

This model suggests splitting some of the units across year groups and introduces an RE week for Year 6.

	Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Year 1	1.4 What can we learn from the creation stories?	1.6 What festivals do different religions celebrate? (Part 1) 1.3 How do the stories of Jesus inspire Christians today? (Part 1)	1.7 Who is a Christian and what do they believe? (first half of unit)	1.9 How do religions celebrate the birth of a baby? Run as an RE week – ‘Welcoming’ focus	1.5 In what ways are a church/ mosque etc. important to believers? (Church focus)	1.8 Who is a Muslim and what do they believe? (first half of unit)
Year 2	1.2 Who influences our lives?	1.6 What festivals do different religions celebrate? (Part 2) 1.3 How do the stories of Jesus inspire Christians today? (Part 2)	1.7 Who is a Christian and what do they believe? (second half of unit)	1.1 What do Christians do at Easter and why is it important to them? Run as an RE week – ‘Easter’ focus	1.8 Who is a Muslim and what do they believe? (second half of unit)	1.5 In what ways are a church/ mosque etc. important to believers? (Mosque focus)
Year 3	2.8 What do religions teach about the natural world and why we should care about it?	2.3 How do people express their faith through the arts?	2.9 What does it mean to be Jewish? (first part of unit)	2.5 Why do religious people celebrate? Run as an RE week – ‘Celebrations’ focus	2.10 What does it mean to be a Hindu? (first part of unit)	2.2 Who should inspire us?
Year 4	2.1 Why is Jesus important to Christians?	2.4 Where, how and why do people worship? Run as an RE week – ‘Worship’ focus	2.9 What does it mean to be Jewish? (second part of unit)	2.6 How and why do religious believers show their commitments during the journey of life?	2.10 What does it mean to be a Hindu? (second part of unit)	2.7 What matters most to Humanists and Christians?
Year 5	2.19 What does it mean to be a Muslim?	2.13 Why is prayer important for religious believers? Run as an RE week – ‘Prayer’ focus	2.18 What does it mean to be a Christian? (first part of unit)	2.11 What do different people believe about God?	2.17 Justice and poverty: Can religions help to build a fair world?	2.12 Why are sources of wisdom important to people?
Year 6	2.18 What does it mean to be a Christian? (second part of unit)	2.20 What does it mean to be a Sikh?	2.14 What do religions say to us when life gets hard?	2.15 Why do people make vows and commitments to one another?	2.16 What will make our city/town/borough a more respectful place? (run as an RE week)	



Appendix F: Religions and beliefs information

Short guides to the religions and worldviews recommended for teaching in Redbridge and Havering.

Buddhism

Buddhism was founded by an Indian prince – Siddattha Gotama – in the sixth century BCE. He became known as the Buddha, which means ‘the Enlightened one’ or ‘one who is awake’. A Buddha is not a god but someone who has awoken from the greed and aversion that cause suffering in an ordinary life. A Buddha can help others to awaken. The Buddha is greatly honoured for his teaching but is not worshipped as God. There is diversity between Buddhist tradition: most do not pray to Buddha, although some do; some see Buddhism as a religion, whereas others prefer to see it as a philosophy and way of life.

Prince Siddattha was brought up in a palace, living the luxurious life of a royal. He was prevented from seeing suffering in any of its forms: old age, sickness or death. Eventually he secretly left the palace and saw all of these things. He became a wandering monk and tried to find the answer to human suffering. He became enlightened at the age of 35 after meditating under a Bodhi tree. He taught the ‘Middle Way’, the path which avoids all extremes, as neither extreme wealth nor extreme poverty had brought him Enlightenment. He spent his remaining 40 years known as the Buddha, teaching his followers a way of life based on ethics, meditation and wisdom. This is the Threefold Path of Buddhist practice

The Four Noble Truths

Buddha taught this in his first sermon.

The First Noble Truth is that suffering exists, in conditioned existence – samsara, no one ever experiences total satisfaction and nothing is permanent.

The Second Noble Truth states that the cause of suffering is our desire to somehow ‘fix, our corner of this ever changing world just perfectly for our self, gathering toward us all that we like and pushing away all that we do not like (aversion / hatred). This attitude stems from a fundamental delusion regarding the nature of reality.

The Third Noble Truth, that there is an end to suffering – Nirvana which is achieved by going beyond greed, hatred and delusion, following the path of the Buddha.

The Fourth Noble Truth is that the path of Enlightenment is open to all people and this is called the Noble Eightfold Path.

The Noble Eightfold Path

Following the Eightfold Path provides a way of life that can lead to enlightenment and an end to suffering.



1. Right View – Understanding the Buddha’s teachings (Dhamma) and coming to know that they relate to reality, the way things are
2. Right Thought / Emotion – undertaking the path with the whole of our being for the sake of Enlightenment, practising kindness and compassion rather than greed and hatred
3. Right Speech – speak in a positive way
4. Right Action – do not harm others
5. Right Livelihood – avoid taking jobs which harm other living creatures
6. Right Effort – eradicating negative states of mind (characterised by greed and hatred) cultivating positive states of mind – contentment, kindness, love
7. Right Mindfulness – being conscious of one’s experience of body, mind and heart, remembering one’s purpose and aspirations
8. Right Concentration – practising meditative absorption - samadhi

The Five Precepts

The following is personal ethical guidance for Buddhists to follow which will help them on the Noble Eightfold Path.

1. Not harming any living beings – trying to show more loving kindness and concern for all life.
2. Not taking the not given – trying to be more generous in thoughts, words and deeds.
3. Not practising sexual misconduct – practising stillness, simplicity and contentment.
4. Not speaking cruelly or telling lies – trying to speak the truth and say kind and helpful things.
5. Avoiding intoxicants that stop you thinking clearly – trying to be aware of all your thoughts, words and deeds.

The Sangha

This is the community of those who follow the teachings of and hence are disciples of the Buddha. It includes monks and nuns, those who are ordained but do not follow a monastic lifestyle and lay people. Sangha is the third of the Three Jewels of Buddhism - Buddha, Dharma and Sangha, all of equal importance and necessity. The term Arya Sangha refers to those disciples of the Buddha who have attained Enlightenment.

Devotion

Whilst some Buddhists chose to meditate at a temple many others perform their meditation and devotions at home in their own shrines.

Enlightenment

Buddhists believe that the Buddha attained Enlightenment and that others too can achieve this by practising the Dhamma – living a life inspired by the Buddha’s teachings. It is only at this point that they can break the cycle of rebirth and attain Nirvana, complete freedom from greed, hatred and delusion

Christianity

Christianity began in approximately 33 CE. It was started by the followers of Jesus. At the centre of Christianity is the belief that Jesus is the Son of God. The basic beliefs of a Christian can be summed up in the creeds. The two main creeds in Christianity are the Apostles’ Creed and the Nicene Creed.



The Apostles' Creed

'I believe in God the Father almighty,
Creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit and born of the Virgin Mary.
He suffered under Pontius Pilate,
Was crucified, died and was buried.
He descended to the dead.
On the third day he rose again.
He ascended to heaven, and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
The holy catholic church,
The communion of saints,
The forgiveness of sins,
The resurrection of the body,
And the life everlasting.
Amen.'

The Trinity

Christianity is a monotheistic religion which teaches that God has three ways of being. These are the Father, Jesus the incarnate and the Holy Spirit working in the world. The Trinity is one God working in three different ways.

Jesus Christ

Jesus was born in Bethlehem in Palestine to a woman called Mary, who the Bible says was a virgin. The Bible also tells of the visitors at his birth: angels, shepherds and wise men. He grew up in Nazareth and at the age of about 30 became a preacher, healer and teacher. He was baptised and the Bible tells of his temptation by Satan in the wilderness. Jesus recruited a group of followers called the disciples. The Bible describes Jesus telling parables and performing healings and miracles. He taught that the greatest commandment was to 'love God with all your heart, soul, mind and strength'. The second greatest commandment was to 'love your neighbour as yourself'. At the age of 33 Jesus was crucified by the Roman rulers. Christians believe that three days later he was resurrected. The Bible tells of many sightings of Jesus after he died and before he went to be with his Father in Heaven. Christians believe that because Jesus died, their sins are forgiven and that if they believe in Jesus as the Son of God they will enter Heaven when they die.

The Bible

The Christian holy book, or Bible, contains within it many writings or books. It is divided into the Old Testament – made up of the Jewish scriptures, writings before the time of Jesus, and the New Testament – writings which are concerned with the life of Jesus and his apostles.

The Old Testament was originally written in Hebrew and consists of 39 books. The books include laws, prophecy, psalms, poetry, history and stories. There are 27 books in the New Testament, commonly believed to have originally been written in Greek. These books contain history, prophecy, gospels and letters.

All Christians consider the Bible a source of teaching and authority but there are different views on whether it is literal truth, a spiritual truth or an exploration of meaning.



Worship

Christians see themselves as a body of believers. It is the community rather than the building they meet in which is of principal importance. Christians meet regularly on a Sunday but during the week there are many other informal prayer meetings and groups that get together to study the Bible or discuss how best to live a Christian life.

Most Christian churches celebrate the death and resurrection of Jesus by sharing bread and wine. This has many different names such as Communion, Eucharist or Mass. Many services also include praying, praising of God through singing, listening to the Bible and learning about its meaning.

Praying and reading the Bible are not activities confined to Sundays. Many Christians pray and read the Bible every day. The prayers they offer individually and in communal worship include praise of God, confession, thanksgiving and asking for help and guidance from God.

Denominations

The Christian Church is divided into many different groups commonly known as denominations. There are some different beliefs and ways of worshipping between the denominations but they all hold some central beliefs. These are a belief in the Trinity and the resurrection, that Christians should live their lives in a way that shows a love of God, and that when they die they will go to be with God.

The denominations can be organised into three groups:

- The Orthodox Church;
- The Roman Catholic Church;
- The Protestant Churches.

Festivals

The most important festivals for Christians are Christmas, Easter and Pentecost.

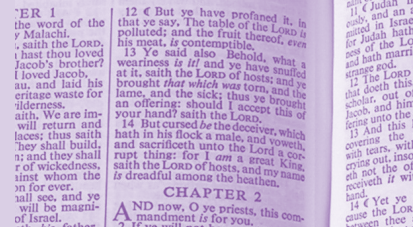
At Christmas, Christians commemorate the birth of Jesus Christ. The period beginning four Sundays before Christmas, and leading up to Christmas, is called Advent, which means 'coming'.

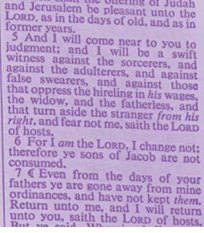
Easter is the time when Christians remember the death and resurrection of Jesus. The 40 days leading up to this are called Lent, when Christians spend time praying and considering the importance of the events at Easter. Holy week includes Maundy Thursday (when the Last Supper is commemorated), Good Friday, the crucifixion of Jesus, and Easter Sunday where the joy of the resurrection is celebrated.

Pentecost is the time when the Holy Spirit came upon the disciples and Jesus finally ascended into Heaven.

Hinduism

The Hindu tradition has no one founder or formal creedal statement. It dates back to around 1800 BCE. The word Hindu comes from a Persian form of the ancient Sanskrit word 'Sindhu', which was used to describe the river Indus. The term Hinduism is used to describe the ancient religion of India. Those who practise Hinduism often call it the Sanatan Dharma, or the eternal way. Hinduism is complex; some people describe it as being like the roots of the Banyan tree. Hinduism is extremely diverse, depending on things such as culture, family background and geographical location.





Religious Education Agreed Syllabus | Redbridge and Havering



The Hadith are a collection of the sayings and actions of the Prophet Muhammad. The word Sunnah means 'Way (of the Prophet)', and is the life example of the Prophet as reported in the Hadith.

Whereas the Qur'an is seen as the word of God, the Hadith are classified according to various levels of authenticity.

Tawhid

Islam is a monotheistic religion. The concept of Tawhid is the oneness of God. God is more important than everything. God cannot be represented pictorially.. The different attributes of God are shown in his 99 beautiful names such as Al-Rahim the most merciful and Al-Hafeez the protector of the weak.

The belief in one God is at the centre of the declaration of faith – the Shahadah.

The Five Pillars of Islam

These provide a structure and a focus for the daily life and worship of most Muslims. They express and uphold their faith by practising these pillars.

The Shahadah (The declaration of faith)

'There is no god but the One God and Muhammad is the Messenger of God.'

Belief in the oneness of God is the foundation of Islam. The words of the Shahadah form part of the words of the Adhan, which are the first words whispered into the ear of a newborn baby and are also the last words a Muslim will hope to hear before s/he dies.

Salah (Prayer)

The ritual prayers (salah – also referred to as namaz), are offered five times a day. All Muslims are required to pray from the age of about 12. Prayer enables one to develop a closer relationship with God. Prayers are said at specific times of day, (once early in the morning, once in the night and the others dispersed through the day) , the times will alter slightly depending on the time of year. At the mosque, Muslims pray in rows behind the Imam, the leader of congregational prayers. Prayer can be carried out anywhere that is clean. Often a prayer mat is used to pray on, but as long as a space is clean it is not essential to use one. Muslims will have to have made Wudhu (ablution), before they pray, so access to water is useful. Muslims face Makkah (towards South East in the UK) when they pray.

Sawm (Fasting)

Many Muslims fast at various times of the year, but the month of Ramadan (the 9th month in the Islamic calendar) has special religious significance. In this month every adult Muslim fasts from dawn until sunset. Fasting involves refraining from eating, drinking, smoking (and other bad habits) and sexual relations. Ramadan is an opportunity to increase one's God consciousness 'taqwa', it is regarded as a time of spiritual discipline that contributes to spiritual growth. There is also a sense of identifying with the poor, and encouraging Muslims to give to the weak and needy. There are exemptions to fasting, for example, for pregnant women, the sick and the elderly.

Zakah (Almsgiving)

All Muslims must annually give 2.5 per cent of their savings. This is distributed among the poor and needy.



Hajj (Pilgrimage to Makkah)

Pilgrimage to Makkah is an obligatory act of worship for those who can afford it and are physically able. All Muslims should try to complete the Hajj once in their lifetime. The pilgrimage takes place in the last month of the Islamic calendar Dhul-Hijjah. During the Pilgrimage, Muslims are required to dress simply, focus on worshipping God and be careful not to argue or lose their temper. This is called being in 'Ihram'. As everyone, rich and poor, black and white, are required to dress in the same way and perform the same rituals, Hajj symbolises simplicity, equality, the cosmopolitan nature of the world in one place, and the unity of humanity.

Festivals

Two very important festivals for most Muslims are Id-ul-Fitr and Id-ul-Adha.

Id-ul-Fitr celebrates the end of the fast of Ramadan. This is a time to ask for forgiveness, thank God for everything He has blessed one with and share in congregational prayers. Special food is prepared and shared with family and friends. Presents are given and new clothes are often bought. This is also a time when Muslims will visit the cemetery and remember dead family and friends.

Id-ul-Adha celebrates the devotion shown to God by his Prophet Ibrahim to sacrifice his son Isma'il. God ordered that a lamb was sacrificed instead of Isma'il and so this festival is about devotion to God. In keeping with this practice of Ibrahim, animals are sacrificed and distributed to family, neighbours, and the poor, or money is given to charities who will ensure a sacrifice is made and given to the poor on your behalf.

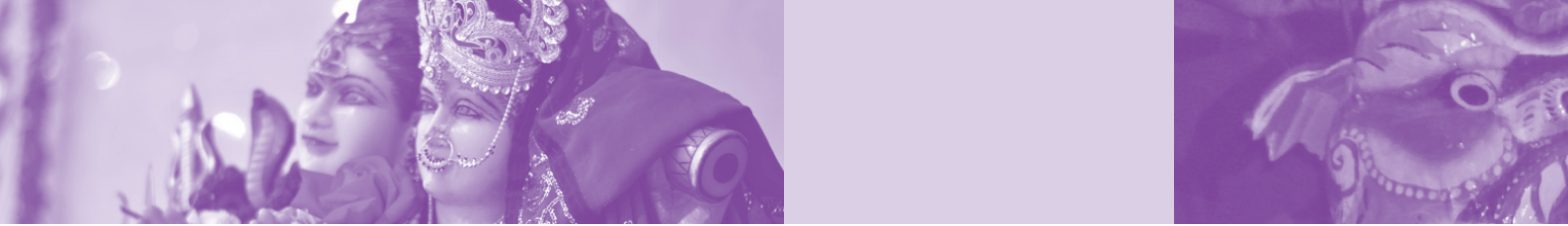
Non-religious worldviews

RE is for pupils who do not identify with a faith tradition as much as for those with a faith background. RE therefore needs to consider appropriate alternative belief systems to religion which exist in modern Britain. It is not only religions that regard ethics as central to life, there are many philosophies that encourage their followers to live life mindful of other's needs. These different philosophies can be grouped under the title of non-religious ethical life stances including a broad range of ideologies such as Humanism, agnosticism and atheism. Pupils who call themselves atheist or agnostic do not necessarily identify themselves as Humanists.

Humanism

Humanists believe that human nature is remarkable but not created by god or any other divine being. People must rely on humanity not god to support them in life thus human reason, goodwill and science are the key to dealing with life's issues and dilemmas. Humanists value justice, freedom and happiness as positive values and aims in life. Humanists do not refer to religious texts or authorities when making moral decisions but to their own reason.

Humanists believe it is a reasoned sense of goodness that should support decision making of the right path to follow for individuals and other people. When considering ethics and ethical decisions humanists believe we should look at individual cases, considering carefully the individual situation and the effect of possible choices on the well-being of people, animals, the environment and the wider community. When making ethical decisions humanists try to follow the golden rule - treat other people as you would like them to treat you.



Humanists believe we should enjoy the positive things in life if it is possible to do that without harming the environment or other people. Humanists believe it is important to make responsible choices. Humanists believe in active citizenship and will often be found campaigning against something they have decided is unjust.

Secular ceremonies for weddings, baby welcoming and funerals, are popular for humanists and others who want to celebrate or mark these significant life events without using religious texts, buildings or leaders. There are generally local celebrants and the British Humanist Association provides texts to support these ceremonies.

In the classroom

www.humanismforschools.org.uk

Humanism and non-religious worldviews will be referred to in many lessons as you will be bringing in the experience of the pupils in your class as well as reflecting the beliefs of the community. A more formal study of Humanism might include reference to beliefs and values, finding out about humanist ceremonies and ethical activities and for older pupils learning about contemporary humanist figures.

Judaism

Judaism is the oldest of the three monotheistic religions and its origins are in the time of the Patriarchs: Abraham, his son Isaac and his son Jacob. The name Judaism is derived from Judah, one of the 12 sons of Jacob.

There are three particularly important features in Judaism:

- belief in one God;
- the Torah;
- the community and their land.

Belief in one God

Jews believe in a creator God who made humans in the image of himself. They believe that we cannot know what God looks like and so no visual representation of God will be found in synagogues or homes. Many Jewish people believe the name of God is too sacred to pronounce.

The words of the Shema are at the centre of Jewish belief. The opening of the Shema is, 'Hear O Israel, the Lord our God is one. Love the Lord your God with all your heart, with all your soul and with all your strength.'

The Torah

The content of the Torah is at the centre of Judaism as it embodies the covenant that Jewish people made with God in which God promised to give the land of Canaan to Abraham and look after his descendants. The teaching in the Torah, which means instruction, contains 613 commandments. The most well-known of these are the Ten Commandments, which were given to Moses.



Jews have other important teachings which together make up the Tenakh or written Torah.

These are:

- Torah – five books of Moses;
- Nevi'im – the books of the Prophets;
- Ketuvim – the holy writings.

The initials of each of these, T, N, K, make up the word Tenakh.

Also important is the Talmud which is known as the oral law.

The Torah is written in Hebrew, and in Orthodox synagogues it is read in Hebrew. The Torah is written on a set of parchment scrolls by a qualified scribe. Scrolls are treated with respect and are dressed in various items before being placed in the Ark of the Covenant in the synagogue. A Torah scroll is covered with a mantle, it has a silver breast plate, a yad or pointer is used when reading the scrolls, and bells or crowns are placed on the wooden rollers. The Ark is situated so that worshippers look towards the holy city of Jerusalem when they are facing it. It takes one year to complete a reading of the Torah and the festival of Simchat Torah celebrates the completion of this annual reading. This festival is full of joy with Torah scrolls processed or danced around the synagogue.

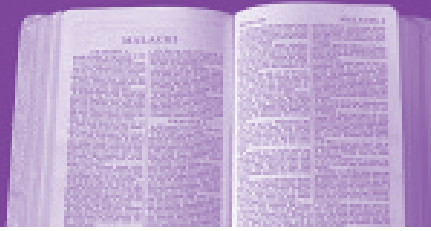
The community and their land

The Jewish identity is very important and at times this has been a challenge as Jews have faced oppression. The land of Israel is a holy site for Jews, wherever they live in the world. Jews believe it was promised to them by God through the promise to Abraham and his descendants. There are many sites of pilgrimage in Jerusalem, the most important of which is the Western Wall, which formed part of the second temple in Jerusalem.

The family and the wider Jewish community are essential to living a Jewish life. The Kashrut or Jewish food laws play an important part in the daily lives of Jews, reminding them of their covenant with God. Foods which are fit to be eaten are called kosher. Food which is unfit to be eaten is called treyfah. In order to be kosher only certain types of meat and fish can be eaten and they must be killed in a special way. Meat and dairy products must not be eaten at the same meal and separate kitchen utensils and crockery are used for these different types of food. Several hours must elapse between the eating of a meat meal and a dairy meal. Many Jewish festivals are based around the home as much as the synagogue, showing the importance of the family in Judaism. Each week the Shabbat meal is celebrated at home on a Friday evening. This is followed by a day of rest with the family and a time to worship God.

Festivals

Rosh Hashanah and Yom Kippur are two important festivals. Rosh Hashanah is the Jewish New Year, which is celebrated in September or October. It is a time for thinking about the achievements of the past year and considering plans for the next year. Yom Kippur is the Day of Atonement. It begins at sunset, ten days after Rosh Hashanah. Many Jews fast for 25 hours. It is vital for Jews to forgive one another for anything they have done wrong before the beginning of Yom Kippur. There are many other festivals, including Pesach (Passover) and Hanukkah (festival of lights).



Sikhism

Central to Sikhism is a belief in one God. God is described by Sikhs as Truth, Eternal and Creator. These beliefs are reflected in the Mool Mantar, an important part of the Sikh holy book which is regularly used in worship.

Sikhs believe in equality, which is essential for ethical decision making. All people are equal, whether male or female, Sikh or follower of a different belief system. Sikhs show their belief in equality in many ways, for example, anyone can eat in the langar, the free kitchen provided after every service in the gurdwara. Guru Gobind Singh, the tenth Guru, said that there is no difference between a temple and a mosque, or between the prayers of a Hindu and those of a Muslim.

The concept of service, sewa, is essential to Sikhs. There are many different types of service: manual service, such as preparing and serving food in the langar, or cleaning the shoes of the worshippers; or charitable service, such as giving money or goods to charity; or intellectual service, such as teaching children about Sikhism or showing adults around the gurdwara. Sikhs should take part in honest work. This is work that is needed for the good of both the family and the wider community. Work should not exploit others. This links with the ideas of equality and the idea of generosity of possessions and time.

The Mool Mantar (an interpretation in English)

'There is one God
Truth by name
Maker of all things
Fearing nothing and at enmity with nothing
Timeless is his image
Not subject to the circle of birth and death
Self existent
By the grace of the Gurus
Made known to men.'

The Sikh Gurus

Guru Nanak was the first of the Sikh Gurus, born in 1469, and it was his teachings that were the beginnings of the Sikh religion. There have been ten Gurus, who Sikhs believe conveyed God's word to their age.

Guru Nanak (1469 to 1539)

With a few disciples, he devoted himself to meditation on the name of God and writing hymns to help believers reach out to God. He travelled widely, teaching through the words he had written. He shaped the Mool Mantar.

Guru Angad (1504 to 1574)

Created the script in which the scriptures are written.

Guru Amar Das (1534 to 1581)

He taught the practice of the sharing of a common meal in the langar.

Guru Ram Das (1534 to 1581)

Founded the city of Amritsar and built a shrine which has now grown into the Golden Temple.

**Guru Arjan (1563 to 1606)**

He collected together the hymns of the first four Gurus, which became the Adi Granth, the first part of the Guru Granth Sahib. He was the first Guru martyr when he was killed by Emperor Jehangir.

Guru Har Gobind (1595 to 1644)

He taught Sikhs to stand up against oppression and injustice and instituted the Nishan Sahib.

Guru Hari Rai (1630 to 1661)**Guru Har Krishan (1656 to 1664)****Guru Tegh Bahadar (1621 to 1675)**

He was killed for sharing his belief that everyone should be free to worship God in any way that they choose.

Guru Gobind Singh (1666 to 1708)

He created the Khalsa in April 1699 at the festival of Baisakhi. He said that after him there would be no more human Gurus and that from then on the Guru Granth Sahib was the place to look for spiritual guidance.

The Guru Granth Sahib

This is the sacred book and is a guide for Sikhs now that there are no more living Gurus. It is a collection of hymns and words of the Gurus. It is considered to be the last Guru and so is treated carefully with respect and honour. It is held high above the head when it is moved and put on a bed in its own special room at night. When it is being used in worship it is positioned higher than the worshippers. A book of extracts from the holy book is called a Gutka and many Sikhs find this easier to keep at home than a full Guru Granth Sahib.

The Gurdwara

This means house of the Guru and is the place where the Guru Granth Sahib is housed and is also a place of worship. The Nishan Sahib, the Sikh flag, is flown, declaring freedom of worship and the availability of hospitality. It is also the focus of life for the Sikh community where religious teaching takes place and many other community activities.

The Five Ks

In 1699 Guru Gobind Singh instituted the Khalsa, a group of committed Sikhs. To show their commitment they were to wear a number of symbols: the five Ks.

1. Kesh – Uncut hair. A man will cover his uncut hair with a turban.
2. Kangha – A small comb which keeps the hair in place.
3. Kara – A steel bracelet which is worn on the right wrist. It is a symbol of the oneness of God.
4. Kachera – Shorts which are worn under clothes to symbolise action. In the Punjab they would have allowed for freedom of movement and modesty.
5. Kirpan – A sword which a Sikh should always carry to symbolise the readiness to defend the faith or use against oppression.

Sikhs who join the Khalsa take part in an initiation ceremony called the Amrit ceremony. Joining the Khalsa means someone making promises that require a high level of commitment to the faith and in their own personal life.



Festivals

There are two different types of festivals. Gurburbs are holy days related to the life of a Guru, such as the birthday of Guru Nanak. Melas are days that coincide with a Hindu festival but are also significant because of something that happened during the life of one of the Gurus, for example Diwali when Guru Har Gobind was freed from prison having negotiated the release of all the other prisoners.

The Baha'i Faith

The Baha'i Faith was founded by Baha'u'llah (1817- 1892) in Persia now modern-day Iran. Belief is centred upon the existence of one God, Creator and Lord who has revealed, and will continue to reveal, His message to humanity through a succession of great messengers. He might be known by different names to people of different faiths, but Baha'is believes that everyone worships the same God. The pivotal principles are unity, peace and advancement.

The main goal of the Faith is world peace which is reflected in teachings and in followers' commitment to work in a spirit of friendship and concord with people of other Faiths. From the start of their history, Baha'is have been persecuted and subjected to violent attacks, particularly in Iran where they continue to be deprived of civil rights.

The faith is administered by elected institutions at the local, national and international levels as prescribed by Baha'u'llah and detailed by His eldest son, Abdu't Baha and great grandson, Shajhi Effend. Its world centre is in Israel where Baha'u'llah was finally exiled by the Ottoman Empire. The sacred scriptures of the Baha'i Faith contain a system of theology, devotional writings, laws for individual worship and moral behaviour, teachings for the foundation of a just and peaceful society, a calendar and an administrative system.

Although there are some rituals associated with the Faith (e.g. marriage and burial ceremonies), there is no prescribed form of congregational worship. This is due to one of the teachings that every follower should look for religious truth for themselves ('independent search for truth'). Rather followers worship God through prayer, daily life lived according to the Baha'i teachings and through work performed in the spirit of service.

Humanism

Humanism is not a religion. Rather the noun 'Humanism' has come to be applied to a set of beliefs and attitudes by which people who are not religious but who have certain other values and ethics, view the world and life. Together, these beliefs and attitudes constitute a view of the world which offers answers to the questions in life to which religion also offers answers. Thus it is an approach to life based on humanity and reason. Humanists make moral decisions using reason, arguing that they should be founded on human nature and experience. These decisions are based on the available evidence and on assessments of the likely outcomes of actions, not on any dogma or sacred text. For example Humanists accept the "Golden Rule" which says "treat others as you would wish to be treated". This rule is found in all the great philosophies and religions, because all humans can see that their societies would benefit from its application. It satisfies Kant's test of a moral rule "what would happen if everybody did this?" Questions on the origin of the universe and of life are addressed scientifically. Many people share these views, often without knowing that there is a name for their system of



beliefs. Some identify themselves as “Humanists”, “Secularists” or even as “Brights”. Some of these people join national and local organisations to work and campaign for changes in society in which they believe.

The United Kingdom has an official state religion, as part of its unwritten constitution. This can lead to discrimination. Humanists work for freedom of belief and respect for the rights of the nonreligious, for an end to discrimination in marriage law, the work place and the provision of public services. In particular Humanists favour inclusive schools where children of all faiths and none can learn together, learning to understand and respect each other. Humanists work for impartial, fair and balanced education about religions and beliefs, also for inclusive school assemblies without religious worship

Individual Humanists support many different charities. They select ones which seek to help people, but not to convert them to any particular view, such as Oxfam or ActionAid. There are few specifically Humanist charities, as Humanists prefer to work with other members of society in inclusive organisations. However there are some, such as local Humanist housing associations. Individual Humanists work in hospitals and hospices, providing pastoral care and counselling. The British Humanist Association maintains a network of trained officiants who provide Humanist baby namings, weddings and funerals.

Obviously Humanists do not, by definition, have places of worship, since they do not worship. However there are two buildings belonging to Humanist organisations, namely Conway Hall in London and Leicester Secular Hall. Other local Humanist groups tend to meet in hired rooms.

Jainism

Jainism is an ancient religion originating in India. It has links with Buddhism and Hinduism. Today, most of its five million followers still live in India. Jains believe in a universe with no beginning or end and no creator or God. They believe that everything they say, do, and think has an effect on their lives. They subscribe to the theory of reincarnation and believe that the state of one’s karma will affect what happens to a person when reincarnated. Sages who achieve enlightenment are known as ‘Jinas’ (victorious ones).

There are twenty-four sages; the latest is Mahavira, born 600BCE. Central to the philosophy is the idea that all things, including objects, are alive and have feeling. Therefore, Jains have a strict code of ahimsa (non-violence; Jains avoid killing all creatures). They also believe in distancing themselves from material cares and believe in the principle of aparigraha (non-possession/renunciation). Spiritual enlightenment or escaping the cycle of life/death/reincarnation can only be attained by detachment from material cares (strict Jains, such as mendicants, may give up washing in deference to this principle). Jainism has no dogma, so each individual decides how much to adhere to the Jain code.

Rastafarianism

Rastafarianism originates from the black population of Jamaica in the early 20th century. It comes from a movement of people who were struggling to reclaim their African ancestry by identifying with African cultures and traditions. It is based upon striving for African political and economic independence and emphasises the dignity and pride of black inheritance.



Rastafarianism is a way of life rather than an organised religion and is guided by the concepts of peace and love. The Ethiopian Church is seen as their spiritual home. This is because Haile Selassie, crowned King and later Emperor of Ethiopia in 1930, is seen as a direct descendent of Kings David and Solomon. Selassie was known as Ras (Prince) Tafari, hence the name of his followers.

Rastafarians emphasise the Old Testament and the Book of Revelation. Central principles are that God, Jesus, the Israelites and the early Christians were black; Christians misrepresent Jesus as a blue-eyed European; the Bible is authoritative and was written by and for black people; black people will only be free when they are back in Africa. The faith is open to all members of society, black or white.

There are no specific places of worship. Some communities hold weekly meetings for worship, the discussion of community matters and music.

Shintoism

The ancient religion of Japan is known as Shinto which translates as 'the way of the gods'. It is practiced only in Japan. The faith does not have a founder and is based upon traditional practices. Followers believe that there are millions of gods (kami) who have supernatural powers. Many Japanese Buddhists also follow Shinto rituals. Followers worship the kami at shrines particularly to mark special events and celebrate holidays. When followers enter a shrine, they may clap their hands together to get the kamis' attention. Priests bang their drums to tell the kami that worshipers are present. At Obon (Festival of the Dead), the souls of ancestors are said to return home for a visit. Followers visit graves and leave offerings. At the end of Obon, huge bonfires are lit to say goodbye to the souls for another year.

Taoism

Taoism/Daoism is thought to have begun with the writings of Lao-Tsu, a man from China who is attributed with writing Tao te Ching (the book of the Way and its Power) sometime between 604 - 531 BCE. For more than 2,000 years, the three main religions of Buddhism, Confucianism and Taoism have coexisted in China. The faiths have taken ideas from each other, as well as from the ancient religious rituals of China. Taoism is a faith that helps people to understand the energy, or power, that connects all living things (Tai is the power in everything and chi is the flow of energy). It was the state religion of China but ceased to be so in 1911. Taoism is a personal faith and it is up to each person to come to understand Tao. It is a nature-based philosophy containing four principles:

- Oneness which starts and ends with the observation of nature;
- dynamic balance (e.g. when the opposite energies of Yin and Yang are equally present);
- complementary cycles; and
- harmonious action (e.g. bamboo stick bending in the wind, by yielding it overcomes).

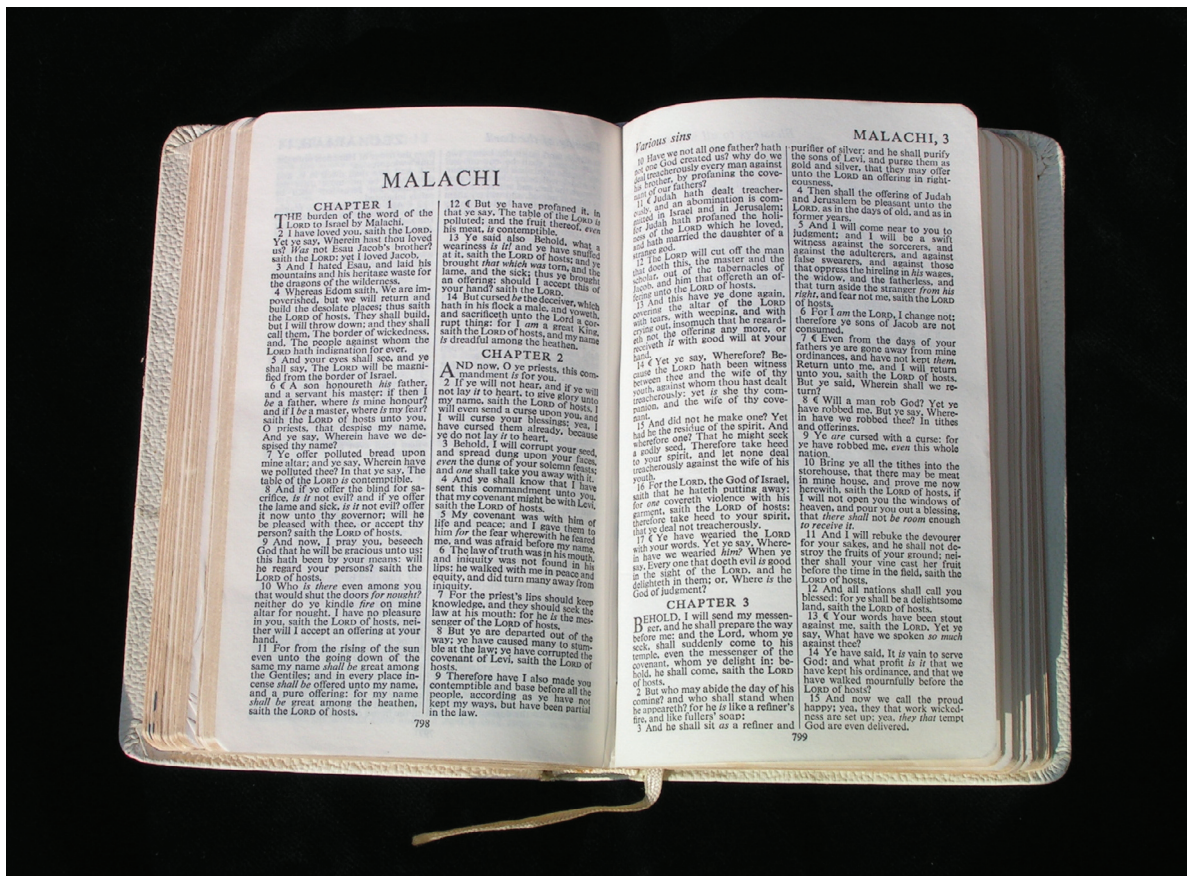
Taoism encourages followers to accept life, with both good and bad aspects. It teaches that most suffering comes from resistance to natural processes. Each person has a life force (Chi) that should be looked after by taking individual responsibility for developing compassion, moderation and humility. Taoism has guidelines rather than rules for harmonious living. Personal worship, such as meditation and chanting, or praying in front of an altar at home, are

important in Taoism. There are also religious services led by priests at temples. A temple may be dedicated to one or more gods. There is usually an altar inside, which worshippers face as they pray. Many Taoists believe in spirits of nature. Some may not believe in these as actual entities but as symbols that help them to understand the world around them.

Zoroastrianism

Zoroastrianism is possibly the oldest faith still practised and one of the least well known. About 150,000 people are followers. It originates from the teachings of Zarathustra who lived in Persia (now Iran) around 1200BCE. The followers of his tradition are now mostly in India after fleeing Islamic persecution in the 9th century CE. Ahura Mazda is the supreme God, creator and source of all that is good in the universe. Followers believe that evil in this world can be overcome by good deeds and thoughts and by living a good life. Fire is the symbol of Ahura Mazda (the source of all light in the world) and plays an important part in ritual and worship. Places of worship are called fire temples. Inside, priests keep a sacred fire burning constantly.

Some of the fires are said to be centuries old. Zoroastrianism stresses the free will of all humans to choose good or bad. Therefore goodness is never to be taken for granted but is something that must be striven for over evil. Zoroastrianism is based upon a series of opposites: good/evil, truth/untruth, order/disorder where individuals will receive reward or punishment in an afterlife. Resurrection at the end of the world will be for all, sinners included. Hospitality to strangers and active help for the underprivileged are important.



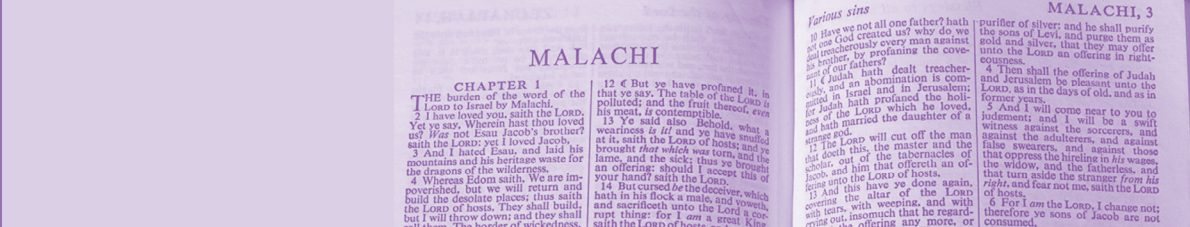


Unit 2.20 What does it mean to be a Sikh?

Teachers should have the core purpose of RE at the forefront of their minds as they plan their RE.

The core purpose of RE is to engage pupils in exploring and responding to challenging questions raised by religion and worldviews, so that they can develop the knowledge, understanding and skills needed to appreciate and appraise varied responses to these questions, including their own.

Step 1: Key question	What does it mean to be a Sikh? In this unit, pupils will be introduced to many important aspects of Sikhism. After considering what makes a good teacher and learner, pupils study the 10 Gurus as spiritual leaders, Sikh beliefs about God, the importance of the Gurdwara, Sikh values and the implications of these. The shape of the unit is similar to that of a timeline, with pupils first learning about Guru Nanak, before moving onto Guru Arjan, Guru Hargobind and Guru Gobind Singh. For pupils, this gives structure and coherence to quite a broad spectrum of learning about Sikhism. At many points, pupils are encouraged to reflect on their learning about Sikhism for themselves and think about the implications of living as a Sikh in the world today. All pupils should have the opportunity to visit a Gurdwara at least once during Year 5 or Year 6. A visit during this unit of work would be extremely valuable. There is more work in this plan than can be undertaken in the time suggested, teachers should choose content to meet the learning needs of their pupils. This unit is expected to take approximately 10–12 hours. This may be completed in either Year 5 or Year 6 or some schools may choose to do part of this unit in Year 5 and part in Year 6.
Step 2: Select Knowledge and understanding outcomes	<p>The Sikh belief in one God who is the Supreme Truth, Ultimate Reality and Creator of all things</p> <p>Understanding of beliefs about God within the Mool Mantra</p> <p>The place of the 10 Gurus in Sikhism</p> <ul style="list-style-type: none">• The life and work of Guru Nanak including his disappearance when bathing in the river, his teachings about God and about equality and his establishment of Kartarpur• The life and work of Guru Gobind Singh including Baisakhi and the formation of the Khalsa• Guru Har Gobind, with especial reference to Diwali• the origins and authority of the Guru Granth Sahib and its status as a living Guru• The treatment of the Guru Granth Sahib within the Gurdwara <p>The significance of Baisakhi (formation of the Khalsa, new year and harvest), Guru Nanak's birthday and Diwali (freedom of Guru Har Gobind and 52 princes) for Sikhs and how these festivals are celebrated</p> <p>Symbolisms of the Ik Onkar (showing belief in one God) and khanda</p> <p>Significance of wearing the 'Five Ks' and the symbolism of each</p> <p>The gurdwara as a place of worship, learning and service for the community, focusing on the Harmandir Sahib (Golden Temple) as well as other gurdwaras</p> <ul style="list-style-type: none">• Langar as expression of sewa (selfless service to others)



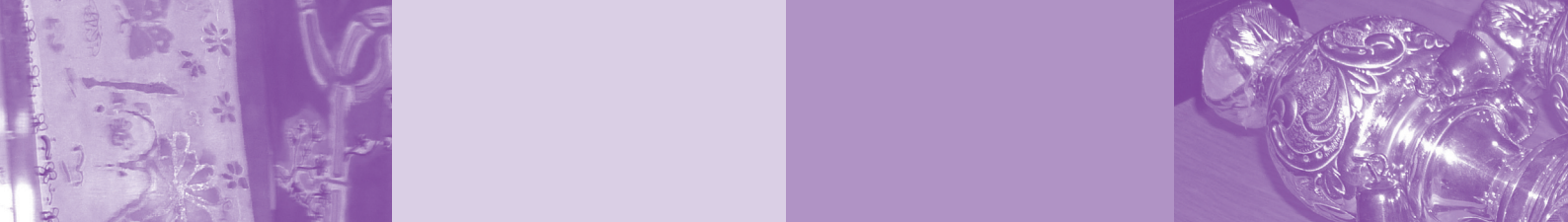
	<p>The significance and use of the names Singh and Kaur</p> <p>The Amrit (initiation) ceremony and the significance of becoming a member of the khalsa</p> <p>Religious and spiritual equality as a key value in Sikhism, expressed in stories from the lives of the Gurus and in Sikh practice today</p> <p>The emphasis on sewa (selfless service) in Sikhism</p> <p>Values including: Kirat karna (working honestly to earn a living), Vand chhakna (sharing), Respect for all creation</p>
<p>Step 3:</p> <p>Select specific content</p>	<p>Look at the suggested content for your key question, from column 2 in the unit outlines. Select the best content to help you to teach in an engaging way so that pupils achieve the knowledge and understanding outcomes. Please note we have not selected all the content suggested in column 2.</p> <ul style="list-style-type: none"> • Develop an understanding of what a Guru is and the place of Gurus within Sikhism • Share stories about the life and work of Guru Nanak including his disappearance when bathing in the river and his establishment of Kartarpur. Consider the meanings behind these stories. • Develop their understanding of God in Sikhism through examining Sikh symbols and the words of the Mool Mantra • Enquire into key values of Sikhism and reflect on how these affect the lives of Sikhs (e.g. kirat karna, vand chhakna, respect for all creation and equality) • Investigate the Harminder Sahib (Golden Temple), its links to the Gurus and its importance for Sikhs. • Focus on why the gurdwara is a special place for Sikhs, including worship, symbolism inside and outside of the building and community values. All pupils should have the chance to visit a gurdwara in order to enhance their learning. • The Sikh story of Diwali – how Sikhs differ from Hindus in their reason for celebrating Diwali and the importance of Guru Hargobind • Learn the story and practices surrounding the festival of Baisakhi, developing an understanding of how the formation of the khalsa by Guru Gobind Singh affects Sikhism today • Think about the significance and challenge of becoming a member of the khalsa for a Sikh in 1699 and today.
<p>Step 4:</p> <p>Assessment:</p> <p>write specific pupil outcomes</p>	<p>These 'I can' statements will help you to integrate assessment for learning within your teaching, so that there is no need to do a separate end of unit assessment. These have been taken or adapted from column 3 of the planning sheet. You will see these have been adapted and broken down in the detailed descriptions of the lessons below.</p> <ul style="list-style-type: none"> • Describe and reflect on the significance of Guru Nanak's words 'There is no Hindu. There is no Muslim.' • Connect Sikh stories and history with values and attitudes that are important in Sikhism today • Create a statement of my own beliefs after thoughtfully reflecting on ideas from both Sikhism and elsewhere. • Outline how Sikhs use symbolism in their architecture to express their beliefs • Use the right specialist terms to explain how Sikhs express their beliefs through symbols and actions in the gurdwara • Make thoughtful connections between the Sikh story of Diwali and values I consider to be important • I can explain some of the commitments and challenges of belonging to a religious or secular group • Say what is most important to Sikhs and explain how this is revealed through the Sikh way of life, giving examples • Explain the impact of Sikh values and beliefs on the lifestyles of many Sikhs today and consider values and beliefs that affect my own lifestyle



Step 5: Develop teaching and learning activities

See below for detailed and well developed teaching and learning.

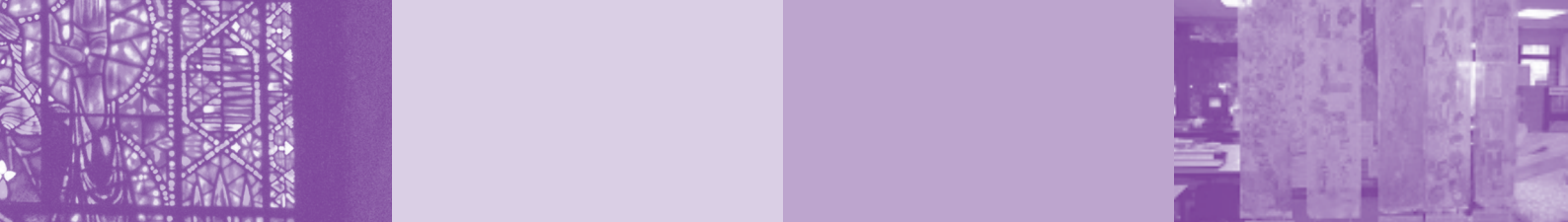
What does it mean to be a Sikh? Why is 'Guru' special in Sikhism? Who was Guru Nanak and why is he significant for Sikhs?			
Learning outcomes based on statements for Sikhism at end of KS2. Teaching should enable pupils to...	At the Teachers can select from the following and adapt as appropriate, making sure that the learning outcomes are met and that pupils' learning needs are addressed. This material need not be taught as a whole unit but can be linked to work in other subject areas.	Pupil outcomes: so that pupils can say "I can..." to one or more of the statements below.	Notes
<p>The Sikh belief in one God who is the Supreme Truth, Ultimate Reality and Creator of all things</p> <p>The place of the 10 Gurus in Sikhism</p> <p>The life and work of Guru Nanak including his disappearance when bathing in the river and his teachings about God</p> <p>Religious and spiritual equality as a key value in Sikhism, expressed in stories from the lives of the Gurus and in Sikh practice today</p> <p>Symbolisms of the Ik Onkar (showing belief in one God) and khanda</p>	<p>What makes a good teacher? Share in pairs what makes a good teacher and a good learner. Report back to the class. What are the differences between the qualities of a good and the qualities of a good learner?</p> <ul style="list-style-type: none"> Pupils imagine they are writing an advertisement for a school who needs a special teacher – only the finest teacher will do! List the qualities that the children would like from their teacher. <p>Introduce the word guru as important to Sikhs, meaning a teacher who teaches people about God and how to live their lives</p> <p>Explain that Sikhs honour the Ten Gurus: men who lived in the Punjab region of India between the 1400s and 1700s. The first was Guru Nanak, the fifth Guru Arjan, the sixth was Guru Hargobind and the last Guru Gobind Singh. These 4 Gurus will be studied in more detail throughout the unit.</p> <p>Guru Nanak Look at a selection pictures or posters of Guru Nanak. What does the image tell you about him? Why has the artist painted Guru Nanak in this way? What do you think he was trying to show?</p> <ul style="list-style-type: none"> Focus on the light around him, his raised hand, perhaps symbols such as Ik Onkar (One God) on his hand, his kind expression, his half-closed or lowered eyes symbolising him reflecting on God. Explain some basic facts about Guru Nanak: where and when he lived, founder of Sikhism, first Guru etc. Read/watch the story about the Guru disappearing after bathing in the river. Discuss his friends' thoughts and feelings when he was missing and their feelings when he told then he had been with God. Allow pupils to freeze frame a scene of Guru Nanak's friends reflecting on being told that he had been with God. Use thought tapping to discover what children imagine the friends' thoughts might have been when hearing this. What do pupils think Nanak meant when he said 'There is no Hindu. There is no Muslim.'? Discuss how equality is an important concept that was taught by Guru Nanak in terms of how being religious and spiritual was not determined by your status in life. 	<p>Describe and explain the significance of symbolism and expression in pictures of Guru Nanak</p> <p>Make thoughtful suggestions about the meaning of Guru Nanak's words after his reappearance</p> <p>Describe and reflect on the significance of Guru Nanak's words 'There is no Hindu. There is no Muslim.'</p>	<p>In some Sikh traditions, Gurus are not represented in drama. Therefore, pupils should not act being a Guru in a role play.</p> <p>Some teachers may wish to display pupils' learning in this unit through the use of a timeline from Guru Nanak onwards. Much of the work relates to Sikhism in the modern day, so timelines should not stop with Guru Gobind Singh, but carry on until the 21st century.</p>



What does it mean to be a Sikh?											
What did Guru Nanak teach about God? What values were important to Guru Nanak?											
Learning outcomes based on statements for Sikhism at end of KS2. Teaching should enable pupils to...	At the Teachers can select from the following and adapt as appropriate, making sure that the learning outcomes are met and that pupils' learning needs are addressed. This material need not be taught as a whole unit but can be linked to work in other subject areas.	Pupil outcomes: so that pupils can say "I can..." to one or more of the statements below.	Notes								
The Sikh belief in one God who is the Supreme Truth, Ultimate Reality and Creator of all things Understanding of beliefs about God within the Mool Mantra The place of the 10 Gurus in Sikhism The life and work of Guru Nanak including his disappearance when bathing in the river, his teachings about God and about equality and his establishment of Kartarpur Religious and spiritual equality as a key value in Sikhism, expressed in stories from the lives of the Gurus and in Sikh practice today	What Guru Nanak taught about God It is difficult to talk about what God is like, because the temptation is to talk about what god looks like, which is a problem for many religious believers. So, this starting point avoids that. <ul style="list-style-type: none">Ask pupils to come up with words they might use to describe God. Record these and talk about what some of the words mean. Who believes God is like the descriptions given? Do pupils know for sure? Are there any technical words used (e.g. creator, all-powerful)?Tell pupils that not everyone who believes in God agrees about what God is like, and that they are going to think about what Sikhs believe God is like.Read the Mool Mantar, the first hymn composed by Guru Nanak, which gives a statement of the core beliefs about God for Sikhs. <table><tr><td>There is only One God</td></tr><tr><td>His Name is Truth</td></tr><tr><td>The Creator</td></tr><tr><td>Without Fear</td></tr><tr><td>Without Hatred</td></tr><tr><td>Timeless</td></tr><tr><td>Unborn and self-existent</td></tr><tr><td>Known by the grace of the Guru</td></tr></table> <ul style="list-style-type: none">Identify which of these words in the Mool Mantar match the ones pupils have already talked about; which ones are different (you may be able to mention that Christians believe Jesus is God in human form – whereas Sikhs do not believe God has a human form). Which words and ideas were suggested by pupils before but are not covered by this Sikh text, so pupils don't know about yet? You might use a Venn diagram: two circles – one for pupil words, one for Sikh beliefs from the Mool mantar; with the words in common in the overlap.Show pupils the Ik Onkar symbol and explain its meaning. How does this help Sikhs to think about God? Why might it be better to use a symbol than to draw images? Statement of Beliefs Ask pupils to consider and develop a basic statement of their own beliefs. Can they sum them up in 27 words? These do not have to be about God, but could be about the world, themselves, their families and their hopes.	There is only One God	His Name is Truth	The Creator	Without Fear	Without Hatred	Timeless	Unborn and self-existent	Known by the grace of the Guru	Connect Sikh stories and history with values and attitudes that are important in Sikhism today Connect Sikh stories of the Gurus with some ideas of the Mool Mantra Say 2 things that are similar about Sikh ideas of God and other people's beliefs and 1 thing that is different Create a statement of my own beliefs after thoughtfully reflecting on ideas from both Sikhism and elsewhere.	When learning about a religion, it is often extremely beneficial to have a visit from somebody of that faith background. A Sikh visitor could be invited in from the local community. Local Gurdwaras or SACREs should be able to assist schools in finding a suitable visitor. In Redbridge, visitors may be booked via the AFaB scheme: www.redbridgeafab.org.uk Although it can greatly enhance learning if a visitor comes to a class on a regular basis, if you only have capacity to welcome a visitor once, think about where they would have most value within the unit before arranging the visit.
There is only One God											
His Name is Truth											
The Creator											
Without Fear											
Without Hatred											
Timeless											
Unborn and self-existent											
Known by the grace of the Guru											



	<p>Learning about Guru Nanak from stories</p> <p>With pupils, learn about Kartarpur and at least one other story connected with Guru Nanak included on this plan:</p> <ul style="list-style-type: none"> • Share the story of Guru Nanak and the holy men. Discuss Guru Nanak's dilemma and choice, between using the money according to his father's instructions or doing what he felt was right. Was it easy or hard for Guru Nanak to make his choice? Was Guru Nanak right? Would he have done the same thing if they had been poor but not holy men, what if they had been poor children? What values were important to the Guru? What qualities does Guru Nanak show? Why might people admire Guru Nanak after learning this story? Do you admire Guru Nanak's actions and why? Ask pupils to discuss these questions in pairs, record their answers on cut-out speech bubbles and display these on the wall for further discussion. • Read/watch the story of Malik Bhago and Lalo and brainstorm as a class the messages that they feel there are in the story. What is Guru Nanak teaching about life? Use questions to explore the levels of meaning within the story. Discuss Guru Nanak's dilemma and choices in this story. Were they easy or difficult choices? How do his choices show the values he held to be important? How did Guru Nanak's choice affect the feelings of Malik Bhago and Lalo? How might it have changed the way other people present saw Malik Bhago and Lalo? Would it affect their lives in the future? Rewrite the story, set it as a play or write a poem from the viewpoint of Malik Bhago, Lalo or a person present at the scene. <p>Kartarpur</p> <ul style="list-style-type: none"> • From the time when Guru Nanak reappeared and said that he had been with God, he travelled, preaching Sikhism and teaching people about God. After this, Guru Nanak settled and founded the town of Kartarpur. Ask pupils to imagine what it would be like to live in a town where everyone worked hard to follow the teachings of the Guru. Pupils should assume the role of an interviewer – they are interviewing a Sikh from the town in Guru Nanak's day. What questions might they ask? What answers might be given? (e.g. Why have you moved to Kartarpur? In what ways is it different from other towns? What difference does it make having Guru Nanak living in your town? What kinds of people live in Kartarpur? Why? How do you put Sikh teachings into practice?). Pupils will have to bear in mind their prior learning about Guru Nanak, his actions and his beliefs about God to carry out this task effectively. • Talk about people who inspire your pupils. What is different about Guru Nanak and the pupils' examples? What is the same? (e.g. For Sikhs, Guru Nanak had a message from God, so there might be some pupils with their own faith who recognise this special quality in the Guru; charisma, ability to inspire, generosity, compassion – these are qualities many people may possess) • Think about what pupils know about Guru Nanak from learning all of the stories so far. What did he believe? What kind of person was he? • Discuss why the stories studied from above and that of the Guru disappearing after bathing in the river might be important to Sikhs today. Invite in a Sikh visitor to find out more about why stories of Guru Nanak are important to Sikhs today and how they are personally influenced by stories of the Guru. Allow pupils to have enough time to question the visitor and discuss his/her viewpoint. <p>Use work that pupils have completed so far to compile the start of a special class book or display on the teachings of Guru Nanak.</p>		
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What does it mean to be a Sikh?

How do Sikhs remember the 5th Guru, Guru Arjan?

Learning outcomes based on statements for Sikhism at end of KS2. Teaching should enable pupils to...	At the Teachers can select from the following and adapt as appropriate, making sure that the learning outcomes are met and that pupils' learning needs are addressed. This material need not be taught as a whole unit but can be linked to work in other subject areas.	Pupil outcomes: so that pupils can say "I can..." to one or more of the statements below.	Notes
<p>The gurdwara as a place of worship, learning and service for the community, focusing on the Harminder Sahib (Golden Temple)</p> <p>The origins and authority of the Guru Granth Sahib</p>	<p>Explain to the class that they have learnt quite a bit about Guru Nanak's influence on Sikhism and will now be moving on to think about Guru Arjan. Discuss with the children the reasons why Guru Arjan is remembered:</p> <ul style="list-style-type: none"> • he wrote many hymns to God • he was largely responsible for compiling the sacred scripture, the Adi Granth, which later became the Guru Granth Sahib • he excavated a large lake and built a gurdwara at the centre. This became known as the Golden Temple but is called by Sikhs the Harminder Sahib. It is in Amritsar, in the Punjab, Northern India. <p>Focus on the Harminder Sahib: Show some pictures of the Golden Temple and talk about first impressions of the building. Write down any questions</p> <ul style="list-style-type: none"> • Identify some of its features and its symbolism: e.g. idea of building a paradise on earth; a walkway over the holy water, around and into the temple; the structure of the shrine mixing the rectangular form of the Hindu temple with the dome and minarets of the mosque showing harmony; entrances on all four sides symbolising accessibility to all people; built so that you have to step down into it to show humility • Invite someone who has visited/been on pilgrimage to the Golden Temple to speak about their experience. • Think about the Harminder Sahib and community buildings (including places of worship) that pupils know about and have visited. Design a community interfaith building for Havering/Redbridge. Its architecture must show the values of harmony, understanding and living together. It must be a place where all people feel equally respected and spiritually comfortable. Final designs could be sent to Redbridge Faith Forum or Havering Interfaith Forum for members comments. 	<p>Outline how Sikhs use symbolism in their architecture to express their beliefs</p> <p>Consider thoughtfully how architecture can reflect beliefs and serve a community</p>	



What does it mean to be a Sikh? Why is the Gurdwara a special place for the Sikh community?			
Learning outcomes based on statements for Sikhism at end of KS2. Teaching should enable pupils to...	At the Teachers can select from the following and adapt as appropriate, making sure that the learning outcomes are met and that pupils' learning needs are addressed. This material need not be taught as a whole unit but can be linked to work in other subject areas.	Pupil outcomes: so that pupils can say "I can..." to one or more of the statements below.	Notes
<p>The origins and authority of the Guru Granth Sahib and its status as a living Guru</p> <p>The treatment of the Guru Granth Sahib within the Gurdwara</p> <p>Symbolisms of the Ik Onkar (showing belief in one God) and khanda</p> <p>The gurdwara as a place of worship, learning and service for the community, focusing on the Hariminder Sahib (Golden Temple) as well as other gurdwaras</p> <p>Langar as expression of sewa (selfless service to others)</p> <p>Religious and spiritual equality as a key value in Sikhism, expressed in stories from the lives of the Gurus and in Sikh practice today</p> <p>The emphasis on sewa (selfless service) in Sikhism</p>	<p>Places of worship that we have visited Explain to pupils that after learning about the Hariminder Sahib, they are now moving onto learning more about Gurdwaras.</p> <ul style="list-style-type: none"> Brainstorm the places of worship studied or visited in previous years i.e. church, mandir, synagogue or mosque. Small group tasks: each group chooses a place of worship and (1) identifies the symbols or special objects seen and (2) explains how the symbols/special objects show or can be linked to the beliefs of the people who worship there. The small groups should present their work to the rest of the class. <p>Pupils should be encouraged to explain the similar and different ways in which religious people express their beliefs through their places of worship</p> <p>Focus on the Gurdwara Pupils could interview a Sikh visitor about what the gurdwara means to them in preparation for learning about gurdwaras in more detail and their trip.</p> <ul style="list-style-type: none"> Watch schools video/dvd clips which show worship at a gurdwara. Ask the children to note key features outside/inside the gurdwara as they watch and symbolic actions of Sikh worship in the gurdwara. Use resource books to identify further symbols and symbolic actions of Sikh worship in the gurdwara. <p>Preparation for a visit Small group tasks: each group should work on one of the following features as a basis for their research activities:</p> <ol style="list-style-type: none"> research a Nishan Sahib (Sikh flag with khanda) research the Guru Granth Sahib, what it is, how it is read and how it is treated as a living teacher research the langar and the reasons for it research the concept of 'sewa', devotional service and why this is important to Sikhs research what Sikhs do when they worship in the gurdwara <p>Each small group should share its findings with the rest of the class so that the pupils in the class know about all 5 areas.</p>	<p>Describe similarities and differences between the ways in which people express their beliefs through their places of worship</p> <p>Use skills of investigation, questioning and recording to show understanding of how Sikhs express their beliefs through symbols and actions in the gurdwara</p> <p>Use the right specialist terms to explain how Sikhs express their beliefs through symbols and actions in the gurdwara</p>	<p>Pupils can be encouraged to find pictures of a range of Gurdwaras from around the world</p> <p>An interesting way to introduce the khanda symbol (which is found on the Nishan Sahib) is to use the picture entitled 'Khanda car' from Redbridge RE Network's gallery. www.redbridgerenet.co.uk/ This picture was taken in Redbridge. Pupils can be given the left third of the image (without the khanda sign) and draw what they think might be in the rest of the picture. Once the picture is revealed, they can then investigate the importance of the sign and why somebody might choose to display it in this way.</p>



	<p>Plan a visit to a gurdwara with your pupils in order to help them fully answer the question ‘Why is a gurdwara a special place for the Sikh community?’:</p> <ol style="list-style-type: none"> discuss rules for the visit e.g. removing shoes, covering heads identify questions to ask the Sikh hosts e.g. Why is the nishan sahib important to Sikhs? Why is the langar important in Sikh worship? What special role does the Guru Granth Sahib have in the gurdwara? discuss what pupils feel they want to gain from the visit in order to answer their question. Do they wish to speak to particular people or see certain artefacts etc? <p>Take a trip Visit the gurdwara and interview the Sikh hosts. Pupils could collect their information in writing, drawings, on tape, through photographs.</p> <p>Why is the gurdwara a special place for the Sikh community? Using information from their research and visit, pupils could show their responses to the question of ‘Why is the gurdwara a special place for the Sikh community?’ in a number of ways. For example: creating a guidebook on the gurdwara (including explanations as well as descriptions of what is seen) for children in other Y5/6 classes who are researching this topic, a PPT presentation about the gurdwara and its special meaning for Sikhs etc. Pupils’ work should 1) identify clearly the important features of the gurdwara 2) describe the links between these features and Sikh beliefs 3) use the right specialist terms in the descriptions 4) show a good understanding and ability to explain why these features make the gurdwara a special place for Sikhs.</p> <p>Reflecting on learning Reflect with pupils on which way of learning they felt was best to help them find out about the gurdwara and why. Did they prefer researching from texts and videos, talking to Sikhs (inside or outside the gurdwara), being inside the gurdwara and observing what happens there for themselves etc?</p>		
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What does it mean to be a Sikh?

How do Sikhs remember the 6th Guru, Guru Hargobind at Diwali?

Learning outcomes based on statements for Sikhism at end of KS2. Teaching should enable pupils to...	At the Teachers can select from the following and adapt as appropriate, making sure that the learning outcomes are met and that pupils' learning needs are addressed. This material need not be taught as a whole unit but can be linked to work in other subject areas.	Pupil outcomes: so that pupils can say "I can..." to one or more of the statements below.	Notes
<p>Guru Har Gobind, with especial reference to Diwali</p> <p>The significance of Diwali (freedom of Guru Har Gobind and 52 princes) for Sikhs and how this festival is celebrated</p>	<p>Explain that pupils are going to move on to learning about the 6th Guru – Guru Hargobind. Ask pupils to recap what they learnt about Diwali in Y3 or Y4 (or ask some Y3s or 4s who have learnt about Diwali more recently to visit the class and give pupils a reminder). Explain that Sikhs also celebrate Diwali in many of the same ways that Hindus do. Many Sikhs have a different story behind the celebration and it is about Guru Hargobind.</p> <ul style="list-style-type: none"> • Tell/read the Sikh story of Diwali. The story tells of the Guru's long cloak with 52 fringes so each of the 52 imprisoned princes could walk to freedom along the narrow corridors of the palace. Its theme is equal rights for all regardless of religious differences. Due to this story, many Sikhs also refer to Diwali as Bandi Chorr Diwas (Prisoner Release Day). • Discuss what the story shows about Guru Hargobind's beliefs, values and his moral choices. (e.g. equal rights for all regardless of religion followed, fairness, having courage to stand up for what is right/others) • In the story, Guru Hargobind's choices and actions meant that the 52 prisoners were freed. Look at examples of people today in Britain and worldwide who are not treated equally/fairly and how the actions of others can/could/do make a difference to their lives. Examples could be collected from newspapers and TV reports and children could be invited to suggest or bring in their own. • Set up and facilitate a philosophy for children session (P4C), allowing pupils to create questions and explore concepts behind the Sikh story of Diwali. They may choose to comment about religious freedom, equality, fairness, standing up for what is right, having courage etc. After the P4C session, ask pupils in the circle to finish the sentence 'The most important message for me in the Sikh story of Diwali is...' • Record examples from the children's discussions for display on a large and narrow cloak with 52 fringes. 	<p>Make thoughtful connections between the Sikh story of Diwali and values I consider to be important</p>	



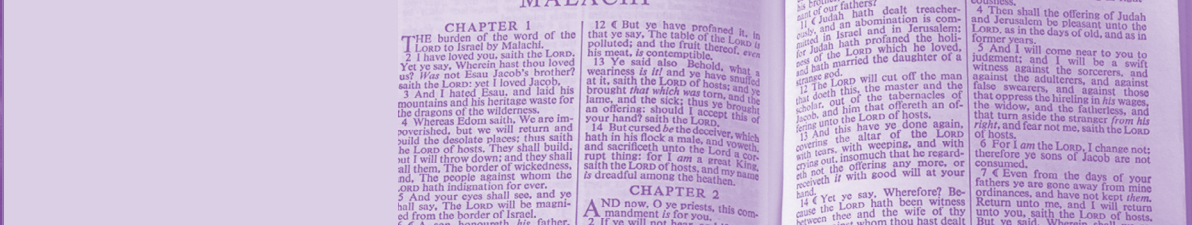
What does it mean to be a Sikh? What happened when Guru Gobind Singh called Sikhs together in 1699? What difference would being part of the Khalsa make?			
Learning outcomes based on statements for Sikhism at end of KS2. Teaching should enable pupils to...	At the Teachers can select from the following and adapt as appropriate, making sure that the learning outcomes are met and that pupils' learning needs are addressed. This material need not be taught as a whole unit but can be linked to work in other subject areas.	Pupil outcomes: so that pupils can say "I can..." to one or more of the statements below.	Notes
<p>The life and work of Guru Gobind Singh including Baisakhi and the formation of the Khalsa</p> <p>The origins and authority of the Guru Granth Sahib and its status as a living Guru</p> <p>The significance of Baisakhi (formation of the Khalsa, new year and harvest), Guru Nanak's birthday and Diwali (freedom of Guru Har Gobind and 52 princes) for Sikhs and how these festivals are celebrated</p> <p>Significance of wearing the 'Five Ks' and the symbolism of each The significance and use of the names Singh and Kaur</p> <p>The Amrit (initiation) ceremony and the significance of becoming a member of the khalsa</p>	<p>What could brotherhood and sisterhood mean? How do we show brotherhood and sisterhood both at home and in school? How is the school like a family? How do we show we are linked together as a community in school?</p> <ul style="list-style-type: none"> Read the story of Baisakhi and discuss why Guru Gobind Singh wanted all Sikhs to feel part of a community, the Khalsa. What difference would it make to them? Discuss the symbols which established a sense of belonging: the Five Ks and the names 'Kaur' and 'Singh'. Also recap the status of the Guru Granth Sahib as a living Guru. Pupils will be familiar with this from their research about and visit to the gurdwara. Ask them to think about what their response might have been if they had been followers of the Guru at Baisakhi. Ask pupils to consider: Is there anything you think is worth living for or dying for? What is it? Baisakhi is celebrated annually to mark the founding – look together at some of the ways in which it is celebrated. Explore the symbolism of the Five Ks. Pupils could speak to Sikh members of the class or visitors about a) if and when they wear the 5 Ks and what this means to them and b) whether they have become a member of the khalsa or aspire to do so. It can be useful to look at diversity in practice of wearing the 5 Ks and joining the khalsa - having 2 or more Sikh visitors who have different practices can show pupils that not everybody follows the faith in exactly the same way. My community, its symbols and how it makes me feel: ask the children to reflect on the 'communities' they belong to and the ways of showing belonging; it may be having a family name, wearing school uniform or a religious symbol. Discuss the value or advantages of feeling part of a community and the responsibility it brings. The children's responses could be recorded in painting, annotated pictures or in writing. 	<p>Show understanding of why Sikhs use symbols of dress and common names to express what they believe</p> <p>Explain some of the commitments and challenges of belonging to a religious or secular group</p>	<p>Please be aware that there is much diversity in Sikhism. Many Sikhs do not wear (or aspire to wear) all 5 ks or become members of the khalsa, whilst many uninitiated Sikhs wear a kara (steel bangle). It is important that pupils do not draw the conclusion that Sikhs who are not wearing all 5 ks are not real/religious Sikhs – people choose to live out their faiths in different ways.</p>



What does it mean to be a Sikh?

What values are important in Sikhism? What difference do these make to daily life?

Learning outcomes based on statements for Sikhism at end of KS2. Teaching should enable pupils to...	At the Teachers can select from the following and adapt as appropriate, making sure that the learning outcomes are met and that pupils' learning needs are addressed. This material need not be taught as a whole unit but can be linked to work in other subject areas.	Pupil outcomes: so that pupils can say "I can..." to one or more of the statements below.	Notes
<p>Langar as expression of sewa (selfless service to others)</p> <p>Religious and spiritual equality as a key value in Sikhism, expressed in stories from the lives of the Gurus and in Sikh practice today</p> <p>The emphasis on sewa (selfless service) in Sikhism</p> <p>Values including: Kirat karna (working honestly to earn a living) Vand chhakna (sharing) Respect for all creation</p>	<p>What difference to daily life does Sikh belief and teaching make?</p> <p>Recap what children have learnt about Sikhism so far. What do they think is important to Sikhs? What values have they found to be important? If necessary, remind them of sewa they saw at the gurdwara, the religious equality that was so important to the gurus etc.</p> <p>Service – Sewa</p> <p>Show the children pictures of Sewa being carried out both within and outside of the gurdwara</p> <ul style="list-style-type: none"> • What questions do the children have about service? • What connections can they see between these photographs and service that they or others might perform at school, home or in their community? <p>Ask the children to list what sort of service they think Sikhs do.</p> <ul style="list-style-type: none"> • Focus on the Sikh values of sharing (vand chhakna) and service (sewa) to others, represented by the langar (kitchen attached to the Gurdwara, serving free food to anyone who comes). Consider its importance for Sikhs. What does it mean to eat together? • Show some pictures of a grand banquet (e.g. the Lord's Mayor's Banquet in the City of London http://tinyurl.com/7txuntm) and compare with pictures of Sikhs eating in the Langar. What are the similarities and differences? Where would pupils feel most comfortable/uncomfortable? Why? Why is it a good thing for people to share the preparation, serving and clearing up at a meal? When do pupils do this? <p>Exploration of values that are important to Sikhs and important to ourselves</p> <p>Explore other Sikh values such as earning one's living by honest means (Kirat karna), acceptance of God's will (hukam) and equality of gender, race and creed.</p>	<p>Say what is most important to Sikhs and explain how this is revealed through the Sikh way of life, giving examples</p> <p>Explain the impact of Sikh values and beliefs on the lifestyles of many Sikhs today and consider values and beliefs that affect my own lifestyle</p>	



	<ul style="list-style-type: none"> • Values are things that we think are important or valuable (e.g. love, sharing, generosity, equality, friendship, learning). But we show if these things are really important to us by how we act. Ask pupils to come up with a list of values that people might think are important. Ask them to suggest some ways in which people could demonstrate these in their own lives. What is the difference between saying something is important and actually doing something about it? Explore what values pupils have, why they hold them, and how they show them in their own lifestyles. • Teach pupils about Sikh prohibitions in lifestyle: not eating meat that has been ritually slaughtered (most Sikhs are vegetarians), not using tobacco, alcohol or harmful drugs. Discuss: Why are most Sikhs vegetarian? Why do you think Sikhs are not allowed to use tobacco, alcohol or harmful drugs? (links to PSHE). Discuss what prohibitions pupils think they themselves should have in their own lifestyles, and why. <p>Sikh values and lifestyle</p> <p>Recap how three key Sikh beliefs are values: Treating people equally, serving God and the people in the world and honest work. Ask children to reflect on how living by these values would make a difference to the lives of Sikhs. Arrange the children into three groups and ask them to create a short mime showing how these Sikh values might be acted out by children of their age.</p>		
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