

Religious Education for all

The Agreed Syllabus for RE in Nottinghamshire

2015-2020



On the RE Syllabus Disc of support materials you will find:

- A copy of this syllabus in pdf format
- How to use this document
- Planned units of work
- “I can...” statements: using the progress steps
- Mini-guides to 6 religions and Humanism

Further support and shared resources are available at **www.rsresources.org.uk**

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“ RE isn't just about religion, it teaches you of the controversial issues in the past and present such as; war, equality, homosexuality and abortion. ”



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EARTHQUA

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Perhaps if God were female, people will then realize that she will be the
is the destroyer of all dishonors. Perhaps if God were female, then the
"Great Goddess" to praise the Goddess. All that we know is that this God



liz

Councillor Liz Plant
Vice Chair of the
Children and Young
People's Committee

Foreword

Our Agreed Syllabus is the result of the hard work of our consultant and the working party set up to produce an Agreed Syllabus to reflect the changing world in which we live. By the careful use of our Syllabus we believe that the children and young people in our Institutions of Learning will gain more insights and knowledge to help them live as responsible members in our society.



“ RE prepares everyone for life...”

RE has a multidisciplinary nature, involving written studies, philosophical thinking, ethics, social understanding and the skills of analysis and reasoning, thus helping to develop literacy skills.”

Introduction

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

Religious Education in Nottinghamshire schools contributes dynamically to children and young people's education in schools, provoking challenging questions about human life, beliefs, communities and ideas. In RE pupils learn from religions and world views about different ways of life in local, national and global contexts. They discover, explore and consider many different answers to questions about human identity, meaning and value. They learn to weigh up for themselves the value of wisdom from different communities, to disagree respectfully, to be reasonable in their responses to religions and world views and to respond by expressing insights into their own and others' lives. They think rigorously, creatively, imaginatively and respectfully about their ideas in relation to religions and world views.

The National Curriculum states the legal requirement that:

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

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

And:

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

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

The 2015 Nottinghamshire RE Agreed Syllabus follows the structure of the DfE's National Curriculum (2013), so that RE has subject documentation which parallels the subjects of the National Curriculum. RE is described in terms of purpose, aims and programs of study for each age group. The Agreed Syllabus also takes the opportunity to give clear guidance on RE in the early years and RE for students aged 14-19. As RE is a core subject of the curriculum for all pupils we have followed the ways in which English, Mathematics and Science are described in the National Curriculum, including examples, and notes for key stages 1-3.

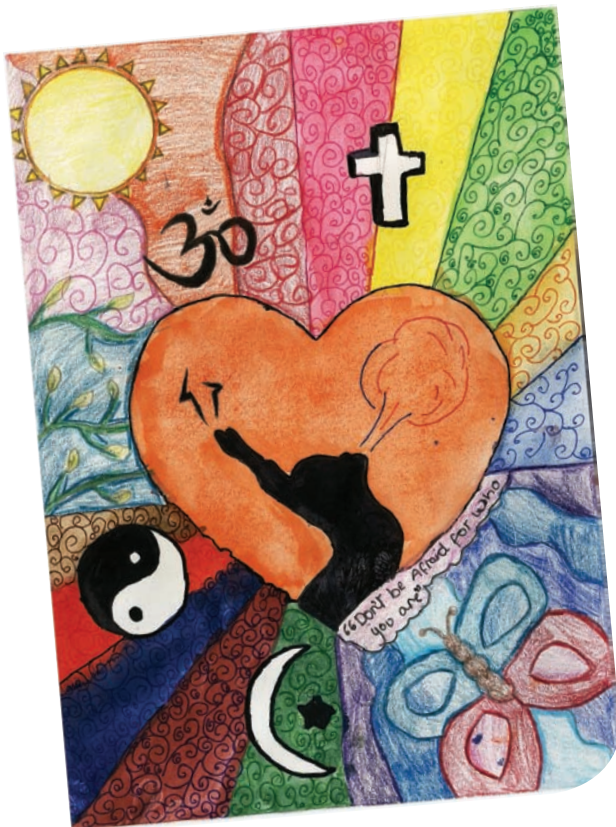
In describing progression in RE, the syllabus pictures how pupils will develop increasing understanding of wide areas of RE subject knowledge, and also how pupils can develop religious literacy, including the skills of:

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

RE makes a significant contribution to pursuing the Nottinghamshire Education Improvement Service's strategic priorities including providing high quality teaching and learning, effective leadership and effective school practice, designed to enable sustained improvement through collaborative working.

RE also makes significant contributions to pupils' ability to engage with ideas about British values, such as tolerance and respect for people who hold varied beliefs and world views, in line with the HMI inspection focus on SMSCD and RE (September 2014).

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

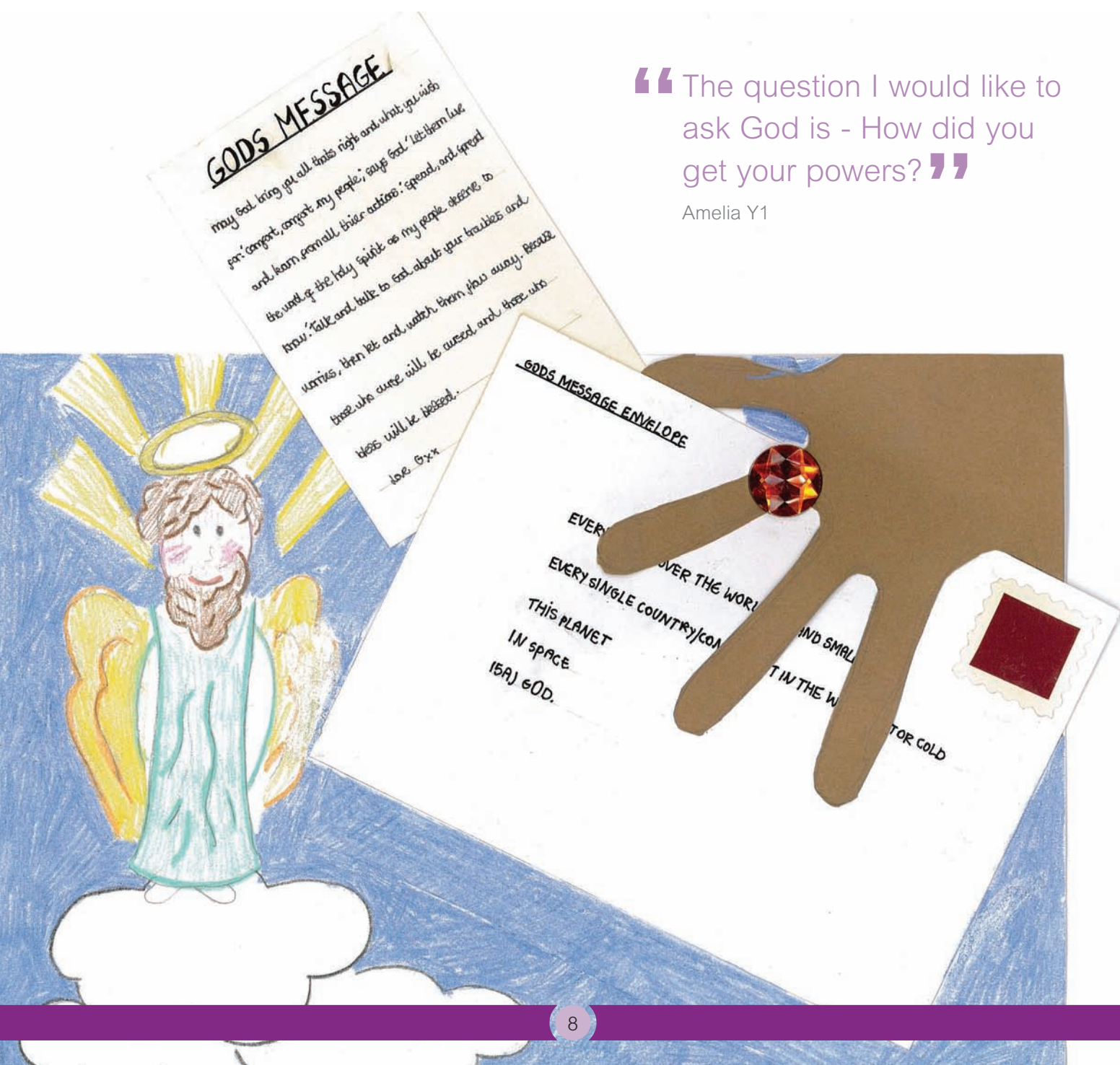


Religious Education: Purpose of Study

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

“ The question I would like to ask God is - How did you get your powers? ”

Amelia Y1



The Aim of RE in Nottinghamshire

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

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

- Describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities;
- Identify, investigate and respond to questions posed by, and responses offered by some of the sources of wisdom¹ found in religions and world views;
- 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 world views, so that they can:

- Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities;
- Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value;
- Appreciate and appraise varied dimensions of religion².

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

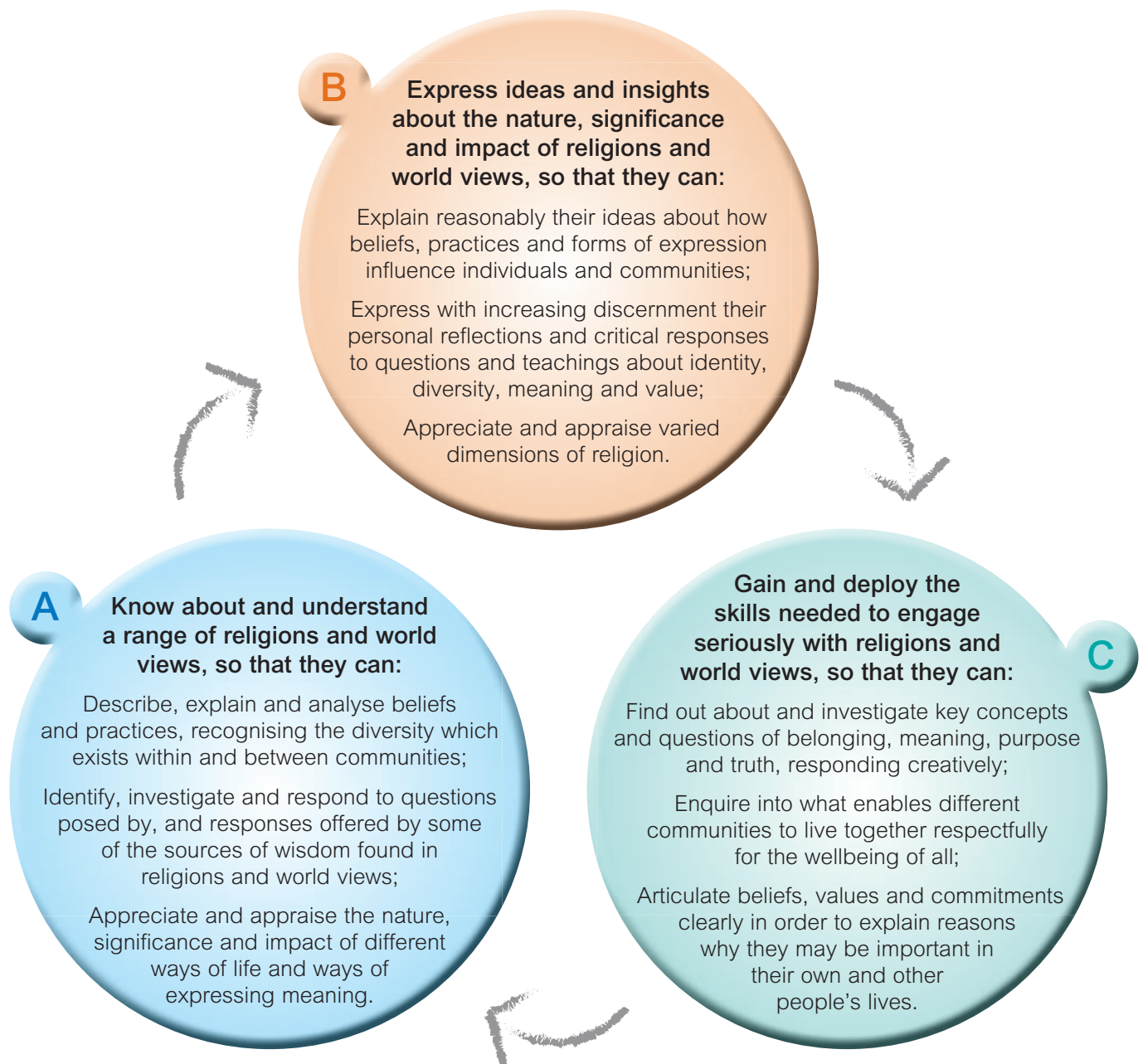
- Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively;
- Enquire into what enables different communities to live together respectfully for the wellbeing of all;
- Articulate beliefs, values and commitments clearly in order to explain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

“ RE provides space for young people to reflect on their own ideas and develop their thoughts about questions of meaning.”

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

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

The Aim of RE: three areas of learning



Religion in Nottinghamshire, the Region and the Nation Census figures from 2011

It is very valuable for pupils to learn about religion as it is in the UK today. Census figures are one source for this kind of enquiry. The tables below provide some basic information, but much more ~ and much more detail ~ is available from the website: www.statistics.gov.uk. Secondary pupils can use this website for themselves, with some guidance.

Religion in Nottinghamshire, the region and the UK (rounded to hundreds or thousands)

Religion / Belief	Nottinghamshire	Nottingham City	The East Midlands	England and Wales
Christianity	481,994	135,216	2,666,172	33,243,000 59%
Islam	6,963	26,919	140,649	2,706,000 4.8%
Hinduism	3,480	4,498	89,723	816,000 1.4%
Sikhism	3,132	4,312	44,335	423,000 >1%
Judaism	717	1,069	4,254	263,000 >1%
Buddhism	1,860	2,051	12,672	247,000 >1%
Other religious groups	2,689	1,483	17,918	240,000 >1%
No religion	230,138	106,954	1,248,056	14,097,000 25%
Unstated in the Census	54,829	23,178	309,443	4,038,000

All pupils should build an accurate understanding of these figures, so that they can see clearly the place of different religions and world views in contemporary Britain.

Note that while some populations may be numbered in hundreds or the low thousands in our immediate area, we are educating pupils to live in a region, a nation and a world – not merely in a village, or a single city.

Since 2001, the biggest change has been a 10% increase in the number of non religious people in the UK and a 12% fall in the number identifying themselves as Christians. However Christianity is still selected by 59% of the population as their chosen description of religious identity.

“RE is not like any other subject, because of the topics we study. You become more like a family rather than a class. We share special times where we can express what is truly valuable and important to each other.”

The contributions of RE to whole school priorities

RE offers distinctive opportunities to promote pupils' spiritual, cultural, social and moral 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 to enabling pupils to consider British values, including tolerance and respect for people who hold different faiths and worldviews. The HMI Inspection Framework for schools requires schools to be active in promoting these values, and well planned RE is a major part of this work. This is elaborated on page 20.

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

The breadth of RE

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

RE in the school curriculum in different school types

RE is a statutory subject in each year of the school curriculum of maintained schools. Academies and Free Schools are contractually required through the terms of their funding agreements with DfE to make provision for the teaching of RE to all pupils on the school roll, and Academies in Nottinghamshire are warmly invited to use this syllabus, a local, contemporary and widely approved framework for RE. The Nottinghamshire RE Agreed Syllabus for 2015-20 has been developed in line with the strategic priorities of the Local Authority and in consultation with all stakeholders.

Organising RE

Which religions and beliefs are to be studied?

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

Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions, which are that pupils should learn from:			
4-5s Reception	Developing a growing sense of the child's awareness of self, their own community and their place within this, children will encounter Christianity and other faiths found in their own classroom, simply.	Non religious world views in RE: Many pupils come from families and communities that practice no religion. Many people reject supernatural explanations of human life. It is recommended that pupils study non-religious beliefs and ways of life both before the age of 14 and during 14-19 RE. These may include examples such as Humanism and the ideas of people who describe themselves as 'spiritual but not religious'.	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 and beliefs. Learning from 4 religions across a key stage is demanding: the syllabus does not recommend tackling 6 religions in a key stage. Depth is more important than overstretched breadth
5-7s Key Stage 1	A minimum of two religions are to be studied. Christianity and at least one other religion (Judaism is the recommended example). Religions and beliefs represented in the local area.		
7-11s Key Stage 2	A minimum of three religions are to be studied. Christianity and at least two other religions (Hinduism and Islam are recommended).		
11-14s Key Stage 3	Four religions are to be studied. Christianity, Buddhism, Sikhism and Islam are recommended (an additional study of Judaism or Hinduism may also be undertaken).		
14-16s Key Stage 4	It is recommended that at least two religions, usually including Christianity, are studied. This will usually be through a recognised national RS qualification course such as GCSE full or short RS courses or CoEA RS, but could be through a school devised RE course.		
16-19s RE for All	Religions and worldviews to be selected by schools and colleges as appropriate.		

Note A: The range of religious groups in the UK. Groups such as Jehovah's Witnesses, Latter Day Saints, the Baha'i faith or the Jains are not excluded from study in this scheme for RE. Schools are always advised to make space for the worldviews of the local community, which is why the table above expresses minimum requirements.

Note B: Progression in learning through the primary school. It is good practice for pupils to progress their skills by learning from a religion over a period of years, for example across a key stage.

Note C: Secondary RE provision: If schools use a 2 year key stage three, then all pupils 14-16 should still receive their entitlements to RE provision

Note D: Plural RE for 14-19s. The 14-19 section of the syllabus gives more detail on different ways for schools to develop their RE / RS courses. Schools studying only Christianity for examination courses must consider carefully how to avoid narrow learning in RS and address the question of the breadth of religious learning carefully.

Organising RE

Curriculum Time for RE in Nottinghamshire

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

This means in practice that schools are expected to allocate:

- **Reception and Key Stage 1: 36 hours of tuition per year** (e.g. 50 minutes a week or some short sessions implemented through continuous provision)
- **Key Stage 2: 45 hours of tuition per year** (e.g. an hour a week, or less than an hour a week plus a series of RE days)
- **Key Stage 3: 45 hours of tuition per year** (e.g. an hour a week, RE-centred Humanities lessons taught for 4 hours a week for one term of the year)
- **14-16s: 5% of curriculum time, or 70 hours of tuition across the key stage** (e.g. an hour a week for five terms)
- **16-19s: Allocation of time for RE for all should be clearly identifiable and should not be tokenistic.**

This means that this syllabus for RE can be delivered in an average of approximately an hour of teaching per week.





Notes

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

Flexible models of delivery and high standards in RE:

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

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

A large majority of Nottinghamshire schools use **one or two weekly lessons of RE** as the standard way of running the curriculum plan. The advantages of this are that pupils get used to the RE lesson, the progress they make can be steady and continuous and teachers 'know where they are'. 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 plays a significant role in creating social unity and generating genuine acceptance between communities.” ”



- **Some schools use a themed curriculum approach to RE.** A series of lessons in the humanities are themed for RE, e.g. for half a term, and pupils spend four or five hours a week or more doing RE and relating the study to history or geography. In the next half term, the focus may be more on one of the other subjects. The main advantages of this are that pupils get a deeper and more continuous experience of RE. A disadvantage is that some schools use arbitrary themes or fail to plan RE into the program at sufficient depth. Parity with, for example, History and Geography makes good sense here. Specialist RE teachers' involvement in setting a sharp focus on planned RE outcomes in planning is crucial.
- **Some schools use an 'RE Week' or an 'RE Day'** to focus learning, then follow up the 'big experience' with linked lessons over several weeks. Such 'big events' RE planning is demanding 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 worth of weekly lessons. The key to success is clarity about the RE learning that is planned. A guide to this kind of opportunity, with some practical ideas and outlines, is available from RE Today, titled 'Big RE'.
- **Creative curriculum planning** in which a modular approach to curriculum planning can be used effectively. This approach can present both opportunities and challenges for RE: Why do inspectors sometimes find RE is least well covered in an integrated program of learning? Do some themes enable RE effectively, but do some themes make it harder to include real RE? Schools must consider the learning objectives of the syllabus in deciding whether RE learning is well served by 'creative curriculum planning'.
- **Mixed Age Classes.** In schools where class groups include children from different year groups, this RE syllabus can be taught in very flexible ways using the guidance and materials the syllabus provides for the different ages in the class.

In deciding the ways in which the Agreed Syllabus will be implemented, schools should ensure that the full range of RE opportunities is offered to all pupils.

Respect for All, Global Learning, British Values and Community Cohesion: What does RE offer to pupils?

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

Learning for diversity. Government guidance advises that “every school is responsible for educating children and young people who will live and work in a country which is diverse in terms of cultures, religions or beliefs”. A recurring theme of government and HMI guidance on Religious Education is to “develop a positive attitude towards other people, respecting their right to hold different beliefs from their own, and towards living in a world of diverse religions.” RE guidance also requires schools to enable pupils to examine the consequences of anti-social behaviour such as racism and to develop strategies for dealing with it. Equally, Ofsted (2014) also points to the major contribution that RE makes in promoting British values and enabling learners to develop positive attitudes through “valuing diversity, promoting multicultural understanding and respect.”

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



Visits and visitors. RE is the ideal vehicle for building links with faith communities in the local area of the school. Pupils need opportunities to meet people of different faiths and cultures to develop a respect for those who believe, think and practice differently, without feeling that their own identity or views are threatened. In fact, pupils can deepen and clarify their sense of identity through their encounter with the 'other'. It is important to set ground rules for discussion when religious differences are explored, in order to create a safe and positive environment. This is particularly relevant where there may be media misrepresentations and commonly held negative stereotypes e.g. Islamophobic ideas, unwarranted negativity to any religion. RE has a place in reducing extremism.

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

Planned support for teaching. At key stages 2 and 3 there are planned units for investigating these important issues. For Key Stage 2, see the unit on 'Enquiring into places of worship through visits' and for Years 7-9 'How can the towns in Nottinghamshire become more respectful places?'



British values

School inspection, from September 2014, explores and judges the contribution schools make to actively promoting 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.

RE makes a key educational contribution to pupils’ explorations of British values Teaching the Nottinghamshire Agreed Syllabus for Religious Education will enable pupils to learn to think for themselves about British values.

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

- **Mutual Tolerance.** Schools do not accept intolerant attitudes to members of the community: attitudes which reject other people on the basis of race, faith, gender, sexual orientation or age are rightly challenged. The baseline for a fair community is that each person’s right to ‘be themselves’ is to be accepted by all. Tolerance may not be enough: RE can challenge children and young people to be increasingly respectful and to celebrate diversity, but tolerance is a starting point. It is much better than intolerance.
- **Respectful attitudes.** In the RE curriculum attention focusses on 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 from 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.



“ RE assists young people in becoming well-rounded individuals, helping them to understand their own identity, to respect others and to rights and responsibilities of fellow human beings.” ”

- **The Rule of Law.** In RE pupils examine different examples of codes for human life, including commandments, rules or precepts offered by different religious communities. They learn to appreciate how individuals choose between good and evil, right and wrong, and they learn to apply these ideas to their own communities. They learn that fairness requires that the law apply equally to all, irrespective of a person's status or wealth.
- **Individual liberty.** In RE, pupils consider questions about identity, belonging and diversity, learning what it means to live a life free from constraints. They study examples of pioneers of human freedom, including those from within different religions, so that they can examine tensions between the value of a stable society and the value of change for human development.

Subject content

RE in the Early Years Foundation Stage

Pupils should encounter religions and world views through special people, books, times, places and objects and by visiting places of worship. They should listen to and talk about stories. Pupils can be introduced to subject specific words and use all their senses to explore beliefs, practices and forms of expression. They ask questions and reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation of and wonder at the world in which they live. **Religious Education is, unlike the subjects of the National Curriculum, a legal requirement for all pupils on the school roll, including all those in the reception year.**



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

Communication and Language.

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

Personal, Social and Emotional Development.

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

Understanding the World.

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

Expressive Arts and Design.

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

Literacy.

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

Mathematics.

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

These learning intentions for RE are developed from relevant areas of the Early Years Foundation Stage Profile (DfE, 2013). Teachers and schools will find more detailed examples useful, but these map the territory. The syllabus support disc gives examples of planning in this important area.

Key Stage 1 RE

The Focus of RE for KS1 enables children to develop their knowledge and understanding of religions and world views. They find out about simple examples of religion that are drawn from 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.

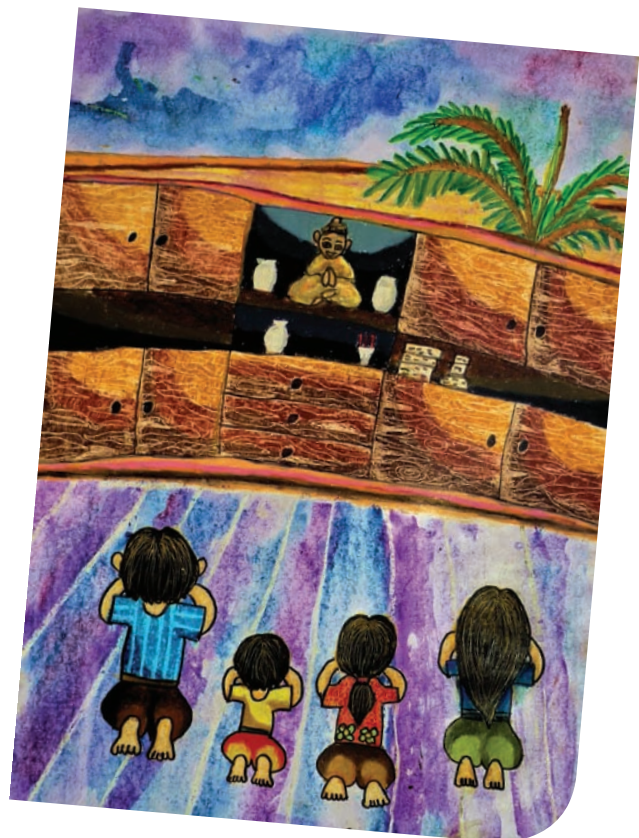
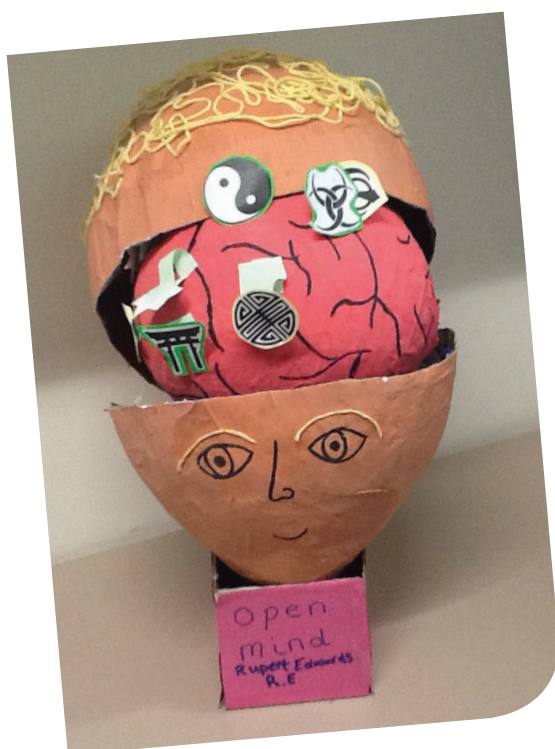
The aim of RE is expressed in age appropriate outcomes for most 7 year olds.

Specifically pupils should be taught to:

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

Using the program of study for Key Stage 1:

- **Flexible planning.** The program of study on the following pages is the recommended way of achieving the required outcomes, but schools may plan other programs of study to achieve this if they wish.
- **Planning for progression.** The order of teaching here is recommended to enable continuity and progression in learning, but again teachers could plan this differently to meet learning needs in their own schools.
- **An example: Christmas and Easter.** Schools will want to teach major festivals such as Christmas and Easter at appropriate times of year. We have provided progression grids to suggest activities that can be flexibly used in the period of time directly around the festival (see the Agreed Syllabus disc and the table below).
- **Which religions? Content selection for breadth and depth.** Schools are required to plan for pupils to learn in depth about Christians and Jewish people in key stage 1. Some schools will choose to go beyond this minimum requirement. In doing so, it is important to retain depth while including religions relevant to the local community.
- **Discovery and learning in RE.** Nottinghamshire RE is a discovery process, in which learners find out for themselves.
- **Themes and concepts.** The themes and concepts of RE are woven together into plans that enable pupils to investigate religions and world views for themselves, with the guidance of their teachers.
- **Strategies for thinking skills.** Teachers are encouraged to make appropriate use of strategies such as the methods of community of enquiry and of Philosophy for Children (P4C) in their RE work. Many RE topics will be energised by the use of stimulating religious material such as film, text, poetry, prayer or art in the community of enquiry approach.



Please note: These Programs of Study are supposed to help the teacher, but are not prescriptive. They can be adapted to suit the needs of your school and pupils, reflecting their needs and backgrounds. Some schools want to adapt learning programs about Christmas and Easter for seasonal reasons. Here is an example:

Increasing pupils' understanding of Christmas and Easter:

A spiral curriculum approach can be used so that an appropriate short sequence of lessons coincides with these key festivals during the year, enabling progress for every child.

- Pupils **retell** (for example through drama or in pictures) religious stories of Christmas and Easter and suggest reasons why they are important to Jewish people and Christians (A2);
- Pupils **think about** the behaviour shown by the characters in the stories e.g. being trustworthy, courageous, persistent, overcoming obstacles, forgiving, worshipping, being changed and **explore** some of these characteristics creatively (C1)
- Pupils **ask and find out** about from where these stories come (The Gospels of Luke and Matthew in the Bible) and how these stories are remembered and celebrated in Christian festivals today (B3)
- Pupils **consider** what is special about the Gospel and **respond sensitively**, relating to the festivals and to their special times of life (B1).

Religious content will include: Christian stories and festivals of Christmas and Easter



Program of Study for 5-7s

A suggested long term Key Stage Plan using 8 planned investigations for RE	
5-7 Unit plan titles	Teaching and learning outcomes: What questions will be addressed? What learning will go on? Which aspects of the aim will be met?
<p>1.1. Celebrations and festivals:</p> <p>Who celebrates what and why?</p> <p>Christians and Jewish people</p>	<ul style="list-style-type: none"> Pupils explore stories and celebrations of, for example, Christmas, Easter, Hanukkah, Pesach, finding out about what the stories told at the festivals mean, e.g. through hearing stories, talking about 'big days', learning from festive food, enacting celebrations, learning from artefacts or welcoming visitors to talk about their festivals (A1); Pupils select examples of religious artefacts from Christianity and Judaism that interest them, raising lists of questions about them and finding out what they mean and how they are used in festivals and for example in prayer and worship at the synagogue and church (A3); Pupils find out about what different religions and world views do to celebrate the fruitfulness of the earth (e.g. in Harvest Festivals). They respond to questions about being generous and being thankful (B1); Pupils notice and talk about the fact that people come from different religions. How can we tell? How can we live together kindly when we are all so different? (C2). <p>Religious content will include: Various festivals in Christianity and Judaism; the celebrations, stories, artefacts, food. Festivals from other faiths can be introduced e.g. Diwali, Eid al Fitr.</p>
<p>1.2 Myself</p> <p>How do we show we care for others? Why does it matter?</p>	<ul style="list-style-type: none"> Pupils hear three moral stories, for example from Christians, Jewish people and humanists. They think and talk about whether they are saying the same things about how we should behave (A3); Pupils express creatively (e.g. in art, poetry or drama) their own ideas about the questions: Who am I? Where do I belong? Who cares for me? Who do I care for? How does it show? (B2); Pupils notice and talk about the fact that people come from different religions. How can we tell? How can we live together kindly when we are all so different? (C2); Linking to English, pupils ask questions about goodness, and create simple sentences that say what happens when people are cheerful, honest, kind, thankful, fair or generous, and what happens when people are unkind, ungrateful, untruthful, unfair or mean (C3). <p>Religious content will include: My uniqueness as a person in a family and community, caring for others and exploring characteristics such as goodness, kindness.</p>

<p>1.3 Stories of Jesus:</p> <p>What can we learn from them? How do religious stories make a difference to people's lives?</p>	<ul style="list-style-type: none"> • Pupils retell (for example through drama or in pictures), different stories about Jesus, considering what they mean. These should include stories Jesus told and stories about His miracles. Good examples: The Lost Coin, Jesus and the Ten Lepers. They compare the stories and think about what Christians today learn from the stories (A2); • Linking to English, pupils respond to the parables Jesus told, for example, such as the Lost Sheep, considering and talking about what they mean. They recognise Christianity as the religion from which the stories come (A2); • Linking to English, pupils retell stories about Jesus, such as the miracle story of the healing of a blind person. They identify and talk about the values which different characters in the stories showed, and recognise Christianity as the religion from which the stories come (A2); • Pupils respond to stories about Jesus, talking about thankfulness as a result of miracles(C3); • Pupils ask and answer 'who', 'where', 'how', 'what' 'why' questions about religious stories (A2); • Linking to 'Philosophy for Children', pupils think about and respond to 'big questions' in a classroom enquiry using, for example, a story from the New Testament (C1). <p>Religious content will include: Stories Jesus told – parables. Stories about Jesus that include the miracles of healing and power over earthly things e.g. storms, food etc.</p>
<p>1.4 Symbols</p> <p>In what ways are churches / synagogues important to believers?</p>	<ul style="list-style-type: none"> • Pupils learn from visiting sacred places. Linking to English and computing, pupils recount a visit to a local church and a synagogue using digital photographs. They find out about the symbols and artefacts that they saw there and suggest meanings for them. (A1); • Pupils learn about what happens at a church or a synagogue, including special events such as weddings (A1); • Pupils discuss reasons why some people go to synagogues or churches often, but other people never go to holy buildings. (B1); • Pupils choose to find out about the symbols of two different communities, looking for similarities between the ways they use common symbols such as light, water. (A3); • Pupils use a set of photos and a list of religious items they have encountered in Key Stage 1 RE to sort and order, saying which items are connected to a particular religion and which are connected to more than one religion. Good examples from Judaism might include Jewish artefacts - Torah, yad, head covering (Kippah), Hanukiah, Challah bread, mezuzah, a prayer shawl (tallit) and photographs from a local synagogue. (B3). <p>Religious content will include: Visiting places of worship – the church and the synagogue, including their symbols, artefacts, things that happen there and special events e.g. weddings.</p>

<p>1.5 Leaders: What makes some people inspiring to others?</p> <p>Christian and Jewish leaders</p>	<ul style="list-style-type: none"> • Pupils retell stories of key leaders from Christianity and Judaism, for example Moses, Jesus and Peter. They talk about how these leaders made a difference and how leaders today make a difference to our lives. (A2) • Pupils think about the behaviour shown by these leaders e.g. being kind, valuing and respecting others, being trustworthy, courageous, and consider questions about being good, kind, and forgiving (C1); • Pupils encounter many examples of simple ‘wise sayings’ (e.g. from Jesus) or ‘rules for living’ harmoniously (e.g. The 10 Commandments). They choose their favourite ‘wise sayings’ or ‘rules for living’ from different key leaders and talk about what makes these sayings wise, and what difference it would make if people followed them (A2); • Pupils ask and find out how to answer a range of ‘how’ and ‘why’ questions about how people practise their religion, including how they follow their leaders by remembering, telling stories, celebrating, praying or making music. Pupils might use exciting photographs or works of art to stimulate their questions (C2). • Pupils discuss stories of co-operation from Judaism, Christianity and from different traditions and sources and make a ‘Recipe for living together happily’ or a ‘Class charter for more kindness and less fighting’ (C2). <p>Religious content will include: Stories about key leaders e.g. Moses, Jesus, Peter; their behaviour, examples of their wisdom and rules for living harmoniously; the difference they have made.</p>
<p>1.6 Believing: What do Jewish people believe about God, creation, humanity, and the natural world?</p> <p>What are some ways Jewish people show their beliefs and how they belong?</p>	<ul style="list-style-type: none"> • Pupils explore how different people, including Jewish people, have expressed their ideas about God and think and talk about their own ideas about God, linking to enquiry methods from Philosophy for Children (C3). • Pupils could work individually using images and / or symbols to express their views about God or in groups, using art, music and poetry to express creatively different viewpoints (C1). • Pupils retell the Jewish story of creation, considering ways in which people care for the earth and making links with the Environment and Science (C3). • Pupils explore the ways of belonging and beliefs of Jewish people, for example through the Jewish celebration of Shabbat, noticing links to the creation story through the 7th day of rest (A1). • Linking to English, pupils use key words (e.g. holy, sacred, scripture, festival, symbol,) to present ideas or write about the Jewish religion (B3). <p>Religious content will include: Children’s ideas about God; Jewish peoples’ ideas about God and the story of creation. The importance of Shabbat, a way of belonging, including the link between creation and Shabbat.</p>

<p>1.7 What does it mean to belong?</p> <p>What is it like to belong to the Christian religion in Nottinghamshire today?</p>	<ul style="list-style-type: none"> • Linking to PSHE, pupils make lists of the different groups to which they belong, e.g. in school, in the community, and consider the ways these contribute to human happiness. Why does belonging matter, and how can we be good members of different groups? (B1) • Pupils express creatively (e.g. in art, poetry or drama) their own ideas about the questions: Who am I? Where do I belong? (B2) • Pupils explore ways in which Christians belong, for example, Christenings and Believers' Baptisms, showing why these are important to some Christians and relating them to Jesus' Baptism (A1). • Linking to English and PSHE pupils could play some collaborative games, and talk about how the games put the teaching of the 'Golden Rule' into action (C2). <p>Religious content will include: Belonging in a family, school and community. Ways of belonging in Christianity e.g. Christenings and Believers' Baptisms. Jesus' Baptism. The Golden Rule.</p>
<p>1.8 Jewish and Christian Stories : How and why some stories are important in religion?</p> <p>What can we learn from them and from the Torah?</p>	<ul style="list-style-type: none"> • Pupils retell (for example through drama or in pictures) some religious stories with key characters such as Joseph, Jonah, Noah, Daniel, David, Abraham and suggest reasons why they are important to Jewish people and Christians (A2); • Pupils think about the behaviour shown by these characters e.g. being trustworthy, courageous, persistent, overcoming obstacles, forgiving and explore some of these characteristics creatively (C1) • Pupils ask and find out about from where these stories come (The Torah, the Old Testament in the Bible) (B3) • Pupils consider what is special about the Torah and respond sensitively, relating to their special things (B1). <p>Religious content will include: Jewish and Christian stories about, for example, Noah, Jacob, Joseph, Jonah, Daniel, David, Abraham, and their characteristics. The importance of the Torah.</p>

These investigations can be used in the order given above, which enables progression in learning, but schools are free to rearrange them if they wish, e.g. to accommodate the learning needs of mixed age classes.

Some examples of detailed planning for these units of work are available on the Agreed Syllabus Support disc.

Key Stage 2 RE

The Focus of RE for KS2 enables pupils to extend their knowledge and understanding of religions and world views³, recognising their local, national and global contexts. They should be introduced to an extended range of sources and subject specific vocabulary. They should be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life. Pupils should learn to express their own ideas in response to the material they engage with, identifying relevant information, selecting examples and giving reasons to support their ideas and views.

The aim of RE is expressed in age appropriate outcomes for most pupils at age 11

Specifically, pupils should be taught to:

Know about and understand religions and world views	Express ideas and insights into religions and world views	Gain and deploy the skills for learning from religions and world views
A1. Describe and make connections between different features of the religions and world views they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life in order to reflect thoughtfully on their ideas;	B1. Observe and understand varied examples of religions and world views so that they can explain, with reasons, their meanings and significance to individuals and communities;	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. 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. Find out about and respond with ideas to examples of co-operation between people who are different;
A3. Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning.	B3. Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences between different religions and world views.	C3. Find out about questions of right and wrong and begin to express their ideas and opinions in response.

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

Program of study for 7-11s

Using the program of study for key stage 2:

- **Flexible planning:** The program of study on the following pages is the recommended way of achieving the required outcomes, but schools may plan other programs of study to achieve this if they wish.
- **Planning for progression:** the order of teaching here is recommended to enable continuity and progression in learning, but again teachers could plan this differently to meet learning needs in their own schools.
- **Example:** learning from festivals. It is possible to use significant materials from a religion more than once in a 'spiral curriculum' where the challenge is planned to increase – e.g. through the years of learning from Divali, Christmas and Easter (there is exemplary material including progressed activities for these festivals, on the Agreed Syllabus disc).
- **Which religions? Content selection for breadth and depth:** schools are recommended to plan for pupils to learn in depth about Christian, Muslim and Hindu people in Key Stage 2. Many schools will choose to go beyond this minimum requirement.
- **Discovery and learning in RE:** Nottinghamshire RE is a discovery process, in which learners find out for themselves. In key stage 2 this involves raising questions and exploring a range of answers, and beginning to plan investigations for themselves
- **Themes and concepts:** The themes and concepts of RE are woven together into plans that enable pupils to investigate religions and world views for themselves, with the guidance of their teachers.
- **Strategies for thinking skills: Philosophy for Children / P4C** RE needs good thinking skills approaches to learning. Teachers are encouraged to make appropriate use of the methods of the community of enquiry and of philosophy for children in their RE work. Many RE topics will be energized by the use of stimulating religious material such as film, text, poetry, prayer or art in the community of enquiry approach.
- **Festivals and the school year:** it is good practice where possible to link teaching and learning opportunities to the occurrence of major festivals such as Divali, Eid Al Fitr, Pesach, Christmas or Easter to times of the year when the celebrations will be visible. RE does not have to be taught only in 10 lesson blocks, and making the most of festivities for learning is potentially good for RE.
- **Mixed age classes:** teachers are encouraged to make flexible planning arrangements for mixed age classes, ensuring entitlements are met without worrying about whether a class had learned 'in the right order'. There is not a single 'right order' for the teaching units.

Please note: These Programs of Study are supposed to help the teacher, but are not prescriptive. They can be adapted to suit the needs of your school and pupils, reflecting their needs and backgrounds.

A long term Key Stage Two Plan using 16 planned investigations for RE 7-11 (4 for each year group)

Unit plan titles	Outcomes to teaching and learning: What questions will be addressed? What learning will go on? Which aspects of the aim of RE will be met?
<p>2.1 Beliefs and questions:</p> <p>What difference does it make to be a Christian? How do Christian people's beliefs about God, Jesus, the world and others have impact on their lives?</p> <p>Religion: Christianity</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • learn about Christian commitment by describing some spiritual ways of celebrating Christian festivals, including Christmas, Easter and Pentecost. They reflect thoughtfully on the reasons why some people value such celebrations very highly, but others not at all (A1); • describe and understand links between Bible stories of creation and Christian beliefs about God as the creator (A2); • express and communicate their understanding of the challenges of commitment for a Christian person and a Christian community. They consider: what difference does believing in Jesus make to Christians? (B2); • discuss a range of ideas about some 'big questions', e.g. what do Christians believe about God? What different views do we know about the beginnings of life on Earth? Did God make us all, or are we an accident? They develop ideas about different ways science and religions handle questions of origins, where we come from (C1). <p>Religious content will include: stories and celebrations of Christmas, Easter, Pentecost, Harvest, exploring stories and Christian beliefs about creation, God, community and commitment to God and humanity.</p>
<p>2.2 Religion, family and community: Prayer</p> <p>How do religious families and communities practice their faith?</p> <p>Recommended religions: Islam and Christianity</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • pursue an enquiry into Christian and Islamic prayer, finding out about and exploring beliefs about worship, God and human life for Christian and Muslim people (A3); • find out about the meanings of symbols, words and actions used in prayer and worship such as bowing down, using liturgy, ritual and symbol, praying alone and in groups (A3); • find out about similarities and differences in Christian and Muslim prayer and understand how the practices of prayer for Christian and Muslim people can bring the community together (B2); • investigate the meaning of prayer in these communities, and consider questions about the values expressed in prayers for themselves, exploring their own ideas creatively and connecting ideas from different religions. How, where, when and why do people pray? (B2). <p>Religious content will include: The 5 daily Islamic prayers, the Lord's Prayer in Christianity, prayer at a mosque or a church, beliefs about Allah / God and prayer in the different religions.</p>
<p>2.3 Worship and sacred places:</p> <p>Where, how and why do people worship?</p> <p>Investigating places of worship in Nottinghamshire.</p> <p>Religions: local examples</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • pursue an enquiry into local places of worship and beliefs about worship, relating the meanings of symbols and actions used in worship to events and teachings from the religions they study (A3); • consider: what happens in holy buildings? Linking to History and Design Technology pupils consider how the architecture, furniture and uses of churches, mandirs, mosques or synagogues, express the community's way of life, values and beliefs (B1); • discuss and present thoughtfully their own and others' views on challenging questions about different kinds of religious belonging in Nottinghamshire today, presenting what they have found out about worship clearly and thoughtfully in a variety of ways including for example design and modelling, photo album descriptions and recounts, Q&A, poetry or art (C1). <p>Religious content will include: exploring religious buildings in Nottinghamshire and the region, connecting the buildings to religious beliefs, teachings, practices and ways of living.</p>

<p>2.4 Inspirational people from the past:</p> <p>What can we learn from inspiring people in sacred texts and in the history of religions?</p> <p>Recommended religions: Judaism, Christianity, Islam.</p> <p>Religious leaders: Moses, Jesus and Muhammad.</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • Explore the lives of key religious people in Christian and Jewish stories, describing the challenges they faced, and commitments by which they lived (A2). • respond thoughtfully to Jewish stories about Moses as the servant of God, learning from stories of the Exodus and the 10 Commandments about how Jewish ideas, festival (Pesach) and stories are connected (A2); • respond thoughtfully to Christian beliefs about Jesus as God come down to earth, learning from his life, teaching and example, connecting parables, miracles and stories about Jesus to Christian beliefs (A2) • respond thoughtfully to stories from the life of the Prophet Muhammad, connecting Muslim belief and wisdom to the stories from the Qur'an and Hadith to Muslim values and ideas (A2) • consider how the meanings of stories of great leaders are expressed in varied contemporary ways: sacred writing, poetry, video, stained glass and drama, weighing up the effectiveness of the different media in sharing these stories (NB: Muslim Prophets are not seen in drama or imagery) (A3) • respond thoughtfully to these 'great lives', and to the idea of inspiration, learning from their challenges and commitments, linking to History (B2) • use their thinking about stories of Moses, Jesus and Muhammad to explore how Jews, Christians and Muslims today celebrate key events from their history (e.g. in Passover, Lent or Ramadan) (B3) • discuss and present thoughtfully their own and others' views on challenging questions about being inspired by others, and about the ways human courage and spirituality can make a person an example to others (C1) • express and communicate their own ideas about questions on fairness, forgiveness, friendship, commitment, and courage. (C3) <p>Religious content will include: examples of inspirational people from the Jewish and Christian Bible such as Abraham, Jacob, Joseph, Moses, David, Esther, Ruth. Examples of stories and teaching from the Gospels on the life and example of Jesus. Examples from history and current affairs. Islamic examples from stories of the life of the Prophet Muhammad [PBUH] and his companions, and from Islamic history.</p>
<p>2.5 The journey of life and death:</p> <p>Why do some people think life is like a journey? Where do we go? What do different people think about life after death?</p> <p>Recommended religions: Christianity, Hinduism, Islam.</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • find out about and describe some ways in which different religions see life as a journey (A1); • make connections between different features of the religions and world views they study, discovering more about celebrations, worship, and the rituals which mark important points in life in order to reflect thoughtfully on their ideas (A1); • compare how Christians, Muslims or Hindus celebrate a new baby's birth, becoming an adult, a marriage or the life of someone who has died and reflect on ideas of their own about life's milestones in discussions or in writing (B1); • develop their understanding of beliefs about life after death in two religions through seeking answers to their own questions and articulating reasons for their own ideas and responses (B1). <p>Religious content will include: exploring life as a journey and the key moments marked by rituals for welcoming a baby, becoming an adult, celebrating a marriage and funeral rituals; a range of ideas about different concepts of an afterlife such as heaven, paradise or reincarnation.</p>

<p>2.6 Symbols and religious expression:</p> <p>How do people express their religious and spiritual ideas on pilgrimages?</p> <p>Recommended religions: Islam, Hinduism, Christianity</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • consider why people go on pilgrimages. They use a range of exciting stimuli to find out about pilgrimages, and make some connections between journeys to Varanasi for Hindus, Hajj for Muslims and pilgrimage to Lourdes, Iona or the 'Holy Land' for Christians, describing the motives people have for making spiritual journeys. They might imagine planning a pilgrimage in detail to show they can connect spiritual ideas with religious practice (A1); • suggest how and why belonging to a community and expressing spirituality in, for example, the memories, stories, music, rituals, emotions and experiences of pilgrimages might be valuable to Hindus, Muslims or Christians (B2) • linking to English, pupils find out more about different forms of worship, prayer and meditation in different communities, and write creatively and thoughtfully some songs, prayers or meditations suited to particular occasions and communities (B3); • Linking with the expressive arts curriculum, pupils create works of art or music which express their understanding of what it means to belong to a religion or world view, reflecting on their work on pilgrimage, symbol and religious expression (C1). <p>Religious content will include: learning about pilgrimages and religious journey to, for example, Makkah (Muslim), Varanasi (Hindu) and Lourdes, Iona or the Holy Land (Christian).</p>
<p>2.7 Spiritual expression: Christianity, music and worship: what can we learn?</p> <p>Religion: Christianity</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • linking to the music curriculum, explore and respond thoughtfully to examples of Christian music such as a Christmas carol, a famous hymn, the Hallelujah chorus, contemporary worship music and Christians songs for children. (A2) • describe the impact of examples of religious music on those who sing or play it, exploring spiritual ideas and questions: does music create calm, excitement, worship or a sense of the presence of God? (A3) • express their own ideas about religious and spiritual music, identifying pieces of music that make them feel calm, excited, or perhaps worshipful or close to God. They consider thoughtfully issues and questions, giving reasons for their thoughts (A3) • discuss and debate reasons why music matters to us and enables us to express deep feelings and ideas, including spiritual feelings and ideas for some people. (C1) <p>Religious content will include: different examples of the music of the Christian community, explored in depth as forms of spiritual expression and worship.</p>
<p>2.8 Religion family and community: worship, celebration, way of living:</p> <p>How do Hindu families practise their faith? What are the deeper meanings of some Hindu festivals?</p> <p>Religion: Hinduism</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • Pursue an enquiry into Hindu worship, festivals and celebrations, developing ideas of their own on the deeper meanings of festivals through asking questions, looking at evidence from video, photography, text and participants' descriptions (A1) • Find out about the meanings of stories, symbols and actions used in Hindu worship and celebrations (A3) • Describe and understand links between Hindu stories and celebrations, examining the Divali stories, for example, using different literacy approaches to the characters and meanings of the stories (A2) • Investigate the deeper meanings of Hindu festivals and respond thoughtfully to them: themes of light and darkness, goodness and evil, honesty and trust, collaboration and co-operation are to be explored in relation to the story (B1) • Express and communicate their understanding about the meanings of the festivals, reflecting on and learning from these and making deepening connections to their own lives and celebrations. (C3) <p>Religious content will include: stories of Rama and Sita, celebrations of Divali in both India and in the UK, exploration of Hindu ideas about gods and goddesses, beliefs and values expressed in the stories and the festival, learning from Hindu community life.</p>

<p>2.9 Inspirational people in today's world</p> <p>What can we learn from great leaders and inspiring examples in today's world?</p> <p>Religions selected by the school</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • Describe and respond thoughtfully to the lives of some inspirational spiritual and leaders from the modern world (A2) • understand how key leaders can be sources of wisdom for religious believers (A2) • explore the lives of key religious leaders from contemporary life, describing the challenges they have faced and the commitments by which they lived (B2) • apply ideas of their own by giving reasons for their views about how leaders can provide wisdom and inspiration (C1) <p>Note: these leaders might be world famous examples, or those who serve the community locally ~ in Nottinghamshire for example.</p> <p>Religious content could include examples such as: Dr M L King, Mother Teresa, Gandhi, William Booth of Sneinton, Dr Hany El Banna (founder of Islamic Relief), Desmond Tutu, Pandurang Shastri Athavali, local examples.</p>
<p>2.10 Religion and the individual:</p> <p>What is expected of a person in following a religion or belief?</p> <p>Religion: Christianity</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • learn about devotion and commitment in Christianity. They consider why Christians celebrate Jesus' birth: what is the meaning of Christmas? They compare the texts in the Christian gospels that tell the stories of shepherds and wise men at Jesus' birth, exploring how they are remembered and celebrated in a range of Christmas festivities (A2); • use their detailed understanding of religious practice such as remembering Jesus with bread and wine in Christian worship and trying to follow the teaching of Jesus about forgiveness and loving your enemies to describe the significance of being part of the Christian religion (B1); • discuss and apply their own ideas about ethical questions: what is fair and unfair? Why do people fight and cause pain? How do we know what is good? Can people learn to be more generous? They learn from examples of Christian practice and consider the challenges of trying to live a good life (C3). <p>Religious content will include: the deeper meanings of the celebrations of Christmas, Easter, Pentecost and Eucharist; the ways Christians use some examples of Bible texts to guide them in facing life's challenges; the role of the Christian community in helping people to live a good life, and the pupils' reflections on Christians' uses of ideas such as Trinity, forgiveness or inspiration.</p>
<p>2.11 Beliefs and questions:</p> <p>How do people's beliefs about God, the world and others have impact on their lives?</p> <p>Recommended religions: Islam, Hinduism</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • explore and respond thoughtfully to Muslim and Hindu beliefs about God, using a range of sources of wisdom (A2) • describe the impact of examples of religious teaching. A Hindu example might be the impact of Hindu teaching about harmlessness (ahimsa) on questions about what we eat and how we treat animals. A Muslim example might be the impact of daily prayer and Zakat (alms giving) on Muslim individuals and communities (A3) • express their own ideas about religious issues and questions, giving reasons for their thoughts (A3) • discuss and debate reasons why different people have different ideas about religious questions including whether God is real and what God is like. (C1) <p>Religious content will include: different ideas and forms of expression in relation to belief about God, including pupils' own responses to Hindu and Muslim texts and expression in creative arts and architecture.</p>

<p>2.12 Beliefs in action in the world:</p> <p>How are religious and spiritual thoughts and beliefs expressed in arts and architecture and in charity and generosity? Religions: selected by the school</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • describe some ways religious art and architecture express spiritual ideas (A2) • describe some ways charities such as Tzedek (a Jewish development charity), Sewa International (Hindu) Christian Aid and Muslim Hands (based in Nottingham) express spiritual ideas (A2) • understand how buildings and creative arts can put the spirituality of a religion into visual forms (A2) • explore examples for themselves, responding with increasing discernment (B2) • apply ideas of their own by giving reasons for their views on religious questions like these: how do art and architecture express spiritual ideas? How do religious charities express spiritual ideas? Is it important to express spiritual ideas in both worship and action? How, and why?(C1). <p>Religious content will include: studies of some great examples of religious architecture from across the world and some local examples, including for instance Southwell Minster, local churches and chapels, a Nottingham Synagogue, Mandir and Mosque. Studies of different charities which apply the 'golden rule' from a range of religions and worldviews to some global problems.</p>
<p>2.13 Teachings, wisdom and authority:</p> <p>What can we learn by reflecting on words of wisdom from religions and worldviews? What do sacred texts and other sources say about God, the world and human life? Religions: as selected by the school</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • respond thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different religions (A2) • linking to English, pupils consider why some texts from the Torah (e.g. the Shema), the Bible (e.g. 1 Corinthians 13) and the Qur'an (e.g. The 1st Surah, the Opening) are seen as sources of wisdom in different communities. They respond thoughtfully to the ideas found in the texts with ideas of their own (A2) • linking to Citizenship Education, pupils consider moral codes, for example, the Ten Commandments (Jewish), St Paul's advice for believers (Romans 12) and the Five Precepts (Buddhist), expressing thoughtful ideas about what is right and wrong in the light of their learning (C3). <p>Religious content will include: carefully selected texts from the scriptures of the religions selected for study and contemporary examples of members of the faith communities seeking to live out these texts and their values.</p>
<p>2.14 Religion, family and community:</p> <p>What contributions do religions make to local life in Nottinghamshire? How can we make Nottinghamshire a county of tolerance and respect? Recommended religions: Christianity, Islam, Hinduism, Judaism</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • investigate aspects of community life such as weekly worship, charitable giving or beliefs about prayer, showing their understanding and expressing ideas of their own (A2) • linking to the expressive arts, pupils develop their own imaginative and creative ways of expressing some of their own commitments such as working hard at sport or music, caring for animals, loving the family or serving God (B2) • list and describe similarities and differences between the ways different communities show that they belong (C1) • linking to Mathematics and Geography, pupils use local and national census statistics to develop accurate understanding of the religious plurality of their locality and of Britain today (C2) • discuss and apply ideas from different religious codes for living (e.g. Commandments, Precepts or Rules), to compile a charter of their own moral values, applying their ideas to issues of respect for all (C2). <p>Religious content will include: statistics of world religions in the local area, the county and region, examples of inter faith co-operation (including RE itself: pupils might write an RE curriculum suggestion for KS2!)</p>

<p>2.15 Beliefs in action in the world:</p> <p>How do religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment? Recommended religions: Christianity, Hinduism, Judaism</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • discover and explore what Jewish people, Humanists, Hindus and Christians teach about how we can all live together for the wellbeing of each other (C1) • discover and explore the teaching and practice of different religions in looking after the planet and caring for the earth and all its creatures (C1) • apply their ideas about justice and fairness to the work of various development charities such as Christian Aid, CAFOD, Muslim Hands, Islamic Relief, Sewa International and Oxfam (C3) • write persuasively about the reasons why members of different religions and beliefs try to help people who are vulnerable (e.g. victims of natural disasters, people who live with disabilities or people affected by war) (C3). <p>Religious content will include: spiritual concepts of justice, fairness, compassion and responsibility, related to the work of major faith based global aid and development charities.</p>
<p>2.16 Beliefs in action in the world:</p> <p>What was the Holocaust? What can we learn from people, including religious figures, who resist discrimination and persecution? What examples of resistance to prejudice and discrimination can we learn from today? Religion: Judaism</p>	<p>Pupils:</p> <ul style="list-style-type: none"> • find out about the Jewish religion and community, focusing on religious practice in Europe before the Second World War (A1) • investigate aspects of the persecution of Jewish people, showing their understanding and expressing ideas of their own (A2) • develop their own imaginative and creative ways of expressing some questions and ideas about persecution and prejudice, including examples from the Holocaust and from today's world (B2) • pupils use case studies and survivor accounts to develop accurate understanding of examples of issues arising from holocaust study (C2) • having learned about Jewish community action in the UK today, create their own charter of ways to make sure 'Never Again' is 'more than a saying', applying their own ideas to issues of respect for all (C2). <p>Religious content will include: study of religious responses to the Holocaust in Judaism. Pupils will study commitments to remembrance, to peace and to equality influenced by the events of the Holocaust.</p>

These investigations can be used in the order given above, which enables progression in learning, but schools are free to rearrange them if they wish, e.g. to accommodate the learning needs of mixed age classes.

Some examples of detailed planning for these units of work are available on the Agreed Syllabus Support disc.

Key Stage 3 RE

Students should extend and deepen their knowledge and understanding of a range of religions and world views⁴, recognising their local, national and global context. Building on their prior learning, they learn to appreciate religions and world views 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 world views have an impact on wider current affairs. They should be able to appraise the practices and beliefs they study with increasing discernment based on interpretation, evaluation and analysis, developing their capacity to articulate well-reasoned positions.

The aim of RE is expressed in age appropriate outcomes for most 14 year olds.

Specifically students should be taught to:

Know about and understand religions and world views	Express ideas and insights into religions and world views	Gain and deploy the skills for learning from religions and world views
A1. Explain and interpret ways that the history and culture of religions and world views 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 world views which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology;	C1. Explore some of the ultimate questions that are raised by human life in ways that are well-informed and which invite reasoned personal responses, expressing insights that draw on a wide range of examples including the arts, media and philosophy;
A2. Explain and interpret a range of beliefs, teachings and sources of wisdom and authority in order to understand religions and world views as coherent systems or ways of seeing the world;	B2. Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful evaluation and analysis of controversies about commitment to religions and world views, accounting for the impact of diversity within and between communities;	C2. Examine and evaluate issues about community cohesion and respect for all in the light of different perspectives from varied religions and world views;
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.

⁴ **Breadth:** in line with the law and the statement about breadth of learning on page 5 above, best practice will enable pupils to learn from Christianity and at least three other examples of a religion or world view through Key stage Three.

Program of Study for 11-14s

Suggested units of enquiry: select at least 9 from 15

Here are 15 possible titles for units of enquiry in KS3 RE. The Agreed Syllabus Conference and SACRE, mindful of the variety of provision of time and resources for KS3 RE, assert the value of studying in a year three of these enquiries (in depth) or more (at higher speed, or perhaps with more able students). Therefore students are expected to engage with 9 or more of these enquiries across Key Stage 3 (where it occupies three years of tuition). Many of these investigations have strong links to areas of study in GCSE RS, which may be helpful in some schools working with a two year Key Stage 3.

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

Some of the enquiries are written here for younger or lower achieving students (working from levels/ steps 3-6). Others are more demanding, for example specifying outcomes from levels / steps 5-8. These ways of describing achievements are intended to help the teacher, rather than to be prescriptive.

Enquiry: What is religion?	Enquiry: What is it like to be a member of one particular religion in Britain today?	Enquiry: What is good and right? What is wrong and evil?
<p>Concepts: beliefs, teachings, sources of wisdom, ways of expressing meaning, diversity, meaning, commitment.</p> <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> • What do you believe in? • Why are people religious? • What are the major world religions? How are they spread out in our region? • How do people express commitment to their religion? • Are there different paths to God? <p>Suggested religions and world views: Christianity and two other examples.</p> <p>Expected outcomes from steps 3-6</p>	<p>Concepts: beliefs, teachings ways of living, identity, purpose, values.</p> <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> • How can we investigate a religion? • Are all Jews / Muslims / Hindus / Sikhs /Buddhists the same? • What makes religious identity so important for some people, and so unimportant for others? • How is this religion related to some other religions? • Some people believe 'all religions lead to God'. If so then why are they all so different? <p>Suggested religions and world views: One from Judaism, Islam, Hinduism, Sikhism, Buddhism</p> <p>Expected outcomes from steps 3-6</p>	<p>Concepts: ways of living, diversity.</p> <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> • What do we think is right and good, or wrong and evil? Why? • What is the teaching of three different religions about goodness? Are the teachings similar or different? • What values and commitments from different religions help people decide what is good or evil? • Why does it matter what we think about evil? • If we all followed the teachings of a religion, how would the world change? <p>Suggested religions and world views: Christianity, Hinduism, Islam</p> <p>Expected outcomes from steps 3-6</p>

<p>Enquiry: Do the teachings of Jesus stand the test of time?</p> <p>Concepts: teaching, sources of wisdom, ways of living, belonging, meaning, values.</p> <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> • What do we know about Jesus from history? • What would Jesus do about some of today's ethical issues? • Why does Jesus have 2 million followers today? • Was Jesus mad or bad or was he the Son of God? • How and why can people learn from Jesus today? <p>Religions and world views: Christianity, Islam, Atheism</p> <p>Expected outcomes from steps 4-7</p>	<p>Enquiry: Why believe in God?</p> <p>Concepts: beliefs, teaching, wisdom, authority, ways of expressing meaning, truth, values.</p> <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> • Does belief in God make people happier? • "There's no proof about God or Atheism." Is there any good evidence on each side of the argument? • Is the Christian God the same as the Muslim God? • Can a good God allow suffering? • Did God start the Big Bang? • Where do atheists find meaning in life? <p>Religions and world views: Christianity, Atheism, one further selected by the school</p> <p>Expected outcomes from steps 4-7</p>	<p>Enquiry: What will make our communities more respectful?</p> <p>Concepts: beliefs, ways of living, values, commitment.</p> <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> • Can we live well together even though we're all different? • Is religion anti-racist? • Should politicians listen more to religious leaders? • What does it mean to 'Respect the Earth'? Why does it matter? • What can we do to break down generational barriers? <p>Religions and world views: Those represented in the local area / region</p> <p>Expected outcomes from steps 4-7</p>
<p>Enquiry: What does justice mean to Christians?</p> <p>Concepts: ways of living, ways of expressing meaning, belonging, purpose, values.</p> <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> • What does the example of Jesus show about justice, fairness and love? • Who are the heroes of Christian justice in the last 100 years? • Why do some Christian people sacrifice themselves for others? • Have Christian leaders changed the world for the better? • What should you do when human rights are denied? What have some Christians done? <p>Suggesting religions and world views: Christianity</p> <p>Expected outcomes from steps 4-7</p>	<p>Enquiry: What is good and what is challenging about being a teenage believer in Britain today?</p> <p>Concepts: ways of living, belonging diversity, meaning, commitment.</p> <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> • Does belief in God make • What does it mean to be religious? • What is it like to be a religious teenager in Nottinghamshire today? • Why does religion matter to some, but not to others? • If you were to follow a faith, what would be good and what would be hard? • Does spirituality matter more than religion? <p>Suggested religions and world views: Islam, Christianity, Sikhism</p> <p>Expected outcomes from steps 4-7</p>	<p>Enquiry: Where can we find wisdom to live by?</p> <p>Concepts: Wisdom, authority, beliefs and teachings, meaning, purpose and truth.</p> <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> • What is the value of sacred texts to believers? • Why do we all need wisdom to live by? • If God speaks in sacred writings, how can humanity hear and follow? • If God does not speak in sacred writings, why do billions follow them? • Where do I get my wisdom from? <p>Suggested religions and world views: Christianity, Sikhism, Buddhism</p> <p>Expected outcomes from steps 4-7</p>

Enquiry: Death: is it the end?	Enquiry: How can people express the spiritual through the arts?	Enquiry: Are the ideas of science and religion compatible?
<p>Concepts: beliefs, ways of expressing meaning, meaning, purpose, values.</p> <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> • What happens when we die? • Do you have a soul and a destiny? • Is there a heaven or a hell – what do different faiths teach? • Can the ‘real you’ be reborn? • Is a near death experience evidence of life after death? <p>Religions and world views: Christianity, Buddhism, Sikhism</p> <p>Expected outcomes from steps 4-7</p>	<p>Concepts: ways of expressing meaning, identity, truth, values.</p> <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> • What religious or spiritual art, architecture, poetry, music and drama is impressive to me? • Why do religions use the arts? • If art is spiritual, then can non-religious people access it as well as religious people? • What inspires me? • How do I express my deepest commitments? <p>Religions and world views: Islam, Christianity, Buddhism, non-religious views</p> <p>Expected outcomes from steps 4-7</p>	<p>Concepts: beliefs, meaning, truth, commitment, values.</p> <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> • What do religion and science say about origins? • Why do some people think religion and science are opposites and others say they fit well together? • Can religion and science be reconciled? • Will religion lose out to science in the next century? • If God made the universe, who made God? <p>Religions and world views: Christianity, Islam, Atheism</p> <p>Expected outcomes from steps 5-8</p>
Enquiry: Does religion make peace or cause war?	Enquiry: What can we learn from visiting places of worship?	Enquiry: Devised by the school
<p>Concepts: beliefs, sources of wisdom, diversity, truth, values.</p> <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> • (How) Can people find peace through faith? • What do religions teach about peace? • What can we learn from examples of religious conflict and religious peace making? • Why is religion often blamed for war? • If religions teach peace, why do they fight? <p>Religions and world views: Christianity, Islam, Atheism</p> <p>Expected outcomes from steps 5-8</p>	<p>Concepts: beliefs, ways of living, ways of expressing meaning, commitments.</p> <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> • What are the purposes of sacred spaces and places? • Why are there over 30 000 church buildings in the UK? • Why do people of all religions build holy buildings? • How are different religious buildings similar and different? • Can religions share a holy building, in e.g. a hospital, airport or prison? <p>Religions and world views: Christianity and two others selected by the school</p> <p>Expected outcomes from steps 5-8</p>	<p>Concepts: Selected from the syllabus (2 or more from beliefs, teachings, wisdom, ways of living, ways of expressing meaning, identity, diversity, belonging, meaning, purpose, truth, values, commitments)</p> <p>Questions: This unit will enable students to consider questions such as:</p> <ul style="list-style-type: none"> • What... • Where... • How... • Why... • If... <p>Religions and world views: Selected from the syllabus</p>

See separate sheet “Aims in RE: A progression grid”.

Key Stage 4 and 5 in RE / 14-19

All students⁶ should extend and deepen their knowledge and understanding of religions and world views, explaining local, national and global contexts. Building on their prior learning, they appreciate and appraise the nature of different religions and world views 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 world views 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 world views 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 world views 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 world views;
- Use, independently, different disciplines and methods by which religions and world views are to analyse their influence on individuals and societies;
- Account for varied interpretations of commitment to religions and world views 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.

GCSE Religious Studies qualifications are an excellent platform for 14-16 RE in Nottinghamshire. Schools are strongly encouraged to use the national qualifications for many, most or all of their students.

⁶ All state funded schools must teach RE to all students on school rolls, 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. These modes of accreditation include nationally accredited courses in RE such as GCSE and A level RS, and a wide range of enrichment courses and opportunities. Good practice examples include many schools where all students take GCSE RS courses at 16.

What opportunities are provided for pupils with Special Needs and Disabilities in RE?

The Nottinghamshire SACRE vision is of RE for all. Every pupil can achieve and benefit from their RE, including all pupils with SEND.

RE is a statutory part of the core curriculum for all pupils, including those with learning difficulties. Pupils with Special Educational Needs and Disabilities (SEND) are found in all contexts and all teachers are teachers of SEND pupils. Good quality teaching in RE will tailor the planning of the syllabus carefully to the special needs of all pupils. The law says that the Agreed Syllabus is to be taught to SEND pupils 'as far as it is practicable.'

RE provision for different groups of pupils will vary but all pupils are included.

For pupils with complex learning difficulties and disabilities (CLDD)

- Good RE begins from the unique individuality where pupils are, 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 peoples'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 opened up.
- RE can provide for pupils to participate in spiritual or reflective activity.
- RE can enable pupils to make links with their own lives.

For pupils with emotional and behavioural disabilities (EBD)

- RE can enable pupils to address deep issues of concern in helpful ways through exploring spiritual material.
- RE lessons can explore, in the safe space schools should provide, complex emotion or thoughts.
- RE can assist in the development of pupils' maturity.

The achievements and learning of pupils with special educational needs can be measured and credited using the Performance Descriptions for RE ('P' Scales). These provide teachers with an indicator for progress within RE.

Teachers who work with children working in the range P1-P3 will find some published guidance (e.g. Routes for Learning or Quest for Learning) may help them to implement the syllabus practically and record the progress a pupil has made through the earliest stages of development.

Teachers who work with children working in the range P4-P8 may also find published schemes which support the delivery of the RE Syllabus for their pupils.

For the small number of pupils who may need the provision, material may be selected from earlier or later key stages, where this is necessary, to enable individual pupils to progress and achieve. Such material should be presented in contexts suitable to the pupil's age. In making decisions about adjusting the content of the key stage, teachers should take into account the previous experience of the pupil as well as the necessity to communicate a specific differentiated approach to entitlement to subsequent teachers.

The Performance Descriptions ("P" Scales) for use in Special Schools and Designated Special Provision Units (DSPs) can be found in the syllabus guidance.



“ RE is important because it's all around the world. ”

Attainment in RE

Pupils should be taught an increasing knowledge and understanding of religions and world views. They should learn to express and communicate ideas and insights about the nature, significance and impact of religions and world views. They should gain and deploy the skills needed to engage seriously with religions and world views.

Knowledge and understanding of religions and world views

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

Expression and communication of ideas and insights about the nature, significance and impact of religions and world views

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

Gain and deploy the skills needed to engage seriously with religions and world views

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

“ Philosophy and ethics isn't solely about religion, nor should it be, because we all have different ideas on belief and religion, and without the diversity the lessons wouldn't be as interesting as they are. ”

Expectations, Progression and Achievement in Religious Education Good assessment practice

In RE, by the end of each key stage, pupils are expected to know, apply and understand the matters, skills and processes specified in the relevant program 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 programs of study. This statement is also included in the programs of study for each subject of the National Curriculum.

Schools have a curriculum and assessment framework that meets the set of core principles offered by the DfE. Subject leaders for RE should also plan particular ways of describing achievement and progress for all pupils.

The core principles are that assessment should:

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

In the light of these DfE principles as they relate to RE, the Agreed Syllabus offers answers to 5 key questions, addressed in the coming pages.



Question 1

What steps within an assessment framework enable pupils to reach or exceed the end of key stage expectations in the RE curriculum?

- In RE, at 7, 11 and 14, pupils should show that they know, apply and understand the matters, skills and processes specified in the program of study

Concepts to be understood

- The program of study enables pupils to increase and deepen their knowledge and understanding of key concepts in RE. These concepts relate to the religions and world views studied. The areas of enquiry or key concepts in RE can be described like this:
 - o beliefs, teachings, sources of wisdom and authority;
 - o experiences and ways of living;
 - o ways of expressing meaning;
 - o questions of identity, diversity and belonging;
 - o questions of meaning, purpose and truth;
 - o questions of values and commitments.

While this list of concepts bears a close relation to previous versions of RE curriculum guidance (e.g. the QCA National Non Statutory RE Framework of 2004, the Nottinghamshire RE Syllabus of 2009), the concepts are listed above to provide a checklist of areas in which pupils will make progress in RE and to guide syllabus makers in developing appropriate statements of attainment for different groups of pupils. This task will require further work and consultation in the RE community.

Gaining and deploying skills

The program of study also identifies progression in skills across the 5-14 age range. In relation to the religions and world views they study, pupils are increasingly enabled to develop both their knowledge and understanding and their expression and communication through the skills which they gain and deploy.

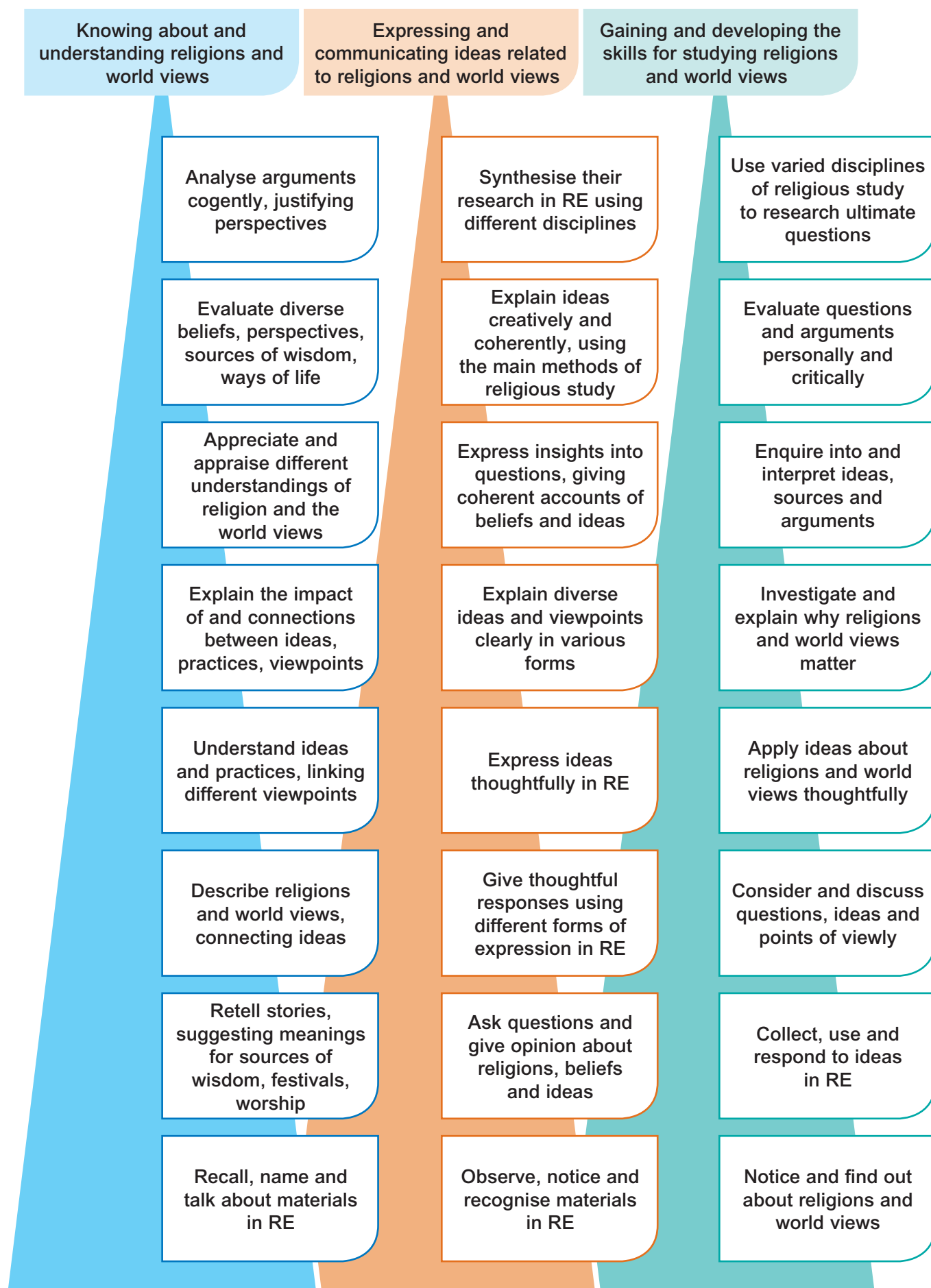
While the program of study makes clear the skills which are expected of learners at the end of each key stage, progress towards these outcomes will need careful planning in programs of study.

The progression in understanding and skills that the programs of study envisage are made explicit in the three summary pyramid diagrams on the next page⁷. These are presented for syllabus users to consider as they approach for themselves the tasks of describing progression in RE and designing instruments that will enable fair, valid and manageable assessment for learning in RE. The pyramids relate closely to the three areas of aims for RE which this curriculum framework provides.

It is often good practice to look for pupils' work to demonstrate the outcomes first in an emerging form, second by meeting the expectations, and then third by exceeding expectations. Teachers may find it helpful to express this as 'emerging understanding, secure understanding, developed understanding' as pupils move towards the outcomes. Time is needed for pupils to consolidate and embed their learning before moving to the next steps.

⁷ An elaborated version of these summary skills pyramids, including more detail and examples, will be made available.

Progress steps in RE for 5-14s



Question 2

How can teachers and schools measure whether pupils are on track to meet end of key stage expectations?

- Some schools will want to develop current practice arising from our 2009 8 level scales in use in RE, showing smaller steps towards to the achievements expected of pupils at the end of a key stage;
- Other schools and syllabus makers will find the pyramids illustrating progression above are a useful guide to thinking and planning comprehensively and developing pupils' skills across the range of RE's aims;
- It is important that RE assessment addresses all that pupils gain from the subject appropriately. The key page of this syllabus in describing progression is the pull out sheet "Aims in RE";
- As the new curriculum structures are put into practice, it is expected that further work on this area will be needed, to support teachers of RE in many settings. One thing that will make such work valuable will be a close connection to emerging structures for assessing other subjects, such as Science, History or Geography.

Question 3

How can teachers of RE pinpoint aspects of the curriculum where pupils may be falling behind, and also recognise exceptional performance?

- Assessment for learning: syllabus makers and teachers should establish good practice in assessment for learning for each age group, in ways that enable pupils with SEND and gifted and talented pupils to show their achievements clearly, so that next steps in learning can be planned appropriately;
- Differentiation: syllabus makers and teachers should plan RE in the light of the fact that some pupils need to work below or above their age group in order to make the best progress possible in the subject.

Question 4

How can the descriptions of expectations for the end of each key stage in RE support teachers' planning for all pupils?

- Syllabus makers and 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 matters, skills and processes of RE is most likely to enable pupils to reach the highest possible standards for all groups of pupils;
- Clear planning by syllabus makers and teachers needs to deepen knowledge and understanding, to enable expression and communication and to recognise the skills pupils gain and deploy in studying religions and world views. Good programs of assessment will describe clear steps that lead to the end of key stage achievements.

Question 5

How can expectations for RE be used to report strengths and weaknesses of pupils progress to parents, and to other schools and teachers upon transfer?

1. 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 program of study;
2. Good RE reporting is individual, positive, criterion referenced, accurate and diagnostic.

Knowing about and understanding religions and world views

Examples: Knowing and understanding

These examples of the knowledge and understanding pupils gain in RE need to be read in the light of the RE requirements for each key stage, and enable the planned progression in learning that pupils need.

Analyse arguments cogently, justifying perspectives

- 8 Pupils use methods from sociology of religion to analyse the ways Christian, Muslim and Sikh population patterns and community life are changing in 21st century Britain. They justify their perspectives on whether a plural society can be built peacefully.

Evaluate diverse beliefs, perspectives, sources of wisdom, ways of life

- 7 Pupils weigh up debates and arguments between agnostics, Christians and Muslims about diverse ideas of God, using philosophical methods. They evaluate the arguments of others in relation to their own ideas and viewpoints, using skills of personal and critical evaluation.

Appreciate and appraise different understandings of religion and the world views

- 6 Pupils argue for their answer to the question 'would an omnipresent God need special places for people to worship?' They examine the architecture of mosques, cathedrals and mandirs in the UK today, developing their appreciation and appraisal of forms and functions of varied places of worship.

Explain the impact of and connections between ideas, practices, viewpoints

- 5 Pupils explain the impact that religious and/or spiritual experiences have had on some people from 'eyewitness' accounts. They give their reasons for accepting or rejecting some explanations of these events including psychological and theological explanations.

Understand ideas and practices, linking different viewpoints

- 4 Pupils consider some different possible meanings for two parables of Jesus, considering what the parables mean to Christians today. They rank the possible interpretations, giving a reason why they consider one is a better interpretation than another.

Describe religions and world views, connecting ideas

- 3 Pupils select their favorite 2 or 3 'wise sayings' from 10 examples drawn from different sources (Bible, Qur'an, Torah), and illustrate these sayings. They describe what each religion teaches in relation to the sayings. They describe connections between the sayings they have chosen.

Retell stories, suggesting meanings for sources of wisdom, for festivals and for acts of worship

- 2 Pupils enact two stories. Examples could be parts of the story of Holy Week and Easter, and parts of the Divali story. They discuss the ideas and characters, and suggest what the stories mean.

Recall, name and talk about materials in RE

- 1 Pupils discover how Jewish people worship and celebrate Shabbat, for example, using the words synagogue, rest, Torah. They name the religion, and talk about what happens on Shabbat at home and in the Jewish community.

Expressing and communicating ideas relating to religions and world views

Examples: Expressing and communicating

These examples of the communication and expression pupils learn in RE need to be read in the light of the RE requirements for each key stage, and enable the planned progression in learning that pupils need.

Synthesise their research in RE using different disciplines

- 8 Pupils consider the questions: Is Buddhism a religion? In what ways is Humanism like a religion? They bring together their research into the two questions, evaluating arguments about the nature of religions and world views critically. They answer for themselves: why are you religious, or not religious?

Explain ideas creatively and coherently, using the main methods of religious study

- 7 Pupils give coherent and thoughtful explanations of the thought and poetry of Primo Levi and Dietrich Bonhoeffer, individuals persecuted under Nazism. They use historical and theological methods to evaluate the question: is it possible to believe in God after the holocaust?

Express insights into questions, giving coherent accounts of beliefs and ideas

- 6 Pupils express insights of their own in making a comparison of the influence of Aung San Suu Kyi and of Rev Dr Martin Luther King. They give coherent accounts of the impact of ideas such as non-violence, pacifism and spiritual strength. They make coherent connections between Buddhist and Christian ideas and beliefs and the influences they examine.

Explain diverse ideas and viewpoints clearly in various forms

- 5 Pupils are given 8 quotes, four which claim religion is a force for good, and four which say it does more damage than good. They use the ideas to explain their viewpoint about the question 'Is religion a force for good or not?'

Express ideas thoughtfully in RE

- 4 Pupils express thoughtful ideas about the 5 Pillars of Islam, applying the general concepts of devotion to God, service of other people and self discipline to Muslim practice. They give a thoughtful idea of their own about the value of the practices.

Give thoughtful responses using different forms of expression in RE

- 3 Pupils discuss three religious artworks from three different centuries, considering what inspired these artists do great work that is religious. They respond by choosing examples of religious art that they find inspiring. They create expressions of their own ideas.

Ask questions and give opinion about religions, beliefs and ideas

- 2 Pupils take part in a music session using songs about peace from different religions. They ask questions and say what they like about the songs' words, and what is important about peace to them.

Observe, notice and recognise materials in RE

- 1 Pupils watch a film clip of some interesting festivities at Pesach and Easter, and ask 'Who, What, When, Where, How and Why?' questions about what they have seen.

Gaining and deploying the skills for learning from religions and world views

Examples: gaining and deploying skills

These examples of the skills of religious study that pupils gain and deploy in RE need to be read in the light of the RE requirements for each key stage, and enable the planned progression in learning that pupils need.

Use varied disciplines of religious study to research ultimate questions

8 Pupils use ideas from theology and philosophy to research varied answers to questions about God, discovering and expressing arguments from different viewpoints comprehensively.

Evaluate questions and arguments personally and critically

7 Pupils evaluate research that finds religious people are happier than non-religious people, asking: can this be proved? What evidence is there? What explanations are there? Does this finding offer evidence in favour of religion, or does it merely imply that illusions can be comforting?

Enquire into and interpret ideas, sources and arguments

6 Pupils plan an enquiry into identity: why do millions of people identify themselves as atheists, Christians or Muslims in Britain today? They communicate their interpretations of the world views of others accurately.

Investigate and explain why religions and world views matter

5 Pupils investigate questions about life after death, explaining varied answers, using concepts like consciousness, soul, Nirvana or Paradise. They explain the impact of varied views about life after death on life today, expressing ideas about destiny reasonably, creatively and thoughtfully.

Apply ideas about religions and world views thoughtfully

4 Pupils hear the stories of the giving of the Qur'an in Islam and to the birth of Jesus in Christianity. They consider what members of the religion believe these stories show. They learn the word 'revelation', and apply the idea to the stories. They discuss: what does it mean to believe in revelation?

Consider and discuss questions, ideas and points of view

3 Pupils consider and discuss examples of what key leaders from stories in two different faiths have done to make peace. They raise questions about peace making, giving thoughtful ideas of their own on the question: would you like to be a peace maker?

Collect, use and respond to ideas in RE

2 Pupils collect examples of living together happily both from school life and from religious stories. They offer ideas of their own to be included in a 'Recipe for living together happily.'

Notice and find out about religions and world views

1 Pupils show curiosity about what Jews or Christians do each day or each week. They notice some details which interest them, and find out more from a book, an artefact, a photo or some other source.

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