Title options: to be agreed

Religious Education for All

Intentions, Implementation and Impact

Dialogue, Diversity and Worldviews:

The Religious Education Syllabus for Nottingham City and County

Religion and Worldviews: Including all our children

Nottingham City and County RE Syllabus

The Agreed Syllabus for RE in Nottingham City and Nottinghamshire 2026-2031

Draft 6A / Lat Blaylock
Final from the working group meeting on 19th January 2026 for approval

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Foreword

Our Agreed Syllabus is the result of the hard work of our consultant and the joint working party made up from members of both SACREs and members of other interested parties. This group was 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 children in our places of learning will gain more knowledge and insights to help them live as responsible members in our society. The aim for RE in the 2026 Agreed Syllabus is for thoughtful, critical, plural study, useful to every pupil.

On the evolving RE Syllabus Website of support materials you will find:

- How to use this document
- Examples of planned units of work
- "I can…" statements: using the progress steps
- Mini guides to 6 religions and Humanism
- Local Faith Community Contacts
- Trips, visits and visitors in RE
- What is a worldview?

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

Introduction: RE in Nottingham City and Nottinghamshire 2026-2031

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

Religious Education in Nottingham City and County 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 worldviews about different ways of life in local, national and global contexts. They discover, explore and consider many different answers to questions about human identity, meaning and value. They learn to weigh up for themselves the value of wisdom from different communities and traditions, to disagree respectfully, to be reasonable in their responses to religions and worldviews and to respond by expressing insights into their own and others' lives. They think rigorously, creatively, imaginatively and respectfully about their ideas in relation to religions and worldviews.

The National Curriculum states the legal requirement that:
"Every state-funded school must offer a curriculum which is balanced and broadly based, and which:

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

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

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

In the 2026 Nottingham City and County RE Agreed Syllabus RE is described in terms of purpose, aims and programs of study for each age group, like the humanities subjects of the National Curriculum. The Agreed Syllabus also gives 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.

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

RE makes a significant contribution to pursuing the strategic educational priorities of the City and County including providing high quality teaching and learning, effective leadership and effective school practice, inclusion and achievement for all, designed to enable sustained improvement through collaborative working.

RE also makes significant contributions to pupils' ability to engage with ideas about British values, such as tolerance and respect for people who hold varied beliefs and worldviews, in line with the HMI inspection focus on SMSCD, Cultural Capital and RE

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

Positive principles which underpin the RE Agreed Syllabus

Our SACREs agree that effective, high quality RE:

- enables pupils to hold **balanced and informed conversation** about religions and worldviews and as such is valued by all in the school community as an important contributor to a broad and balanced curriculum and one which promotes community cohesion
- **is never coercive** and does not seek to persuade pupils or students to adopt any particular belief: it's all about learning
- takes account of **the religious milieu in which pupils grow up,** and the make up of the local religious communities
- is a **partnership** between home, community and school
- is given **sufficient curriculum time** to cover the breadth and depth of the themes outlined in the agreed syllabus
- uses **varied, active and memorable** learning methods and ways of knowing
- is **rigorously planned,** assessed and evaluated in line with other Humanities subjects
- is **taught by professionals** who are trained, knowledgeable and skillful
- meets **legal requirements** and provides an appropriate balance between and within Christianity, other principal religions, other religious traditions and secular worldviews
- includes visits to places of worship and invites members of faith communities to contribute to lessons for learning – it is about **'lived religions'**
- ensures pupils and students develop an understanding of concepts and mastery of skills to **make sense** of religion, belief and secular worldviews
- provides opportunities for pupils to **develop positive attitudes and values** and to reflect and relate their learning in RE to their own experience
- provides opportunities for pupils to recognise that **those who do not hold religious beliefs** have their own philosophical perspectives and that there will be many shared values between groups
- maximises **cross-curricular links**.

The importance and value of RE

The RE Council's statement of a National Entitlement to Religion and Worldviews education says that all pupils are entitled to be taught, by well qualified and resourced teachers, knowledge and understanding about:

- what religion is and worldviews are, and how they are studied;
- the impact of religion and worldviews on individuals, communities and societies;
- the diversity of religious and non-religious worldviews in society;
- the concepts, language and ways of knowing that help us organise and make sense of our knowledge and understanding of religion and worldviews;
- the human quest for meaning, so that they are prepared for life in a diverse world and have space to recognise, reflect on and take responsibility for the development of their own personal worldview.

All children and young people need to acquire core knowledge and understanding of the beliefs and practices of the religions and worldviews which not only shape our shared history and culture but which guide their development. The modern world needs young people who are confident in their own beliefs and values, so that they can respect the religious and cultural traditions of others.

The status of RE is sometimes low within school communities and therefore school staff will need to work with pupils and students to promote RE as a curriculum subject. RE undoubtedly supports pupils and students for life in the 'modern world'. Although Religious Studies provides an excellent platform to study all manner of subjects, they relate to certain themes very well within subject groupings:

- Sciences, Maths, Computing: environment, medicine, technology, engineering and ethics
- Humanities, Languages, Business – social, cultural, moral and political awareness
- Creative, performing and media arts – enriching ideas and projects on social, global, local and community projects and cultures
- Sports – community activity and communication skills for coaching.

Studying RE at higher levels: the subject is valued by leading universities connecting to an exceptionally wide range of degree courses.



Great RE: what does it offer to our pupils?

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

RE is for all pupils

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

RE is locally determined, not nationally prescribed

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

RE is multi-faith and recognises the place of Christianity and the other principal religions in the UK. Non-religious worldviews are included

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

Requirements for different types of schools vary

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

As education policy changes, the legal requirement for RE for all registered pupils remains unchanged. RE is an entitlement for all pupils on the roll of every school, unless they have been withdrawn by their parents from RE.

Parental right of withdrawal from RE

This right of withdrawal was first granted in 1944 when curricular RE was called 'religious *instruction*', and carried with it connotations of induction into the Christian faith. RE is very different now – open, broad, exploring a range of religious and non-religious worldviews, never coercive. However, in the UK, parents still have the right to withdraw their children from RE on the grounds that they wish to provide their own RE (School Standards and Framework Act 1998 S71 (3)). This will be the parents' responsibility. However, it is good practice to talk to parents to ensure that they understand the aims and value of RE before honouring this right. Schools often include a short statement about RE being inclusive in their prospectus, and ask parents considering withdrawal to contact the head teacher to arrange a discussion. Some schools also say that they will not support selective withdrawal from some parts of RE. Students aged 18 or over have the right to withdraw themselves from RE.

Detailed guidance and case studies from the National Association of Head Teachers and the National Association of Teachers of RE is available: https://www.natre.org.uk/membership/guidance-on-withdrawal/

What is statutory material and what is guidance material in this RE syllabus?

The statutory requirements of this syllabus are as follows:

- Schools must obey the law by providing RE for every pupil in each year group, except those withdrawn by their parents (see above).
- The RE planned and taught shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain.
- The purposes of RE, the principal aim and its three-fold elaboration are the aims of RE in this syllabus. They are statutory. Schools must enable all pupils to achieve in RE in relation to the aims.
- The minimum requirements for which religions are to be taught in this syllabus are statutory. Schools must teach about these religions and worldviews, so that pupils have a broad and balanced curriculum in RE from ages 5–14.
- The end-of-phase and age-related outcomes specified in the syllabus are **statutory**. Schools must use these to plan teaching and learning so that all pupils have the best opportunities to meet these standards, which are similar to the age-related outcomes for foundation subjects of the National Curriculum such as geography or history.

Guidance and support in meeting these requirements

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

Religion in our city, county and region: Census data about religion and belief

Area	No religion	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Any other religion
England and Wales	22 200 000	27 500 000	273 000	1 020 000	271 000	3 900 000	524 000	348 000
Nottingham	**133,403**	**112,200**	**1,671**	**5,403**	**941**	**39,540**	**4,110**	**2,263**
Mansfield	**50,400**	**51,385**	**305**	**376**	**37**	**1,240**	**239**	**489**
Newark & Sherwood	**50,655**	**63,222**	**289**	**229**	**90**	**749**	**166**	**514**
Rushcliffe	**52,917**	**52,467**	**402**	**1,856**	**280**	**2,677**	**1,167**	**587**
Bolsover	**36,067**	**38,653**	**150**	**132**	**39**	**252**	**125**	**337**
Bassetlaw	**51542**	**65121**	**253**	**271**	**45**	**734**	**182**	**472**
Derby	95,639	104,969	828	3,065	150	29,137	9,762	1,297
Leicester	84,607	91,161	1,181	65,821	326	86,443	16,451	2,075
Rutland	15,239	22,728	150	125	53	258	67	201
Chesterfield	46,066	49,420	265	357	35	980	173	499
Derbyshire Dales	26,688	39,728	207	67	54	259	51	328
Erewash	56,350	48,084	261	518	40	500	351	600
High Peak	40,381	44,125	332	86	55	239	18	489
North East Derbyshire	43,173	51,954	199	123	62	302	138	399
South Derbyshire	46,148	50,805	245	565	40	775	2,263	493

Section A The Intentions of Religious Education: Purposes of Study

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

The Aim of RE in Nottingham City and County

The curriculum for religious education aims to ensure that all pupils make progress in RE's three areas:

A. Substantive knowledge: pupils will know about and understand a range of religions and worldviews, so that they can:

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

B. Personal knowledge: pupils will express ideas and insights about the nature, significance and impact of religions and worldviews, so that they can:

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

C. Ways of knowing: pupils will gain and deploy the skills needed to engage seriously with religions and worldviews, so that they can:

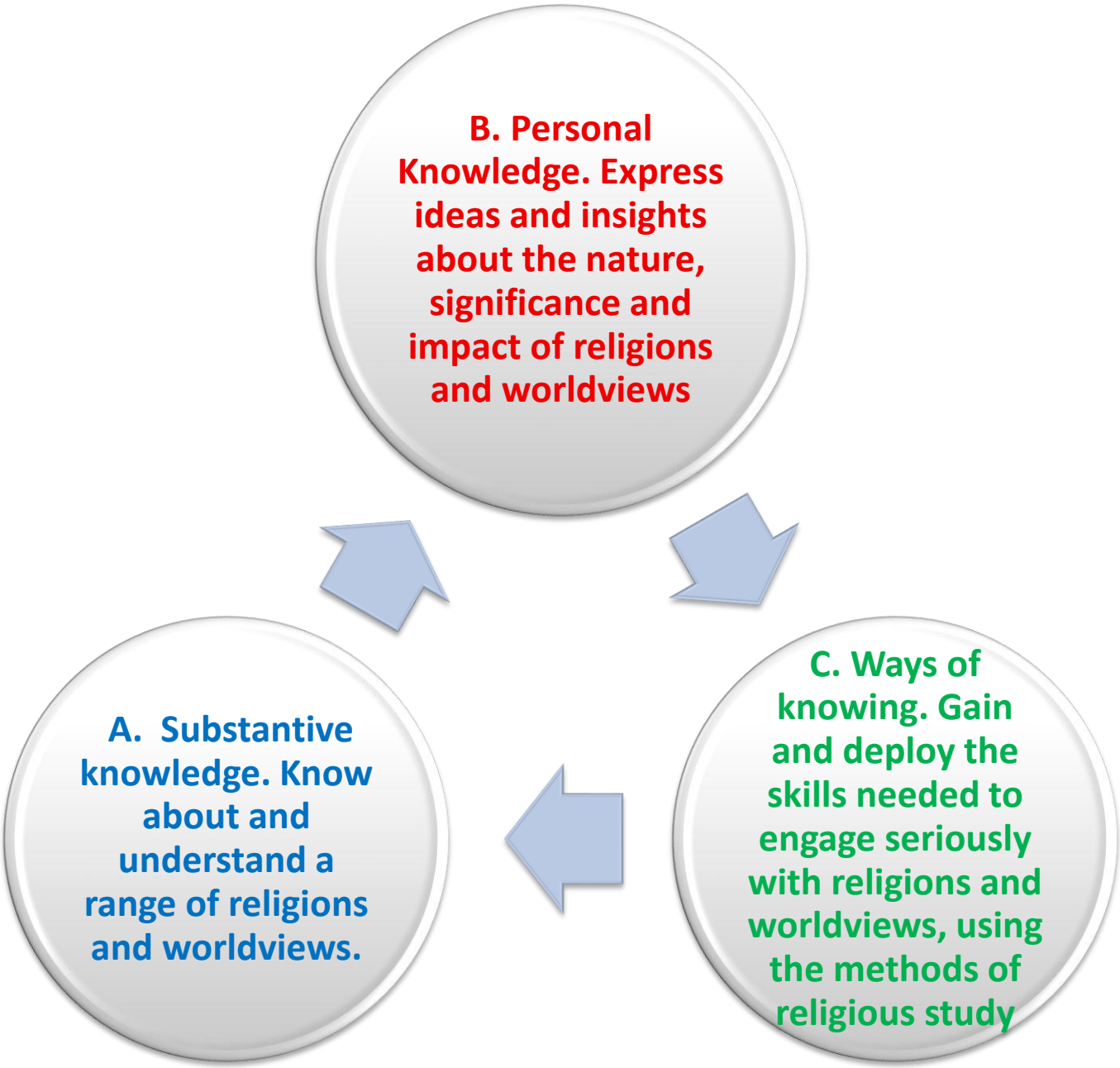
- Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively and learning to use methods of religious study;
- Enquire into what enables different communities to live together respectfully for the wellbeing of all and learning to use methods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

[1] The sources of wisdom found in religions and worldviews will include the teachings of some key leaders, key texts and key thinkers from different traditions and communities. Examples are many, but could include the Buddha, Jesus Christ, the Prophet 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 worldviews' to describe the field of enquiry. Here, however, the aim is to consider religion itself, as a phenomenon which has both positive and negative features, and is open to many interpretations: in this aspect of the aims, pupils are to engage with religion, not merely with individual examples of religions or worldviews.

The three elements of the aim of RE:

Three areas of learning – substantive knowledge of religions and worldviews, personal knowledge – the expression of ideas, skills and ways of knowing, methods for studying in RE



Curriculum design: Worldviews in RE

Using the idea of worldviews in this syllabus
This syllabus uses the idea of worldviews as a way of allowing for some flexibility in the presentation of traditional religions – acknowledging the diversity within traditions, geographically and across time. It also enables pupils to recognise that members of religious traditions may have individual worldviews that differ.

The idea of personal worldviews applies to pupils' own perspectives within the RE classroom.
This syllabus refers to religious and non-religious worldviews throughout. The term 'worldview' encompasses a broad range of ideas, incorporating the religious and non-religious. Traditionally, RE has examined religious worldviews by looking at the traditional beliefs, teachings and practices of the world religions. Recent developments in RE, such as those described in the 2024 REC Handbook on religion and worldviews, differentiate between organised or institutional worldviews and individual worldviews. The study of the origins, history, traditions and growth of religions is to be balanced with exploration of 'lived religion' in local and global contexts today.

Organised worldviews
Organised worldviews include the traditional religions studied in RE (Buddhism, Christianity, Hinduism - Sanatan Dharma, Islam, Judaism and Sikhi). They usually provide a way of understanding the world, answers on the big questions, and instructions on how to live. Organised worldviews may include formal structures, agreed teachings and official practices.

Some traditions are more 'organised' than others. For example, within Christianity the Roman Catholic Church has centralised institutions that lead and direct Catholics worldwide. Islam, on the other hand, has strands of traditions that hold core beliefs in common (such as the Prophethood of Muhammad and the divine revelation of the Qur'an) but which differ in historical development and practice (such as Sunni and Shi'a traditions). Both Christianity and Islam are explored as examples of organised religious worldviews in this syllabus. Humanism is the most visible and organised non-religious worldview in the UK, but large numbers of non-religious people don't get involved in its organisation or structures. Pupils should have opportunities to explore the fact that there is no single model of 'organised' worldviews that applies to all.

Individual worldviews
Many people around the world are part of 'organised worldviews', and of course that influences their individual worldview. However, an individual's own worldview may not necessarily reflect the official or traditional beliefs and teachings of the organised worldview. The RE Council's Handbook for syllabus makers applies the terms organized / institutional / individual worldviews to the object of study, the content of RE.

Many people in the UK have non-religious worldviews. Some may be active members of Humanists UK, who present a form of organised non-religious worldview. Many non-religious people, however, have individual worldviews that draw on a wide range of influences – some from within religious traditions (such as belief in an afterlife, or angels, or practising mindfulness meditation or prayer) even when they do not see themselves as members of a religious tradition. Non-religiousness is not connected to any particular organised worldview, and individuals may have hugely diverse and sometimes overlapping personal worldviews.

Personal worldviews
Everybody has a personal worldview – it is a way of describing how we encounter the world, including our own place in it, whether or not we have thought about it. It is shaped by our experience and environment, but it also shapes *how* we experience life, and how we encounter our environment. It is the story that we tell ourselves in response to life, shaping how we make sense of the world, ourselves, and others. We are inescapably placed within our context, within our story, within our worldview. The REC's Draft Handbook applies the term 'personal worldviews' to pupils and teachers within the classroom – i.e. the learners, to differentiate from the individual worldviews of adherents being studied in lessons.

Good curriculum design in RE

Teachers should be clear about how their curriculum fits together and be able to explain why they teach in units and content in the order in which they do it. This page includes some key ideas to bear in mind when planning your RE curriculum. It reflects on some notable concerns from OFSTED's recent reports.

Your RE curriculum needs to be structured so that it...

...makes sense to pupils

- Offer a clear structure for learning: in this syllabus... Teachers need to be clear about the 'learning journey' in the RE curriculum over time: in relation to each unit, what learning has gone before and what is to follow. Help pupils to see the narrative of your curriculum, to build on their prior learning as they move through the school.
- Use a good grounding of systematic study of individual worldviews to prepare pupils for thematic study, where they study religions alongside each other. For example, you will find that studying two religions separately in the first two terms and then comparing a theme in the summer term will help pupils to make sense of and build on their learning through the year.

...focuses on core concepts

- Select key ideas and concepts at the heart of religious and non-religious worldviews.
- Explore these from different perspectives to enrich understanding (e.g. asking how a religious person or a non-religious person might respond to a key question or idea, or how adherents from different places, times or denominations may respond).
- In general, going deeper is better than going broader, given the time constraints in RE. Don't focus on coverage but on understanding. Depth matters more than what OFSTED call 'spurious breadth'.

...allows pupils to encounter diverse examples within each religion and worldview they study

- Offer pupils contemporary, contextual accounts, rather than implying that there is a single generic version of, for example, Christianity, Islam or atheism that applies to all followers.
- Show some aspects of the diversity of religion / worldviews (across time and place; within and between traditions) by using examples and case studies.
- Get pupils into texts – increasingly as they get older - not just short quotes, developing skills of reading and interpretation.
- Show connections and differences across religions and beliefs.
- Explore religious and non-religious worldviews.
- Note that 'worldviews' can be individual and organised, with overlaps and fuzzy edges. (The religions traditionally studied in RE may be seen as 'organised' worldviews, but individual believers within those traditions will have their own worldviews that have common features but are not identical.)

...enables pupils to embed learning in their long-term memory

- Clarify technical subject-specific terms and check pupil understanding regularly.
- Find creative ways to enable pupils to handle and absorb core knowledge.
- Give pupils repeated opportunities to engage with content.
- Give pupils a chance to revisit and recall knowledge – in thoughtful and engaging ways (i.e. not just quizzing!). For example, revisit through presenting images or texts from previous units for pupils to label, describe, annotate and explain.

...makes space for pupils' own beliefs / worldviews

- Allow pupils to articulate ideas, with reasons, arguments, rebuttals and responses – but leaving space for ambiguity and contradiction.
- Recognise the significant number of non-religious pupils in RE – and make space for them as a focus for study. What do they believe and why, how do they live and why?

...encourages pupils' personal development, applying their learning to living

- Enable pupils to disagree respectfully.
- Engage pupils in handling and applying their learning including in relation to personal worldviews.
- Give opportunities for pupils to make connections between the ideas studied, with the world around them, and with their own worldviews.

Intentions: the aims of RE, subject content and 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 below.

Teaching in RE lessons should also allow for timely and sensitive responses to be made to unforeseen events of a religious, spiritual, 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 worldviews 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 worldviews, 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 Nottingham City and County are warmly invited to use this syllabus, a local, contemporary and widely approved framework for RE.

The Nottingham City and County RE Agreed Syllabus for 2026-31 has been developed in line with the strategic priorities of the Local Authorities and in consultation with all stakeholders.

Organising RE: Which religions and beliefs are to be studied?

Pupils need to learn about religions and worldviews one by one and in depth. OFSTED warn schools not to teach too many different views – 'spurious breadth doesn't enable deeper learning. The Nottingham City and Nottinghamshire Agreed Syllabus follows the law about RE which requires that all pupils learn from Christianity in each key stage. In addition, pupils will learn in depth from the principal religions represented in the UK, in line with the law. These are widely recognized as Islam, Hindu tradition (Sanatan dharma), Sikhi, the way of the Buddha and Judaism. Furthermore, children from families where non-religious worldviews are held are represented in almost all of our classrooms. These worldviews, including for example Humanism, will also be the focus for study. The **minimum requirement for plural** RE is that religions are to be studied in depth as follows:

This plan means all pupils will earn in depth over the course of more than a year about the 6 'principal' religions in the UK, alongside non-religious worldviews. 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 these religions and worldviews:	
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 worldviews found in their own classroom, simply.
5-7s Key Stage 1	**A minimum of two religions are to be studied.** Christianity and at least one other religion (Judaism or Islam are the recommended examples). Religions and beliefs represented in the local area should also be studied.
7-11s Key Stage 2	**A minimum of three religions are to be studied, along with one example of a non-religious worldview.** Christianity and at least two other religions (Hinduism and Islam are recommended).
11-14s Key Stage 3	**Four religions are to be studied along with an example of a non-religious worldview.** Christianity, Buddhism, Sikhism and Islam are recommended (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, or the core course recommended in the syllabus. These studies should also include learning about non-religious worldviews as appropriate.
16-19 RE for All	**Religions and worldviews to be selected by schools and colleges as appropriate**

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. As OFSTED have pointed out.

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. The 2026 review of our syllabus has added new Unit Plans to enable plural RE to reflect school and local demographics.
Note C: Secondary RE provision: This syllabus recognizes the value of GCSE RS for all or most students but also suggests an approach to Core RE for all.
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 GCSE examination courses must consider carefully how to avoid narrow learning in RS and address the question of the breadth of learning about religions and worldviews in ways that meet student entitlement to a rich and broad field of RE enquiry.

Organising RE
Curriculum Time for RE in Nottingham City and County

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. OFSTED require the curriculum in RE to be of 'similar ambition' to the National Curriculum subjects.

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 in all state schools and academies. 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, when pupils are being taught the subject.
- **Flexible delivery of RE is often good practice:** an RE themed day, or week of study can complement – but not 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, RSE 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: as OFSTED require, this is an ambitious curriculum.
- **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 and standard set out in this syllabus.

Flexible models of delivery and high standards in RE:

An ambitious curriculum: Religious Education must be planned for high standards. There are different ways that schools can do this. All Nottingham City and County 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 Nottingham City and County 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 sometimes be too spread out for the deeper learning that the subject requires to flourish.

- **Some schools use a themed curriculum approach to RE.** A series of lessons in the humanities are themed for RE, e.g. for half a term, and pupils spend four or five hours a week or more doing RE and relating the study to history or geography. In the next half term, the focus may be more on one of the other subjects. The main advantages of this are that pupils get a deeper and more continuous experience of RE. A disadvantage is that some schools use arbitrary themes or fail to plan RE into the 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'. Occasional 'drop down' days without weekly lessons do not enable pupils to make progress, or to show the outcomes of the syllabus, and therefore are not an effective way to deliver the RE curriculum.
- **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 and the curriculum is similar in ambition to the National Curriculum.

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, increasing respect. Promoting understanding, respect and 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 and worldviews, pupils should study the ways in which one religion has influenced the development of another. Challenging negative attitudes is a part of this process of learning.

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 often deepen and clarify their own 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, unfair negativity to any religion, anti-semitism. RE has a place in reducing extremism. Schools should plan a diverse programme of RE visits and encourage all parents to support their children's involvement and learning. This is expected by national and local government.

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

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

Fundamental British values and RE

School inspection by OFSTED explores and judges the contribution schools make to actively promoting British values. This syllabus is ambitious in describing the contributions of RE to enable pupils to go beyond tolerance of each other towards respect, harmony and mutual esteem.

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

Teaching the Nottingham City and County Agreed Syllabus for Religious Education will enable pupils to learn to think for themselves about British values.

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

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

- **Mutual Tolerance.** Schools do not accept intolerant attitudes to members of the community: attitudes which reject other people on the basis of race, faith, gender, sexual orientation or age are rightly challenged. The baseline for a fair community is that each person's right to 'be themselves' is to be accepted by all. Tolerance may not be enough: RE can challenge children and young people to be increasingly respectful and to celebrate diversity, but tolerance is a starting point: it is much better than intolerance.
- **Respectful attitudes.** In the RE curriculum attention focusses on developing mutual respect between those of different faiths and beliefs, promoting an understanding of what a society gains from diversity. Pupils will learn about diversity in religions and worldviews, and will be challenged to respect other persons who see the world differently to themselves. Recognition and celebration of human diversity in many forms can flourish where pupils understand different faiths and beliefs, and are challenged to be broad minded and open hearted.
- **Democracy.** In RE pupils learn the significance of each person's ideas and experiences through methods of discussion. In debating the fundamental questions of life, pupils learn to respect a range of perspectives. This contributes to learning about democracy, examining the idea that we all share a responsibility to use our voice and influence for the wellbeing of others.
- **The Rule of Law:** 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.

Cultural Capital and RE

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

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

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

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

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

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

How does this connect to RE?

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



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

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

Religious Education and statutory Relationships Education and Sex Education

There are clear links between Religious Education and themes in the 2020 statutory Relationships and Sex Education (RSE) framework that we recommend schools explore when planning their curricula. Discussion around diverse families, commitment, marriage, parenting, and values, for example, will benefit from a cross-curricular approach that enables pupils to explore different perspectives from a range of religions and worldviews as well as relevant legislation. In consultation with your parent body you may like to include references within your RSE and RE policies and planning documents to these cross-curricular learning opportunities. More information about Relationships, Sex and Health Education (RSHE), locally and nationally can be found on the links below:

Government RSHE guidance 2020
Nottingham City Council RSHE resources
Add any relevant County link

Planning overview: Coherence in learning: Schools have the responsibility of selecting and planning their own programme of study. This is an illustration of units outlined in the syllabus. In this example, legal requirements e.g. for the study of Christianity and other worldviews are met. Note that schools may use these as half termly units, but some schools may choose to teach fewer units in greater depth – 4 or 5 in a year instead of 6.

Reception	Year 1	Year 2	Year 3	Year 4	Year 5	Year 6	Year- 7	Year 8	Year 9
F1 Which stories are special and why?	1.1 Who celebrates what, and why?	2.1 What is it like to belong to the Christian religion today? Local Christianity.	3.1 What difference does it make to be a Christian?	4.1 Why do some people think life's like a journey? What do people say on life after death?	5.1 What can we learn from great leaders and inspiring examples in today's world?	6.1 What do sacred texts and other sources say about God, the world and human life?	7.1 What is a religion or a worldview? How do people live out their R/W in Britain today?	8.1 Why believe in God? Or why be an atheist?	9.1 How can people express the spiritual through the arts?
F2 Which people are special and why?	1.2 How do we show we care for others? Why does it matter?	2.2 What do Jewish people believe about God, creation, humanity, and the natural world?	3.2 How do religious families and communities practice their faith? The example of prayer.	4.2 How do people express their spiritual ideas on pilgrimages?	5.2 What is expected of a person in following a religion or belief? Christianity	6.2 How can we make Nottingham City and County a place of tolerance and respect?	7.2 What's good & what's challenging about being a young Sikh / Buddhist in Britain today?	8.2 SBNR: how do people who are spiritual, but not religious, choose to live?	9.2 Are the ideas of science and religion compatible?
F3. What places are special and why?	1.3 Stories of Jesus: What can we learn from them?	2.3 Humanism Who are the Humanists and what is their way of life?	3.3 Where, how and why do people worship?	4.3 Christianity, music and worship: what can we learn?	5.3 How do people's beliefs about God, the world and others impact their lives?	6.3 How do religions and beliefs respond to global issues?	7.3 What can we learn from visiting places of worship?	8.3 What does justice mean to Christians?	9.3 Does religion make peace or cause war?
F4. What times are special and why?	1.4 Why does Easter matter to Christians?	2.4 Islam Who is a Muslim and how do they live?	3.4 What can we learn from inspiring people in sacred texts and in the history of religions?	4.4 Why do Christians call the day Jesus died 'Good Friday'?	5.4 How are beliefs expressed in art, architecture, charity & generosity?	6.4 Rescuers + Upstanders: Learning from Beth Shalom about the Jewish Kindertransport	7.4 Do the teachings of Jesus stand the test of time?	8.4 What's good and what's challenging for young A Christians / B Muslims in Britain today?	9.4 How do people decide what is right in relation to ethical issues?
F5: Belonging. Who are we and how do we belong?	1.5 In what ways are churches / synagogues important to believers?	2.5 Sikhi: Who is a Sikh and how do they live?	3.5 How do festivals and family life show what matters to Jewish people?	4.5 How and why do people try to make the world a better place?	5.5 What matters most to Humanists and Christians? (C, M/J, NR)	6.5 Sikhi What does it mean to be a Sikh in Britain today?	7.5 What is good + right? Wrong + evil? Why is there so much evil in the world? Can it be reduced?	8.5 Wisdom to Live by: sacred words	9.5 What caused the Holocaust? Who were Bystanders, Rescuers and Upstanders?
F6: Wonderful world: how can we care for life on earth?	1.6 What makes some people inspiring for others? Moses and Saint Peter	2.6 Jewish and Christian Stories: How and why are some stories important in religions?	3.6 How and why do people mark the significant events of life?	4.6 What are the deeper meanings of some Hindu festivals?	5.6 Islam What does it mean to be a Muslim in Britain today? respect?	6.6 For Christians, what kind of king was Jesus?	7.6 What makes communities more respectful? Exploring belief in action.	8.6 Religion: will it grow or die out in the next 50 years?	9.6 What can religions and worldviews contribute to climate justice and 'saving the Earth'?

Progression in language, vocabulary and key ideas: a summary of a select shortlist of keywords and core concepts.

This table shows how learning across the age groups develops and uses the language of religious study and of particular religions in increasing depth and complexity. The selected terminology is a *brief guide* to what might feature in the planning of RE and can contribute to coherent progression. Do your pupils know and then use this kind of range of vocabulary? This approach is informed by OFSTED's interest in ambitious curriculum, rich knowledge and progression in thinking and substantive knowledge. Different ways of knowing are incorporated into this listing of concepts.

	Reception Curiosity+ experience	**5-7s: Exploring and discovering**	**7-9s: Knowing and understanding** (adding to 4-7 lists)	**9-11s Understanding and connecting** (adding to 7-9 lists)	**11-14s: Applying, interpreting, appreciating and appraising** (adding to KS2 lists)
The general language of religious study	Religion Special books Special places Special stories Prayer	Religion, celebration, festival, symbol, thankful, faith, belief, wise sayings, rules for living, co-operation, belonging, worship, holy, creation story.	Religion, spiritual, commitment, values, prayer, pilgrim, pilgrimage, ritual, symbol, community, worship, devotion, belief, life after death, destiny, soul, sacred, inspiration, role-model, tradition	Religion, harmony, respect, justice, faith, inter-faith, tolerance, moral values, religious plurality, moral codes, holiness, spiritual, inspiration, vision, symbol, community, commitment, values, sources of wisdom, spiritual, Golden Rule, charity, place of worship, sacred text, devotion, prayer, worship, compassion.	Religion, beliefs, teachings, sources of authority, religious expression, ways of living, religious identity, diversity and controversy, psychology, sociology and philosophy of religion, ethics, community cohesion, religious conservatism, liberalism and radicalism.
Christianity	Jesus Christmas Easter Bible Church	Christian, God, Creator, Christmas, Easter, Jesus, church, altar, font, Bible, gospel, Holy Spirit, baptism, Christening	Christian, Christmas, Easter, Pentecost, Harvest Festival, Messiah, liturgy, church, Gospel, Jesus, Holy Spirit God the Creator, Trinity, Heaven	Christian, Jesus, Bible, Creation and Fall, Gospel, Letters of Saint Paul, Trinity, Incarnation, Holy Spirit, resurrection, Christmas, Holy Week, Easter, Pentecost, Eucharist, agape, advent, disciple,	Biblical authority and inspiration, intelligent design, theology, Christian ethics, 'Just war', sanctity of life, 'green Christianity', Catholic, Protestant, Anglican, Free Church, ecumenism, creed, liturgy, reconciliation, Virgin Birth, prophecy.
Judaism	Moses Passover Torah Synagogue Star of David	Jewish, synagogue, Torah, bimah, Hanukkah, Ark, Judaism, shabbat, Joseph.	Jewish, Judaism, Adam and Eve, Abraham and Sarah, Moses, Exodus, Law-giver, Ten Commandments, Passover / Pesach, Day of Atonement.	Judaism, Jewish, Torah, Shabbat, Pesach, Hanukkah, Ten Commandments, persecution, prejudice, Beth Shalom, remembrance, patriarch, Jacob, Ruth, King David, King Solomon, Esther, Purim, Prophet, Isaiah, Daniel.	Tenakh, Mishnah, midrash, Havdalah, Chuppah, Kabbalah, Messiah, Noachide Laws, Yom Hashoah, Yom Kippur, Zionism, liberal, reform, Orthodox, Shema, shofar, shul.
Islam	Allah Prophet Muhammad, Qur'an Mosque	Muslim, Islam, Allah, Prophet, mosque, Eid al Fitr, Qur'an, moon and star.	Muslim, Islam, Allah, Prophet, mosque, Qur'an, moon and star, paradise.	Muslim, Allah, Prophethood, Ummah, 5 Pillars, Prophet Muhammad, Iman (faith), akhlaq (character or moral conduct) Qur'an, Hadith, Sunnah, Mosque, Masjid, Hajj, al-fatihah, adhan,	Last Prophet, Revelation, Shahadah, Sawm, Zakat, Ramadan, Hajj, submission to Allah, Sunni, Shi'a, Sufi, 99 Beautiful Names, Bismillah, Hijrah, Hafiz, Ihram, Shirk, Sunnah, surah, tawhid, Sunni, Shi'a, Sufi.
Hindu Dharma	Hindu Mandir Divali Aum	Murtis, gods and goddesses, puja, home shrine, devotion. Ganesha	Hindu dharma, Sanatan Dharma, Rama, Sita, Hanuman, holi, Raksha Bandhan	Ahimsa, karma, dharma, Brahman, mandir, trimurti, gods such as Brahma, Shiva, Vishnu, Rama, Krishna, goddesses such as Durga, Ambaji, Shakti, Saraswati, reincarnation, aarti, devotee,	Bhagavad Gita, atman, karma, dharma, moksha, ashram, ahimsa, yoga, Mahabharata, mandala, maya, varna, jati.
Sikhi	Sikh Guru Nanak Gurdwara Guru Granth Sahib	Sikhi, Langar, 10 Gurus, Vaisakhi,	The 5Ks, the Khalsa, names Kaur and Singh, Guru Govind Singh, Panj Piara	Waheguru, Nishan Sahib, Harimandir Sahib (the Golden Temple), Amrit, Panj Kakke, Kirpan, Kacchera, Kanga, Kara, Kesh Khanda (the Sikh symbol), Sangat, Karah Prasad.	Nam Simran, Vand Chakna, Sewa, Gurmukhi, Hukam, Haumai, Ik Onkar, Rehat Maryada, Mul Mantar, Amritdhari.
Buddhism	Buddha Shrine Temple (vihara)	Buddha, Dharma, Sangha, Wesak, Siddhartha Gautama,	Meditation, Buddha, Dharma, Sangha, the Four Sights, Enlightenment	Meditation, Kathina, The Four Noble Truths, Boddhisatva, the Dhammapada, Enlightenment, The Middle Way.	Enlightenment, Dukkha, Karuna, Noble Eightfold Path, Nirvana, Mahayana, Theravada, Vajrayana, Zen, Triratna.
Non-religious worldviews	Non-religious Humanist	Humanist, Golden Rule, non-religious, worldview.	Humanist, Golden Rule, non-religious, spiritual but not religious, atheist, ethics	Atheist, agnostic, Humanist, rationalist, Golden Rule, 'spiritual but not religious', secular, rationalist, moral autonomy	Varieties of atheism, 'new atheists', skepticism, ethical autonomy, situation ethics, secular, secularist, pluralist atheists, anti-theists.

This suggested concept development plan for RE is a basic tool; using the key words specified here should fit with the plans each school makes to study the minimum number of religions in each key stage, or to go beyond the minimum. Teachers do not have to teach all these words for all these religions. The lists are cumulative – begin on the left and move right. The key question here is not 'do the pupils know all the words?' but 'Can the pupils use the language and ideas of religions and religious study to explain their understanding?' Pupils move from hearing these words to recognizing them and then using and understanding them. If pupils' study of a particular religion begins in KS2 or 3, then the words in the lefthand columns will be a starting point for these older pupils.

Ways of knowing and disciplines of study in RE:

The academic study of religion and worldviews is multi-disciplinary. Good RE uses many methods of learning, ways of knowing.

This section of the syllabus guides teachers with regard to the different ways of knowing about religion and worldviews which the syllabus uses.

Different ways of knowing in RE. The academic study of religion and worldviews involves many different disciplines. Centrally, theology is about the exploration of questions about the nature of God in different religions: pupils find out about the big ideas of different religions in relation to ultimate realities. Philosophy of religion explores fundamental questions about values, reason, the human mind and language, clarifying and describing religious phenomena. Social sciences use disciplines such as sociology, ethnography or psychology of religion to explore questions about religion as a social fact. The disciplines of History, as applied to the study of religion, examines the development of religions and their impacts upon human communities over time. These different disciplines use texts in various significant ways.

Different ways of knowing which overlap. Inspectors of RE from OFSTED are interested in the 'ways of knowing' which pupils use in deepening their understanding of religion and worldviews. Teachers of RE care about this too. There are many ways of knowing in all of the disciplines with which RE engages its field of enquiry. Often these overlap – historians, theologians and philosophers interpret key texts. Sociologists, historians and theologians use data to make sense of their key exploratory questions. Theologians and psychologists of religion use examples of creative and artistic expression to explore questions of meaning. All these disciplines approach questions about the ultimate meanings of what it is to be human through debate, dialogue, creative thinking and critical analysis.

Balanced approaches to learning about religion and worldviews: This syllabus seeks to balance a wide range of different ways of knowing, which are used within and between the different disciplines of religion studies to enable pupils to understand religions and worldviews as complex phenomena. Welcoming the wide range of ways to investigate religion and worldviews, we often suggest in the syllabus some of the ways of knowing that teachers can use as they plan investigations with learners.

Religious studies as multidisciplinary enquiry. The idea of exploring the content of RE through the lenses of different academic disciplines has become increasingly influential in RE over recent years. For pupils, their awareness of different disciplines used in their studies will grow in the later years of their study. Teachers in our consultations about the syllabus have reported that they find it helpful to be aware of different disciplinary approaches to religion in balancing their planning for learners and their studies. This syllabus recognises that religious study - and in the context of schools, RE as a curriculum subject - benefits from different ways of knowing. Academic debate about multi-disciplinary approaches continues, but here we seek to clarify how teachers should plan pupils' learning in broad and deep ways via different ways of knowing.

Applying a range of ways of knowing for good RE: scholarly work in RE. In RE pupils engage in reading texts, using data, interpreting symbol and ritual, making sense of religious phenomena and opening up big questions via dialogue and debate. They observe phenomena, consider case studies, learn and use new specialist vocabulary. Studying religion and worldviews in scholarly ways is a key aim of our syllabus – this requires many tools as learners develop their understanding of religion and worldviews coherently.

We have signposted different ways of knowing in the units of the syllabus to enable pupils to become increasing adept and skilled at using different ways of finding out about religions and worldviews. Teachers will find it helpful to check the delivery of their RE for balance and progression in the use of these many different ways of knowing. The syllabus uses 4 very simple (though overlapping) reference points – texts, beliefs, big questions, data – to signpost the variety of ways on knowing that teachers can use.

Four overlapping streams of ways of knowing for RE:

Good RE enables learners to work sometimes as young theologians, or philosophers, or social scientists, or using textual and historical methods. These areas may often overlap, but for syllabus planning purposes we describe some of the different ways of knowing in the study of religion and worldviews very simply like this:

- **Theological ways of knowing:** take what particular religions say about God and related ideas of human spirituality and ultimate reality as a starting point. Learners examine and analyse how truth claims from a religion (or, EG, an atheist viewpoint) can be weighed up, found meaningful, how they fit together and what they mean to 'insiders' and 'outsiders ' to the tradition and community.
- **Philosophical ways of knowing:** take ultimate questions about human life, its meanings, purposes and values and explore questions by, for example, clarifying what words mean, seeing if arguments stand up, exploring the relative strengths of diverse views and considering the basis on which questions of truth and ethics might be answered.
- **Social scientific ways of knowing in RE:** includes a range of ways of knowing as applied to our field of enquiry, for example sociology of religion, psychology of religion, demographics of belief and indeed religious studies itself. Here learners explore religions and beliefs as social facts, asking (sociologically) why society is the way it is, or (psychologically) how people think and feel about beliefs, or (in religious studies) how major concepts like ritual, symbol, spirituality or the human condition can be applied and analysed.
- **Textual and historical ways of knowing:** RE often asks pupils to think carefully about varied and creative interpretations of texts, historical sources and other 'raw materials' of religion and belief. These approaches are used in different ways when pupils are using, for example, theological, philosophical or textual methods of learning. Skills of careful reading, dialogue, imagination and alertness to diversity are central to becoming good interpreters here.

Examples. In our syllabus, different key questions may centre on one or two of these ways of knowing – but the overlaps are often visible too. In these examples, we present key questions from different age groups which are likely to centre on particular ways of knowing:

Centred on theological ways of knowing	Centred on philosophical ways of knowing	Centred on social scientific ways of knowing	Centred on textual and historical ways of knowing
• What do Jewish people believe about G-d, creation, humanity and the natural world? • How do people's beliefs about God, the world and others have an impact on their lives? • Why do Christians call the day Jesus died 'Good' Friday?	• Why do some people think life is like a journey? What do different people think about life after death? • Why believe in God? Or why be an atheist? • Why is there so much evil in the world? Can it be reduced?	• How do religious families and communities practice their faith – the example of prayer. • How can we make Nottingham City and County a place of tolerance and respect? • Religion: will it grow or die out in the next 50 years?	• What can we learn from the lives and influence of key inspirational figures in the history of religions? • Do the teachings of Jesus in the Gospel texts stand the test of time? • Where can we find wisdom to live by? Studying textual and historical sources of wisdom from R&Ws.

In each of our medium term 'page plans' in the syllabus, we have suggested, in column one, ways of knowing that the unit of work is most likely to draw upon most extensively. This is information to help the teacher in planning to balance the learning but is never exclusive: very often investigating an enquiry question will involve more than one way of knowing.

OFSTED: 'ways of knowing'

The OFSTED RE Research Review (2021) and subsequent OFSTED reports on RE have focused attention on different kinds of knowledge in RE – **substantive** knowledge, **ways of knowing** and **personal knowledge** (where the position and experience of the learner impacts their growing understanding of their study of religion and worldviews).

This syllabus integrates these ways of knowing into its aims and planning.

'Ways of knowing' is a broad category – broader than the application of specific disciplines, as outlined above. It indicates that we can use different methods to create knowledge.

Recognising different ways of knowing: It is helpful if pupils increasingly recognise the methods being used, and to be able to weigh up how reliable and significant they are. For example, a sacred text such as the Qur'an or Bible can carry huge weight within a tradition, because of the belief that it is a revealed message from God. A survey asking a thousand people for their views on a spiritual question can be very informative, but it is not the same kind of source as a sacred text. The same applies to an interview with an individual or small group - the sample size may be too small to allow us to make generalisations across a tradition, but it may provide texture and spiritual insight into practices identified in religious study. Case studies, arguments, exploring creative expressions of faith in arts and many more all have their place.

Here are some examples from Islam about prayer:

- we might observe someone's behaviour (we've never seen a Muslim praying before) - we might ask someone questions (we ask the Muslim what she is doing and why);
- we might look at texts or teachings from within a tradition (Qur'an 2.238 tells Muslims they should 'guard strictly the five obligatory prayers') We might interpret what the text means;
- we might see that traditions from outside a 'sacred' text are still important (the story of Bilal indicates that prayer was an early – pre-Qur'anic - tradition in Islam, transmitted via Sunnah and Hadith);
- we might use some survey data (perhaps finding out that not all Muslims do in fact pray five times a day);
- we might look for diversity within a religious tradition (e.g. we find that some Shi'a Muslims combine some of the set prayer times so that they carry out prayer three times a day. Most Sunnis advocate 5 daily prayers).

Here are some examples from Christianity about the ritual of the Eucharist / Lord's Supper:

- we might observe that most Christians use bread and wine in different ways and refer to varied concepts (sacrifice, remembrance, symbol, ritual) in a widely practised central act of worship;
- we might look at texts from the New Testament Gospels in which Jesus, at the Last Supper, initiates this ritual of remembrance;
- we might see that different streams of tradition are important to different Christian communities (e.g. the Orthodox, the Baptists, the Catholics, the Salvation Army or the Quakers);
- we might use some survey data about how often Christians celebrate Communion and how they describe their emotional and spiritual experiences of the 'Lord's Supper';
- we might use tools of semantics to understand what kinds of language are used in Eucharistic liturgies, hymns and explanations.

Section B: Implementing our intentions for RE

Subject content for RE in different age groups

RE in the Early Years Foundation Stage

Children in EYFS should encounter religious and non-religious worldviews through special people, books, times, places and objects and by visiting places of worship. They should listen to and talk about stories, poems and songs. Children can be introduced to subject-specific words and use all their senses to explore beliefs, practices and forms of expression in religions and worldviews. 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, including the practice of religion in festivals, using symbol and ritual and developing ideas about what is sacred – special in a religious sense. Nursery provision can be planned by each school, but note that Reception class provision is a legal requirement.

Following DfE Guidance ('Development Matters', 2021) RE can be taught through all areas of the curriculum, developing children's knowledge and abilities through the following possible opportunities.

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

- Develop their spoken language through quality conversation in a language-rich environment, gaining new vocabulary about religion and worldviews
- Engage actively with stories, non-fiction, rhymes and poems from the RE field, taking opportunities to use and embed new words in a range of contexts
- Share their ideas via conversation, story-telling and role play, responding to support and modelling from their teacher, and sensitive questioning that invites them to elaborate their thoughts in the RE field
- Become comfortable using a rich range of vocabulary and language structures in relation to RE content.
- Offer explanations and answers to 'why' questions about faith stories, non-fiction, rhymes, songs, poems.

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

- Observe and join in warm and supportive relationships with adults and learn how to understand their own feelings and those of others, using a widening vocabulary of emotions and feelings
- Manage emotions and develop a positive sense of self, understanding their own feelings and those of others e.g. through religious story, through talking about how experiences make us feel
- Talk and think about simple values as they learn how to make good friendships, co-operate and resolve conflicts peaceably
- Notice and respond to ideas of caring, sharing, generosity + kindness from RE content: stories, sayings and songs.

Prime area: Physical Development. RE enables children to:

- Use and develop their motor skills through RE based arts and craft activities and, for example, small world play, visual representations of their ideas and thoughts, role play

Specific area: Literacy. RE enables children to:

- Build their abilities in language comprehension through talking with adults about the world around them, including the world of religion and belief
- Engage with stories and non-fiction in RE settings and enjoy rhymes, poems and songs together
- Build their skills in RE-related word reading, recognizing religious words and discovering new vocabulary in relation to religions and worldviews
- Articulate ideas and use RE examples to write simple phrases or sentences that can be read by others

Specific area: Mathematics. RE enables children to:

- Develop their spatial reasoning skills, noticing shape, space and measures in relation to RE content
- Look for patterns and relationships and spot connections, sorting and ordering objects simply in relation to RE content.

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

- Make sense of their physical world and their community, e.g. on visits to places of worship, or by meeting members of religious communities
- Listen to a broad selection of stories, non-fiction, rhymes and poems to foster understanding of our culturally, socially and ecologically diverse world
- Extend their knowledge and familiarity with words that support understanding of values, religion and belief
- Talk about the lives of people around them, understanding characters and events from stories
- Know some similarities and differences between different religious and cultural communities in this country, drawing on their experiences and what has been read, seen and experienced in class
- Explore the natural world around them making observations of animals and plants, environments and seasons, making space for responses of joy, wonder, awe and questioning

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

- Develop artistic and cultural awareness in relation to RE materials in relation to art, music, dance, imaginative play, and role- play and stories to represent their own ideas, thoughts and feelings
- Build their imagination and creativity by exploring and playing with a wide range of media and materials using RE content, responding in a variety of ways to what they see, hear, smell, touch and taste
- See, hear and participate in a wide range of examples of religious and spiritual expression, developing their understanding, self-expression, creativity, vocabulary and ability to communicate through the arts
- Create work drawing from religions and beliefs with a variety of materials and tools, sharing their creations and explaining the meaning of their work
- Adapt and recount religious stories inventively, imaginatively and expressively, and sing, perform and learn from well-known songs in RE imaginatively and expressively

What should practitioners in the Reception Year offer for RE?

Here are six recommended titles for RE work in the Reception year, where provision should be integrated into the whole experience of the child, including for example songs, play, imaginative work, language development, story and creativity.

F1 Which stories are special and why? Children find out about key stories from different faiths and use their skills to explore, enjoy and engage with these narratives. Examples: Jesus born in Bethlehem, the Lost Sheep, Moses in the Bulrushes, Muhammad at Makkah, the stories of Lakshmi and Rama and Sita at Divali, stories of Guru Nanak as a boy.
F2 Which people are special and why? Children find out about people who help us and people who we might admire for their goodness, including key figures from religious traditions and local examples of those who serve in religious and non-religious communities. Examples might include Rabbis, Imam or Church Ministers as well as those famous from religious history.
F3. What places are special and why? Children explore what holy buildings and places of worship there are locally and discover and find out about what makes these places special for some, thinking also about their own 'special places'. Examples: school visits to Southwell Minster, or to a local synagogue, mosque or church. Some globally famous examples could be included.
F4. What times are special and why? Children are introduced to the 'how and why' of celebrations and festivities from different religions and worldviews. Example: Christmas, Easter, Divali, Eid Al Fitr, Pesach, Guru Nanak's Birthday. They find out what is being celebrated and how these festivals express the values of a religion or worldview.
F5: Belonging. Who are we and how do we belong? Children think about their own identity and communities and the ways we all depend upon each other. They discover how some children belong to a religious community, and find out about different baby welcoming ceremonies. They think about questions like: Where do I belong? Do we all belong to God?
F6: Our wonderful world: how can we care for living things and the earth? Children discover how the natural world can inspire us, and think about the animals, birds, plants and places that are precious to us. From stories of creation, they begin to explore our place in the world and the importance of caring for the earth and the world of nature. They think about questions such as: did God make everything? How can we preserve and care for animals and nature?

These integrated planning approaches will be supported with a more detailed planning appendix to the syllabus available from the associated RE support website.

Key Stage 1 RE

The Focus of RE for KS1 enables children to develop their knowledge and understanding of religions and worldviews. They find out about simple examples of religion that are drawn from local, national and global contexts. They 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 RE curriculum is engaging and interactive, using story, music, drama, activity, teamwork, thinking structures and language work to enable deepening engagement from every child.
The aim of RE is expressed in age appropriate outcomes for most 7 year olds.

Specifically pupils should be taught to:

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

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. Select the key questions and unit plans that work best in your setting. Some schools teach 4 units in a year, others 5 and others 6.
- **Planning for progression:** the order of teaching here is recommended to enable continuity and progression in learning: this is a thoughtfully sequenced plan. Again, please note, teachers could plan this differently to meet learning needs in their own schools.
- **Rich knowledge:** RE provides pupils with an increasingly rich knowledge base about religions and worldviews, enabling them to understand the society and world in which they live and preparing them for life in modern diverse Britain.
- **An example: Christmas and Easter.** Schools may 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 support website 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.** Nottingham City and County RE is a discovery process, in which learners find out for themselves and use their enquiry skills to set questions, do simple research and consider a range of answers to important questions.
- **Themes and concepts.** The themes and concepts of RE are woven together into plans that enable pupils to investigate religions and worldviews 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, art or architecture in relation to many different ways of knowing.

Please note: These Programs of Study are supposed to help the teacher and put the aims of the syllabus into a coherent and progressed program of study, but they 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 progression for every child.** **Learning activities need to be planned with increasing challenge and no repetition to ensure the gains in understanding are clear.**	• Pupils **retell** (for example through carols, music, drama or in pictures) religious stories of Christmas, Holy Week and Easter and suggest reasons why they are important to Christians, using the correct words to express meanings [e.g. Messiah, Crucifixion, Resurrection, Ascension] (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 and values creatively (C1) • Pupils **ask and find out** about from where these stories come (The Gospels of Luke and Matthew in the Bible for Christmas, all four Gospels for the narratives of Palm Sunday, Maundy Thursday, Good Friday and East Sunday) and how these stories are remembered and celebrated in Christian festivals in our locality and around the world today (B3) • Pupils **consider** what is special about the Gospel for Christians and **respond sensitively**, relating to the festivals and to their own special times of life using examples, giving reasons and increasingly using the correct terms and keywords. The have opportunities to respond to the expression of meanings in the arts, - drama, music and visual art. (B1). **Religious content will include: Christian stories and festivals of Christmas, Holy Week and Easter and key concepts from Christian belief and practice such as incarnation, salvation and resurrection. The study of the connections between the narrative, the customs and the values of Christmas and Holy Week and Easter are important.**

Program of Study for 5-7s

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 website.

Year 1-2 RE Programmes of Study

Year 1 Unit Celebrating	**Intentions: What do we want pupils to learn?**	**Implementation: what kind of activities will enable learners to achieve?**	**Impact: what outcomes will pupils achieve?**
Year 1 **Unit Number 1.1** **Theme** **Celebrations and festivals:** **Enquiry Question: Who celebrates what and why?** **Religions: Christians and Jewish people** **Ways of Knowing in RE:** • **reading and making sense of texts** • **thinking about beliefs**	**Knowledge:** Pupils will learn simply about annual or weekly celebrations for Christians and Jewish people, including Christmas, Easter, Hanukkah and Shabbat. They will learn about the songs, worship, celebrations, stories, artefacts and food. Festivals from other faiths can be introduced e.g. Diwali, Eid al Fitr. **Skills:** Pupils will practice the skills of suggesting a meaning in an artefact, symbol or religious practice. **Key concepts and words** Celebration, festival, religion, Christian, Jewish, Christmas, Hanukkah, synagogue, church, Jesus.	**Pupils:** • **explore and talk about** 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); • **remember** the names of the artefacts, religions and stories they have learned, using new words accurately (A2) • **select examples** of religious artefacts from Christianity and Judaism that interest them, and name these, **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); • **find out** about what different religions and world views do to celebrate the fruitfulness of the earth (e.g. in Harvest Festivals).Excellent resources for this at: https://www.bbc.co.uk/bitesize/subjects/zxnygk7 They **respond to questions** about being generous and being thankful (B1); • **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). • **write or retell** (e.g. by sequencing) a simple version of the stories they have learned as appropriate to their age group. BBC Teach's stories in 'Religions of the World' for 4-7s are a good source (A1).	**Most pupils will be able to:** • **Retell a story that lies behind a festival** • **Respond to some of the experiences and emotions of festivals: e.g. joy, memory, community** • **Give an example of a big day in their own lives and talk about what made it special**

Year 1 Unit Caring	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 1 **Unit Number 1.2** **Theme: Myself and Caring for Others.** **Enquiry Question** **How do we show we care for others?** **Why does it matter?** **Religions:** **Christians and Jewish people** **Non-religious worldviews such as Humanism can also be considered.** **Ways of Knowing in RE:** • **exploring big questions** • **using data and factual information**	**Knowledge:** Pupils will learn about their uniqueness as a person in a family and community. They will be taught about examples of caring for others and exploring characteristics such as goodness, kindness, generosity, sharing. They will hear and consider religious stories and teachings, e.g. Jesus' story of the Lost Sheep, the Jewish Psalm 23 and infer ideas about care from these texts. **Skills:** Literacy skills, simple discussion, sharing and expressing their own ideas. **Key concepts and words** Religion, Christian, Jewish, Humanist, synagogue, church, symbol, God.	**Pupils:** • **listen to and think about** 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. BBC Bitesize provides good resources for some of this work: KS1 Religions of the world – 10 programmes, multi-faith story animations https://www.bbc.co.uk/teach/class-clips-video/religions-of-the-world/zfxwpg8 (A3); • **learn from songs** from religious communities which express the importance of caring and kindness or other age-appropriate values words. Fischy Music (Christian) Stephen Melzack (Jewish) and Dawud Wharnsby Ali (Muslim) are good resources to consider (A3); • **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? www.natre.org.uk/spiritedarts is a useful website (B2); • **notice and talk about** the fact that people come from different religions. Think of ideas about: 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).	**Most pupils will be able to:** • **Recall and name the main characters in RE stories they have heard;** • **Respond to ideas and values such as care, kindness and generosity with simple ideas of their own;** • **Give an example of how a person can show their values in a religion or in their own lives.**

Year 1 Unit Stories of Jesus	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 1 **Unit Number 1.3** **Theme:** **Beliefs and teachings** **Enquiry Question Stories of Jesus:** **What can we learn from them?** **How do religious stories make a difference to people's lives?** **Religion: Christianity** **Ways of Knowing in RE:** • **reading and making sense of texts** • **exploring big questions**	**Knowledge:** Pupils will learn about some stories of Jesus, e.g. the Shepherds coming to the Manger, Jesus is baptised, Healing the Ten Lepers, Calming the Storm on Lake Galilee, Feeding the 5000. They hear and learn about some stories Jesus told, e.g. The Lost Coin, the Lost Son. They learn that these stories matter to Christians because of who they believe Jesus was: God come to earth, with the power to help people in many ways. **Skills:** Literacy skills including the ability to engage with stories, remember characters, infer meaning and enjoy retelling the stories. **Key concepts and words** Religion, Christian, church, Bible, symbol, thankful, faith, belief, Easter, God	**Pupils:** • **retell stories** (for example through drama or in pictures), using a range of different stories about Jesus, considering what they mean. These should include stories Jesus told and stories about His miracles. Good examples: The Lost Coin, Jesus and the Ten Lepers. 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 Son, **considering and talking about** what they mean. They recognise Christianity as the religion from which the stories come (A2); • use songs, art, drama, video and children's Bible retellings of key stories to **learn more information** about who Jesus was and why he matters so much to Christian people. Dottie and Buzz videos on YouTube are useful: https://www.youtube.com/watch?v=9yHGnVslw9I is an example about Jesus and baptism. • linking to English, pupils **retell stories** about Jesus, such as the miracle story of the healing of a blind person or a part of the Easter stories. They **identify and talk about** the values which different characters in the stories showed, and recognise Christianity as the religion from which the stories come (A2); • **respond to stories** about Jesus, talking about thankfulness as a result of miracles(C3); • **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: should Jesus have gone to the house of the tax collector Zacchaeus? Why did he? Why do Christians feel sad on 'Good Friday'? What happened after Jesus died, at Easter? (C1).	**Most pupils will be able to:** • **Recall and name key figures and ideas in two or more stories of Jesus they have learned** • **Respond to the Christian belief that Jesus was God come to earth with a question or idea of their own** • **Find out more about Jesus, inferring a simple idea or belief about what made him special from a story.**

Year 1 Unit Easter	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve? Good teaching and learning ideas	Impact: what outcomes will pupils achieve?
Theme: Belonging **Unit Number 1.4** **Enquiry Question: Why does Easter matter to Christians?** **Religions: Christians** **Ways of Knowing in RE:** • **reading and making sense of texts** • **thinking about beliefs** --	**Knowledge:** Pupils will learn about the beliefs and celebrations that matter to Christians at Easter. They will gain knowledge of Christian belief in Jesus' resurrection and in life after death. They will discover reasons for different celebrations. **Skills:** Pupils will use and develop skills of discussion, observation, information gathering and remembering. They will use their factual knowledge to express **Key concepts and words** Religion, Christian, Bible, Holy Week, Easter, crucifixion, resurrection.	**Pupils can learn about Easter in these ways:** • **New life in spring:** examples of flowers, buds, eggs, lambs: Christians think of new life at Easter. • **Bible stories of Holy Week**. Pupils should understand that the story is about 30 years after the events of the Nativity. Here's a good clip and transcript with learning ideas: https://www.bbc.co.uk/teach/class-clips-video/articles/zhgv47h • **Use the Bible narratives.** Spiritual thinking can come from setting up a sensory Easter labyrinth or outdoor trail for pupils, including: 1) The entry into Jerusalem, e.g. John 12:12–15; 2) Jesus asks his followers to remember him with bread and wine; 3) Jesus' betrayal and arrest at the Mount of Olives, e.g. Luke 22:47–53; 4) Jesus dies on the cross, e.g. Luke 23:26–56; 5) The empty tomb, e.g. Luke 24:1–12; 6) Jesus' appearance to Mary Magdalene and the disciples in John 20:11–23. At each stop on the labyrinth, pupils hear part of the story and discuss and reflect on it, expressing thoughts, feelings and questions. Talk about the emotions of Jesus' followers during the week: who was angry, sad, excited, worried, scared, surprised, happy, puzzled, overjoyed? Note the big change from Friday (sad) to Sunday (puzzled and overjoyed). • **Connect ideas:** eggs, new life and the belief in Jesus' resurrection. Explore decorated Easter eggs from round the world. Children can use egg-shaped card outlines drawing on either side a scene from Good Friday and Easter Sunday. Add chosen emotional words. Talk about the Christian belief that Jesus rises from death (resurrection). This shows Christians that Jesus gives new life – both now and after they die. Teach the idea that for Christians, Jesus offers salvation. • **How churches remember and celebrate event in Holy Week and Easter:** e.g. Palm Sunday crosses; the Last Supper, Good Friday (church services, hot cross buns, Stations of the Cross); Easter Sunday (joyful songs, decorating a floral cross in church, giving and eating eggs). Connect these practices with the events in the story. Explore global examples of Christian Easter from around the world. • **Ask pupils why people find it helpful to believe that there is life in heaven after death.** Make a link with the idea that, for Christians, Jesus brings good news. Give pupils time to reflect on the way the story changes from sadness to happiness, or from darkness to light. These outcomes and activities are abridged from Understanding Christianity, published by RE Today © 2016. Used with permission.	**Most pupils will be able to:** • **Retell** key events from the stories of Hoy Week and Easter in the Bible (A1) • **Respond personally and thoughtfully** to the emotions and beliefs of Holy Week and Easter (B2) • **Express an idea of their own about the big themes of the story:** 'Good' Friday, because Jesus forgave those who killed him. Jesus' empty grave and Christian beliefs that Jesus is alive, and promises new life to his followers (C3)

Year 1 Unit Synagogue, Church	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 1 **Unit Number 1.5** **Theme Symbols in religious worship and practice** **Enquiry Question** **In what ways are churches / synagogues important to believers?** **Religions: Christians and Jewish people** **Ways of Knowing in RE:** • **exploring big questions** • **using data and factual information**	**Knowledge:** Pupils will learn from visiting and studying churches and synagogues about the use of a place of worship. They will know about worship at ae church and a synagogue, including the symbols, artefacts, music, holy books and other things that happen there. They will learn about weddings in Jewish and Christian holy buildings. **Skills:** Pupils will use and develop their observation and thinking skills, applied to holy buildings. Other holy buildings – mosque or mandir – can be considered too. **Key concepts and words** Religion, Christian, Jewish, synagogue, church, symbol, ark, Torah, bimah, church, altar, font, Bible, worship, holiness, sacred, God.	**Pupils:** • learn from visiting sacred places / using video and photos. Linking to English and computing, pupils **recount** a visit to a local church and a synagogue using digital photographs. Southwell Minster is a major and historic place of worship in our own locality. Cumbria SACRE share their excellent resources for free online – links to dozens of good virtual tours of sacred buildings. https://www.cdec.org.uk/use-our-resources/films-and-virtual-tours/virtual-tours/ Birmingham Faith Visits is a super project: 18 short films from 6 major religious buildings in Birmingham, all suited to children in primary schools and with lots of support resources: https://birmingham-faith-visits.theartssociety.org/ • Pupils **find out** about the symbols and artefacts that can be seen at places of worship and use descriptive and labelling skills to name and suggest meanings for them. Good Jewish resources at: https://bod.org.uk/issue-areas/education/ (A1); • **learn about and remember** what happens at a church or a synagogue, including special events such as weddings (A1); • **discuss reasons** why some people go to synagogues or churches often, but other people never go to holy buildings. (B1); • 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); • 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). • **recognise** that some people prefer to be spiritual but not go to a holy building – e.g. people who are non-religious, or who sense the spiritual in the open air. This could link to some work in the style of 'Forest Schools' – it's an opportunity for outdoor 'natural world' RE learning. • **talk about and remember** key items from the worship of Christians and Jews and the main things they have learned about what happens in holy buildings, **suggesting meanings** for the symbols they have noticed.	**Most pupils will be able to:** • **Recognise that holy buildings house symbols and are a place of worship, and are connected to beliefs about worshipping God: talk about these connections** • **Ask questions about what happens and why in holy buildings** • **Express ideas of their own about why some people go to holy buildings**

Year 1 Unit Moses and Saint Peter	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 1 **Unit Number 1.6** **Theme: Leaders.** **Enquiry Question: What makes some people inspiring to others? Moses and Saint Peter** **Religions: Christians and Jewish people Non-religious worldviews such as Humanism can also be considered.** **Key concepts and words** Religion, Christian, Jewish, Torah, Bible, wise sayings, rules for living, co-operation. **Ways of Knowing in RE:** • **reading and making sense of texts** • **thinking about beliefs**	**Knowledge:** Pupils will learn some **stories of Moses** (the baby in the bulrushes, the prince who ran away, the burning bush, the ten plagues – slaves set free, the parting of the Red Sea, the Ten Commandments). They will find out about Moses as a great leader for Jewish people. They will learn some **stories about Jesus and Saint Peter** (e.g. Jesus calls Peter to follow him, Peter recognises Jesus as the Messiah, Jesus washes Peter's feet, Peter denies Jesus, Peter becomes the first leader of the Christians). They will find out about Saint Peter as a Christian leader They will consider what makes a leader: their behaviour, examples of their wisdom and rules for living harmoniously; the difference they have made. A non -religious leader makes a good point of comparison. **Skills:** Thinking and discussion skills, information gathering skills.	**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. BBC 'Religions of the World' videos are a suitable resource: https://www.bbc.co.uk/teach/class-clips-video/articles/zfxwpg8 (A2) • Use versions of the stories of Moses from Jewish sources if you can: here is an example from the story of the Ten Commandments: https://www.youtube.com/watch?v=s7-lHtsi3R4 The festival of Shavuot celebrates this. (A2) • **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); • encounter many examples of simple 'wise sayings' (e.g. from Moses, Jesus or Saint Peter or an appropriate non-religious example) 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); • **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). • **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). • **remember, ask questions about and write about** their own favourite parts of the stories they have learned, connecting them to ideas about what makes a good leader.	**Most pupils will be able to:** • **Recall stories of leaders, recognising what is meant by describing Moses as a great leader, or Peter as a Saint, giving examples of their leadership.** • **Ask questions about leadership and suggest answers, considering whether humans are guided by God, or given wisdom by God.** • **Express an idea of their own about leadership, linking it to the stories they learned and referring to details about Moses and Peter.**

Year 2 Unit Local Christianity	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 2 **Unit Number 2.1** **Theme: Belonging** **Enquiry Question** **What does it mean to belong?** **What is it like to belong to the Christian religion in Nottingham City and County today?** **Religions:** **Christians** **Ways of Knowing in RE:** • **exploring big questions** • **using data and factual information**	**Knowledge:** Pupils will learn about belonging in a family, to a school and in the community. They will gain knowledge about ways of belonging in Christianity e.g. Christenings and Believers' Baptisms. Jesus' Baptism. The Golden Rule ('do to others what you would like them to do to you') and belonging to humanity. **Skills:** Pupils will use and develop skills of discussion, observation, information gathering and remembering. They will use their factual knowledge to suggest what it means to belong in varies ways. **Key concepts and words** Religion, Christian, church, symbol, Bible, Golden Rule ('do to others as you would like them to do to you'), belonging, worship, holiness, sacred.	**Pupils:** • **Learn** that being a part of the Christian religion includes some symbols and rituals of belonging, for a baby (Christening) or for a young adult (e.g. Believer's Baptism). Good quality information and learning ideas on Christian belonging at: https://request.org.uk/ (A2) • **learn** that the story of Jesus getting baptized in the river Jordan is an important story of Christians and carries some messages about belonging. (A2) • Linking to PSHE and RSE 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) • **learn** that there are over 400 churches in Nottingham city and county and visit one to learn more; **ask and think** about the question: who belongs here? Does the building belong to God? (B2) • **express creatively** (e.g. in art, poetry or drama) their own ideas about the questions: Who am I? Where do I belong? What communities matter to me? (B2) • **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 described in the Gospels (A1) • Linking to English and PSHE pupils could play some collaborative team games, and **talk about** how the games put the teaching of the 'Golden Rule' into action (C2). • **talk about** the fact that many non-religious people also follow the Golden Rule ('treat others how you wish to be treated'). Consider the question: how can all humanity belong together? • **write** a list of examples of different ways we have of belonging (e.g. sharing food in a group, sharing beliefs, sharing festivals, family membership, hobby / group / club membership, shared interests and activities, culture, sport and religious belongings), shared history, and say which ones matter most to themselves (C1).	**Most pupils will be able to:** • **Suggest some reasons why it matters to people to belong to groups and communities such as Nottingham / Shire churches.** • **Recount how a baby or young adult is welcomed into the Christian community, asking meaningful questions about the ceremonies.** • **Give an example of their own community life and say why it matters: what groups do you belong to? What do you like about belonging? What makes belonging to each other valuable?**

Year 2 Unit Jewish Beliefs	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 2 **Unit Number 2.2** **Theme Believing:** **Enquiry Question** **What do Jewish people believe about God, creation and humanity?** **What are some ways Jewish people show how they belong?** **Religions:** **Jewish people** **Ways of Knowing in RE:** • **reading and making sense of texts** • **thinking about beliefs**	**Knowledge:** Pupils will learn some Jewish peoples' ideas about God and the story of creation. They will find out about the importance of Shabbat, a way of belonging, including the link between creation and Shabbat. They will learn about some ways a Rabbi teaches the community about God. **Skills:** Pupils will use and develop skills of discussion, observation, information gathering and remembering. They will use their factual knowledge to suggest meanings in Jewish practice. **Key concepts and words** Religion, Jewish, Judaism, synagogue, holy, symbol, ark, Torah, bimah, shabbat, creation story, worship, holiness.	**Pupils:** • **learn these words,** which Jewish people use to speak of God: Almighty / Eternal / the G-d of Abraham, Isaac and Jacob. [NB: some Jewish people write 'G-d' to avoid any disrespect to the Almighty.] Learn why Jewish people say G-d is invisible, and they make no pictures of G-d (A1) • **retell** the Jewish story of God's creation of the Earth from Genesis 1, **considering** ways in which people care for the earth and making links with the Environment and Science. You could use this Jewish site for children offering animations from the Torah and Jewish Bible: https://www.youtube.com/@TorahKids-Official (C3). • **explore** how different people, including Jewish people, have expressed their ideas about God and **think and talk about** their own ideas about God. This might link simply to enquiry methods from Philosophy for Children (C3). • **explore** some ways of belonging for Jewish people, for example through the Jewish celebration of Shabbat, noticing links to the creation story through the 7th day of rest (A1). • work individually using images and / or symbols to **express simple ideas** about God or in groups, using art, music and poetry to **express creatively** varied thoughts (C1). • linking to English, pupils **use key words** (e.g. holy, sacred, scripture, festival, symbol,) to present ideas or write about the Jewish religion (B3); • **ask questions** about the different ways of speaking of G-d, recognizing that the idea of God is open to different views, and is a mysterious idea – but of huge importance to many people, including Jewish people.	**Most pupils will be able to:** • **Recall and name some key words about Jewish beliefs (e.g. God the Creator, Almighty, Eternal)** • **Retell the story of Genesis 1 and suggest meanings and messages from the story;** • **Ask questions about God for themselves – the bigger the better** • **Find out more about Jewish beliefs and ways of talking about God, responding for themselves to the ideas.**

Year 2 Unit 2.3 Humanists	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve? Good teaching and learning ideas	Impact: what outcomes will pupils achieve?
Theme: Belonging **Enquiry Question: Who are the Humanists and what is their way of life?** **Religion / Belief: Humanist** **Ways of Knowing in RE:** • **exploring big questions** • **using data and factual information**	**Knowledge:** Pupils will learn about Humanism as a non-religious way of living. They will gain knowledge of ideas and practices as they think about: who is a Humanist? **Skills:** Pupils will use and develop skills of discussion, observation, information gathering and remembering. They will use their factual knowledge to express **Key concepts and words** Humanist, non-religious, Golden Rule ('do to others as you would like them to do to you'), belonging,	Pupils will learn about: • **Humanist ideas and values.** Introduce the symbol of the 'Happy Human' Teach children that in RE we learn about all the different views of the world people have. Some of these are religious views, and some non- religious. Introduce the word 'Humanism': someone who believes in humans and our power to be good (but not in god or gods). • **Stories with values messages:** Young children in Britain are almost certain to give examples of non-religious fairy stories or fables among their special and well-loved stories. Cinderella, Red Riding Hood and Jack and the Beanstalk, along with whatever is new from Disney. Almost all are stories of the struggle for good and the defeat of evil, with values messages woven in. Show two Disney or other movie clips of 5 minutes each and see if the children can spot someone who behaved well – kindness, teamwork, telling the truth, generosity, forgiving, being honest. Can they spot people who behaved badly? What if we all did this? Would our school or our town change? • **Use the fables of the Greek writer Aesop**, exploring with them the messages about goodness. Ask the children to use the Golden Rule – treat others as you want to be treated – to explain good and bad in the movie clips: who, in this story, is following the 'Golden Rule'? • **Exploring why people are special** could include ranking the reasons, or making them into a 'friendship pie' with different size portions: honest? Fun? Kind? Likes me? Shared interests? Similar families? Shared values? • **Humanists – like everyone – love a party.** Find out about how humanists celebrate a new baby, a new year, a new love. Lots of good materials here: http://understandinghumanism.org.uk/uhtheme/celebrations-and-ceremonies/ • **Questions matter to Humanists:** many Humanists love science because it can answer our questions. They don't think we need gods or holy books to answer our questions: we have to try and do it ourselves. What big questions do the children have? • **Wonderful World: we'd better look after it!** Show short extracts from a natural world program by Humanist David Attenborough. Illustrate the world's wonder and beauty. Ask children to identify their favourite fish, bird, flower, fruit, insect, wild animal, tree or whatever. We can all enjoy these beauties, even though we cannot make them ourselves! A good question: how can we show that we care for the Earth? • **A final display idea:** Give children an outline of a human figure, and ask them to 'write in' all the values words that they can think of that they share with the Humanists. Choose from: care, love, sharing, kindness, thinking hard, science, being responsible, other examples.	**Most pupils will be able to:** • **Describe some Humanist ideas and practices** (A1) • **Recognise and respond** to big questions about our lives (B3) • **Say clearly what matters** to them and to others, including Humanists – and consider what doesn't matter so much (C3)

Year 2 Unit 2.4 Muslims	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve? Good teaching and learning ideas	Impact: what outcomes will pupils achieve?
Theme: Living **Enquiry Question: Who is a Muslim and how do they live?** **Religion: Islam** **Ways of Knowing in RE:** • **reading and making sense of texts** • **using data and factual information**	**Knowledge:** Pupils will learn about They will gain knowledge of **Skills:** Pupils will use and develop skills of discussion, observation, information gathering and remembering. They will use their factual knowledge to express **Key concepts and words** Religion, Muslim, Islam, Allah, Prophet, Muhammad, tawhid.	Pupils can learn about Islam in these ways: • **One God** Muslims believe there is one God only. Muslims say 'Allah' for God. Start by talking about prayer. What makes prayer special? Muslims find answers to life's questions revealed to the Prophet in the Qur'an. Here are some useful introductory animations from BBC: https://www.bbc.co.uk/bitesize/topics/zj3d7ty • **Tawhid.** Introduce the idea that Muslims believe in Allah as the one true God ('Allah' is the word for 'God' in Arabic, not a name). In Islam, the central belief that there is only one God is referred to as tawhid. BBC has helpful resources here. Begin from this site: https://www.bbc.co.uk/bitesize/topics/zj3d7ty • **Iman means belief**, and it is expressed in the words of the Shahadah ('There is no god except Allah, Muhammad is the Messenger of Allah'). Find out about the Shahadah, and how this is the most important belief for Muslims. It is part of Muslims' daily prayer. It is also called out as part of the call to prayer (adhan). Its words seen as the best first words for a baby to hear, so it is often whispered into babies' ears soon after birth. • **99 Names** Muslims believe it is impossible for the human mind to capture fully what God is like, but they use 99 names for Allah to help them understand Allah better. Explore some of the names and what they mean: Merciful / Giver of Peace / Creator / Giver of Life / The Protector / The Knower of Secrets / The Majestic / The Care-Taker. • **Direct stimulus:** Visits, visitors and artefacts are useful here. Also look at calligraphy and listen to nasheeds (e.g. by Dawud Wharnsby Ali) that express ideas about God and Muhammad., e.g. calligraphy showing some of the 99 names of Allah; 'I am a Muslim' by Zain Bhikka; share the words of the Shahadah; listen to the adhan. Give pupils a way to respond to their own big questions. • **Muslims follow the example of Messenger of God**, called Muhammad. His example is found in the sunnah. Remind pupils that the Shahadah says Muhammad is God's messenger (many Muslims say 'Peace be upon him' after his name, or write 'PBUH' – as they do with reference to all the prophets of Islam). Examine the idea that stories of Muhammad are very important in Islam. They say a lot about what the Prophet said and did, and teach Muslims an inspiring lesson. • **Give examples of some stories of Muhammad,** e.g. he is admired as very wise (Prophet Muhammad and the black stone) and he believed in fairness and justice for all (Bilal, the first muezzin, was a slave to a cruel master). The Prophet's close companion, Abu Bakr, freed him and made him the first prayer caller of Islam. See www.natre.org.uk/primary/good-learning-in-re-films/). Talk about how these stories might inspire people today. • Find out about the message given to Muhammad by exploring the story of the first revelation he received of the Holy Qur'an on the 'Night of Power'. How, where, when and why do Muslims read the Qur'an? • Tell some stories of the Prophet. Use some good literacy learning activities to make sure the pupils understand them and are thinking for themselves. You might use the BBC's programmes for 5–7s in the Religions of the World series on Islamic stories: start here - https://www.bbc.co.uk/bitesize/topics/zj3d7ty/articles/zfwphcw	**Most pupils will be able to:** • **Describe Muslim beliefs and practices** such as daily prayer and learning about God at the mosque (A1) • **Recognise and respond** to some key aspects of Muslim belief, in one God, in the Prophets, and in the revelation of the Qur'an (B3) • **Think about respect** between religions by considering some Muslim symbols of respect such as saying 'PBUH' after the Prophet's name, keeping the Qur'an on a high shelf or praying from a clean place, a prayer mat, removing shoes at a mosque. How do children think these practices show respect? How do they show respect? (C2)

Year 2 Unit 2.5 Sikhs	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve? Good teaching and learning ideas	Impact: what outcomes will pupils achieve?
Theme: Belonging **Enquiry Question: Who is a Sikh and how do Sikhs live?** **Religions: Sikhs** **Ways of Knowing in RE:** • **reading and making sense of texts** • **using data and factual information**	**Knowledge:** Pupils will learn about Sikhs and their holy buildings and sacred writings They will gain knowledge of Sikh stories and ideas, learning some key new words. **Skills:** Pupils will use and develop skills of discussion, observation, information gathering and remembering. They will use their factual knowledge to express **Key concepts and words** Religion, Sikh, Gurdwara, Guru, Guru Granth Sahib, symbols, belonging, worship.	**Pupils can learn about Sikhs in these ways:** • **Explore images or video of a gurdwara.** Encourage children to use their senses and imagine what it would be like to be there. Show the prayer hall; the raised dais with the Guru Granth Sahib and the Granthi (the man or woman who reads the scriptures); some worshippers sitting on the floor; the langar (free kitchen) with people preparing, serving, sharing and eating the *karah parshad* (some images are available here: www.thoughtco.com/sikh-gurdwara-langar-kitchen-4123137). Ask children to ask questions about what they see and to try and work out what is important to the Sikhs who are in the photos. What clues are there to work out if someone is a Sikh? • **Introduce some key ideas about Sikhs:** belief in one God; following the teachings of 10 Gurus, including Guru Nanak; following the holy scriptures like a living Guru, the Guru Granth Sahib; treating people equally is very important – as is serving others, no matter who they are. • **Listen to some stories of Guru Nanak.** Childhood EGs - Guru Nanak's birth, Guru Nanak and the cows, Guru Nanak helps the hungry. Find out about Sikh beliefs about his disappearance for three days in the river and his message - only one God. Look at the Ik Onkar symbol and the opening lines of the Mool Mantar to think about the idea of there being only one God. • **Find out more about gurdwaras;** for example, label drawings and photos. Imagine being a guide showing people around, and talk about what the guide would say in each part of the gurdwara. • **Introduce the idea of the Khalsa** – that many Sikhs take this step of commitment; they show it in some things they wear (the Five Ks) and some things that they will try to do (for example, not cutting their hair, not drinking alcohol or smoking, being vegetarian, being conscious of God every day, practicing Sewa (selfless service). How these help Sikhs remember God. • **Talk about the idea of treating everyone equally**. Use a story (EG Bhai Lalo and Malik Bhago) and talk about what it would mean if everyone treated everyone else with respect – in school, home, community, in the world. • **Ask pupils in groups of four to plan and create a booklet 'A Short Guide to Sikh religion and ways of living'** Guide them to draw and write 2 pages each using the learning from these lessons, with pictures, key words, examples. This gives very suitable evidence of achievement in RE.	**Most pupils will be able to:** • **Describe some Sikh beliefs and practices** such as ideas about God and Gurus and what happens in a Gurdwara (A1) • **Recognise and respond** to some Sikh values – the importance of worshipping God, serving others, being generous (B3) • **Think about respect** by considering symbols of respect for the Guru Granth Sahib and what it means to respect other people (C2)

Year 2 Unit 2.6 Torah and Bible Stories	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 2 **Unit Number 2.6** **Theme: Story** **Enquiry Question Jewish and Christian Stories: How and why are some stories important in religions?** **What can we learn from these stories and from the Torah and the Bible?** **Religions: Christians and Jewish people Stories from other religions and non-religious worldviews such as Humanism can also be considered** **Ways of Knowing in RE:** • **reading and making sense of texts** • **exploring big questions**	**Knowledge:** Pupils will learn Jewish and Christian stories about, for example, Noah, Abraham and Sarah, Jacob, Joseph, King David, Queen Esther, Jonah, Daniel. They will gain knowledge about the Jewish Bible and the importance of the Torah. **Skills:** Pupils will use and develop skills of discussion, observation, information gathering and remembering. They will use their factual knowledge to suggest what makes ancient stories valuable to some people today. **Key concepts and words** Religion, Christian, Jewish, Humanist, synagogue, church, symbol, Torah, Bible, courage, persistence, forgiving, Humanist, God, Creator.	**Pupils:** • **retell** (for example through drama or in pictures) some religious stories with key characters such as Noah, Abraham and Sarah, Jacob, Joseph, King David, Queen Esther, Jonah, Daniel and suggest reasons why they are important to Jewish people (and Christians – teach the children that these stories are also in the Christian Bible) (A2); • use approaches to narrative from the English curriculum, e.g. hot seating, graphs of emotions, to **think about** the behaviour shown by these characters e.g. being trustworthy, courageous, persistent, overcoming obstacles, forgiving and **explore** some of these characteristics creatively. Note that these 'Bible heroes' are also people who makes mistakes – but they are forgiven by God (C1) • **ask and find out** about from where these stories come (The Torah, the Jewish Bible, called the Old Testament by Christians) – and how they 'live on' today – for example the 'Torah Kids' Jewish site for children, often usable in RE, offers animations from the Torah and Jewish Bible: https://www.youtube.com/@TorahKids-Official (B3) • **find out** about the Torah, its use in synagogues and the symbols which show it is sacred or holy – the BBC 'My Life My Religion' clip is fascinating - www.youtube.com/watch?v=3QZ792rjcVE (A3) • **consider** what is special about the Torah and **respond sensitively**, relating to their special things e.g. by comparing which of the common symbols of respect for Torah scrolls matter most, and what each symbol means (B1). • **write** an account of their favourite story from the Jewish Bible and suggest what it means to Jewish people and to anyone who likes stories. Discuss again how stories in holy books often have hidden messages in them – about God, values, what matters most and similar themes (B2).	**Most pupils will be able to:** • **Retell stories from the Jewish Bible skilfully, suggesting meanings and messages in the stories;** • **Ask questions about the stories they study, and suggest answers that respond to big ideas and beliefs in the stories: does God forgive? Does God rescue? Does God create?** • **Give at least two examples of Bible characters who 'got it wrong' and say what happened in the story.**

Key Stage 2 RE

The Focus of RE for KS2 enables pupils to extend their knowledge and understanding of religion and worldviews recognising their local, national and global contexts. They should be introduced to an extended range of sources and subject specific vocabulary. They should be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life. Pupils should learn to express their own ideas thoughtfully and creatively 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:

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

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. Select the key questions and unit plans that work best in your setting. Some schools teach 4 units in a year, others 5 and others 6.
- **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, Eid Al Fitr, Pesach or Christmas and Easter.
- **Which religions? Content selection for breadth and depth:** schools are required to plan for pupils to learn in depth about Christians, Muslims and Hindus people in Key Stage 2. Many schools will choose to go beyond this minimum requirement.
- **Discovery and learning in RE:** Nottingham City and County 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 worldviews 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 using a wide range of ways of knowing in RE.
- **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 or half term units 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. More help on teaching RE in small schools, and on the 'golden threads' that our RE syllabus uses is available on the SACRE website.

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 teach 6 half-termly units, others study fewer units in greater depth.

A long term Key Stage Two Plan using planned investigations for RE 7-11 (4-6 units for each year group)

These investigations can be used in the order given below, 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 to be made available on the RE Agreed Syllabus Support website.

Year 3

Unit 3.1 Impact of Christianity	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 3 **Unit Number 3.1** **Theme: Beliefs and questions:** **Enquiry Questions** 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? **Religion: Christianity** **Key concepts and words:** Religion, Christian, spiritual, Christmas, Easter, Pentecost, Harvest Festival, commitment, values. **Ways of Knowing in RE:** • **reading and making sense of texts** • **exploring big questions**	**Knowledge:** • Teach pupils about Bible stories that lie behind the celebrations of Christmas, Easter, Pentecost and Harvest. • Teach them about contemporary practices in relation to these four festivities. • Teach them about key Christian ideas: incarnation, trinity, crucifixion, resurrection and the Holy Spirit. • Teach them about the idea of the 'fruit of the Spirit' (Galatians 5:22) **Skills** Teach pupils to explore, discuss and apply concepts in their leaning: Christian beliefs about creation, God, community and commitment to God and humanity. Values, including love, generosity, patience, faithfulness, self control.	**Pupils:** ▪ learn about Christian commitment by **describing** some spiritual ways of celebrating Christian festivals, including Christmas, Easter,* Pentecost and Harvest, connecting the stories to Biblical stories and concepts. Explore examples of global Christian celebrations. ▪ **reflect thoughtfully** on the reasons why some people value such celebrations very highly, but others not at all, considering the values that lie behind the stories and celebrations (A1); ▪ **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? They can study this through examining the life and work of a local church: list ten things the Church does to put ten teachings of Jesus into action (a good opportunity to welcome a Christian visitor to school) (B2); ▪ **describe and understand links** between Bible stories of creation and Christian beliefs about God as the creator (A2); ▪ **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? Is Genesis 1 a story about human nature or about how the world was made? ▪ **develop ideas** about different ways science and religions handle questions of origins, where we come from, and why humans are significant in the universe, thinking about two or more different answers to the questions (C1).	**Most pupils will:** ▪ **Describe what Christians do at two different festivals** ▪ **Connect the celebrations to Bible texts and to beliefs about God** ▪ **Ask and answer questions about how and why Christians celebrate God's creation, Jesus born in Bethlehem Easter and Harvest** ▪ **Express their own ideas about the deeper meanings of these festivals** ▪ **Consider ideas such as generosity, community and love-in-action** ▪ **List similarities between the four different Christian festivals** ▪ **Explain their own ideas about Creation stories of Genesis 1 and 2.**

Unit 3.2 Prayer	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 3 **Unit Number 3.2** **Theme** **Religion, family and community: Prayer** **Enquiry Question** How do religious families and communities practice their faith? The example of prayer. **Religions:** **Christians and Muslims** **Ways of Knowing in RE:** • **thinking about beliefs** • **using data and factual information**	**Knowledge:** Teach pupils about: ▪ the practice, meaning and importance of the 5 daily Islamic prayers ▪ the meaning and use of the Lord's Prayer in Christianity, ▪ prayer at a mosque or a church, ▪ beliefs about Allah / God and prayer in the different religions. **Skills:** Pupils will practice the skills of seeing meaning in rituals, suggesting what actions, symbols and ideas mean, explaining meaning to each other. **Key concepts and words** Religion, Muslim, Islam, mosque, Qur'an, Prophet, Christian, spiritual, ritual, liturgy, prayer, mosque, church, commitment, values.	**Pupils:** ▪ **pursue an enquiry** into Christian and Islamic prayer, **finding out about and exploring** beliefs and practices about praying 5 times each day in Islam and about the use and meaning of the Lord's Prayer in Christianity. Get them to think 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 at church or mosque, remembering leaders including Jesus and Prophet Muhammad (B2). ▪ BBC provides quality resources for this unit: KS2 Religion Road – under-used set of 22 animations about 6 religions and NR WVs. https://www.bbc.co.uk/bitesize/subjects/zxnygk7 ▪ KS2 My Life My Religion – BAFTA winning films from 5 religions in 44 clips – presented by young believers. Notes and learning ideas from RE Today https://www.bbc.co.uk/programmes/b05pc1c9/clips (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). ▪ **consider the question:** why do some people pray every day, but other people not at all? Consider why some people think prayer is a waste of time and others make it an important part of their lives. ▪ **One example of a similarity:** Jesus, the Son of God to Christians, prays by kneeling to the ground in in Matthew 26:39. Muslims recogniser Jesus as a Prophet of God – but not divine. Muslim prayer involves kneeling to the ground in submission to Allah. ▪ **Answers to this question** from Christians and Muslims may reference the sense of the presence of God, obeying God by submission to Him and connecting through prayer, experiences of answered prayer, rituals that are powerful for calmness, devotion or community. Consider all these carefully in discussion with pupils. It works well to use quotations from Muslims and Christians about their prayer experiences. (A1)	**Most pupils will:** ▪ **Describe how Muslims and Christians pray, connecting ideas and beliefs to what people in these two religions do.** ▪ **Ask and answer thoughtful questions about prayer in Islam and Christianity** ▪ **List 3 or more similarities between the two ways of prayer in Christianity and Islam**

Unit 3.3 Places for Worship	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 3 **Unit Number 3.3** **Theme** **Worship and sacred places:** **Enquiry Question** Where, how and why do people worship? Investigating places of worship in Nottingham City and County. **Religions:** **Muslims, Hindus, Christians** **Key concepts and words** Religion, Hindu, Muslim, Islam, Christian, worship, church, mosque, mandir, Trinity, Allah, gods and goddesses, spiritual, ritual, liturgy, prayer, sacred, commitment, values. **Ways of Knowing in RE:** • **thinking about beliefs** • **using data and factual information**	**Knowledge:** ▪ Teach pupils about: Churches, Mosques and Mandirs and the ways these buildings express key ideas about belief and worship. ▪ Learn 4 key terms in relation to each building. ▪ Teach them to identify similarities between the places of worship ▪ Teach pupils to connect features of the buildings to religious beliefs, teachings, practices and ways of living. **Skills:** Pupils learn to observe, notice, name, describe and remember aspects of worship in different religious buildings.	**Pupils:** ▪ **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); ▪ **gather information** and new key words from video, visits, visitors, images and written sources to widen their knowledge of religious buildings and worship, seeing similarities and differences between churches, mosques and mandirs. Find out about Trinity, Allah and the gods and goddesses of Hindu worship. ▪ **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 Nottingham City and County 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). **Resources for this enquiry might usefully include:** ▪ The excellent website and resources of Southwell Minster: https://www.southwellminster.org/ ▪ video material from My life, My religion – BBC BAFTA winning video, http://www.bbc.co.uk/programmes/b05pc1c9 Pathways of Belief http://www.bbc.co.uk/programmes/b0079tb4/clips ▪ The project called 'Birmingham Faith Visits' by the Arts Society of Birmingham includes excellent video that is a substitute for visiting places of worship. https://birmingham-faith-visits.theartssociety.org/ High quality downloadable free resources on this site. ▪ **TASK: write a thoughtful proposal** for a new religious building for their local area, including their ideas for design, activities, the arts in the place of worship, key concepts of worship and the use of such a building (B2).	**Most pupils will:** ▪ **Describe 4 key features of each of three religious buildings, a mosque, mandir and church, connecting the key features of the buildings with beliefs about God.** ▪ **Respond thoughtfully to the task of designing a new religious building for their locality** ▪ **Consider and discuss ideas such as 'a friendly building', 'a house of God', 'a spiritual space' and say what they think makes these buildings special.**

Unit 3.4 Inspiring People from the Past	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 3 **Unit Number 3.4** **Theme** **Inspirational people from the past** **Enquiry Question:** What can we learn from inspiring people in sacred texts and in the history of religions? **Religious leaders: Moses, Jesus and Muhammad.** **Religions: Christians, Muslims and Jewish people** **Non-religious worldviews such as Humanism can also be considered and so can Sikh Gurus.** **Key concepts and words** Religion, Muslim, Jewish, Christian, spiritual, Prophet, Exodus, Law-giver, Messiah, Allah, Qur'an, New Testament, Gospel, inspiration, role-model, values. **Ways of Knowing in RE:** • **reading and making sense of texts** • **thinking about beliefs**	**Knowledge** Pupils will learn about: ▪ at least two examples of inspirational people from the Jewish and Christian Bible such as Abraham, Jacob, Joseph, Moses, David, Esther, Ruth (some of these are also prophets in Islam). ▪ They will learn about examples of stories and teaching from the Christian Gospels on the life, teaching and example of Jesus. ▪ They will learn about examples of Islamic stories of the life of the Prophet Muhammad [PBUH] and his companions, and from Islamic history. **Skills:** Pupils will practice the skills of inferring beliefs and ideas about values from stories, and will practice writing biographically about inspirational figures.	**Pupils:** ▪ **explore** the lives of key religious people in Jewish, Christian and Muslim stories, describing the challenges they faced, and values and commitments by which they lived. Choose some global examples (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. A good example is that when Muhammad returned to Makkah in 630CE and conquered the city he was merciful to those who had opposed him: an amnesty to his enemies and there was no bloodshed (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: Like Jewish people, Muslims do not depict Allah or any of the Prophets in drama or imagery, considering it disrespectful) (A3) ▪ **respond thoughtfully** to these 'great lives', and to the idea of inspiration, or of a role-model, learning from their challenges and commitments, linking to History (B2) ▪ use their thinking about stories of Moses (Law-giver), Jesus (Messiah) and Muhammad (Prophet) to **explore** how Jews, Christians and Muslims today remember key events from their history. Examples can include Passover, celebrating freedom. Lent, encouraging patience, reflection and devotion or Ramadan enabling patience, spirituality, forgiveness and generosity to charities. (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 inspiration, fairness, forgiveness, friendship, commitment, and courage. (C3)	**Most pupils will:** ▪ **Describe at least one 'inspirational' story about each of these key figures: Moses, Jesus and Muhammad.** ▪ **Ask and answer questions about leadership and inspiration, using details from the stories they learned** ▪ **Consider ideas such as 'patriarch' 'prophet' or 'messiah' and list similarities between the key leaders studied.** **Note that a study of a Sikh Guru where Sikh pupils are present in the school is an appropriate addition to this unit of work. Supplementary support materials about Guru Nanak and Guru Gobind Singh are provided on the website.**

Year 3 Unit 3.5 Jewish Festival + Family	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve? Good teaching and learning ideas	Impact: what outcomes will pupils achieve?
Theme: Living **Enquiry Question: How do festivals and family life show what matters to Jewish people?** **Religions: Judaism** **Ways of Knowing in RE:** • **reading and making sense of texts** • **thinking about beliefs**	**Knowledge:** Pupils will learn about Jewish festivals and celebrations in family life and at synagogue. They will gain knowledge of The meanings behind symbols, celebrations and acts of worship, connecting stories from long ago to festivals today. **Skills:** Pupils will use and develop skills of discussion, observation, information gathering and remembering. They will use their factual knowledge to express their own ideas about what matters most in the Jewish celebrations, connecting this to their own experiences and ideas. **Key concepts and words** Religion, belief, festival, Rosh Hashanah, Yom Kippur, Exodus, Pesach,	**Pupils:** *Note that this unit builds on KS1 Jewish learning, and recap this as you begin.* Use creative ways to explore stories behind Jewish festivals: their meaning and significance; how believers express meanings through symbols, sounds, actions, stories and rituals. BBC offers these nine helpful clips: https://www.bbc.co.uk/teach/class-clips-video/articles/zj78bdm • **Rosh Hashanah and Yom Kippur**: Explore Rosh Hashanah, the Jewish new year festival; how Jews look at their deeds from the past year and make a fresh start for the next one; find out about the shofar, eating sweet foods, tashlich. Explore Yom Kippur, the 'Day of Atonement': a day of sorrow and fasting, praying for forgiveness; what happens and why? • **Pesach/Passover:** explore the epic story of the Exodus through text, art, film and drama, exploring the relationship between the people and God; find out how this story is remembered at Pesach and celebrated in Jewish homes (e.g. preparation and the seder meal). Reflect on the important themes of Pesach (e.g. freedom, faithfulness of God; the Jewish people's place as God's Chosen or Favoured People – rescued from slavery to demonstrate this; brought into the Promised Land). You could use: https://jewishlifecentre.org/shabbat/ • **Ten Words** Learn from the story that after their escape from slavery in Egypt, the Jewish people were given the Ten Commandments. Consider the importance of the commandments to the Jewish people at the time, and why they are still important to Jews (and Christians) today. Discuss what each one means. • Find out about some prayers and blessings that Jewish people say through the day (e.g. the Talmud teaches that Jews should say thank you 100 times a day; the Siddur prayer book contains numerous 'baruch atah Adonai' prayers - 'Blessed are you, King of the universe'). What are the benefits of expressing gratitude regularly? Note that non-religious people are encouraged to keep 'gratitude journals' today because it makes them happier. Make connections with the practice of gratitude in Jewish living (and other faith traditions). • **Connecting and concluding:** Consider the value of family rituals in pupils' own lives; connect with the way Jewish family life and festivals encourage a reflective approach to life and living; talk about whether there are good opportunities for reflection, remembering past times and looking forward in school life as well. • **Children might each contribute to a classroom display** about Jewish faith and celebration, using the key words they have learned, and with a theological focus: what part do Jews think G-d has played in their history as 'people of God'	**Most pupils will be able to:** • **Describe Jewish festive beliefs and practices** such as what happens at Rosha Hashanah and Pesach (A1) • **Express ideas** about the things these festivals say are important such as sin and forgiveness, memory, freedom and following God's path (B1) • **Find out** for themselves about the ways Jewish people use their sacred texts and ancient stories on Jewish family life today (C1)

Year 3 Unit 3.6 Life's Big Events	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve? Good teaching and learning ideas	Impact: what outcomes will pupils achieve?
Theme: Belonging **Enquiry Question: How and why do people mark the significant events of life? Religions: Select examples from Humanists, Hindus Christians, Jews.** **Ways of Knowing in RE:** • **exploring big questions** • **using data and factual information**	**Knowledge:** Pupils will learn about rituals and celebrations that mark big moments in life such as births, marriages and possibly deaths. They will gain knowledge of how such rituals use symbols to build community life and express values. They will be able to understand similarities and differences between different worldviews. **Skills:** Pupils will use and develop skills of discussion, observation, information gathering and remembering. They will use their factual knowledge to express their own ideas about the different ways of marking big moments they study. **Key concepts and words** Religion, belief, ritual, symbol, non-religious ways of life, baby welcoming, partnerships and marriages, funerals.	**Pupils can learn from activities like these:** Compare ways different religious and non-religious communities mark their journey through life. Explore and use the religious metaphor of life as a journey. What are the significant milestones on this journey? Why is life like a journey? What would a guidebook to the journey of life look like – a sacred text maybe? What other metaphors could be used for life? • Consider the value and meaning of ceremonies that mark milestones in life – birth, adulthood, marriage, possibly funerals. Explore the symbols and rituals used and the promises made; explore what meaning these ceremonies have to the individual, their family and their communities; reflect on the ongoing impact of these commitments: ➢ **Christians:** Baptists/Pentecostals celebrate 'believers' baptism' or adult baptism. Compare this with Church of England and Roman Catholic celebrations of infant baptism. Roman Catholics celebrate first communion and confession; Church of England and Roman Catholics celebrate confirmation, usually for young adults. ➢ **Hindus:** babies are welcomed with a wide range of rituals. A sacred thread ceremony marks the start of adult life and responsibilities for some Hindus, involving a time of learning, new responsibilities and acceptance of adulthood (there are many varied Hindu rituals for these things, of which the sacred thread ceremony is just one visible example). Hindu marriages quite often include taking 'Seven Steps' around the sacred fire of Agni to express the values and virtues a partnership will need. ➢ **Jews:** *Bar/Bat Mitzvah* for boys and girls aged 12 or 13 to become 'son/daughter of the Commandments'. Rich symbolism of trees growing together, or the chuppah canopy under which marriage is agreed express values and visions for Jewish weddings. ○ Consider whether and how **non-religious** people (e.g. families in school who have no religious background – maybe Humanists / other 'non-religious' ways of life) mark life's big moments by celebrating, personal or family rituals and expressions of love. Why are these moments important to people? • Compare some different commitments held by believers – and by the pupils themselves. Excellent resources for this can be found from the BBC: KS2 Religion Road – under-used set of 22 animations about 6 religions and NR WVs. https://www.bbc.co.uk/bitesize/subjects/zxnygk7 KS2 My Life My Religion – BAFTA winning films from 5 religions in 44 clips – presented by young believers. Notes and learning ideas from RE Today https://www.bbc.co.uk/programmes/b05pc1c9/clips • Think about the symbolism, meaning and value of ceremonies that mark the commitment of a loving relationship between two people: compare wedding ceremonies and marriage commitments in two religious traditions. What happens? What promises are made? Why are they important? What prayers are offered? How do people's religious beliefs show through these ceremonies and commitments? Compare with non-religious, civil wedding ceremonies. List and 'decode' symbols. • **Create a 'map of life' for a Humanist, Hindu, Jewish or Christian person,** showing what these religions offer to guide people through life's journey. Can anyone learn from another person's 'map of life'? Is a religion like a 'map for life'? Pupils could reflect on their own ideas about the importance of love, commitment, community, memory, symbols, belonging and belief. • **Note:** Pupils may naturally bring up the topics of death or afterlife in this unit. If they do, discussions about these topics may be valid as part of pupils' RE in this unit and these discussions should be handled sensitively. However, these topics are not the main focus of this unit as they appear in the upper Key Stage 2 units.	**Most pupils will be able to:** • **Describe beliefs and practices** such as baby-welcoming ceremonies, celebrations of young adults and weddings from different communities, describing symbols and rituals. (A1) • **Respond thoughtfully** to the differences between each example they study: what makes each ritual distinctive to the beliefs that lie behind it? (B3) • **Say clearly what matters** to them and to others when celebrating the big moments of life, using facts from different religions / WVs to illustrate their ideas (C3)

Year 4 Programme of Study

Unit 4.1 Life as a journey	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 4 **Unit Number 4.1** **Theme** **The journey of life and death:** **Enquiry Question** Why do some people think life is like a journey? Where do we go? What do different people think about life after death? **Religions: Christianity, Hinduism, Islam** **Non-religious worldviews such as Humanism can also be considered** **Ways of Knowing in RE:** • **exploring big questions** • **using data and factual information**	**Knowledge:** Pupils will gain knowledge of: ▪ key ways in which Christians, Hindus and Muslims see life as a journey. ▪ They will gather and use information about the key moments marked by rituals for welcoming a baby, becoming an adult, celebrating a marriage and funeral rituals. ▪ They will find out about a range of ideas about different concepts of an afterlife such as Muslim paradise, Christian heaven and Hindu reincarnation and Moksha. ▪ They will be taught about non-religious views, for example about Humanist commitment to 'the one life we have.' **Key concepts and words** Religion, Muslim, Hindu, Christian, Humanist, beliefs, life after death, destiny, worship, ritual, soul, spiritual, commitment, values, heaven, paradise. **Skills:** Pupils will use and develop skills of expressing understanding and handling varied perspectives. Crucial for RE at this stage is the ability to recognize different reasonable ideas.	**Pupils:** ▪ **find out about and describe** some ways in which different religions see life as a journey, using examples of baby-welcoming ceremonies from Muslims, Hindus, Humanists and Christians (Christening will have been studied in an earlier unit) (A1); ▪ **This excellent clip about life after death** may be hard for the age group, but can be used to stimulate big questions: https://www.bbc.co.uk/bitesize/articles/zbgp7nb#: It covers many varied viewpoints. ▪ **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 own ideas about the 'journey of life' (A1); ▪ **compare** how Christians, Muslims, Hindus or Humanists 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 at least two religions or other worldviews through seeking answers to their own questions, considering religious sources of wisdom and articulating reasons for their own ideas and responses (B1). ▪ **understand the link** between religious ideas about 'destiny' or 'destinations' at the end of life and the ways religious people live now (C1). ▪ **consider similarities and differences** between varied views of questions about life's meaning and the possibility of a next life, discussing a range of views thoughtfully (C1). ▪ **Write** thoughtfully about their own life as a journey, and its key milestones, in relation to the views they have learned. **Note: Jewish examples could be selected instead of one of these religions where appropriate.**	**Most pupils will be able to:** • **Describe 4 different beliefs about life after death, connecting viewpoints they have studied with texts from different religions** • **Express reasons why they hold their own views about life after death** • **Explain similarities and differences between Hindu, Christian, Muslim and Humanist ideas about the purposes of life and life after death.**

Unit 4.2 Pilgrimages	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 4 **Unit Number 4.2** **Theme** **Symbols and religious expression:** **Enquiry Question** How do people express their religious and spiritual ideas on pilgrimages? **Religions: Islam, Hinduism, Christianity, non-religious worldviews** **Key concepts and words** Religion, Muslim, Hindu, Christian, spiritual, pilgrim, pilgrimage, ritual, symbol, community, commitment, values. **Ways of Knowing in RE:** • **exploring big questions** • **using data and factual information**	**Knowledge:** ▪ Pupils will gain knowledge: about pilgrimages and religious journeys to, for example, Makkah (Muslim), Varanasi (Hindu) and Lourdes, Iona or the Holy Land (Christian). ▪ They will learn the details and reasons for ritual and practice on pilgrimages. ▪ They will consider how the journey of a person who is spiritual but not religious might be like a religious pilgrimage. ▪ Teachers could use the local examples of Beth Shalom or Southwell Minster: what kind of pilgrimages are these? **Skills:** Pupils will use and develop skills of expressing understanding and handling varied perspectives on pilgrimage. Crucial for RE at this stage is the ability to recognize different reasonable ideas and describe varied religious practice and its meanings.	**Pupils:** ▪ **consider why** people go on pilgrimages. They will use a range of exciting stimuli to find out about pilgrimages, and make some connections between journeys to Varanasi for Hindus, Hajj for Muslims and pilgrimage to Lourdes, Iona or the 'Holy Land' for Christians, describing the motives people have for making spiritual journeys. They might imagine planning a pilgrimage in detail to show they can connect spiritual ideas with religious practice (A1); ▪ **suggest how and why** belonging to a community and expressing spiritualty in, for example, the memories, stories, music, rituals, emotions and experiences of pilgrimages might be valuable to Hindus, Muslims or Christians (B2) ▪ **consider** a journey to a spiritual place that is taken by people who are spiritual, but not religious – e.g. to Stonehenge, to a wonderful place in the world of nature, to a place associated with their family history. How similar or different is this to a pilgrimage? What are the key differences between pilgrims and tourists? ▪ linking to English, pupils **find out more** about different forms of worship, prayer and meditation in different communities and on different pilgrimages, and write creatively and thoughtfully some songs, prayers or meditations suited to particular occasions and communities (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, including to undertake a spiritual journey, reflecting on their work on pilgrimage, symbol and religious expression (C1). ▪ **write thoughtfully** about a place on earth where they would like to travel not as a tourist or just for fun, but hoping to find spiritual strength or enlightenment, connecting their ideas to pilgrimages they have studied (C1). **Note: Jewish or Sikhi examples could be selected instead of one of these religions where appropriate.**	**Most pupils will be able to:** • **Describe some religious beliefs that underlie the practice of pilgrimages in at least two religions, and the impacts going on pilgrimage can have for believers.** • **Express reasons why they would choose their own kind of pilgrimage if they could: where in the world would you go for spiritual growth?** • **Explain similarities and differences between varied approaches to pilgrimage from different religions and worldviews, giving ideas of their own**

Unit 4.3 Christian Worship	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 4 **Unit Number 4.3** **Theme** **Spiritual expression** **Enquiry Question** **Christianity, music and worship: what can we learn?** **Religion: Christianity, and also the idea of being 'spiritual but non-religious'** **Ways of Knowing in RE:** • **exploring big questions** • **using data and factual information**	**Knowledge:** ▪ Religious content will include different examples of the music of the Christian community, explored in depth as forms of spiritual expression and worship. ▪ Pupils will gain knowledge about examples of music from Christianity including Christmas carols, a famous hymn, the Hallelujah chorus, contemporary worship music and Christians songs for children. ▪ These can be compared with music from any sources which pupils find spiritually interesting or inspiring. **Skills:** Listening, discussion and self-expression skills, including musical appreciation are central to this unit of work. **Key concepts and words** Religion, Christian, spiritual, worship, devotion, belief, self-expression.	**Pupils:** ▪ **listen to and consider** spiritual music in ways that enable them to discuss the meanings and impacts of the music, and **consider the meanings** of words used in musical worship. ▪ linking to the music curriculum, **explore and respond thoughtfully** to examples of Christian music such as Psalms, Christmas carols and songs, famous hymns (e.g. Abide with Me, All things Bright and Beautiful, Christ the Lord is Risen Today), Handel's '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? How are Christian beliefs expressed in music? How do Christians use texts from the Bible in their music? ▪ **Southwell Minster** provides excellent local exemplification: https://www.southwellminster.org/ ▪ High quality ideas from Christian RE support site RE:Quest are available here: www.request.org.uk/resource/?resource_search_phrase=worship (A3) ▪ **express their own ideas** about religious and spiritual music, identifying pieces of music that make them feel calm, excited, peaceful, joyful 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) ▪ **consider the question:** what pieces of music are spiritual or inspiring for me? If they chose a playlist called 'spiritual' from spotify or tik-tok, what pieces of music would they include and why? The class might like to play examples of their own spiritual music to each other and discuss how this choice is different for each person (C1). ▪ **write** an account of their own views about spirituality and music, giving some examples of their own: what songs and music move them? What songs and music in Christianity have they enjoyed or learned from?	**Most pupils will be able to:** • **Describe beliefs and practice about worship with music in Christianity, showing understanding of how and why Christians use music to express beliefs about God and devotion to God** • **Express reasons why particular pieces of music are spiritual for them** • **xplain similarities and differences between examples of the music Christians use from the past and in contemporary worship**

Year 4 Unit 4.4 Why 'Good' Friday?	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve? Good teaching and learning ideas	Impact: what outcomes will pupils achieve?
Theme: **Believing** **Enquiry Question:** **Why do Christians call the day Jesus died 'Good Friday'? (C)** **Religion:** **Christianity** **Ways of Knowing in RE:** • **reading and making sense of texts** • **thinking about beliefs**	**Knowledge:** Pupils will learn about Christian theologies of sacrifice, forgiveness and redemption, as expressed in Holy Week and Easter They will gain knowledge of the meanings Christians associate with the festival. They will be able to understand key ideas from Christian theologies. **Skills:** Pupils will use and develop skills of discussion, observation, information gathering and remembering. They will use their factual knowledge to express their understanding of the big ideas about God and humanity in the stories of Holy Week and Easter. **Key concepts and words** Religion, belief, sacrifice, redemption, Messiah, salvation, spirituality, hope, resurrection.	**Pupils can learn from activities like these:** • **Selfishness and its antidote, love:** Christians believe humans are separated from God by sin and selfishness - we prefer our own way rather than God's. Most Christians say that Jesus came to show people how to live a life of love – saving or rescuing humanity so that people can live God's way. Use this simple video to prompt recall: https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks1-the-christian-story-of-easter/zhgv47h • **Recap work on Holy Week** from KS1 – what can pupils remember? Get pupils to prepare to write a diary entry for Mary, the mother of Jesus, for three important days in Holy Week: Palm Sunday (entry to Jerusalem: Matthew 21:7-11); Good Friday (Jesus' death: Luke 23:13-25, 32-48); and Easter Sunday (Jesus is raised to life: Luke 24:1-12). • **Use active strategies to tell the story of each day**, discussing how Mary might be feeling – perhaps through some hot-seating, freeze-framing and role-play; explore questions pupils have about the stories, and any surprises for the characters and for pupils. Create an emotion graph for Mary for the week. • **Talk about pupils' responses and reaction to the story:** how did it make them feel? How do they think Christians will feel as they read this account? What would Christians learn from Jesus' example and teaching in these accounts? • **Use visits, visitors, church websites, church program cards** to find photos and other information about what different churches do on Palm Sunday, Good Friday and Easter Sunday (e.g. types of service, music, readings, actions and rituals, colours, decorations). Use this BBC clip to explore these ideas more fully: www.bbc.co.uk/programmes/p02mww94. Make a display explaining each day – link texts, various Christian practices, and the big ideas. Focus on how bread and wine are used: https://www.truetube.co.uk/resource/christianity-holy-communion/ • **For people at the time, these three parts of the story provoke hope, sadness and joy**. Why was there hope as Jesus arrived as King? (e.g. the people were expecting God to rescue them and restore their land). Why was there sadness? (e.g. their King was killed and everything seemed lost). Why was there joy? (e.g. Jesus was alive!) These stories still provoke these emotions in Christians today. • **Examine global examples**: you might look at Pentecostal life in Brazil, or Anglicans in Nigeria, or Philippino Christians, finding out what Good Friday looks like in different cultural settings. • **Compare this with what brings hope, sadness and joy to pupils.** Reflect on the key question: Why do Christians call the day their King died 'Good' Friday? (e.g. They think that Jesus rose from death – so Friday was not the end; and he opened up a way to heaven too, which Christians say is good news for all.)	**Most pupils will be able to:** • **Describe and connect Christian beliefs about life and death, love and forgiveness, to the events of Jesus' last days (A1)** • **Understand different ways of expressing meaning about the Holy Week and Easter stories, including in music, liturgy and worship, symbol and ritual (A3)** • **Understand Christian commitments such as remembering Jesus with bread and wine, seeking forgiveness, living with hope for the future (B2)** • **Present their own views about Christian teachings on forgiveness, salvation, hope and resurrection (C1)**

Year 4 Unit 4.5 A Better World?	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve? Good teaching and learning ideas	Impact: what outcomes will pupils achieve?
Theme: Living **Enquiry Question:** **How and why do people try to make the world a better place?** **Religions:** **Select two or three in school.** **Ways of Knowing in RE:** • **thinking about beliefs** • **exploring big questions**	**Knowledge:** Pupils will learn about how different religions offer ways to make a better world. They will gain knowledge of teaching and practice from different worldviews. They will be able to understand the potential impacts of commitments to goodness, which for some people are supported by their faith / vision. **Skills:** Pupils will use and develop skills of discussion, observation, information gathering and remembering. They will use their factual knowledge to express their own ideas about making the world a better place. **Key concepts and words** Religion, belief, vision, goodness, 'what's gone wrong with the world?' 'what makes the world a better place?' Charity, justice.	**Pupils can learn from ideas like these:** • **Connect this learning with prior RE learning:** how do different believers try to live? Why do believers follow commands and teachings from their faith? What do truth, justice, peace-making, care, kindness and generosity mean in the different religions / WVs? • **What's wrong with our world?** Start small and local, and end up big and global, e.g. from upsetting people in the dinner queue through to messing up the environment. Use a 'perfect world' imaginative strategy – what would we change? Talk about why people fall or fail or trip up. Christians believe God helps them through the Holy Spirit. Muslims also believe people do good and bad deeds and need God's mercy. Sikhs speak of being 'manmukh' or human-centred, not centred on God or 'Gurmukh'. • **Religions suggest that people need help and guidance to live in the right way**. Explore 2+ EGs of teachings which act as guides for living from 2+ religions and a non-religious belief system, e.g. the Ten Commandments (Exodus 20:1–21, Deuteronomy 5:1–22), the Two Commandments of Jesus (Mark 12:28–34) and the 'Golden Rule' (Matthew 7:12). The Golden Rule is important in many traditions, including for Humanists. What difference would it make if people followed these 'rules'? Would it make the world a better place? **Explore what helps inspire people to make the world a better place:** ➢ The **Jewish** teaching of *Tikkun Olam* (mending the world) and *tzedaka* (charity). Find some examples of Jewish charities - what do they do, and why? (E.g. Tzedek, Jewish Child's Day.) Study the Jewish new year festival for trees (Tu B'shevat) and the idea of 'mend the world'. ➢ The **Muslim** belief in charity (*zakah*): what is it? How do Muslims give charity? Use EGs such as www.Islamic-Relief.org.uk or www.muslimhands.org.uk How and why do they help to make the world a better place? Connect this to what the Prophet said about care for widows or orphans or the importance of water for everyone. ➢ Explore the lives of inspirational **Christians** (e.g. Desmond Tutu, Martin Luther King Jr, Mother Teresa, etc.). How did their religious faith inspire or guide their lives, and their contributions to making the world a better place? ➢ Consider the work of **Sikh charity** 'Khalsa Aid', and how it lines up with the values of the Ten Gurus, connecting the local gurdwara with people in need in other parts of the world. What is Seva? How do Sikhs practice generosity and compassion? Can they change the world? ➢ Compare **non-religious** ways of 'being good without God', e.g. what do Humanists use to guide their ways of living? Many use the Golden Rule (which is common across many religions too), using reason and listening to conscience. Look at the work of a secular charity like Oxfam. How do they make the world a better place? • Enable pupils to reflect on the values of love, forgiveness, honesty, kindness, generosity and service in their own lives and the lives of others, in the light of their studies in RE. How can these values become stronger in our lives and communities and in the world?	**Most pupils will be able to:** • **Describe and connect different visions of a better world (A1)** • **Explain, with reasons, what 'makes the world a better place' according to different religions and WVs (B1)** • **Say what they think about ethical questions such as whether charity is second best to justice, or whether every human is responsible for everyone else (C3)**

Unit 4.6 Hindu practice.	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 4 **Unit Number 4.6 Theme** **Religion, family, community, worship, celebration, ways of living** **Enquiry Question** What are the deeper meanings of some Hindu festivals? How do Hindu families practise their faith? **Religion: Hinduism** **Ways of Knowing in RE:** • **exploring big questions** • **using data and factual information**	**Knowledge:** ▪ Pupils will gain knowledge about Hindu worship and celebration, including details information about stories of Rama and Sita, celebrations of Divali and at least one other Hindu festival in both India and in the UK, ▪ They will explore Hindu ideas about gods and goddesses, worship in the home and Mandir, beliefs and values expressed in stories, festivities and worship and learning from Hindu community life. **Skills:** Discussion, gathering information from video, story, visual resources and where possible interviews or visits, inferring and suggesting meanings to religious practices. **Key concepts and words** Religion, Hindu, murtis, gods and goddesses, karma, dharma, spiritual, festivals, ritual, symbol (including the Aum symbol), community, commitment, values.	**Pupils:** ▪ **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, including a visit or an interview with a visitor where possible. BBC 'My Life My Religion: Hindus' has good clips for this unit (A1) ▪ **find out about** the meanings of stories, symbols and actions used in Hindu worship and celebrations at home and in the mandir, learning about murtis, images of the gods and goddesses and the beliefs about the ultimate reality they express, including concepts of karma, dharma and Brahman (A3) ▪ **describe and understand links** between Hindu stories and celebrations, examining the Divali stories, for example, and at least one other festival, using different literacy approaches to the characters and meanings of the stories. This site provides some insider Hindu materials: https://hinduismre.co.uk/our-services/educational-resources/ (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, patience and devotion are to be explored in relation to the stories told at festivals and about the gods and goddesses (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, This could include non-religious festivals such as New Year or Comic Relief Day (C3) ▪ **write** thoughtfully about their understanding of similarities and differences between the Hindu festivals and the things they celebrate on the 'big days of the year' – why do festivals from all religions often include such elements as old stories, charity, values, community gatherings, special foods, drinks and meals, shared music and dance, gifts, traditions, fireworks, processions?	**Most pupils will be able to:** • **Describe Hindu beliefs about the gods and goddesses and what happens at Hindu worship in the home or the mandir** • **Respond with thoughtful ideas of their own to the ways Hindus celebrate, expressing some 'deeper meanings' of the festivals they study** • **Explain similarities and differences between two Hindu festivals and some 'big days' they celebrate.**

Year 5 programme of study

Unit 5.1 Inspiring Leaders Today	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 5 **Unit 5.1** **Theme** **Inspirational people in today's world** Enquiry question What can we learn from great leaders and inspiring examples in today's world? **Two or more religions selected by the school, but possibly examples from Islam, Sikhi, Hinduism and Christianity, and possibly a non-religious example** **Ways of Knowing in RE:** • **exploring big questions** • **using data and factual information**	**Knowledge:** Religious content can include examples such as: Dr Martin Luther King, Saint Teresa of Kolkata, Gandhi, William Booth of Sneinton (founder of the Salvation Army), Dr Hany El Banna (founder of Islamic Relief), Desmond Tutu, John Sentamu, the Archbishop of York to 2020, Pandurang Shastri Athavale or Swami Vivekananda (Hindu leaders), Bhagat Puran Singh (Sikh philanthropist and activist) other local or international examples. **Skills:** Applying the idea of inspiration, considering and weighing up factors in thinking about inspiration and leadership **Key concepts and words** Religion, Muslim, Hindu, Christian, prophet, mahatma, holiness, spiritual, inspiration, vision, symbol, community, commitment, values.	**Pupils:** ▪ **describe and respond thoughtfully** to the lives of some inspirational spiritual and leaders from the modern world, answering questions like these: what made this person into a leader? How did their religion inspire them? What holy texts explain their lives? Is this person inspiring just in their religion, or to any human? (A2) ▪ **understand** how key leaders can be sources of wisdom for religious believers by studying and applying some of the leader's sayings, speeches or writings (A2) ▪ **explore** the lives of key religious leaders from contemporary life (including modern history), describing the challenges they have faced and the commitments by which they lived (B2) ▪ **apply ideas** of their own by giving reasons for their views about how leaders can provide wisdom and inspiration (C1) ▪ **undertake a research task** over several lessons to prepare an imaginary interview with one of the inspirational leaders in a talk show format. This should include their own questions (and guesses at answers), as well as the questions and answers the great figure would give. Pupils should be encouraged to include quotations from scripture, newspaper headlines, comments from other people, photographs. Presentation software (e.g. PowerPoint), DTP or digital video, Prezi could be used. ▪ **compose their own speech** related to the inspirational figure: 'how would 'X' like the world to live?' Reflect on how they 'measure up'. Pupils could offer comment on the ways their chosen person might inspire anyone in the class. ▪ **write** a citation for this leader to be nominated for a Peace Prize. *Note: these leaders might be world famous examples – there is particular value in a global focus for RE- or those who serve the community locally ~ in Nottingham City and County for example. William Booth or William Wilberforce might be examples.*	**Most pupils will be able to:** • **Show that they understand how inspirational leaders are examples of their religion's ideals** • **Consider varied answers to questions about what makes a person inspiring, explaining their own ideas about the inspiring leaders they studied** • **Apply the idea of inspiration for themselves to stories of leaders, talking about questions such as: do we all need role models? Do the leaders exemplify their beliefs?**

Unit 5.2 What matters to Christians?	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 5 **Unit 5.2** **Theme** **Religion and the individual: what matters to Christians?** **Enquiry Questions** What is expected of a person in following a religion or belief? What matters most to Christians in their religion? **Religion: Christianity** **Ways of Knowing in RE:** • **reading and making sense of texts** • **exploring big questions**	**Knowledge:** ▪ 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. **Skills:** Pupils will use information to address questions, in discussion and writing, developing and using their ability to make sense of key concepts. **Key concepts and words** Religion, Christian, spiritual, festival, incarnation, resurrection, Christmas, Easter, Pentecost, Eucharist, Gospel, trinity, Holy Spirit, community, commitment.	**Pupils:** ▪ 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. RE Quest is a source of well thought out video clips and resources for Christianity: https://request.org.uk/ (B1); ▪ **understand and connect** key ideas about salvation, forgiveness and eternal life with the celebrations of Holy Week and Easter in Christian communities from reading the Gospel texts about Jesus' crucifixion and resurrection. They might interview a Christian minister about this. (A1) ▪ **develop understanding** of key Christian beliefs (e.g. from a Creed), **gaining knowledge** about key Christian beliefs in God as Father, Son and Holy Spirit, the Trinity, and about the meaning of Pentecost for Christians they (A1) ▪ **consider the idea** of 'the fruit of the Spirit' (Galatians 5:22, New Testament) as they **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). ▪ **write** a thoughtful answer to the question: which of these four is most important to Christians and why: Christmas, Easter, Pentecost or Eucharist? A global dimension to thinking about this question has great value.	**Most pupils will be able to:** • **Explain three or more key Christian beliefs, showing that they understand what matters to Christians** • **Explain with reasons why they select one of the 4 elements of Christianity studied as the most important** • **Explain similarities and differences between different celebrations that are part of Christian worship**

Unit 5.3 Impacts of Beliefs	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 5 / Unit 5.3 **Theme: Beliefs and questions** **Enquiry Question:** How do people's beliefs about God, the world and others have impact on their lives? **Religions: Islam, Hinduism** **Non-religious world views such as Humanism can also be considered** **Key words and concepts:** **Muslim keywords** will include 5 Pillars, Prophet, Allah, Iman (faith), akhlaq (character or moral conduct) **Hindu keywords** will include murtis, Brahman, gods and goddesses, ahimsa **Sikh keywords:** Waheguru, langar, sewa, Mul Mantar, Guru Granth Sahib. **Non-religious keywords** include atheist, agnostic. **Ways of Knowing in RE:** • **thinking about beliefs** • **exploring big questions**	**Knowledge:** Religious content will include different ideas and forms of expression in relation to belief about God in Muslim, Hindu and / or Sikh life, including pupils' own responses to Hindu, Muslim and Sikh texts and expression in creative arts and architecture. **Skills:** Pupils will use information to address questions, in discussion and writing, developing and using their ability to make sense of key concepts. They will consider how to express respectful attitudes to people different from themselves.	**Pupils:** ▪ **find out about** the Five Pillars of Islam and the main ways Hindus worship gods and goddesses in the home and the Mandir If you want to include non-religious worldviews in this unit, there are good resources at: www.understandinghumanism.org.uk (A1) ▪ **explore and respond thoughtfully** to Muslim, Sikh and Hindu beliefs about God, worship, religious practices and texts using a range of sources of wisdom. From reading examples of Sikh, Hindu and/or Muslim texts about God and humanity, pupils will be able to think about key beliefs and what difference they make in life. Useful resources at: KS2 My Life My Religion – BAFTA winning films from 5 religions in 44 clips – presented by young believers. Notes and learning ideas from RE Today https://www.bbc.co.uk/programmes/b05pc1c9/clips (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. Sikh examples can include Sewa, langar and a reading of the Mul Mantar (A3) ▪ **express their own ideas** about religious issues and questions, raising questions of their own about Muslim and Hindu practice and responding to the 'big ideas' of Hindu, Muslim and Sikh thinking, giving ideas and 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) ▪ **suggest two reasons** why debates about God and questions about belief in God are important to people today, giving their own views (C1) ▪ **explain similarities and differences between** Muslim and Hindu ideas about God and their own ideas, referencing the fact that many non-religious people are either atheists or agnostics and considering questions about this diversity of belief (B3)	**Most pupils will be able to:** • **Explain the main beliefs of Muslims and Hindus and Sikhs about God, saying why the worship of Allah / Brahman / gods and goddesses / Waheguru matters to Muslims, Hindus and Sikhs** • **Clearly express reasons why they hold their own views about questions to do with God** • **Explain what matters about worshipping God to Muslims** • **Explain what matters about worshipping gods and goddesses to Hindus** • **Explain what matters about worshipping Waheguru to Sikhs**

Unit 5.4 Expressing Spirituality	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 5 **Unit 5.4** **Theme** **Beliefs in action in the world:** **Enquiry Question** How are religious and spiritual thoughts and beliefs expressed in arts and architecture and in charity and generosity? **Religions: selected by the school, perhaps Christian, Muslim, Hindu** **Non-religious worldviews such as Humanism can also be considered.** **Key concepts and words** Religion, Muslim, Hindu, Christian, Humanist, spiritual, Golden Rule, charity, karma, dharma, Ummah, place of worship, devotion, community, commitment, values, compassion. **Ways of Knowing in RE:** • **exploring big questions** • **using data and factual information**	**Knowledge:** 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. ▪ Pupils will gain knowledge of different charities which apply the 'golden rule' ('treat others as you would like to be treated' ' love your neighbour as you love yourself') from a range of religions and worldviews to some global problems. **Skills:** Pupils will use information to address questions, in discussion and writing, developing and using their ability to make sense of key concepts. They will consider how religious charities and architecture might be connected, thinking about dilemmas for themselves and via discussion.	**Pupils:** ▪ **describe** some ways religious art and architecture express spiritual ideas, giving examples of great buildings from different religions, including local and global examples (A2) ▪ Begin the unit with this provocative little video from BBC, and use the resources on the site to get the class thinking deeply about the title, question of this unit. https://www.bbc.co.uk/bitesize/articles/zmx8bdm ▪ **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, put values of justice and compassion into action, and express their religion's ideals (A2) ▪ **understand** how buildings and creative arts can put the spirituality of a religion into visual forms, and how these beautiful buildings can create space for people's spiritual lives (A2) ▪ **explore** examples of architecture dedicated to faith or spirituality and of charity and compassion arising from religion 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) ▪ **apply ideas** such as spirituality, charity, 'the glory of God', compassion for themselves to a question such as: do we need religious buildings to hear God's word about poverty? (C3) **Note: Jewish examples could be selected instead of one of these religions where appropriate.**	**Most pupils will be able to:** • **Show that they understand the possible tension between building a beautiful 'house of God' and serving the needs of people in poverty** • **Explain thoughtfully their own ideas about the relative value of worship and holy buildings and charity and compassion** • **Apply the ideas of worship and service to the key question in the unit, explaining what matters in different religions about worship and about generosity or charity.**

Unit 5.5 Humanist and Christian Values	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve? Good teaching and learning ideas	Impact: what outcomes will pupils achieve?
Theme: Believing **Enquiry Question: What matters most to Humanists and Christians? Religions:** **Ways of Knowing in RE** • **thinking about beliefs** • **exploring big questions**	**Knowledge:** Pupils will learn about Humanist and Christian values. They will widen and deepen their knowledge of non-religious worldviews and codes for living. They will be able to understand and explain similarities and differences between Humanists and Christians. **Skills:** Pupils will use and develop skills of discussion, observation, information gathering and remembering. They will be able to interpret They will use their factual knowledge to discuss **Key concepts and words** Religion, belief, non-religious, humanist, values, ethics, Christian, authority, autonomy	**Pupils will be able to learn from these kinds of activities:** • Teach a **basic outline of a Humanist worldview from**: https://humanists.uk/ an excellent authentic insider starting point. • **Reflect on the question: why do people do good things and bad things?** Are we all a mixture of good and bad? Explore pupils' answers. Link with previous learning on the Christian belief - humans are made in the image of God (Genesis 1:28) and also sinful (the 'Fall' in Genesis 3). Note that not everyone agrees with this idea. Other faith traditions have different explanations. People who are non-religious may just say that people have evolved as a mix of good and bad. • Teach pupils that **Humanism dates back to ancient Greek thinkers**. Humanists say there is no god to tell us what is good and evil – we must work it out using our minds and experiences. People can be 'good without god'. Use work from https://humanists.uk/ to show Humanism is a positive worldview, never merely about what Humanists reject, but about their ethical embrace of **'the one life we have.'** • Talk about how having a 'code for living' might help people to be good: we don't always keep the rules, but they can still help us to be clear about what we want to do and determined to follow our 'moral plan' or 'path of goodness'. Look at a Humanist 'code for living', e.g. **Be honest. Use your mind to think for yourself. Tell the truth. Do to other people what you would like them to do to you. Take responsibility for your own decisions.** How would this help people to behave? What would a Humanist class, school or town look like? Can these moral ideas be out into practice without divine help? Humanists say 'yes'. • **Christian codes for living** can be summed up in Jesus' two rules: love God and love your neighbour. Explore in detail how Jesus expects his followers to behave through the story of the Good Samaritan (Luke 10:25–37) and Jesus' attitude on the cross (Luke 23:32–35). Jesus talks about actions as fruit. What does he mean? If a person's intentions are bad, can their actions produce good fruit? • **Discuss what matters most,** e.g. by ranking, sorting and ordering a list of 'valuable things': family / friends / Xbox / pets / God / food / being safe / being clever / being beautiful / being good / sport / music / worship / love / honesty / human beings. Get pupils to consider why they hold the values they do, and how these values make a difference to their lives. RE Today's discussion games on values and on evil are highly engaging way to do this. • **Teach the class** that both Christianity and humanism are worldwide movements with followers in many countries. Cosnider how the two worldviews differ in different nations. • **Consider and sum up similarities and differences between Christian and Humanist values.** They sometimes / often share similar values but the beliefs behind them are different. What have pupils learned about what matters most to Humanists and Christians? What do they think matters most in life and why?	**Most pupils will be able to:** • **Understand big questions** about values and ethics and how Humanists can Christians answer these questions (A2) • **Appreciate** the differences between Humanist and Christian values (A3) • **Respond thoughtfully** to Humanist and Christian values with ideas of their own (B3) • **Give a thoughtful account of what values matter most** to them and to others, referring to Humanist and Christian examples (C3)

Unit 5.6 Muslims in Britain	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve? Good teaching and learning ideas	Impact: what outcomes will pupils achieve?
Theme: **Living** **Enquiry Question:** **Islam What does it mean to be a Muslim in Britain today?** **Religions: Islam** **Ways of Knowing in RE:** • **reading and making sense of texts** • **using data and factual information**	**Knowledge:** Pupils will learn about Islam, particularly understanding Islamic beliefs and practices. They will widen and deepen their knowledge of key Muslim ideas and sources of wisdom. They will be able to understand and explain aspects of Muslim worldviews. **Skills:** Pupils will use and develop skills of discussion, observation, information gathering and remembering. They will be able to interpret They will use their factual knowledge to discuss the experiences of Muslims in Britian today. **Key concepts and words** Religion, belief, Islam, Muslims, Muhammad, ibadah, Tawhid, iman, prophets, revelation.	Note that this unit builds on previous units on Islam, 2.4 - 'Who is a Muslim and how do they live?' as well as learning about Islam in several of our thematic units. This unit is a very suitable place in RE to arrange a mosque visit or a Muslim visitor to class. Start by finding out what pupils already know. Recall key concepts: *ibadah*, *Tawhid*, *iman, prophets, revelation*. • **Use the 2021 census.** Ask pupils how many Muslims they think there are in Britain (6.5%) and in your local area. This unit explores what it is like to be one of these Muslims. Talk about the fact that there are different Muslim groups. The largest group (globally and locally) are Sunni – about 90% of UK Muslims; the next major group are called Shi'a; some Muslims are Sufi. Find out how many mosques there are in your area. Muslims number about 24% of global population, and 6.5% in the UK. There are over 2200 mosques in the UK. • **Overview of the Five Pillars** as expressions of *ibadah* (worship and belief in action). *Shahadah* (belief in one God and his Prophet); *salat* (daily prayer); *sawm* (fasting); and *zakat* (almsgiving). Introduce *Hajj* (pilgrimage): what happens, where, when, why? Explore how these Pillars affect the lives of Muslims, moment by moment, daily, annually, in a lifetime. Consider the ways the Pillars are practiced: all the time, daily, when money is counted, for a month of the year, once in a lifetime. • **Discuss the value and challenges for Muslims of following the Five Pillars.** What difference do they make to life in the Muslim community (*ummah*)? How are they practised by Muslims in different parts of Britain today? Link to beliefs, practices, values that matter in pupils' own lives. • **Note with pupils that the Ummah,** the global community of Muslims, is an expression of solidarity that goes beyond nations and tribes. The first Pillar is between a person and Allah, but the other four all have a dimension of solidarity and the unity of the Ummah. • Find out about the festival of **Eid-ul-Adha,** at the end of *Hajj*, celebrated to recall Prophet Ibrahim's faith being tested when he was asked to sacrifice Ismail. • **Consider the significance of the Holy Qur'an for Muslims:** 'the final revealed word of God'. Learn the story of the First Revelation to the Prophet Muhammad by the Angel Jibril; learn some key stories of Prophets (e.g. Ibrahim, Musa, Isa, Muhammad) note: some of these stories are shared with Christian and Jewish people. Teach examples of stories and teachings, (e.g. Surah 1 *The Opening*; Surah 17 – the Prophet's Night Journey); how it is used, treated, learnt. Find out about people who memorise the Qur'an and why (*hafiz*, *hafiza*). • Find out about both the **authority of the Qur'an** and other forms of guidance for Muslims: Sunnah (model practices, customs and traditions of the Prophet Muhammad); Hadith (sayings and actions of the Prophet Muhammad). Reflect on what forms of guidance pupils value. Examine ways in which these are different from how Muslims respond to the Qur'an. • Explore **how Muslims put the words of the Qur'an and the words and actions of the Prophet Muhammad into practice,** and what difference they make to the lives of Muslims, e.g. giving of *sadaqah* (voluntary charity); respect for guests, teachers, elders and the wise; refraining from gossip; being truthful and trustworthy. • Investigate **designs and purp-oses of mosques** (m*asjid)* and explain how and why the architecture, artwork and activities (e.g. preparing for prayer) reflect Muslim beliefs.	**Most pupils will be able to:** • **Describe and connect different aspects of Islamic belief with what Muslims do (A1)** • **Understand Muslim commitments to the 5 Pillars, the Prophet's example and the revelation of the Qur'an, giving examples of what difference these commitments make (B2)** • **Consider meanings of respect in relation to how Muslims revere the Prophet and the Qur'an and how non-Muslims might respect the convictions of Muslims (C2)**

Year 6 Programme of Study

Unit 6.1 Reflecting on Wisdom	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 6 **Unit Number 6.1** **Theme Teachings, wisdom and authority:** **Enquiry Question:** What do sacred texts and other sources say about God, the world and human life? What can we learn by reflecting on words of wisdom from religions and worldviews? **Religions: as selected by the school** **Non-religious worldviews such as Humanism – where no text is 'sacred' - can also be considered** **Ways of Knowing in RE:** • **reading and making sense of texts** • **thinking about beliefs**	**Knowledge:** ▪ Pupils will learn to understand two carefully selected texts from the scriptures of each of the religions selected for study. ▪ They will learn about two contemporary examples of members of each of the faith communities who are seeking to live out these texts and their values. **Skills** Pupils develop the ability to respond thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different religions. **Key concepts and words** Religion, moral codes, Ten Commandments, Letters of Saint Paul, Trinity, Incarnation, Holy Spirit, Buddhist Precepts, sources of wisdom, Torah, Bible, Qur'an, Hadith, Humanist, rationalist.	**Pupils:** • use artefacts, video of photos to **describe how** religious people use sacred texts such as Torah, Bible or Qur'an and Hadith in their worship, for private study, memorization and for guidance (A1). • To build understanding of the impacts of sacred texts, you might show pupils these two websites, one on the Qur'an: https://www.majesticquran.co.uk/our-story/ and this one about the Bible: https://www.biblesociety.org.uk/latest (A1). • **explain two examples** of people from the religions studied who use sacred texts: these could be local or famous people – a local Christian minister or Muslim imam might be good to contact (A2). • **suggest a list of reasons** why the sacred texts of religions have lasted so long and are often best sellers – they give everyone wisdom to live by, they are seen as the Word of God, they collect answers to big questions form a religion, the community celebrates the sacred text… (A2) • **explain similarities and differences** between the texts they have studied: do the religions teach similar things? What are the main differences? (B3) • **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 – these examples might be good to study in depth, using literacy activities (B3). • **discuss thoughtfully** where we can find 'wisdom to live by'. Would the pupils be able to write 'ten commandments for today' or 'a guidebook to the journey of life' or a set of 'wise words that will last forever'? (C1) • **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 (C2). • **apply ideas** such as inspiration or 'the gift of God' to holy texts from different faiths and clearly express their own ideas about wise sayings and wise words (C2). • **write an account** of the value and importance of the texts they have studied both to the religions which revere these texts and maybe also to any person who reads them (A3).	**Most pupils can:** • **Explain the impact of beliefs about sacred writings, God and values** • **Consider varied answers to questions about the value of holy writings and other sources of wisdom** • **Explain with reasons why (e.g.) Christians and Muslims revere their holy texts** • **Apply the idea of 'words of wisdom' for themselves, selecting examples and explaining them**

Unit 6.2 Respect for everyone	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 6 **Unit Number 6.2** **Theme** **Religion, worldviews, family and community:** **Enquiry Questions** How can we make Nottingham City and County a place of tolerance and respect? What contributions do religions make to local life in Nottingham City and County? **Religions: Select from Christianity, Islam, Hinduism, Judaism. Also non-religious examples should be studied in this unit.** **Ways of Knowing in RE:** • **exploring big questions** • **using data and factual information**	**Knowledge:** ▪ Pupils will learn statistics of world religions in the local area, the county, region, nation and world. ▪ They will be taught about at least two examples of inter faith co-operation. **Skills:** They will think reasonably about questions of community harmony and inter faith work. **Key concepts and words** Religion, inter-faith, harmony, tolerance, respect, moral values, religious plurality	**Pupils:** • **Use and understand some census data** about religion in Nottingham city and county and the UK and worldwide, building a realistic picture of religion and belief, local, national and global, today: you can start here: www.ons.gov.uk/visualisations/censusareachanges/E06000018/ (A1 / C2). • **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. Words from God, Commandments, Precepts or Rules), to compile a charter of their own moral values, applying their ideas to issues of respect for all (C2) • **apply ideas** such as tolerance, empathy and respect for all to real-life examples of tension or conflict between different groups: how can our society become more respectful? What do inter faith events do to make respect grow? • **clearly express their own ideas** about a more respectful community: what can be done to build harmony among people who are different? Maybe give a 'menu' of ideas from which learners select. • **write a speech** for someone who wants to be the mayor of Nottingham or another local town, explaining how they will make our communities more harmonious. Can they suggest 6 ideas and explain what impact they would have?	**Most pupils can:** • **Explain the impact of beliefs about communities and living in harmony on people from different religions.** • **Use census data and other demographic information to explain thoughtfully their own ideas about communities – why they matter, and how they can become stronger.** • **Apply the ideas of tolerance and respect to some tensions or problems in community relations, explaining their ideas on what makes for 'respect for all'.**

Unit 6.3 Religions responding to issues	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 6 **Unit Number 6.3** **Theme** **Beliefs in action in the world:** **Enquiry Questions** How do religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment? **Religions: Christianity, Hinduism, Humanism.** **Ways of Knowing in RE:** • **reading and making sense of texts** • **exploring big questions** • **using data and factual information**	**Knowledge:** ▪ Teach pupils about spiritual concepts of justice, fairness, compassion and responsibility. ▪ Teach them about at least two examples of major faith based global aid and development charities (e.g. Islamic Relief, Christian Aid. Save the Children might be a good example of a charity without a religious identity). **Skills:** Teach pupils to gather, weigh up and use information through simple research. Teach them the skills of discussion, reasoning and argument in relation to questions about global issues. **Key concepts and words** Religion, atheist, agnostic, charity, ahimsa, ummah, agape, justice, faith.	**Pupils:** ▪ **Discuss and debate questions like these:** who should help people who are very poor, and why? What is justice? Why do we need charities? Should religious people do more to help the poor? Or is it everyone's task? Why do surveys show that religious people give mor than average to charity? (A1) ▪ **discover and explore** what (e.g.) Muslims, Humanists, Hindus and Christians teach about how we can all live together for the wellbeing of each other, including ideas like Ahimsa (Hindu), Ummah (Muslim) and Agape (Christian) (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 Save the Children (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) ▪ **Consider and explain** similarities and differences between the work of different charities involved in human development and anti-poverty work. (C3)	**Most pupils can:** ▪ **Explain the impact of beliefs about justice and fairness e.g. from holy writings on how people respond to charity: who should help people who are very poor, and why?** ▪ **Connect two viewpoints about justice and charity: should religious people do more to help the poor, or is it everyone's task?** ▪ **Explain thoughtfully their own ideas about the work of some global development charities** ▪ **Explain 3+ similarities and differences between two global aid charities.**

Unit 6.4 Learning from the Holocaust	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve?	Impact: what outcomes will pupils achieve?
Year 6 **Unit Number 6.4** **Theme:** **Beliefs in action in the world:** **Enquiry Questions** **What can we learn about the Jewish kinder transport? Who resisted and rescued? How can we be Upstanders today?** **Religion: Judaism** **Key concepts and words** Religion, harmony, respect, persecution, prejudice, Beth Shalom, remembrance, bystander, upstander. **Ways of Knowing in RE:** • **thinking about beliefs** • **exploring big questions**	**Knowledge:** ▪ Teach students about pre-WW2 European Jewish life and the impact of persecution and discrimination on Jewish people living in Germany – and other parts of Europe - in the 1930s. ▪ Teach students about the Kindertransport and the importance of providing refuge to people who are persecuted for who they are. ▪ Teach students about the work of the National Holocaust Centre and Museum as a place of remembrance in the UK. (This can be achieved through using resources online, the NHCM outreach programme or by visiting *The Journey* exhibition) **Skills:** Pupils will learn to reflect on big questions about human values and behaviour. They will discuss, think and create responses to the work for themselves.	The best education in this unit involves a trip to our own museum and education centre **Beth Shalom.** Go if at all possible! **https://www.holocaust.org.uk/exhibitions** **Pupils:** ▪ **find out** about the Jewish religion and community, focusing on religious practice in Germany before the Second World War (A1) ▪ **investigate** aspects of the persecution of Jewish people, showing their understanding and expressing ideas of their own (A2) ▪ **The Kindertransport of 1938-9** rescued 10 000 Jewish children from the Nazis and brought them to the UK. **Learn about** the story of a Kindertransportee - https://www.worldjewishrelief.org/what-we-do/uk-programmes-refugee-employment/ is a very interesting source. ▪ Enable pupils to develop their own imaginative and creative ways of expressing some questions and ideas about persecution and prejudice, including examples from the Kindertransport and from today's world (B2) ▪ use case studies and survivor accounts to **develop accurate understanding** of examples of issues arising from the study of the kindertransport (C2) ▪ having learned about Jewish community action in the UK today, **create their own charter** of ways to become an upstander, applying their own ideas to issues of respect for all (C2) ▪ **write a clear account** of the life of a Kindertransportee, and explain what matters most in the struggle against hatred and prejudice (B2). **NOTE: the material in this unit does not use the concepts of genocide or holocaust and gives some focus to survivors of hatred. This approach is taken in recognition of the young age of the pupils learning from the very sensitive material in this unit. RE always demands sensitive teacher, but never more than in this important example.**	**Most pupils will:** • **Show that they understand a story of a survivor of Nazi hatred by writing a factsheet about the ways Jewish people responded to the prejudice and hatred of the Nazis** • **Explain with reasons why it is important to remember examples of hatred and prejudice, and why 'never again' is an important idea for a better society in the future.** • **Explain what matters about remembrance of those who died and those who survived and the idea of 'upstanders'. Use concepts including prejudice, persecution, anti-Jewish racism, respect, harmony.**

Unit 6.5 Sikhs in Britian	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve? Good teaching and learning ideas	Impact: what outcomes will pupils achieve?
Theme: **Living** **Enquiry Question:** **Sikhi What does it mean to be a Sikh in Britain today?** **Religions:** **Sikhs** **Key concepts and words** Guru, Sikh, Khalsa, Gurudwara, Langar, Guru Granth Sahib, Sewa, spiritual ideals **Ways of Knowing in RE:** • **thinking about beliefs** • **using data and factual information**	**Knowledge:** Pupils will learn about Sikh theology and ways of living. They will widen and deepen their knowledge of Sikh belief, practice, scripture and community life and worship at the Gurdwara. They will be able to understand and explain why Sikh communities love to remember the Ten Gurus, and to revere the Guru Granth Sahib, and seek to live together lives of selfless service (Sewa). **Skills:** Pupils will use and develop skills of discussion, observation, information gathering and remembering. They will be able to interpret They will use their factual knowledge to discuss and analyse the impact of Sikh belief on life and practice.	**Pupils will be able to learn from these kinds of activities:** • Focus on Sikh ways of living and sources of guidance in Britain today (use the BBC series 'My Life, My Religion: Sikhs' https://www.bbc.co.uk/teach/class-clips-video/articles/zkc4y9q) • Develop an understanding of the key beliefs in Sikhi, for example, one God (use the Mool Mantar, a key text that describes God as 'Waheguru', the wonderful Lord). Sewa – the idea of selfless service, human equality and dignity. Find out that Sikhi people in the UK number over half a million, and there are 200+ Gurdwaras, including many in the East Midlands. Consider what beliefs, practices and values are significant in the pupils' lives, and consider their experience of community in comparison to Sikh community life. Explain the key beliefs of Sikhs and how these affect the way Sikhs choose to behave • Explore the importance of the Ten Gurus, through stories and teachings. For example, Guru Nanak's calling to preach, the story of the Milk and the Jasmine Flower, stories of Guru Nanak as a boy. The story of Guru Hargovind's release from Gwalior gaol and the festival of Bandi Chaur Divas. The forming of the Khalsa under Guru Gobind Singh. The collecting together of the first Sikh scriptures, Adi Granth by Guru Arjan. Learn about the celebration of Guru Nanak's birthday in the UK and / or other gurpurbs. • Discuss the importance of sacred words, especially the Guru Granth Sahib for Sikhs, understood as a living Guru – how is it used, treated and learnt from? Recognise and describe how the Guru Granth Sahib may provide inspiration or guidance to a Sikh by looking at some quotations on virtues and values. • Enquire into the importance of the Sikh community, for example, the khalsa, wearing of 5Ks, worship in the Gurdwara, eating together in the Langar and serving others – local examples are usable. • Find out about local Gurdwaras: they will be able to help you plan a visit. Why are these buildings significant to Sikhs? What are the five main things that show Sikh spiritual ideas at a Gurdwara (this makes a great photo-project on a visit)? • Evaluate the spiritual significance of Amritsar in the lives of Sikhs. The Golden Temple as a centre and embodiment of Sikh spiritual ideals and a place to visit and be inspired. The work of the Pingalwara to include anyone 'left out, for example children living with disabilities and people who have no money': http://pingalwara.org/ • Give pupils opportunities to make connections with their learning about Sikh life for themselves, so that they can ask and respond to questions (stimulated by a range source material) about how Sikh's everyday lives are affected by their beliefs; Describe the forms of guidance a Sikh uses – a set of 10 inspirational Sikh quotes to think about, sort and rank would be good. What would a Sikh do, because they believe in these words? Compare them with forms of guidance experienced by pupils, reflect on the beliefs, values and practices that are important in their own lives and how these have an effect on people's lives. Express their own views, commitments, beliefs and responsibilities in the light of their learning about Sikh religion. • Create a display about Sikhi life in our locality and the UK. Use photos, quotes, examples of stories and children's reflections, questions, lessons learned and ideas. Incorporate the Khanda, the Sikh symbol, in to the display and focus on the Sikh values of equality, tradition, community, respect: in what ways does each child in the class share these values, whether they are Sikh or not? • Answer the question of the unit in detail using words and images. What is it like to be a Sikh in Britain today?	**Most pupils will be able to:** • **Understand links between Sikh teachings about God (theology) and ways of living (practice) (A2)** • **Understand Sikh commitments such as to devotion to God, God consciousness and selfless service, as exemplified in Sikh practice (B2)** • **Say what they think about ethical questions to do with feeding the hungry, community, equality and service (C3)**

Unit 6.6 Jesus as a King	Intentions: What do we want pupils to learn?	Implementation: what kind of activities will enable learners to achieve? Good teaching and learning ideas	Impact: what outcomes will pupils achieve?
Theme: Believing **Enquiry Question: For Christians, what kind of 'king' was Jesus?** **Religions: Christianity** **Ways of Knowing in RE:** • **reading and making sense of texts** • **thinking about beliefs**	**Knowledge:** Pupils will learn about the key concept from the New Testament of the 'kingdom of God' or 'realm of God'. They will widen and deepen their knowledge of Christian belief about Jesus as Messiah, God's chosen one, who taught and exemplified a – the? – way to live. They will be able to understand and explain Bible teachings about God's kingdom. **Skills:** Pupils will use and develop skills of discussion, observation, information gathering and remembering. They will be able to interpret They will use their factual knowledge to discuss the meanings of the 'kingdom of God' in the teaching of Jesus. **Key concepts and words** Kingdom of God, parables, gospel, messiah, salvation, vision, 'better world'.	**Pupils will be able to learn from these kinds of activities:** • Remind pupils of earlier RE work on making the world a better place. Gather ideas about some of the problems in the world (e.g. hunger, poverty, violence, lack of healthcare, loneliness, stress, selfishness etc) Find out about some people who have made a difference to the world - have a look at winners of the Nobel Peace Prize or the Niwano Peace Prize). How could the world change for the better in the coming 50 years? Note and draw attention to the global aspects of this unit of work. • Christians think Jesus is a different kind of king: he taught his followers about the Kingdom of God – where God rules. See his 'temptation in the wilderness' in Luke 4:1–13. Luke describes the devil offering Jesus a chance to be king of the world – by force? – but Jesus refuses. What is Jesus' idea of being king? • Explore Christian belief that Jesus came to Earth both to lead people to heaven and to make the world more like heaven. Jesus told parables about the 'kingdom of God'. This 'kingdom of God' is where God rules – not a physical place, but in human hearts, lives & communities. Recall Jesus' great commandments (love God and love your neighbour). Look at 2+ 'kingdom parables' to find out what the 'kingdom of God' is meant to be like. Study these stories looking for 'hidden messages': • **The Feast: Luke 14:12–24**. Ask pupils for comments, feelings, ideas and questions. Look at possible meanings: who was the audience for the story? How might they have responded? Who do pupils think should be at the feast of God? Who does Jesus say will be included? How does Jesus want his followers to behave? • **The Tenants in the Vineyard: Matthew 21:33–46.** Explore this story creatively. Use these clues to work out what it might mean. In the Old Testament, the people of God are compared to God's vineyard. In John's Gospel, Jesus is called the Son of God. The Old Testament called the Prophets 'Servants of the Lord'. The chief priests were Jesus' enemies – they were jealous because he was so popular, and disagreed with him about religion; they arrested Jesus and he was killed a few days later. What hidden messages do pupils see? • If these are parables of the kingdom of God, for Christians, what kind of king is Jesus? (Try these ideas: God extends a gracious welcome to all humanity, but people don't always want it: selfishness or greed can get in the way of spiritual life and the coming of God's kingdom. Everyone can be included in God's kingdom) • Compare pupils' ideas about a better world (above) to the picture they get from their studies about what kind of world Jesus wanted. Find out about how Christians try to make the world more like the kingdom of God and comment on why it is the kind of thing that Jesus would like, e.g. how a local church serves the needs of people who are left out. The Salvation Army and the Christian Prison Fellowship have useful websites for this. How do these groups follow Jesus' teaching? If Jesus is king, then how should people in his kingdom live? • Address the key question: for Christians, what kind of king is Jesus? Jesus' idea of kingship seems to be that to be in his kingdom, a person has to serve others, particularly the most vulnerable. What would be different if all leaders followed this model? Talk about what gets in the way of people bringing justice; consider examples from other faiths and non-religious individuals/groups who work to bring justice and fairness.	**Most pupils will be able to:** • **Describe and connect Jesus' teachings in the Gospels about the Kingdom of God with action by Christian communities today for justice, peace and the integrity of creation (A1)** • **Understand Christian commitments to fairness, justice, peace or generosity, using Bible evidence to explain them (B2)** • **Present their own views about the idea of Jesus as a 'king' or of the 'kingdom of God' (C1)**

Program of study for Key Stage 3 RE

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

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

Specifically students should be taught:

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

Refer to page 23 for an overview of prior learning.

Program of Study for 11-14s

Suggested units of enquiry: select at least 9 from 18

Here are a full range of possible titles for units of enquiry in KS3 RE. The Agreed Syllabus Conference and SACREs, mindful of the variety of provision of time and resources for KS3 RE, assert the value of studying, in a year, three, four, five or six of these enquiries (in depth). Students are expected to engage with 9 or more of these enquiries across Key Stage 3. Schools are also encouraged to develop their own alternative RE enquiries using the outcomes for 14 year olds to guide the standards set, and maintaining the balance of study the syllabus requires.

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

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

The enquiries are written here with a suggestion about where they fit in Year 7, 8 or 9 built into them, so that a clear picture of progression in both knowledge and skills is given. The specified outcomes take full account of the progress expected in Years 7-9. These ways of describing achievements in each medium term page plan are intended to help the teacher, rather than to be prescriptive.

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

Schools should select the units they wish to study and plan the progression through the titles they choose carefully, bearing in mind the need to balance the study of Christianity and the study of other principal religions in the UK, whilst also making appropriate space for non-religious worldviews. The study of Sikhi and the Way of the Buddha is not required but optional in KS1-2 so it is especially important that these two religions are studied in depth across KS3.

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

The syllabus prescribes a minimum of religions to be taught. Across Key Stage Three, these are Buddhism, Sikhism, Islam and Christianity. Some schools may wish to go beyond the minimum requirement but it is not good practice to study 6 or 7 different worldviews in a shallow way: OFSTED criticize this as 'spurious breadth, at the expense of depth of learning.'

7.1 Theme Belief and belonging. Enquiry Question: What is a religion and a worldview? How to people live out their R&WVs in Britian today? Religion/Worldview: Christians Buddhists, Sikh, other.

Intentions

- *Pupils will learn about some of the ways religions begin, and of the nature of religion and worldviews.*
- *Pupils will develop skills for understanding explanations of growth and decline in religious communities*
- *Pupils will be able to reflect on their own perspective or worldview in relation to global perspectives on religion*

Prior learning and sequencing

Cross references: teacher planning should refer to Units 5.3 and 6.2.

- *Check and recap learning about key ideas of religion and worldviews from primary school.*
- *Build on primary RE by teaching pupils how to describe their own worldview in relation to experience, position, upbringing, influences, faith or belief and culture*
- *Remind pupils that we all have a worldview, but we do not all have a religion, and what this means*
- *Introduce questions about why our beliefs matter – because of the impacts they have on all human life.*

Ways of knowing. The main lens for learning in this unit will be sociological, to enable learners to gain understanding of social studies approaches to religion as a social fact. Theological thinking will also be developed.

Key concepts: *Worldview / Religion / Belief / Evidence / Experience / Impacts of Commitment*

Implementation. What knowledge will learners gain?

Core Knowledge

What will all students know by the end of the unit?

- *That while not everyone has a religion, everyone does have a worldview.*
- *What makes up a worldview – answers to major existential questions and our position in a time, place and culture for example*
- *Basic statistics of how different religions have been growing and declining in the UK and globally in recent decades*
- *That religious commitment takes many forms in Britain today*
- *About three examples of religions in Britian, their worship, community life, origins, impacts on society.*
- *Why it is important to understand the demographics of religion if we are to build a society of fairness*

Suggested Learning Activities: Teaching could include:

- Activity – explore with the class questions like these: What do you believe in? What is your worldview? How is it different from other people's worldviews in your class / country / world?
- Task: create a pair of glasses that answers a large number of worldview questions from 'my own viewpoint' and describes my worldview.
- Activity: Why are some people religious and others not? Examine evidence of different aspects of religions and atheisms in Notts, UK and globally. Teach pupils that religion is declining in the UK, but growing fast across the world. Why?
- Task: Consider the idea that religions are a permanent feature of human communities, and that non-religious WVs are as well. Draw up a table of findings.
- Activity: Use census data and global surveys, eg from Pew Research Centre. https://www.pewresearch.org/ What are the major world religions? How are they spread out in our region of the UK? Which are growing and which declining? The three largest in Notts are Christianity, Islam and Hindu religion. Find out from their websites and a webquest about churches, mosques and mandirs in our region.
- Task: imagine you are architects, and you are commissioned to design a new place of worship for the big town near your school. Research and develop your design ideas and explain how and why such a building might serve the community well.
- Activity: develop your own answers to these big questions: Does everyone have a worldview based on beliefs and experiences? What's yours? How do people express commitment to their religion / worldview? What evidence do we see of peoples' worldviews in Notts? Are their different paths to God? What are the differences between religion, faith, believing and convictions

Impacts: outcomes of the learning.

Most pupils will be able to:

- **Explain what a worldview is and how two examples of religious worldviews answer life's big questions**
- **Express thoughtful ideas of their own about their own and others' worldviews**
- **Use skills of analysis to weigh up ideas about religion and worldviews**

This unit contributes to learners developing attitudes of tolerance and respect. They practice skills of articulating viewpoints in dialogue with those who see things differently.

7.2 What's good and what's challenging about being a young believer in Britian today? Sikh, Buddhist, Muslim (See also unit 8.4a and b)

Intentions

- Pupils will learn about Sikhs, Buddhists and / or Muslims in the UK today - their ideas, communities and practices
- Pupils will develop skills of understanding religious texts, experiences, symbols, rituals and practices in modern Britain.
- Pupils will be able to reflect on the challenges all young people face in a plural world

NB: the unit can be taught more than once. It could be adapted to study Jewish or Hindu lives or another religion.

Prior learning and sequencing

Cross references: teacher planning should refer to Units 5.6 and 6.5

- Recap and remind learners about different religions they studied in primary school. Introduce the new material in this unit. Note that in KS2 RE pupils may not have learned in depth about Sikhs, Buddhists and/or Muslims.
- Build learners' understanding of big ideas by focusing on community, belief and practice
- Build on pupils ability to use info from censuses, demographics, case studies and individual stories

Key Concepts:

- The nature of worldviews
- Belonging, beliefs, and practice
- Key concepts from the vocabulary list for the particular religion studied.

Ways of knowing. The main lens for learning in this unit will enable learners to gain understanding of sociological approaches to learning about religions. Some philosophical reflection is also included. **Sociological skills:** learners will handle demographic and social studies ideas about religion.

Implementation. What knowledge will learners gain?

Core Knowledge

What will all students know by the end of the unit?

- *How the religion is visible in our city and county, and in the UK and globally and how its influence may be seen – e.g. who are famous Sikhs, Buddhists or Muslims and how does their religious commitment show?*
- *That the religion has a history in the UK, and a longer history globally – and is very varied*
- *Examples of how diverse Sikh / Buddhist / Muslim communities put their faith into practice in social action and ritual worship such as festivals*
- *Why young members of the faith in the UK find their faith valuable and important to them.*

Suggested Learning Activities: Teaching could include:

- Activity: Consider questions about Sikh / Buddhist / Muslim identity: what makes a person a member of the religion – is it a combination of culture, belief, practice, family, celebration? How and why do young people take part in community life, celebration and ritual within their faith community? What ethics and beliefs go with membership?
- Task: read or hear and see case studies of young faith community members (BBC KS4 RS Bitesize has ten good videos on this), and analyse them to explain what makes a Sikh, Buddhist or Muslim. Explain how - in varied ways – religious identity may impact community life, beliefs, rituals, dress, food, family, festivities, worship, ethics and commitments. Learners could make spider diagrams.
- Activity: find out about and record in visual form the demographics of the religion studied in Notts, East Midlands, the UK and the world.
- Task: write a description of the religion in 3 paragraphs: local, national and global paragraphs.
- Activity: investigate whether spirituality matters more than religious practice – look at examples of music, arts, community spiritual life.
- Task: discuss and record conclusions to the question.
- Activity: review 5-10 'key teachings' of the religion – eg about money, life beyond this life, the soul, our human duties and purposes, what makes life good: explain personal positions in relation to these.
- Task: describe what might distinguish members of this religion in the UK from their peers if they seriously want to follow their faith.
- Activity: weigh up the significance of religious commitment. learn that sociologists distinguish different levels of religious commitment – eg ticking a census box, attending a place of worship, studying and following scriptures, being an active community member, having a heartfelt and key commitment for living the faith.
- Task: students might write about the ways our society would change if more people – or less people – were seriously committed to following this religion in the future.

Note that this unit can be used more than once where teachers wish to plan to introduce religions to their pupils one by one. Don't duplicate in when teaching Unit 8.4.

Impact: outcomes of learning.

Most pupils will be able to:

- **Understand ideas and practices, in Sikh or Buddhist or Islamic (or another) religion, linking different viewpoints**
- **Explain diverse case studies, life stories, ideas and viewpoints from within the religion studied clearly in various forms**
- **Investigate and explain why this religion matters to its young followers today**

This unit contributes to learners developing attitudes of respect and empathy based on using critical and evaluative skills to analyse religious ways of life in UK today. They build cultural capital as they understand Sikhi, the Way of the Buddha and / or Islam and the impacts of religions on UK society.

7.3 Theme: Enquiry Question: What can we learn from visiting places of worship? Religion/Worldviews Christianity and two others selected by the school . SACRE recognises the demands of organising visits, but it is good practice to run plural RE trips to places of worship in KS3

Intentions	**Implementation. What knowledge will learners gain?**		**Impact: outcomes of learning.**
• *Pupils will* gain rich knowledge of the beliefs and practices embodied in places of worship from three different religions • *Pupils will* develop their abilities and skills in exploring, explaining and interpreting religious ways of worship and ways of living • *Pupils will be able to reflect on the experience of dialogue and encounter with religions they do not belong to, and learn to explain the impact of this big experience for themselves*	**Core Knowledge** **What will all students know by the end of the unit?** • *That you can learn some things by visiting a place of worship that you can't learn from book or web study, eg about sacred space, atmospheres and devotion* • *How the buildings of three different religions express ideas and beliefs in architecture.* • *Ways in which, in three different local contexts, worship and devotion are multisensory and are also about beliefs and ideas to do with eg the presence of God, the value of prayer and the importance of human community* • *That communities which worship in Notts do so in different ways, but there are some key similarities in forms of worship* • *Why it is fair and respectful to behave like a guest when you visit a place of worship not your own.*	**Suggested Learning Activities: Teaching could include:** • *Activity: arrange a visit to one or more places of worship, planning carefully: this is not like a museum trip, but seeks to encounter a community in its beliefs, ritual, symbol, and devotion. Consider four purposes of all sacred spaces: to be friendly, to seek peace, to volunteer, to feel the presence of God or something similar. Try to include a substantial Q&A with members of the community.* • *Local RE could use the facilities of Southwell Minster – a visit or the website - here: https://www.southwellminster.org/* • *Tasks: complete a multi-sensory survey: what do people see, touch, taste, hear, smell at these sacred buildings? What is their history? Why do people go here? Take four photos to illustrate the 4 purposes of the sacred space and write a commentary on them.* ▪ Activity: investigate and consider questions about local examples of holy buildings from at least three religions – if you can't visit them all, then 'Birmingham Faith Visits' offers an excellent online support vie 18 short films. There are worksheets and tasks to go with these. Consider: What are the purposes of sacred spaces and places? Why are there over 50 000 church congregations in the UK? There are over 300 in Nottinghamshire. Why are there nearly 2000 mosques? Over 430 synagogues? Why are numbers of gurdwaras and Mandirs and Viharas lower, but still in the hundreds? Why do people of all religions build holy buildings? How are different religious buildings similar and different? ▪ Task: work with a partner to write a detailed comparison (you could use the 'similarities and differences triads' thinking skills structure) between thee holy buildings studied. ▪ Extension tasks: students consider challenging questions like these: (How) Can religions share a holy building, in e.g. a hospital, airport or prison? Should religious buildings be sold to feed starving children? Or should banks and financial institutions be sold instead?	**Most pupils will be able to:** • **Explain the impact of religious buildings on the communities they serve, referring to ideas, practices and viewpoints** • **Express thoughtful ideas of their own about the purposes of sacred space, religious community life** • **Apply ideas such as sacredness, holy space, the impact of community and the value of solidarity in relation to different religious buildings and sacred spaces** This unit contributes to learners developing analysis and critical skills in relation to cultural capital about the place of religion in the life of the UK. Attitudes connected to the fundamental British Values and opportunities for spiritual development make this a culturally rich opportunity to engage with diversity and inclusion. Well done to all teachers who make visits to sacred space possible – this unit is designed to make such visits highly educational.
Prior learning and sequencing **Cross references:** teacher planning should refer to Units 3.3 and 5.4. • Recap and remind learners about the knowledge gained about holy buildings in KS2 and earlier units – expect to deepen and extend this in these lessons. • Build learners' understanding of big ideas by approaching the study of three places of worship in parallel ways, looking at ritual symbol devotion and community. Gurdwara, Vihara and Church are recommended. **Key Concepts:** • Sacred spaces, holy buildings, religious architecture • Expressing beliefs, through worship, devotion, ritual & symbol. **Ways of knowing** • The lens for study in this unit combines learning about the phenomena of worship with some sociological approaches.			

7.4 Theme: Enquiry Question: Do the teachings of Jesus stand the test of time? Religion/Worldviews Christianity – with some reference to Islam and Atheism

Intentions

- Pupils will gain rich knowledge of the teaching of Jesus from the Gospel narratives and its impact on Christians today
- Pupils will develop skills as interpreters of Biblical ideas and examples.
- Pupils will be able to reflect on meanings and ideas from Jesus' teaching for themselves

Prior learning and sequencing

Cross references: teacher planning should refer to Units 4.3, 4.4, 6.6.

- Recap and remind learners about what they have found out in RE about Jesus – can they complete an alphabet of facts about him in pairs?
- Use prior learning to prepare to focus on one particular question: has Jesus' teaching and example lasted well for over 20 centuries?

Key Concepts:

- The teaching sand example of Jesus
- Sources of wisdom and authority for Christians
- Values, virtues and commitments

Ways of knowing. The main lens for learning in this unit is theological: can pupils develop their ability to handle ideas from Jesus' teaching skilfully? Expect learners to gain understanding from textual study of the New Testament Gospels and responding to theological ideas.

Implementation. What knowledge will learners gain?

Core Knowledge	Suggested Learning Activities: Teaching could include:
What will all students know by the end of the unit? • *Why do so many people think of Jesus as the pivot of history, maybe the greatest human who ever lived? Does this make sense?* • *What did Jesus teach about money, forgiveness, prayer, peace and reconciliation, including the outcasts, the kingdom of God?* • *That followers of Jesus, Christians, admire Jesus – worship him – not least because he was not hypocritical – what he said, he did. They call him the 'Son of god' because they believe he was the incarnation of the Holy Trinity, on God in three.* • *Why do 32% of the world's population, about 2.7 billion people, call themselves Christians 20+ centuries after Jesus lived? Why do Muslims and many others also admire Jesus as an inspirational prophet or spiritual guide?*	• Activity: explore with the class: how do we know Jesus was real? What do we know about Jesus? Introduce evidence that he lived from ancient writers who were not Christians – Josephus, Suetonius, Tacitus. Consider some ways that the Four Gospels are historic as well as being theological interpretations. • Task: weigh up the reasons why contemporary scholars mostly accept an historic outline of Jesus' life that is compatible with the Gospels of Matthew, Mark and Luke (John is quite different) • Activity: present ten or more examples of what Jesus taught in exciting and challenging ways. Use at least five EGs of Jesus' ways of behaving. Enable the class to find out how Christians today are motivated by Jesus teaching – famous global EGs like Saint Teresa of Kolkata or Dr Martin Luther King should be supported with other local, global and fresh examples. • Task: Take ten sayings of Jesus and explain how Christian s put five of them into practice. ▪ Activity: What would Jesus say and do about some of today's ethical issues? Find out how some Christians today use Jesus teachings to challenge what they see as evil, exclusive, unjust or immoral. ▪ Task: Investigate and report upon the work of one Christian charity that is inspired by Jesus teaching. ▪ Activity: Why does Jesus have about 2.7 billion followers worldwide today? Is it because his teaching and examples of behaviour have 'stood the test of time' with extraordinary power? Prepare and debate a question about Jesus and his influence as a class. Discuss: Was Jesus mad or bad or was he the Son of God? (Question based on a famous quote by CS Lewis) How and why can people learn from Jesus today? How did Jesus change the world? ▪ Task: Run a debate. Get 6 speeches – prepared in groups- 3 for and 3 against a motion such as: 'Jesus changed the world for the better by his teaching, love and sacrifice' or 'The teaching and example of Jesus changed nothing: it was his resurrection that made the difference.' Or: 'After 20 centuries we can see that Jesus was good but not unique.'

Impact: outcomes of learning.

Most pupils will be able to:

- **Explain the impact of Jesus' teaching among Christians across the world and locally today**
- **Express ideas of their own about Jesus' teaching on themes like forgiveness, wealth, prayer and inclusive love thoughtfully**
- **Apply ideas from the teaching and example of Jesus thoughtfully to some contemporary issues of religion, spirituality or ethics: what difference would it make if more – or less – people really followed Jesus teaching?**

This unit contributes to learners' cultural capital: you are not well educated without knowing the place of Jesus in our cultures and civilisations. Spiritual + moral development can be enabled by sensitive and empathic study of the impacts of Jesus' teaching and example. Jesus' example of inclusion – striking for its breadth – overturned prejudice against women, the old, children, the sick, those marginalised by prejudice. His example still seems powerful to many today.

7.5 Theme: Enquiry Question: What is good and right? What is wrong and evil? Why is there so much evil in the world and can it be reduced? Religion/Worldviews Christianity, Hinduism, Islam, Humanism

Intentions	**Implementation. What knowledge will learners gain?**		**Impact: outcomes of learning.**
• Pupils will learn about the beliefs and teachings of three religions about good and evil. • Pupils will develop skills of thinking both about beliefs and ethics in relation to different religious texts and practices. • Pupils will be able to reflect on dialogues of diversity with other learners **Prior learning and sequencing** **Cross references:** teacher planning should refer to Units 4.5 and 6.3 • Remind students of prior learning to do with ethics and values, virtues and the nature of evil. • Build on learners' understanding of big ideas - feed their thinking with EGs of moral teaching from different R& WVs • Recap pupils knowledge of how virtues are seen within religions as human character – are 'values' more free-floating? Consider the questions. • Move on to consider with pupils that one way religions function is to give morality some authority: 'do this because God commands it, or God wills it'. Use examples of texts to explore this. **Key Concepts:** • Evil / Goodness / Right / Wrong / Ethics / Values / Virtues / Character / Moral Autonomy / Moral Authority **Ways of knowing.** The main lens for learning is philosophical, enabling learners to use new knowledge and critical thinking to refine their understanding of ethics.	**Core Knowledge** **What will all students know by the end of the unit?** • The content + meaning of 3 or more EGs of 'codes for living' from different religious texts or secular sources, EG Exodus 20, Romans 12, Surah 2,153-156, '10 Non Commandments' by Humanist Ron Fletcher • How moral codes gain their authority – EG by religious command, or by rational appeal. • The nature of the Golden Rule and the Silver Rule and the versions and meanings of these rules found in many different sacred texts • That the philosophical study of ethics is often involved in clarifying questions about motives, actions + consequences. • What Karl Marx meant when he said 'the philosophers have only interpreted the world, but the point is to change it' • That we might be able to devise strategies to reduce evil and suffering even if we can't understand all its causes – to 'make the world a better place'.	**Suggested Learning Activities: Teaching could include:** • Activity: introduce pupils to texts from different sources that give a 'guide to living' or a set of 'moral principles'. Note that from outside religious rules can look like a lot of 'thou shalt not…' but from within they often feel like gratefully received wisdom. Consider why this is. • Task: conduct a comparative reading of different moral codes from different sacred texts and other sources, analysing similarities and differences. • Activity: Discuss the different virtues and values promoted by different worldviews especially considering 'what if everyone did this'? Examples can include evils such as lying, greed, violence, substance abuse, law-breaking, breaking trust, abuse or selfishness. Examples of goodness to be considered might include truthfulness, generosity, peace making, honouring your own body, serving the community, trustworthiness, love. • Task: 'My alternative to Ten Commands': pupils consider what is a person and what are we worth? Using insights from the discussion and different R&W ideas they define and justify up to ten moral idea of their own to make the world a better place. • Activity Find out about the 'problem of evil' for monotheists – if God is great and good, why is life so painful and tragic? Discover how Christians or Muslims respond by 'defending God' (theodicy) and evaluate the arguments 'on both sides' • Task: Discuss and develop arguments for and against these kinds of questions – debate them with a focus on giving reasons for opinions: ▪ What do we think is right and good, or wrong and evil? Why? ▪ What is the teaching of three different religions / worldviews about goodness? Are the teachings similar or different? ▪ What values and commitments from different religions help people decide what is good or evil, and do what is good? ▪ What are non-religious codes for living like? ▪ Does it make sense to believe in a good and powerful God or to be an atheist? ▪ Is it easier to be 'good without god' or to be 'good with God'?	**Most pupils will be able to:** • **Explain the impact of religious and non-religious ideas about good and evil, connecting ideas about goodness and God with religious practice and moral viewpoints** • **Thoughtfully express ideas of their own about goodness and evil in relation to religious texts and teachings by wiritng and justifying some 'moral commands' of their own** • **Use ethical theory and philosophical reasoning to explain ideas about good and evil from different religions and world views thoughtfully for themselves** This unit contributes to learners' moral development by providing rigorous case studies of moral thinking and reasoning. Central to the unit, is the fact that ethical debate is needed to clarify the nature of the good in any community. Links to fundamental British Values can be made in this unit.

7.6 Theme: Enquiry Question What will make our communities more respectful? Exploring belief in action. Religion/Worldviews Those represented in the local area / region

Intentions	**Implementation. What knowledge will learners gain?**		**Impact: outcomes of learning.**
	Core Knowledge	**Suggested Learning Activities: Teaching could include:**	**Most pupils will be able to:**
• Pupils will learn about some issues about living in a plural society for the wellbeing of all • Pupils will develop skills of analyzing and responding to social and religious issues about how people can disagree respectfully and live harmoniously together • Pupils will be able to reflect on the value of a respectful society for all and consider how prejudice reduction works.	**What will all students know by the end of the unit?** • *Detailed statistics of the range of faiths and the sizes of faith groups locally, in the UK and globally.* • *Two or more case studies of projects that enable growing mutual understanding and reconciliation between communities that have been in conflict* • *That challenging questions about living together with our differences are addressed by religions and worldviews, but also have economic, social and political dimensions* • *Why harmony may be better for the wellbeing of all than conflict or strife* • *That religious idealism can provide hopeful examples of community harmony – give some specific examples*	• Activity: Introduce big questions for discussion through a clear strategy such as 'Paper the walls with your wisdom' or 'Silent Discussion' or 'Socratic Questioning' or 'P4C': Can people who believe very different things about God, humanity and the world still share one society in harmony? What is needed for this to happen? Can we live well together even though we're all different? Is religion anti-racist? Should it be? Should politicians listen more or less to religious leaders? What can we do to break down generational barriers? Family conflicts? • Task: Ask pupils to play a Values Game (e.g. from RE Today magazine library) in which they rank, sort and order different values to show that pour 'values fingerprints' are all unique – but similar. Write about the experience reflectively. • Activity: Consider case studies from different religions and worldviews that raise questions like: why are gender equality, ethnic equality and religious equality important? Can religious communities be more feminist, anti-racist and mutually appreciative? What can be done to promote these and other equalities in our community? • Task: create a poster that could be displayed in any religious building calling for respect and tolerance. • Activity: look at case studies of current controversies in relation to equality and religion, eg for LGBT+ communities, marginalized groups, oppressed minorities • Task: write a report on one example considering how tradition, rights, responsibilities and progressive ideas can be balanced. NB: NATRE's resources on anti-racist RE are free to use on the NATRE website and are recommended for this unit. https://natre.org.uk/free-themed-resources/anti-racist-re/	• **Explain religious ideas about living together well, including moral visions and commands found in varied sacred texts** • **Express thoughtful ideas of their own about community harmony and about inter-religious and other examples of conflict** • **Use self expression skills to explain why religions and world views can contribute to community harmony, and how they sometimes have the opposite impacts** This unit contributes to learners developing attitudes of respect and considering their own moral and spiritual development in relation to community harmony. This contributes to the Cultural Capital young people acquire in RE
Prior learning and sequencing **Cross references:** teacher planning should refer to Unit 6.2, and deepen learning from this starting point. • *Recap and remind learners about RE's concerns for tolerance and respect – invite them to say what they have remembered and review their questions.* • *Build on learners' understanding of big ideas about community harmony by examining sacred texts and examples of practice that engage with the issues of the day: migration, refugees, inter-cultural life, multicultural communities, living together despite our differences. And what happens when ideals are not met and things go wrong?* **Key Concepts:** Community Harmony / Multi-cultural societies / Multi-faith and inter faith dialogue / virtues and values / respect for all / commitments **Ways of knowing.** The main lens for learning in this unit is sociological.			

8.1 Theme: Enquiry Question: Why believe in God? Or why be an atheist? Religion/Worldviews Christianity, atheism, one further selected by the school

Intentions

- *Pupils will learn to take thoughtful part in debates and arguments around the ideas of God, agnosticism and atheism*
- *Pupils will develop skills of weighing up the meaning and value of different perspectives on questions about the reality or unreality of God*
- *Pupils will be able to reflect on their own reactions to agnosticism, atheism and theism giving reasons for their ideas*

Prior learning and sequencing

Cross references: teacher planning should refer to Units 5.3 and 5.5

- *Recap and remind learners about earlier studies of the 'God Question'*
- *Remind learners of big ideas from scriptures or sources of wisdom that explore the idea of God from earlier study*
- *Build on this to teach pupils how different religions and WV give reasons for their ideas*

Key Concepts:

- *God / theism / atheist / agnostic / evidence / reasons / proof / knowledge or belief*

Ways of knowing. The main lens for learning in this unit is philosophical. Learners gain understanding of different kinds of claim and evidence around beliefs. They clarify terms and develop arguments. Some theological reflection will be helpful too.

Implementation. What knowledge will learners gain?

Core Knowledge

What will all students know by the end of the unit?

- *The meanings and uses of the words atheist, agnostic, theist.*
- *Three or more arguments used by Christians, atheists, agnostics and others in debates about God*
- *How some key atheist thinkers – Hume, Russell, Dawkins for example – explain their rejection of God*
- *How some key theists argue for the reality of God – EGs could include CS Lewis, Alvin Plantinga, John Lennox.*
- *4+ insights that sociological studies show us about changing patterns of belief in or against a deity.*

Suggested Learning Activities: Teaching could include:

- *Activity: Explore these questions:* Why do about 70% + of the world's people believe in one God? (Jewish, Muslim, Sikh, Christian) Is this figure growing or declining? Why? Does belief in God make people happier? Look at the 2021 Census results (key information from the Office for National Statistics, https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity). Note how many people are recorded as 'not religious', and the diverse breakdown of these 'nones' as they are sometimes called (including atheist, agnostic, Humanist and Jedi. Comment on these numbers and the changes from 2011 and 2001.
- *Task* You might use the Theos Report on the nature of Christian identity in the UK https://www.theosthinktank.co.uk/comment/2023/09/06/is-the-uk-a-christian-country to find out more about belief in the UK varied beliefs of atheists, the 'non-religious' and those who never participate in religious services, Student could write a report of their reflections on this information and give reasons for the diversity.
- Activity: Explore the identity of people who are SBNR (e.g. via work of Linda Woodhead: bit.ly/2mofcqS). Describe some beliefs and practices that might characterise this group. Why are this group getting more numerous?
- Task: Consider alternative non-religious rituals, such as the Sunday Assembly. Investigate non-religious ceremonies, e.g. weddings, funerals and namings (www.humanism.org.uk/ceremonies/find-a-celebrant/). To what extent do non-religious people replicate the practices of religion, without the supernatural, and why?
- Activity: Find out about Humanist beliefs from Humanists UK. Invite a Humanist in to talk about being 'godless' 'happy Humanists'. Explore the arguments for a life without religion. Investigate some of history of atheisms, e.g through figures like David Hume or Bertrand Russell. See understandinghumanism.org.uk for ideas and resources.
- Task: Write paragraphs to explain the range of beliefs encompassed by the term 'non-religious', from the SBNRs, through some agnostics who may be indifferent to religion, to some atheists or anti-theists who seek to persuade people of the falsehood of religious beliefs.
- Task: Consider the claim of agnosticism that "There's no proof about God or atheism." Is there any good evidence on each side of the argument? Are agnostics wise? Or is this kind of 'fence sitting' a failure to think and commit?

Impact: outcomes of learning.

Most pupils will be able to:

- **Describe and explain ideas about belief in God or the belief that there is no God, making connections between different views**
- **Express thoughtful ideas of their own about the value an implications of arguments about God**
- **Use skills of dialogue and critical thinking to develop and express their own views about diverse ideas of God from varied religions and worldviews**

This unit contributes to learners developing attitudes of curiosity and respect for the views of others and considering philosophical ideas about truth and evidence

8.2 Theme: Enquiry Question: SBNR: How do people who are spiritual but not religious choose to live? Religion/Worldviews: Agnostic, Atheist, SBNR

Intentions	**Implementation. What knowledge will learners gain?**		**Impact: outcomes of learning.**
• *Pupils will learn that SBNR ways of living are increasingly popular in Britian today* • *Pupils will develop skills of discovery through dialogue, argument, reading and seeing case studies and thinking by discussion* • *Pupils will be able to reflect on their own processes of identification and consider who is a religious person and who is 'SBNR'.*	**Core Knowledge**	**Suggested Learning Activities: Teaching could include:**	**Most pupils will be able to:** • **Explain a wide range of 'SBNR' ideas, expressions of culture and community, beliefs and ways of living using evidence and argument skilfully.** • **Express thoughtful ideas creatively about the varied SBNR convictions and beliefs they encounter, appreciating and appraising the ideas and expressions of others.** • **Use varied methods from social studies (census demographics) and philosophy (clarifying the idea of spirituality) to weigh up explanations of what it means to live as a 'spiritual but not religious' person**
Prior learning and sequencing **Cross references:** teacher planning should refer to Units 4.2 and 6.2. • *Recap and remind learners about their previous understanding and work on identity and spirituality, and different ways of being non-religious – including humanism and agnosticism* • *Remind learners that RE has often considered questions of identity. Here we will do this again, in relation to the concept of being spiritual.* **Key Concepts:** • *Identity, spiritualty, questions of meaning, artistic expression, cultural communities, the nature of worldviews*	**What will all students know by the end of the unit?** • *How to describe the 'spiritual' dimensions of life.* • *That many people in the UK find their spiritual self in art, music, nature, community, love or elsewhere – but not in church, mosque or temple* • *That identifying as 'spiritual but not religious' is a growing identity in the UK* • *That it can be argued that all humans have a 'spiritual side' part of our humanity that is beyond the rational or the material.*	• Activity: investigate what we know about the identity of people who are spiritual but not religious (SBNR)? The unit needs learners to be able to use a working definition or description of the spiritual, e.g 'spiritual is about the deepest ideas we have about life', or 'spirituality is to do with how we relate to ourselves, God the Earth and other people' and to notice that different people find that different things are spiritual at different times: music, falling in love, the urge to work for justice, the natural world, the splendour and the sorrow of life, great art. • Activity: you could introduce the ideas of Pagans here. About 75 000 people in the 2021 Census identified as Pagan. This worldview is not a 'classic' religion, but is a spiritual way of life. • Task: create and justify their own definition or description: What is the spirit? What is spiritual? • Activity: Ask learners to look at some works of art in which learners have tried to show what their spirit means to them. There is a great selection on the website www.natre.org.uk/spiritedarts The words matter as much as the images. A good way to introduce this is to select 6 images, ask learners to be competition judges and rank them 1-6 for artistic skill and 1-6 for thoughtfulness. • Task: Tell learners that musicians cannot agree what music is, but they all know about it, and can make it. 'Spiritual' is also a word that makes people argue sometimes, but a useful word. Can they select and explain 5 pieces of music they would put on a 'spiritual' playlist from Spotify or similar sources? • Activity: Teach learners that being spiritual is about your own self, and how you fit the world together, about self, other people, the planet and God (if you believe in God). This is a useful 'working description.' 'Self, others, earth, beyond'. Put it on a poster for the duration of this unit, and keep referring to it. The working definition comes from the work of Drs David Hay and Rebecca Nye. • Task: You could use a collection of images photos and postcards, spread out on desks around the room: include some of the natural world and its wonders, the environment and some of people of all ages and races. Put some religious pictures from different faiths there as well, and some that are more abstract. Ask learners to walk round and think: which four cards would I like on my wall? Which two are spiritual for me today? What would a person who cared about the spirituality of the earth choose? What would a person who cared about God choose? Learners need to record their thoughts. • Teach pupils how to use the language of spirituality in subtle and wise ways – reflecting on what it means to be subtle and wise in talking about our answers to life's big questions.	This unit contributes to learners developing attitudes of respect for all by showing them a new way of explaining British non-religious worldviews.
Ways of knowing. The main lens for learning in this unit is sociological and will enable learners to gain understanding of how human beliefs, ideas and cultures can be described in relation to spiritual categories – 'it's about relating to god, Earth, self and others' for example.			

8.3 Theme: Enquiry Question: What does justice mean to Christians? Religion/Worldviews: Christianity

Intentions	**Implementation. What knowledge will learners gain?**		**Impact: outcomes of learning.**
• Pupils will gain rich knowledge of Biblical examples of texts about justice and of modern examples of Christian action for justice. • Pupils will develop skills of analysing what makes for justice and explaining and interpreting the impacts of scriptures, beliefs and values. Pupils will be able to reflect on their own reactions to what they learn in depth and detail. **Prior learning and sequencing** **Cross references:** teacher planning should refer to Units 3.4, 5.1, 6.6 and 7.4. • *Recap and remind learners about inspirational Christian people studied in Y3-7 and build learners' understanding of big ideas by illustrating the connections between different texts and lives* • *Prepare pupils to interpret how different Christians in varied contexts have interpreted Jesus' teaching for justice.* • **Key Concepts:** *worldviews, inspiration, justice, peace, the integrity of creation, Kingdom of God, interpretation, gospel.* **Ways of knowing.** Using a theological lens for learning in this unit will enable learners to gain understanding of different ways of interpreting and applying Christian scriptural ideas for themselves to new case studies.	**Core Knowledge** **What will all students know by the end of the unit?** • *How different Christians have interpreted at least three biblical texts about justice in their struggles for liberation, justice and peace.* • *That the life stories of some Christians offer inspirational examples of how to challenge and reduce prejudice and injustice* • *Why Christian action for justice is sometimes successful but is sometimes weaker.* • *What marks out a candidate for the Novel Peace Prize or the Niwano Peace Prize.* • *How do debate and argue profound questions about justice, peace and the integrity of creation.* *What can be learned from the NATRE anti-racist RE project resources (ready to use - https://natre.org.uk/free-themed-resources/anti-racist-re/)*	**Suggested Learning Activities: Teaching could include:** • *Activity: Introduce three+ examples of Biblical texts about justice to pupils: help them to become confident interpreters of the materials.* • *Examples could include the Prophet Nathan's exposure of King David as an adulterer and murderer in ancient Israel, Jesus' teachings about fairness and justice in the Gospel of Matthew, Saint Peter's realisation that 'God shows no favouritism' in Acts 10 or the visions of the Kingdom of God in the gospels and the Revelation as a place / realm of justice and peace. Using 'real' Biblical text is a good way to build interpretive skills.* • *Find out about three+ examples of Christians who have given their lives to the pursuit of justice and fairness in different contexts. Global and local EGs are important. You could include John Wesley and William Wilberforce's action against slavery, Desmond Tutu and his role in the struggle against apartheid in South Africa, Dorothy Day and her work for feminism and for workers' rights in the USA, Rosa Parks and Martin Luther King's struggle for civil rights in the USA, Dr Denis Mukwege's work against the use of sexual violence as a weapon of war in DR Congo.* • *Other inspirational examples might be found among the winners of the Niwano Peace Prize or the Nobel Peace Prize.* • *Task: Discuss and analyse the connections between scriptures and life stories:* ▪ What does the example of Jesus show about justice, fairness and love? How do Bible ideas connect to 'hero' stories? ▪ Who are the heroes of Christian justice in this century? ▪ Why do some Christians sacrifice themselves for others? ▪ Have Christian leaders changed the world for the better? ▪ If Jesus preached justice, peace and love, then why have the Christian churches sometimes failed to follow his teaching? ▪ What should you do when human rights are denied ▪ What have some Christians done for human rights and peace? ▪ Some counter-arguments suggest that Christians don't do enough for justice and peace. Weigh these arguments up carefully. ***Note: this unit focuses on Christianity. A similar approach could be taken using inspirational examples of seeking justice from another religion or worldview.***	**Most pupils will be able to:** • **Understand and connect ideas from the Bible with a range of Christians committed to justice** • **Explain diverse ideas and viewpoints about justice, peace and the integrity of creation clearly, using ethical and theological reasoning** • **Investigate and explain why justice is a significant concept in Christianity and consider moral issues arising from their study from their own position and perspective.** This unit contributes to learners developing attitudes of respect for all in relation to heir own spiritual and moral development. The 'great lives' selected give some access to global 'cultural capital'. *Questions of equity, diversity and inclusion will arise and should be explored in this unit using critical thinking skills.*

8.4A Theme: Enquiry Question What is good and what is challenging about being a young Christian in Britain today? Religion / Worldviews: Christianity

Intentions

- Pupils will learn about one religion in the UK today in depth, focusing on the experience, beliefs, practice and community life of young members of the faith in the UK
- Pupils will develop skills of gathering and using information, listening to others and thinking about the impact of beliefs on life.
- Pupils will be able to reflect on their own identity and communities in the light of learning about Christianity

Prior learning and sequencing

Cross references: teacher planning should refer to Units 5.2, 6.6, 7.2.

- Recap and remind learners about the many examples of Christianity they have studied previously
- Build onto learners' understanding of big ideas about Christianity by teaching much more about what Jesus said, the demographics of local / national / global Christianity and the various ways Christian commitment is lived out.

Key Concepts:

Christian commitment / churches and their rituals / celebrations / symbols / sacraments / Diversity of Christian groups

Ways of knowing.

Theological knowledge: learners will build their understanding of Christian theologies about community, Jesus and the Holy Spirit

Sociological skills: learners will handle demographic and social studies ideas about religion.

Implementation. What knowledge will learners gain?

Core Knowledge

What will all students know by the end of the unit?

- *How Christianity is visible in our city and county, and how its influence may be seen*
- *That Christianity has a long history in the UK, and a longer one globally, and is the largest religion in our region, country and the world – and is very varied*
- *How three different Christian communities try to put the teaching of Jesus into practice, and celebrate key events from the New Testament at Christmas Easter and Pentecost*
- *Why Christians in our area / region find their faith valuable and important*

Suggested Learning Activities: Teaching could include:

- Activity: Consider questions about Christian identity: what do Christian young people in Nottingham City and County believe? How do they take part in community life, celebration and ritual?
- Task: collect examples of information and testimony to explain how - in varied ways - being a Christian may make a difference to community life, beliefs, rituals, dress, food, family, festivities, worship, ethics and commitments? It may be interesting to include people from the worlds of sport, entertainment or public life who are prominent Christians.
- Activity: find out about the demographics of Christianity in Notts, East Midlands, the UK and the world.
- Task: write a description of the Christian religion with local, national and global paragraphs.
- Activity: investigate whether Christian spirituality matters more than religious practice – look at examples of music, arts, community spiritual life. Task: discuss and record conclusions to the question.
- Activity: review 5-10 'key teachings' of Jesus – eg about money, prayer, neighbours, faith in God, building your life 'on the rock', the Kingdom of God.
- Task: describe what might distinguish young Christians in Notts from their peers if they seriously want to follow Jesus.
- Activity: weigh up the significance of Christian commitment in Notts: learn that sociologists distinguish different levels of Christian commitment – eg ticking a census box, attending church on special occasions, being an active Christian community member, having a heartfelt and key commitment for living the faith.
- Task: students might write about the ways Notts would change if more people – or less people – were seriously committed to Christianity in the future.

Impact: outcomes of learning.

Most pupils will be able to:

- **Understand at least 4 ways Christians live by their religion in the UK today, linking different viewpoints**
- **Explain diverse ideas and viewpoints from Christianity clearly in various forms**
- **Investigate and explain why this religion matters to its young followers today – give 4 examples with reasons**

This unit contributes to learners developing attitudes of respect and empathy based on using critical and evaluative skills to analyse religious ways of life in UK today. They build cultural capital aa they understand Christianity and its impacts on UK society.

8.4B Theme Y8 Young Muslims. Enquiry Question: What is good & what's challenging about being a young Muslim in Britain today?
Religion / Worldviews: Islam

Intentions	**Implementation: what knowledge will learners gain?**		**Impact**
	Core Knowledge	**Suggested Learning Activities**	
Pupils widen and deepen their knowledge of Islam. They will be able to understand and explain Islamic lives in the UK today. Pupils will use and develop skills of discussion, observation, dialogue, research using case studies of an ethnographic character Interpret Muslim ritual, text and practice.	***British Islam:*** *Know examples such as British Muslim TV ("confidently Muslim and comfortably British") to see how Muslims express faith in Western contexts.* ***Youth perspectives:*** *Know what it is like as a young Muslim today using different sources of knowledge.* ***Local context:*** *know Muslim traditions in your area using 2021 census data (Islam = 6.5% of UK population). Explore local mosques and communities via visitors or BBC archives (approx. 2,300 mosques vs. 50,000 churches).* ***Arts and media:*** *know the work of Muslim creatives such as Razwan Ul Haq, Ali Caligraff, Ridwan Adhami who challenge stereotypes. Conduct a media survey to analyse how Muslims are represented and how young British Muslims respond to prejudice.* ***Sharia:*** *Sharia as a framework for social harmony and the common good (Maqasid al-Shariah), safeguarding religion, life, intellect, heritage, and property.* *Qur'an 6:151–153 - how these principles might transform society.* ***Ijtihad:*** *reasoned interpretation of Qur'an and Sunnah—to address new issues. Contrast traditionalist and reformist views; discuss how submission to Allah involves intellectual as well as spiritual effort.* ***Addressing extremism:*** *Know about sources of misinformation about Islam and violence. Know mainstream Muslim rejection of extremism (e.g. Islamic critique of IS). Consider carefully how Islamophobia, like other racisms, can make life difficult for young Muslims, and develop ideas about reducing this prejudice*	***Media Analysis: What Is British Islam?*** ***Activity****: Explore British Muslim TV and other media platforms.* ***Task****: Identify themes that reflect both Islamic values and British identity.* ***Youth Voice Inquiry*** ***Activity****: Analyse RE Today's British Muslim Youth Survey.* ***Task****: Examine views on pride, values, mosque life, and stereotyping through the eyes of Muslims in the UK today aged 11-18. Possibly replicate this survey in your own community.* ***Local Community Mapping*** ***Activity****: Research local mosques and Muslim traditions.* ***Task****: Create a visual map or presentation showing diversity in the area / region* ***Creative Identity Showcase*** ***Activity****: Investigate Muslim artists who challenge stereotypes.* ***Task****: Curate a digital gallery or poster series on Muslim identity in art.* ***Sharia and Society Debate*** ***Activity****: Study Maqasid al-Shariah and Surah 6:151–153, ensuring pupils understand the impact of these teachings* ***Task****: Debate how these principles could shape a just society.* ***Ijtihad Role Play*** ***Activity****: Explore different views on ijtihad.* ***Task****: Role-play scholars debating modern issues using Qur'an and Sunnah.*	**Most pupils will be able to:** • **Explain 3 varied examples of how Muslims express their faith in Western – even local - contexts, understanding the role of reasoning and interpretation in Islam.** • **Express thoughtful ideas of their own about connect Islamic ethics to broader social values.** • **Use skills of empathy and insight into 3 or more examples of lived Muslim experiences thoughtfully.** Students recognise Islam's presence and variety in the UK, engaging with and appreciating ways in which creativity can counter prejudice.
Prior learning and sequencing **Cross references:** teacher planning should refer to Units 5.6 and 7.2. • ***KS2 learning about Islam*** *– avoid repeating basics like the Five Pillars.* • *Key concepts:* ***iman*** *(faith),* ***ibadah*** *(worship and faith-in-action) and* ***akhlaq*** *(moral conduct).*			
Ways of knowing *Sociological: students will explore how beliefs and practices shape, and are shaped by, society. They will focus on how religion influences communities, identity, values, and social behaviour. Students examine issues like diversity, belonging, prejudice, and the role of religion in public life. This approach encourages critical thinking about how social structures and cultural contexts affect people's religious experiences.*			

8.5 Theme: Enquiry Question Where can we find wisdom to live by? Studying sources of wisdom from religions and worldviews. Religion / Worldviews Christianity, Sikhi, the Way of the Buddha.

Intentions

- Pupils will learn about some ways sacred texts and sources of wisdom inspire and guide religious people – or perhaps any human.
- Pupils will develop skills of selecting and deploying thoughts about wisdom and expressing spiritual ideas for themselves
- Pupils will be able to reflect on how to interpret sacred texts and wisdom literature for all people.

Prior learning and sequencing

Cross references: teacher planning should refer to Units 5.1, 5.3, 6.1, 7.1 and 8.2.

- *Recap and remind learners about their work on sacred writing in KS2 and on Sikhs, Buddhists and Christians in KS3*
- *Build upon learners' understanding of big ideas by teaching pupils much more about how the different religions use, revere and follow their scriptures.*

Key Concepts: Sacred text, holy writing, words of wisdom, scripture, revelation, interpretation, application, worldviews.

Ways of knowing. The main lens for learning in this unit is textual study. It will enable learners to gain understanding of why some texts are authoritative and inspirational for some people and how we can read such texts in different ways They will build appreciation of how 'wisdom'; works within and beyond specific religions.

Implementation. What knowledge will learners gain?

Core Knowledge

What will all students know by the end of the unit?

- *How Christians use examples of Bible texts to guide their lives.*
- *How Buddhists use a text such as the Metta Sutra to inspire their path of following the Buddha*
- *How Sikhs use texts from the Guru Granth Sahib to develop spiritual practice and sewa*
- *That all religious texts are similar in their influence in some ways, guiding believers to try and follow virtues, respond wisely to life's troubles or be thankful. And that the texts are distinctive too, emerging from particular contexts.*
- *That there are many deep human questions which different holy texts address with 'wisdom'.*

Suggested Learning Activities: Teaching could include:

- *Activity: Find out about 3-6 examples of key texts from the three religions studied here. Remind pupils of prior learning about the Buddhists, Sikh and Christians and examine key texts together, setting standards comparable to those used in the English curriculum for textual study.*
- *Task: Discuss what makes the Guru Granth Sahib, the Dhammapada or the New Testament authoritative and / or inspirational for Sikhs, Buddhists and Christians. Describe this in three paragraphs.*
- *Activity: Study examples of texts in depth. There are any ways to do this – e.g. look at a collection of wisdom such as the book 'A Year of Sikh Wisdom: 365 Reflections on Gurbani for Modern Living. It's a year-long journey through the sacred teachings of the Guru Granth Sahib. Analyse 'how it works' with pupils. Or you might examine the Matta Sutra on loving kindness from the Buddhist scriptures: https://www.dharma.org/wp-content/uploads/Karaniya-Metta-Sutta.pdf Or you could look at approaches to bible reading among Christians, such as members of the International Bible Reading Association: a combination of actual scripture passages and study of how they are used is best.*
- *Task: Analyse questions like these in relation to the three religions:*
  - *What is the value of sacred texts to believers?*
  - *What is similar and distinctive about the wisdom texts from different religions?*
  - *Is spiritual wisdom different from sacred texts? How and why?*
  - *If God does not speak in sacred writings, why do billions follow them?*
  - *If God speaks in sacred writings, how can humanity hear and follow?*
  - *Does everyone need wisdom to live by? Why?*
  - *Where do I get my wisdom for life from?*
  - *Some people these days say that they learn wisdom from song lyrics, the movies or their favourite characters in fiction: how is that similar to or different from the functions of holy texts?*
- *Write your own not-very-sacred text: A good final project for this unit is to get all pupils to contribute three examples they have chosen toa 'Year Eight '(un)HOLY' book' and explain why their choices offer wisdom for any human.*

Impact: outcomes of learning.

Most pupils will be able to:

- **Understand examples of wisdom teachings from Sikhs, Buddhists and Christians, linking different ideas from different religions**
- **Explain diverse ideas and viewpoints about the nature of spiritual wisdom in different scriptures clearly in various forms**
- **Investigate and explain how and why religious texts provide wisdom to billions of people today, studying similarities and differences thoughtfully**

This unit contributes to learners developing attitudes of respect for the teachings and beliefs of others, and analysing similarities and differences between religious teaching using critical thinking skills. Cultural capital is enhanced where pupils learn from the genius of core religious texts.

8.6 Theme: Enquiry Question: Religion – will it grow or die out in the next 50 years? Religion/Worldviews: those represented in the school or selected by teachers / pupils.

<table>
<tr>
<td>Intentions
• Pupils will learn about the numerical decline of religion in the UK in the last century and the numerical growth of religion globally in the same time.
• Pupils will develop skills of weighing up arguments from the sociology of religion that explain these demographics in various ways
• Pupils will be able to reflect on their own understanding of the places of religions and worldviews in their world and make ‘educated guesses’ about the futures of religion and non-religion.</td>
<td colspan="2">Implementation. What knowledge will learners gain?</td>
<td>Impact: outcomes of learning.</td>
</tr>
<tr>
<td rowspan="2">Prior learning and sequencing
Cross references: teacher planning should refer to Units 6.3, 7.1, 8.2.
• Recap and remind learners about their prior learning of using social studies methods and census data in RE
• Build upon learners’ understanding of big sociological ideas about secularisation and the persistence of faith in the ‘modern world’
Key Concepts: sociology of religion, demographics, secularisation, the persistence of faith, the growth and decline of religions and atheisms.
Ways of knowing. The main lens for learning in this unit is sociological. Work will enable learners to gain understanding of demographics of religion locally, nationally and global, developing critical thinking skills.</td>
<td>Core Knowledge What will all students know by the end of the unit?
• That the 4 major religions have grown globally in the last hundred years, and are followed by about 80% of the human race.
• That secularisation describes how religion and its influences declines
• That there are many competing arguments about the causes and prospects for secularisation and for the futures of different religions
• Some of the arguments about the future of religion and the reasons why this important question is hard to predict.</td>
<td>Suggested Learning Activities: Teaching could include:
• Activity: Introduce examples and statistics that map the changing demographics of religions and worldviews in the UK and globally. The 2021 Census and the widely esteemed work of the Pew Research Centre are good sources. Discuss what impression the pupils have of the changing demographics of religion – using quizzes is good, generating curiosity and fighting bias and prejudice with facts. https://www.pewresearch.org/
• The world is (estimated) about 80% religious.
o Christians about 32% of world population;
o Muslims, about 25% of the world population;
o Hindus, about 16% of the world population;
o Buddhists, about 8% of the world’s population.
• Encourage learners to note examples from local life and experience – ask learners if they feel like they live in religious community, society, world? Do they think that religion is growing or dying in importance? Ask them to explain ideas and give EGs
• Task: from your study of statistics of religion, write a response to this idea: “religion has declined in the UK in the last 100 years, but grown fast globally.” Begin to develop arguments to explain religious demographics. Give examples. Examples: Pentecostal Christianity has grown to about 310 million people in 120 years. Hindus now number over 1 billion.
• Activity: consider secularisation theories that argue that religion declines because of scientific mindsets, urbanisation, mass education or for other reasons. Consider religious responses to these arguments. Will religion grow or die out in the pupils’ lifetimes? Use new knowledge to analyse and evaluate the changing landscape of religion and belief locally, nationally and globally.
• Activity: consider the complexities and problems involved with gauging ‘religiousness’ – some people say ‘I’m a Christian’ but never go to church. Others say ‘I’m not religious’ but believe in angels and afterlife – why? Prof Linda Woodhead’s work on ‘values as the new religion’ is suitable for study.
• Activity: consider and explain some of the potential strengths and weaknesses of using social sciences to gauge how religious people may be described.
• Task: list and evaluate 10 arguments on each side of this debate. A formal class debate is an appropriate way to sum up learning in this study unit, giving strong opportunities for collaborative working, critical thinking, argument and oracy in action.</td>
<td rowspan="2">Most pupils will be able to:
• Explain key facts about the demographics of religion and worldviews in UK and globally, using concepts of secularisation and religious growth.
• Express thoughtful ideas of their own about the power of religion, the rise of non-religious worldviews and the phenomena of religious growth and decline in different settings
• Use skills of sociology of religion to argue their own case in answer to the question: will religion grow or die out in my lifetime?’

This unit contributes to learners developing attitudes of curiosity and interest in the phenomena of religion and worldviews. Attitudes of respect and tolerance are explored in relation to the varieties of religious and non-religious practice.</td>
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9.1 Theme: Enquiry Question How can people express the spiritual through the arts? Religion/Worldviews Islam, Christianity, Buddhism, non-religious views.

Intentions	**Implementation. What knowledge will learners gain?**		**Impact: outcomes of learning.**
• Pupils will learn about 3+ examples of spiritual expression. • Pupils will develop skills of expressing their own ideas about spiritual questions in creative and imaginative ways • Pupils will be able to reflect on their own appreciation of the beauties, splendour or atmospheres of spiritual arts, selecting and explaining favourite examples	**Core Knowledge**	**Suggested Learning Activities: Teaching could include:**	**Most pupils will be able to:** • **Appreciate and appraise different understandings of the spirituality of religious creativity in art, music, architecture and other forms** • **Express insights into spiritual questions about the arts, giving coherent accounts of examples of how Buddhists, Christians and Muslims (and other spiritual people) use creativity to express spiritual ideas** • **Enquire into and interpret ideas and examples of the arts as spiritual expression**
Prior learning and sequencing **Cross references:** teacher planning should refer to Units 5.4, 7.3, 8.2. • *Recap and remind learners about the cases they already know of music, architecture and art inspired by particular religions and WVs* • *Build upon learners' understanding of big ideas by setting judgement tasks about different examples of spiritual art, music etc.* • *Sequence the work by looking at new examples from at least three different religions / WVs in increasing and cumulative depth* **Key Concepts:** • *Creative spirituality: art, music, spaces that move or inspire us.* • *Creative w*ays of expressing meaning, identity, truth, values. **Ways of knowing.** The main lenses for learning in this unit uses texts (broadly understood) and creative ways of thinking alongside theological questions and tools.	**What will all students know by the end of the unit?** • *Three+ examples of the fact that many sacred texts often include hymns, poetry, Psalms, parables and other imaginative and creative forms – form many interesting reasons.* • *How artists from three different religions have expressed visions of their faith in creative ways* • *That many religions use music for praising and thinking God or for devotion* • *Pupils study three or more examples of songs / bhajans / nasheeds / hymns / Psalms that express devotion to God or to a spiritual path* • *Pupils will learn about examples of spiritual expression. in architecture, calligraphy, art and other media from three different religions.*	• Overarching questions: What inspires me? What moves me? How do I express my deep commitments? How can buildings, music or works of art express spiritual ideas? What explanations can I give for the best examples from Islam, Christianity and Buddhism? • Activity: explore EGs of music, architecture or art that make us go 'Wow', feel moved or spiritually uplifted. Take more EGs inspired by particular religions and worldviews. Consider them in detail, asking for pupils' examples. EG if you made a Spotify play list called 'spiritual music' or 'music that moves me' what 5 tracks would be on it and why? If you could visit two places, anywhere in the world, for spiritual focus and challenge, where would you go, who with and why? (Link this to pilgrimage) • Task: pupils home in on one example of spiritual creativity and do some deeper work. What religious or spiritual art, architecture, poetry, music and drama is impressive to me? How can I describe it? What is its impact? Relate my EG to ideas such as spirituality, deep awareness, love and joy or mind-expanding awareness? • **Activity – three religions. Muslims:** explore modern Islamic art such as Ali Omar Ermes' use of Arabic letters. Find out about the rich meanings behind each piece. Discover the use of words and phrases in Islamic art and architecture, such as those carved into stone in the Alhambra or the Taj Mahal or the French Muslim calligraphy for peace of Ali Caligraff. • **Christians:** learn that Christians represent Jesus in Christian art because they believe he represented himself as a human in becoming incarnate (e.g. John 1:14). Explore diverse cultural or ethnic depictions of Jesus. Why do Christians like portraying Jesus in their own culture? What does this tell us about what Jesus is to Christians? How do artists show Jesus as both God and human? • **Buddhists:** find out about sand *mandalas*; representations of the Universe to aid meditation in Tibetan Buddhism. Watch a video to see how the *mandalas* are destroyed, to remind Buddhists of the all-important teaching of impermanence. Make a *mandala* (with pasta and rice?). How difficult is it for students to destroy their own *mandala*? Why is impermanence a key idea in Buddhism? How is spirituality expressed in the *mandalas*? • **Task:** Make a substantial project out of the task to make a work of Spirited Art by every pupil, informed by their work/ See https://natre.org.uk/spirited-arts/art_year/2023/	This unit contributes to learners developing cultural awareness of the arts and their connexions to spirituality and religiousness.

9.2 Theme: Enquiry Question: Are the ideas of science and religion compatible? Religion/Worldviews Christianity, Islam, Atheism

Intentions

- Pupils will gain rich knowledge of debates about the contributions of science and religion to human knowledge and understanding, considering if science and religion are compatible or conflicting forms of knowledge
- Pupils will develop skills of weighing up arguments and balancing conclusions about profound questions of meaning and knowledge.
- Pupils will be able to reflect on different forms of knowledge and belief wisely for themselves

Prior learning and sequencing

Cross references: teacher planning should refer to Units 5.5 and 8.6.

- *Recap and remind learners about their understanding of worldviews and anything they know about debates about science and religion*

Key Concepts:

- *Forms of knowledge / belief / evidence / proof / 'framing a debate' / 'interpreting a question' / science / religion / creation / evolution / the Big Bang / design arguments for the reality of God.*

Ways of knowing. The main lens for learning in this unit will be philosophical RE. This will enable learners to gain understanding of complex questions about forms pf knowledge and dialogue between people who disagree. They will use philosophical methods to clarify terms and weight up arguments.

Implementation. What knowledge will learners gain?

Core Knowledge	Suggested Learning Activities: Teaching could include:
What will all students know by the end of the unit? • *There are varied perspectives on religion and science within and between Islam, Christianity and atheism* • *There are different interpretations of questions about 'where we come from' and 'why we are here' found within the Christian, Muslim and atheist understand* • *Is the universe designed? This question has varied answers from different scientists. Some people are young - earth Creationists, evolutionists, believers in intelligent design. Being intelligent about this debate means we must consider the question of the evidence that supports them and develop ideas using evidence well.* • *That some Muslim, Christian or Atheist astrophysicists and evolutionary biologists observe similar things but explain them differently.*	• Activity – open up questions like these with the class. What do religion and science say about the origins of the universe and humanity? What are the varied views of Atheists, Christians, Muslims about the value and role of science in exploring the universe? 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? • Task: pupils work individually to identify three important and interesting Qs about science and religion. They might suggest two different intelligent answers to each Q. • Activity – use some of the Science and Religion: The Big Questions 12 free video programmes and classroom activities: www.retoday.org.uk/uploads/RE%20Today%20Website/Publication%20resources/Science%20and%20Belief/Science_and_Belief__Teachers_Notes_.pdf Professor Russell Stannard videos – available on YouTube: https://www.youtube.com/user/ChristianEd2012/videos • Task – organise a formal debate: Ask pupils to write short speeches for and against a motion such as: 'All scientists should be non-religious because science and religion are opposite forces.' Or 'The fact that Christian and Muslim scientists have a reason to trust nature (they believe God made it) will make them better scientists.' • Task - Definitions: There is quite a lot of vocabulary and concept learning in this unit. Ask pupils in pairs to select the ten ideas that matter most, and define them. They could choose from: Genesis / Creation / Evolution / Natural Selection / Survival of the Fittest / Big Bang / Universe / Proof / Evidence / Science / Religion / Origin / Destiny / Purpose – and lots of others. • Activity - a three way look at the issues: What do scientists say about religion? By encountering the views of scientists from various fields who are Christian, Atheist or Islamic, pupils develop understanding of diverse views of religion held within the scientific communities. • Task: My responses: students articulate their own ideas, whether they are religious or not, to some of the key questions.

Impact: outcomes of learning.

Most pupils will be able to:

- **Appreciate and appraise different understandings of religions and worldviews regarding questions about origins and destiny from the viewpoints of science and religions**
- **Express insights into questions about science and religion, giving coherent accounts of beliefs and ideas**
- **Enquire into and interpret ideas, sources and arguments, taking balanced and reasonable viewpoints supported with reasons about questions of science and religions.**

This unit contributes to learners developing attitudes of curiosity and intellectual honesty, appreciating diversity and respecting different arguments.

It makes a significant contribution to cultural capital by giving access to a key debate in our culture

9.3 Theme: Enquiry Question Does religion make peace or cause war? Religion/Worldviews Christianity, Islam, Atheism			
Intentions • Pupils will learn about key case studies of religions in conflict and in peacemaking. • Pupils will develop skills of expressing understanding of balance, diversity and ambiguity. • Pupils will be able to reflect on the idea of 'making the world a better place' and whether they can be peace makers	**Implementation. What knowledge will learners gain?**		**Impact: outcomes of learning.**
Prior learning and sequencing **Cross references:** teacher planning should refer to Units 4.5, 6.3, 6.4 and 7.6. • *Recap and remind learners about earlier study of religious and non-religious values including peace making.* • *Build upon learners' understanding of big ideas by using new case studies of peace and conflict* **Key Concepts:** peace and reconciliation, conflict, causes of war, religiously motivated violence, inter faith dialogue and co-operation.	**Core Knowledge** **What will all students know by the end of the unit?** • *How Muslims, Christians and atheists describe connections between religion conflict and peace* • *How atheists argue that religion is a cause of conflict* • *Examples and case studies of peace making from religions and worldviews* • *Just war theories from Muslims and Christians* • *3+ examples of peace making initiatives*	**Suggested Learning Activities: Teaching could include:** • *Activity: Consider why is religion often blamed for war? Consider examples of conflict in everyday life, its causes and consequences. Is conflict simply part of the human condition? Find out about active non-violence. Is true peace simply a state of mind or an absence of conflict? Is humanity naturally at war? Does religion cause wars?* • *Task: explain examples of answers to the question: How is peace to be achieved? Find out about the practical work done by various religious charities around the world. For example, World Council of Churches, Pax Christi, Christian Peacemaker Teams, Muslim Hands or Islamic Aid. Consider whether peace is essentially a practical endeavour.* • *Task: Some atheists argue that religion causes conflict. Find out about anti-semitic persecution of Jewish people – often by Christians - over many centuries. Find out about accusations of 'deicide' and the 'blood libel', which are unfair religious objections to Jewish people. Are such instances of hatred also political, territorial and historical as well as religious? How far is saying 'religions cause conflict' sometimes an expression of hostility to religion in general – is it lazy thinking? What counts as evidence?* • *Activity – factual learning - students will no doubt ask if the 'Islam' they learn about in RE is the same 'Islam' that justifies atrocities committed by violent extremist groups like 'Islamic State' or 'Boko Haram'. Be prepared to address questions about violent extremism and explore where it differs from mainstream Islam. Learn about the 'lesser jihad' in Islam, where the use of force is permitted. Barely any of the actions committed by any militant Islamist groups are justified by Islamic theology or ethics. Analyse the prejudices and facts together, challenging Islamophobia thoughtfully.* • *Task: Compare the conditions of lesser jihad in Islam to Just War in Christianity. Is it a doomed venture to attempt to limit the damage caused by armed conflict? Or is it a pragmatic attempt to see beyond violence to the possibility of peace?* • *Task: Debate and analyse big questions on this topic such as: (How) Can people find peace through faith? What do religions teach about peace? What can we learn from examples of religious conflict and religious peace making? What do different Christians say about making peace and about times when Christians have been guilty of violence? What do different Muslims say about making peace and about times when Muslims have been guilty of violence? What do different atheists say about making peace and about times when atheists have been guilty of violence? If religions teach peace, why do they fight?*	**Most pupils will be able to:** • **Appreciate and appraise different understandings of connections between religions and worldviews and violence and peace** • **Express insights into questions about religion, peace and conflict, giving coherent accounts of beliefs ideas and examples from Muslim, Christian and Atheist sources** • **Enquire into and interpret ideas, sources and arguments, for example about 'Just War' theory and pacifism in Christianity and Islam, or the atheist critique: religion causes war.** This unit contributes to learners developing attitudes of mutual respect. They are asked to use methods of dialogue to explore profound differences of understanding between two religions and atheisms.
Ways of knowing. The main lens for learning in this unit, philosophical argument about ethics, will enable learners to gain understanding of different ways of approaching a difficult question, and alertness to different presuppositions.			

9.4 Theme: Enquiry Question: How do people decide what is right in relation to ethical issues? Religion/Worldviews Christianity, Buddhism, Humanism (other religions might be selected by the school)

Intentions

- Pupils will learn a rich knowledge of case studies of religions and ethical issues and dilemmas.
- Pupils will develop skills of expressing understanding of moral questions with balance, diversity and ambiguity.
- Pupils will be able to reflect on the sources of their own ethical commitments.

Prior learning and sequencing

Cross references: teacher planning should refer to Units 6.3 and 7.5.

- *Remind learners about their studies of Buddhist and Christian teaching and scripture and Humanist ideals*
- *Build from learners' understanding of big ethical ideas by deepening knowledge of how ethical ideas are interpreted in different religions and worldviews – Christian, Buddhist, Humanist.*

Key Concepts:

- sources of wisdom, ethics, morality, precepts, tradition and community, autonomy, values, virtues.

Ways of knowing. The main lens for learning in this unit will be philosophical. Ethical debate and clarification of terms is at the heart of the study.

Implementation. What knowledge will learners gain?

Core Knowledge	Suggested Learning Activities: Teaching could include:
What will all students know by the end of the unit? • *Examples of sacred texts from different religions and ethical text from non-religious worldviews in detail* • *That religious ethics often overlap with ethics from non-religious worldviews, but religions justify their ethics with reference to their tradition* • *That ethical decision making often uses principles / precepts / laws and debates how these are applied to particular cases*	• *Activity: Introduce the topic by posing some ethical dilemmas to the class and asking them to vote on what is right and wrong. Examples could be from current news, or about lying, greed, honesty, sexual faithfulness, loyalty and other similar issues. Ask: where do our strong views about ethics and values come from?* • *Activity: Find out about and discuss the suggested texts below from Buddhist, Christian and humanist sources. Are they similar? What are the key differences?* • *Task: discuss and write paragraph-length answers to the question: what is typical of Buddhist, Christian and humanist ethics?* • *Activity: Use approaches to text that invite interpretation to consider: What is the meaning of key religious texts about ethics – examples might include Romans 12:9-21 (Christian), the Humanist Manifesto, the Five Precepts (Buddhist).* • *Activity: How do Christians, Humanists and Buddhists apply their beliefs about ethics to varied issues- e.g. peace + conflict, honesty and ;lying, greed and generosity, sexuality, sanctity of life, medical ethics, animal rights.* • *Task: discuss these questions: What can we learn from teachings of religions and worldviews about our own ethical ideas and behavior? What makes an action good or evil? How do we decide what is right and wrong? Why is it hard to do what we think is right and good? The issues of temptation and hypocrisy.* • *Task: Examine the key terms: ethics, morality, values and virtues, moral autonomy, absolute morality, relative morality, and how beliefs, values and principles act as a guide for moral decision- making, using case studies and moral dilemmas. Allow students to reflect upon their own process of moral decision-making throughout this unit.* • *Activity: Consider where people get their moral values from e.g. society; family; conscience; religion; explore which have most authority and why. A good example of non-religious ethics might be Peter Singer's charity 'The Life you can Save'. Singer is not inspired by God to be good; debate how far God or religion encourages and inspires loving action.* • *Task: discuss and write responses: how would our community change of everyone followed the ethics of the Buddhists, Christians or Humanists?*

Impact: outcomes of learning.

Most pupils will be able to:

- **Appreciate and appraise different understandings of ethical sources from religions and worldviews – Buddhist 5 Precepts, St Paul's teaching (Romans 12:9-21), the Humanist Manifesto.**
- **Express insights into religious and ethical questions, giving coherent accounts of beliefs and ideas**
- **Enquire into and interpret ideas, sources and arguments regarding what is right and wrong, good and evil – using Buddhist, Christian and Humanist sources accurately and thoughtfully.**

This unit contributes to learners' moral dev elopement by challenging them to thin k critically about how we decide what is good and evil, right and wrong. It Links to fundamental British Values, raising questions about where our values come from and how they are enacted in personal and social contexts.

9.5 Theme: Enquiry Question: What caused the Holocaust? Who were Bystanders, Rescuers and Upstanders? How can we be Upstanders? What was the impact of the Holocaust on survivors? Religion/Worldviews: Judaism, principally. Some study of Christianity and other world views will be included.

Intentions	**Implementation. What knowledge will learners gain?**		**Impact: outcomes of learning.**
	Core Knowledge	**Suggested Learning Activities: Teaching could include:**	**Most pupils will be able to:**

• Pupils will learn about the Nazi anti-Jewish genocide by studying examples of survivors
• Pupils will gain rich knowledge of Jewish life in European settings before 1939 and Jewish responses to responses to Nazi genocide, including religious responses.
• They will develop their abilities, attitudes and skills in arguing for justice and harmony in communities.
	What will all students know by the end of the unit?
	• *A rich knowledge of the work of the National Holocaust Centre at Newark.*
	• *At least three survivor accounts of the experience of the holocaust*
	• *That the anti-Jewish Nazi genocide is unique, but is also an example of a historical pattern*
	• *That anti-semitism is a continuing problem in contemporary society*
	• *That ethical responses to genocide try to create societies in which these evils can never happen again.*
		• *Activity: Introduce the key questions this unit addresses:*
		  • *What were the conditions of pre-war Jewish life in Europe? What was Jewish religion like?*
		  • *What were the impacts of genocidal policy on the Jewish people? What religious responses di Jews have?*
		  • *What are our reflections on the choices that people made during the Holocaust and the impact of these choices?*
		  • *How did the Holocaust affect Jewish survivor's faith and belief in God, forgiveness and their sense of justice?*
		  • *Why is the work of the National Holocaust Centre and Museum important today?*
		• *Task: review, with a partner, the website of the national Holocaust Centre at Newark (visit if you can, of course) – select, summarise and comment upon three examples from their 'Survivor' pages that students find significant. https://www.holocaust.org.uk/survivors Activity: Discuss: How can we gain an accurate understanding of examples of issues arising from Holocaust study? Other agencies such as the Anne Frank Trust, the Imperial War Museum, the Holocaust Memorial Trust, Yad Vashem and the charity 'Lessons from Auschwitz' are good sources of material. Some movies on these themes can be used – with care.*
		• *Activity: Bearing in mind that the Nazi anti-Jewish genocide is unique, but is also one example of genocide among a tragically large number, consider the processes of hatred and prejudice, looking at other examples. Why have Jewish people, gay and lesbian people, ethnic minorities, so often been under hateful attacks? How can the message of 'Never Again' be carried forward in our own times?*
		• *Activity: Consider together how some people were bystanders, others were rescuers and others were upstanders. What made the difference? Who showed courage, solidarity, love and unselfishness in the face of genocide? What would we do?*
		• *Task: Note with learners that genocides are terrifyingly common. There are recent examples. Work in a small group to create a 'Never Again' charter. What needs to happen to make sure that the evils of the Nazi genocide are not going to happen again?*
			• **Appreciate and appraise different understandings of the ways prejudice and discrimination led to the holocaust, understanding examples of different survivor stories.**
			• **Express insights into religious and ethical questions about the holocaust and other genocides**
			• **Interpret ideas, sources and arguments to make a case for holocaust remembrance and for a society where 'Never Again' is taken seriously.**
			
			This unit contributes to learners developing attitudes of tolerance and respect, inviting them to consider human solidarity and the reasons why prejudice and hatred are so common.
			Teaching needs to reflect the wide literature on holocaust studies and prejudice reduction carefully: this topic is one of the most sensitive in the whole RE curriculum.

Prior learning and sequencing **Cross references:** teacher planning should refer to Unit 6.4, taking care to build on prior learning. • *Recap and remind learners about work done on this topic in Year 6. Check with your history colleagues to ensure you know what has been taught there.* **Key Concepts:** anti-semitism / holocaust / Shoah / genocide / fascism / bystanders / upstanders / rescuers.			
Ways of knowing. The main lenses for learning in this unit will be varied – connected to history but focus on ethics. Don't neglect Jewish religious responses to the holocaust.			

9.6 Theme: Enquiry Question: What can religions and worldviews contribute to climate justice and 'saving the Earth'? Religion/Worldviews: Hinduism, Christianity, green spiritualities.

Intentions

- Pupils will learn gain rich knowledge of case studies of religions in relation to green issues.
- They will develop their abilities and skills in expressing understanding of ways in which worldviews impact on green issues such as climate justice.
- They will have a chance to reflect on their own spiritual and moral worldview and consider their ways of living in the natural world

Prior learning and sequencing

Cross references: teacher planning should refer to Units 6.3 and 7.5.

- *Recap and remind learners about previous study of, for example, creation stories and ideas about nature from different religions and WVs*
- *Build new learning onto learners' understanding of big ideas by discussing questions of green spirituality, reading case studies and considering big questions.*

Key Concepts:

- *Natural world, environmental issues, climate justice, green faith, green spirituality*

Ways of knowing. The main lens for learning in this unit will come from theologies of the natural world in different religions and social studies perspectives on our climate crisis. There are strong links to geography.

Implementation. What knowledge will learners gain?

Core Knowledge	Suggested Learning Activities: Teaching could include:
What will all students know by the end of the unit? • *That we face numerous environmental problems on Planet Earth today, and how to describe the most pressing three of these.* • *That different religions have key things to say about the Earth and how we must treat it* • *How Hindus and Christians (Muslim, Jewish, Buddhist, Sikhi or Humanist examples could be added) respond to their religion's teachings about 'green issues'?* • *Details about three or more projects religious communities are engaging in to tackle environmental problems* • *Varied answers to the questions: Can humans save the planet – and can belief in God help? Why should any – or every – human try to do more to save the Earth? Is humanity the biggest problem for planet Earth?*	• *Activity - Introduce t*his RE investigation to tell learners that it enables them to learn in depth about issues of climate change, environmental protection and the future sustainability of the planet, in the light of teaching and practice from different religions. • Task: ask the class in 3s to list all the environmental problems they know about. And all the ideas from different religions and beliefs about care for nature that they know. Can they connect the items on the two lists? • Activity: Discover and think about the meanings of some key questions: whose world is this? Why do humans pollute their own earth? Why do extinctions matter? Can we care better for our planet? Does the earth belong to God? Learn in detail about key concepts such as khalifa (Islam), stewardship (Christianity), Bhumi (Hinduism) and Tu B'Shevat (Jewish) which have implications for care of the earth. See free resources from NATRE on this: https://natre.org.uk/free-themed-resources/green-re-climate-justice-via-re/ • Task write a short report about the work of a green faith project such as the Jewish Ecological Coalition, Islamic Relief's tree-planting, the Hindu Bhumi Project, Christian projects Eco Church or Operation Noah, considering reasons why these projects may need to grow and influence their religions more strongly if religions are to hit their potential for a greener faith. • Activity: Learn in detail about examples of creative expressions of green spirituality from different faiths in works of art, music, drama, prophecy and activist protests or actions • Task: record your learning: what are the spiritual roots of such green spirted expression, and what impacts can it have? • Activity: Find out about connections between ancient wisdom in holy texts and some ways some religious people have become 'climate justice activists' Discuss what must happen for people and planet to survive and re-balance the ways humans have exploited the earth. • Task: Weigh up and explain the kinds of behaviour, belief and expression that 'the world needs now' as we face the crisis of climate justice, including personal reflections and considering what ethical commitments are essential for our future on 'Earth, our common home'.

Impacts + outcomes

Most pupils will be able to:

- **Appreciate and appraise different understandings of the ways varied religions and worldviews engage with green issues**
- **Express insights into ethical questions about the future of the planet, giving coherent accounts of beliefs, ideas and examples of action / case studies**
- **Enquire into and interpret ideas, sources and arguments, comparing different views about the natural world and the action we need in the face of climate crisis.**

This unit contributes to learners developing attitudes of environmental engagement, and presents clear and important case studies of 'green action' for care of the natural world. Far from indoctrinating pupils, it opens minds to consider spiritual and moral questions about our human relation to the earth. It builds argumentative and critical thinking skills from examples of diverse thinking.

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

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

RE for learners aged 14-19. Key Stage 4 and 5

In KS4 and beyond all students should extend and deepen their knowledge and understanding of religions and worldviews, explaining local, national and global contexts. Building on their prior learning, they must be enabled to appreciate and appraise the nature of different religions and worldviews in systematic ways. They should use a wide range of concepts in the field of Religious Studies confidently, creatively and flexibly to contextualise and analyse the expressions of religions and worldviews they encounter. They should be able to research and investigate the influence and impact of religions and worldviews on the values and lives of both individuals and groups, evaluating their impact on current affairs. They should be able to appreciate and appraise the beliefs and practices of different religions and worldviews with an increasing level of discernment based on interpretation, evaluation and analysis, developing and articulating well-reasoned positions. They should be able to use different disciplines of religious study to analyse the nature of religion.

Specifically students should be taught to:

- Investigate and analyse the beliefs and practices of religions and worldviews using a range of arguments and evidence to evaluate issues and draw balanced conclusions;
- Synthesise their own and others' ideas and arguments about sources of wisdom and authority using coherent reasoning, making clear and appropriate references to their historical, cultural and social contexts;
- Use the skills of dialogue to develop coherent and well informed analysis of diversity in the forms of expression and ways of life found in different religions and worldviews;
- Use, independently, different ways of knowing and methods by which religions and worldviews are studied to analyse their influence on individuals and societies;
- Account for varied interpretations of commitment to religions and worldviews and for responses to profound questions about the expression of identity, diversity, meaning and value;
- Argue for and justify their own positions with regard to key questions about the nature of religion, providing a detailed evaluation of the perspectives of others;
- Enquire into and develop insightful and creative 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, demonstrating empathic engagement with ideas other than their own;
- 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 Nottingham City and County. Schools are strongly encouraged to use the national qualifications for many, most or all of their students. All students are entitled to a course of study through which their learning can be accredited.

Core RE for All – 14-16-18

Where schools do not enter all students for GCSE RS a robust, rigorous and enriching core RE rpogramme must be provided. Since all academies and schools have a legal responsibility to provide RE in line with the law, and recognising that many schools struggle to meet this requirement, this Agreed Syllabus suggests below some unit planning titles which schools could use. These are not prescriptive, but illustrate what a high quality core RE course for 14+ students looks like.
A school might provide 6-10 units of 6 one hour lessons for a core RE course like this. In line with the law, this course outline is plural and enables learning about a range of different religions and worldviews.

Aims for Core RE 14-16

- To enable high quality, enriching RE for all 14+ students who have not opted for examination studies
- To engage students with scholarly approaches to religion and worldviews in ways that may fascinate, stimulate curiosity and open minds in a course of up to 60 hours tuition (70 hours would be sufficient for a GCSE RS Short course).
- To enrich the learning of every 14-19 student in the field of religion and worldviews
- To motivate students in core RE to tackle tasks in argument, reasoning, creativity, personal self-expression and team work – this is not an examined course, but intends to make a holistic and valuable contribution to learning for all students
- To use engaging philosophical, ethical, social, spiritual and theological material to set a wide and deep field of enquiry in core RE

The Agreed Syllabus Conference recognises that teaching teams for core RE – as with all RE - often include teachers with other specialisms, who need guidance and support, resources and ideas, to be able to prepare and deliver quality RE. Our subject teacher association, NATRE (www.natre.org.uk) offers some useful helps in this regard.

Examples of Unit Titles for Core RE in line with the Nottingham City and County Syllabus

A. Will religion be growing or dying out in the UK and globally in my lifetime?
B. Evil and goodness: is the human race going to hell in a handcart? If so, whose fault? What can be done?
C. 'Spiritual but not religious' Will this identity continue to grow in the UK?
D. Nature / religion / environment: can faith save the earth from boiling seas?
E. The persistence of faith? Marx, Feuerbach, Darwin and Freud theorised in ways that seem to undermine religion. But globally, it grows and grows. How and why?
F. Expressing spirituality through the arts: what's in your inner life?
G. The ethics of money: What do the rich owe to the poor? Is equality a moral end?
H. Pacifism or violence: can the world escape its doom-spirals of conflict?
I. Crime and redemption. How could a society enact justice and forgiveness?
J. Holy life? Are the ethics of sanctity of life from different religions of any use to the whole human community?

This list represents just a selection of many possible examples, but illustrates the intentions of RE 14-18, to provide a dynamic, holistic and enriching use of precious curriculum time for RE through which students gain increasing knowledge and understanding of religions and worldviews. Core RE Courses should, as OFSTED say, be of 'similar ambition' to National Curriculum requirements.

16-18 RE for all:

As the syllabus is published, the law requires RE provision for students in school sixth forms. Good quality provision for RE which extends the core 14-16 provisions can be made through day courses, RE components in enrichment programmes and in other ways. Schools are invited to request help from SACRE on this issue.

Section C: The impacts of RE

Attainment in RE: assessing pupils' progress and achievements

Pupils should be taught an increasing knowledge and understanding of religions and worldviews. They should learn to know more and remember more, and to express and communicate ideas and insights about the nature, significance and impact of religions and worldviews. They should gain and deploy the skills of varied ways of knowing needed to engage confidently and in scholarly ways with religions and worldviews.

Substantive knowledge Knowledge and understanding of religions and worldviews	• **Describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities;** • **Identify, investigate and respond to questions posed by, and responses offered by some of the sources of wisdom found in religions and worldviews;** • **Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.**
Personal knowledge: Expression and communication of ideas and insights about the nature, significance and impact of religions and worldviews	• **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**
Ways of knowing: use the learning methods of RE, deploying methods needed to engage seriously with religions and worldviews	• **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**

Expectations, Progression and Achievement in Religious Education

Good assessment practice gathers wide-ranging evidence of well sequenced learning to show that pupils are achieving clear outcomes.

In RE, we want pupils to develop and deploy a rich knowledge of the subject. By the end of each key stage, pupils are expected to know, apply and understand the matters, skills and processes specified in the RE 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. This section of the syllabus is informed by by the OFSTED RE Research Report (2021), the OFSTED RE Subject Report 'Deep and Meaningful?' (2023) and the DFE Curriculum and assessment Review (2025). These are specified on page 95 in age-related detail.

All schools must have an RE curriculum and assessment framework that meets the set of core principles required by the DfE. Subject leaders for RE should also plan specific ways of describing achievement and progress for all pupils.

The core principles are that assessment should be:

- **Clearly described.** Setting out steps that enable pupils reach or exceed the end of key stage outcomes and expectations in the RE curriculum;
- **Stepped carefully.** Enabling teachers to measure whether pupils are on track to meet end of key stage expectations at key points (e.g. at the end of a year of study);
- **Responsive to progress and problems.** Learning is adaptive, so enabling teachers to pinpoint the aspects of the RE curriculum in which some pupils are falling behind, and to recognise exceptional performance;
- **Inclusive in reach, impacting on planning.** Supporting teachers' planning so that it is responsive and enables all pupils to learn, know and remember more;
- **Informative to parents and all staff.** Enabling the teacher to report regularly to parents and, where pupils move to other schools, providing clear information about each pupil's strengths, weaknesses and progress towards the end of key stage expectations.

'The RE curriculum we teach is the assessment model'.

When OFSTED make this statement, they mean that learning is defined as increasingly rich knowledge and skills from the curriculum. In this RE Syllabus, a pupil makes progress when they know more, remember more and are able to do more of what the RE curriculum offers. On this basis, schools should design assessment tasks to enable all pupils to show what they have learned and what they can do in RE. These tasks will often be a part of the taught RE curriculum, not always set as 'tests' or 'assessments. Most assessment will be formative – assessment for learning.

Teachers' wellbeing

Teachers of religious education should also plan their workload carefully as the subject is often taught for a small amount of curriculum time and sometimes to many hundreds of different pupils per week. Senior school leaders will want to monitor the impact of agreed assessment practices on teachers' professional and personal workloads and wellbeing. Teachers of RE can be trusted to make well informed judgements about each pupil's progress over the course of a year.

5 RE Achievement Questions Answered

In the light of these DfE and OFSTED principles and requirements, as they relate to RE, the Agreed Syllabus offers answers to 5 key questions about assessment and achievement in this section of the syllabus. We also provide illustrative assessment tasks for use on a 'once per year' basis.

Question 1: How can teachers and schools measure whether pupils are on track to achieve the outcomes for the end of each key stage?

- Schools should plan, through the taught units of the RE syllabus, to set tasks that enable pupils to show they are taking steps towards the outcomes expected of pupils at the end of a key stage;
- 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 page 84 TBC, where our statutory expected outcomes are described progressively.
- As the new curriculum structures are put into practice, our SACREs expect to provide further support for schools, including more detailed examples of the kinds of questions and tasks that best enable pupils to show progress and achievement.
- Good RE assessment practice in any school will fit well with the structures for assessing other subjects, such as Science, History or Geography.

Question 2: How can teachers of RE pinpoint aspects of the RE 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 our highest achieving pupils to show their achievements clearly, so that next steps in learning can be planned appropriately;
- Adaptive teaching and learning: teachers should plan RE in the light of the fact that some pupils need to work below or above age related expectations so that all pupils can make the best progress possible in RE.

Question 3: How can the descriptions of expectations for the end of each key stage in RE support teachers' planning for all pupils?

- Subject leaders and teachers in RE should plan their approach to the whole key stage with the learning intentions and impact outcomes for the end of the key stage in clear view;
- Four factors make it most likely that all groups of pupils achieve their potential in RE. They are: setting high expectations early in the key stage, using our conceptual 'golden threads', building towards the end of key stage outcomes in RE, collecting evidence form a wide range of learning tasks;
- Clear planning, good sequencing and alertness to progression enables pupils to know more, remember more and do more in RE. Good programs of formative assessment will describe and plan lessons with clear steps that lead to the end of key stage achievements.

Question 4: 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?

- 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 in RE: annual progress reports should be given for the subject for every child.
- Good RE reporting is individual, positive, criterion referenced, accurate and diagnostic.

Question 5: What steps within an assessment framework enable pupils to reach or exceed the end of key stage outcomes 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 worldviews studied. They are shown in a progressed table of 'Golden Threads' for the primary years on page 108-9. These are:
    - **Religious ideas and beliefs: What do people believe?** This includes learning about sacred writings and statements of beliefs and questions of meaning and truth.
    - **Imagination in R&W: How is faith expressed creatively?** This includes a full range of forms of religious expression and questions about the place of the arts in religions and worldviews.
    - **Meanings in religious life: What do rituals and symbols mean?** This includes interpreting the significance of story, shared ways of seeing the world, worship and other actions meaningful inside a faith.
    - **Living well together: How is community life built up?** This includes questions of belonging and identity.
    - **Fasting and feasting: What do celebrations and festivals mean?** What do celebrations and festivals mean? This includes ways in which the tradition is remembered, symbolised and carried forward.
    - **Holiness: What words, actions, people, are sacred to whom, and why?** This includes considering the idea of sacredness and exploring questions about values and commitments.

This list of concepts provides a checklist of areas in which pupils will make progress in RE. They connect to the 'golden threads' specified for the RE curriculum described below and apply with increasing depth to pupils' learning from 4-16.

Deploying ways of knowing skilfully

The program of study also identifies progression in methods of studying religion and worldviews across the 5-14 age range. In relation to the religions and worldviews they study, pupils are increasingly enabled to know more and remember more about religion and worldviews, but also to build the skills of questioning, self-expression, communication and interpretation in relation to what they learn. They should get better at critical thinking and handling diversity as the 4-16 years pass.

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.

SACREs plan to provide an adaptable set of 'I can…' statements which relate to each of the steps towards the outcomes via the Agreed Syllabus website support

Assessing outcomes of RE with the Nottingham City and County Agreed Syllabus

This approach to assessing outcomes responds to school and teacher concerns about the processes of assessment, taking its starting points from good practice ideas drawn from DfE and OFSTED reporting (in the 2025 Framework) as well as current professional and academic thinking on the topic.

Good RE assessment fits in with whole school practice. School leaders can use this guidance flexibly.

All good assessment practice in RE must have a good fit with the ways in which a school assesses other subjects, so these ideas and approaches are illustrative of good practice but in no way do they lay down requirements for RE assessments or to set up a definitive framework.

Here we describe one annual RE assessment task. This is not prescriptive, merely illustrative of one approach.

The approach taken here is to suggest a sequence of assessment tasks which will elicit evidence of achievement in RE as it is described in the outcomes the RE syllabus requires.

These tasks have been devised in relation to the fifth or sixth recommended unit of work in the syllabus for each year group, so they are pictured as being summer term tasks, taking the measure of pupils' progress over the course of a year. Over-frequent assessment in RE is often a problem - 35-40 hours of learning takes almost a year of RE time. 35-40 hours of literacy or Maths might take half a term. The approach here follows OFSTED's guidance and uses the taught curriculum as the assessment and progression model. The specified outcomes for most pupils are the benchmark against which teachers can weigh up how well the pupils in a year group are achieving.

Manageability is a key to successful assessment.

Primary teachers may have 10 subjects to assess for 30 pupils. Secondary RE teachers may teach 3-4-500 KS3 pupils. A workable, fair and valid scheme of assessing RE must be manageable. This is one good reason why just one task per year group is illustrated here.

Assessing RE achievement against RE aims and outcomes.

Too often, RE is assessed as a subsection of the literacy curriculum. Sometimes history criteria are applied to RE. But the focus of these assessment task suggestions is on pupils knowing and remembering more about religion and worldviews and practicing the skills needed for learning in RE, using different ways of knowing. The 'golden threads' table on p99 summarises this.

Outline descriptions of ten illustrative RE tasks.

This section of the syllabus describes an outline of a task in relation to age-related versions of the outcomes of the syllabus. These task suggestions are made so that teachers can structure them in ways that reflect their own teaching, the school's requirements and the varieties of achievements within their groups. In each task, the suggestions made are specific, and emerge from the teaching ideas in the unit, but schools are encouraged to adapt these to suit the learning needs of pupils and to obtain best evidence of progress.

Marking and recording achievements in RE.

The Agreed Syllabus makes no requirements about the recording or sharing of scores or grades. Schools are invited to make their own arrangements for these important processes.

Although this section of the syllabus is guidance, and not legally required,. Our extensive teacher consultations have asked for us to provide material that is very specific. That's why these samples of good RE tasks are provided.

Year Group	Focus for the Assessment	Outcomes for this RE task	Description of the RE task	Notes
YrR	F6: Wonderful World – how can we care for living things and the earth?	**Most pupils will be able to:** • Remember hearing a story about the creation of the world, and talking, singing and hearing poems about nature and the Earth • Choose favourite examples of animals, birds, mini-beasts and natural world features and talk about why they love them • Choose from a list some examples of important things for people to do to protect nature and be kind to animals From ELGs	• Give pupils a piece of card divided into 4 and discuss with the class their favourite animal, bird and insect. You could use toy plastic animals to help them make choices. • Can they draw these three into three of the sections of the card? • Remind children of a creation story they have heard, e.g. from BBC Religions of the World and tell them some people thank God for the world of nature in prayers and songs. Discuss this idea and use some examples. • Print a 'thanks' outline on the fourth section of the card. Ask children to show themselves doing something that will help the world of nature as a 'thank you' for its beauties.	Floor books and / or photos are a suitable way of collecting some examples of the pupils' work to show outcomes for this age group.
Y1	1.6: What makes some people inspiring to others? Moses and / or Mother Teresa and / or Saint Peter.	**Most pupils will be able to:** • **Recall stories of leaders, recognising what is meant by describing Moses as a great leader, or Peter as a Saint, giving examples of their leadership.** • **Ask questions about leadership and suggest answers, considering whether humans are guided by God, or given wisdom by God.** • **Express an idea of their own about leadership, linking it to the stories they learned and referring to details about Moses and Peter.**	• Remind children they have heard stories of Moses, Mother Teresa and Saint Peter from the Jewish (Moses) and Christian faith. • Use a version of one of the stories in 30 sentences and give each child a sentence from the story to illustrate. Some will be harder than others – select who gets which sentence carefully. Put all thirty drawings together in a class art gallery along a wall or corridor. • Ask each child to 'hold hands' with someone from the Reception class and walk them through the gallery, using the pictures to retell the whole story. • This oracy part of the task can be observed by teacher / TA, but it is an achievement in itself – retelling a faith story in detail.	Floor books are a suitable way of collecting some examples of the pupils' work to show outcomes for this age group. This unit describes learning from life stories that are important in Jewish and Christian scripture. Other examples could be chosen of course.

Y2	2.6: Jewish and Christian Stories: How and why are some stories important in religions?	**Most pupils will be able to:** • **Retell stories from the Jewish Bible skilfully, suggesting meanings and messages in the stories;** • **Ask questions about the stories they study, and suggest answers that respond to big ideas and beliefs in the stories: does God forgive? Does God rescue? Does God create?** • **Give at least two examples of Bible characters who 'got it wrong' and say what happened in the story.**	• Take one of the stories you have taught children in this unit and use it for assessment purposes, informed by test-level work from the Y2 English curriculum. Here, my example is the story of Joseph and his brothers. • Remind the class that the Torah is the holy book of Jewish people, and is also in the Christian Bible and honoured in Islam. • Ask children to choose two key moments in the story: the lowest point, and the highest point (encourage them to choose different moments) to draw. • Ask children to write four sentences: 'this is the lowest point… the highest point… because…' 'I think the two main hidden messages in the story are…' • Get children to share their work in a group of 4 and add a 5th sentence: 'from other children, I also learned…'	As most pupils' writing strengthens in Year 2, this task collects evidence from their selection of ideas as well as from their writing itself. The idea of asking children what 'hidden messages' they see in a faith story is powerful Give them a chance to practice this.
Y3	3.6: How and why do people mark the significant events of life?	**Most pupils will be able to:** • **Describe beliefs and practices** such as baby-welcoming ceremonies, celebrations of young adults and weddings from different communities, describing symbols and rituals. (A1) • **Respond thoughtfully** to the differences between each example they study: what makes each ritual distinctive to the beliefs that lie behind it? (B3) • **Say clearly what matters** to them and to others when celebrating the big moments of life, using facts from different religions / WVs to illustrate their ideas (C3)	• Give each child two pages with a baby pic in the centre and radial lines making 6 sections around the picture. • Ask them to choose a baby-welcoming ceremony they have found out about and write six descriptive sentences in the six sections of the paper. • For the second page. A much more challenging activity. Give the pupils key words to use to show 6 similarities between different baby-welcoming ceremonies: promises, food, family, symbols, community, ritual. Can they explain 6 similarities • When they have done these, put children in 3s and ask them to review each others' work and share ideas, then spend ten minutes improving their own work.	This task is constructed with the expectation that oracy based work will precede the pupils making their own versions of the task outcomes.

Y4	4.5: How and why do people try to make the world a better place?	**Most pupils will be able to:** • **Describe and connect different visions of a better world (A1)** • **Explain, with reasons, what 'makes the world a better place' according to different religions and worldviews (B1)** • **Say what they think about ethical questions such as whether charity is second best to justice, or whether every human is responsible for everyone else (C3)**	• A Better World: for the first part of this task ask pupils to write less than 100 words about two of the examples of charity and / or world-changing people they have found out about. Scaffold the writing with prompts for pupils who need this. • Ask pupils to reflect on the six values the unit explored - love, forgiveness, honesty, kindness, generosity and service. What values did their chosen charity or person show? How? Which 2 of these do they think the world needs most? • On an outline of the globe, ask pupils to write into the blue seas about one of these values and its importance for them, and into a green continent about the other. These 'globes' make a great classroom display.	The display element of this task is not central but does encourage pupils to take the work very seriously. You can offer some deepening prompts for writing about the values they choose.
Y5	5.5. Values: What matters most to Humanists and Christians?	**Most pupils will be able to:** • **Understand big questions** about values and ethics and how Humanists can Christians answer these questions (A2) • **Appreciate** the differences between Humanist and Christian values (A3) • **Respond thoughtfully** to Humanist and Christian values with ideas of their own (B3) • **Give a thoughtful account of what values matter most** to them and to others, referring to Humanist and Christian examples (C3)	• The first part of this assessment task could give pupils 12 statements about values, four true of Humanists, four true of Christians and four true of both. Pupils must show they understand similarities and differences. What do Humanists and Christians value? • The second part of the task – harder – asks pupils to take two outlines of human beings, and inside each outline write their answer to these two questions: • What do Humanists value – and why? • What do Christians value – and why. • Finally ask pupils to choose from the 12 values they have studied which three matter most to them personally, and say / write reasons for their decisions.	You could use this list of 12 values: the one life we have / the Golden Rule / friends / God / music / deciding what is good for myself / worship / being safe / praying / following Jesus / being evolved / believing in humanity (but not God)

Y6	6.6. For Christians, what kind of King was Jesus?	**Most pupils will be able to:** • **Describe and connect Jesus' teachings in the Gospels about the Kingdom of God with action by Christian communities today for justice, peace and the integrity of creation (A1)** • **Understand Christian commitments to fairness, justice, peace or generosity, using Bible evidence to explain them (B2)** • **Present their own views about the idea of Jesus as a 'king' or of the 'kingdom of God' (C1)**	• You could set a knowledge test of ten questions about the Biblical materials studied for this unit as the first part of the task. • Can they make sense of at least two examples of the Parables they learned? What hidden messages do they see in the parables? Can they say what Jesus means by 'the kingdom of God'? • For the second part of the task – harder – ask pupils to respond to 5 ideas about Jesus' vision of being a king - one who serves and forgives, includes the vulnerable, loves everyone, brings justice, lives fairly. • The task: imagine a leader in our town who was a 'king like Jesus' and led the town in these 5 ways. What would change?	This unit is derived from the 'Understanding Christianity' resource, and schools using the resource have access to many more learning activities related to the nature of Jesus' 'kingship'.
Y7	7.6. What will make our communities more respectful?	**Most pupils will be able to:** • **Explain religious ideas about living together well, including moral visions and commands found in varied sacred texts** • **Express thoughtful ideas of their own about community harmony and about inter-religious and other examples of conflict** • **Use self expression skills to explain why religions and world views can contribute to community harmony, and how they sometimes have the opposite impacts**	• For the first part of the task ask pupils to choose two religions / worldviews they found out about and give three or more examples of what these groups teach about respect. • For the second part of the task, ask pupils to select two of the questions below and answer each one in less than 150 words with arguments and ideas from their own point of view, using religious materials in their answers. ○ *How and why do we all need to 'Respect the Earth'?* ○ *What can we do to break down generational barriers and build up respect between young and old?* ○ *What needs to change in the ways different race groups relate in our society?* ○ *What can be done to reduce sexism?* ○ *How can religious prejudice be reduced?* • Ask pupils to share their ideas in discussion with a partner, then improve their work.	The element of choice here is valuable - we usually do what we have chosen better than what we are told we must do. And pupils may have more experience of one or other of these kinds of disrespect!

Y8	8.5.	**Most pupils will be able to:** • **Understand examples of wisdom teachings from Sikhs, Buddhists and Christians, linking different ideas from different religions** • **Explain diverse ideas and viewpoints about the nature of spiritual wisdom in different scriptures clearly in various forms** • **Investigate and explain how and why religious texts provide wisdom to billions of people today, studying similarities and differences thoughtfully**	• Give pupils a selection of 12 or 15 brief 'wise texts' 4 or 5 each from Sikh, Buddhist and Christian sources. Ask them to read these together and each pick three that are similar to each other from the different religions and explain them. Which do they consider 'most wise' and why? • For the second – harder – part of the task ask learners to use a writing frame to answer 3 of these questions from the unit, 100 words for each. ○ If God does not speak in sacred writings, why do billions follow them? ○ If God speaks in sacred writings, how can humanity hear and follow? ○ Does everyone need wisdom to live by? Why? ○ Where do I get my wisdom for life from? ○ Some people these days say that they learn wisdom from songs, movies or fiction: how is that similar to or different from wisdom in holy texts?	This age group need to be able to show they can handle diverse viewpoints skilfully and thoughtfully. The test is not what they believe, but whether they can explain reasons for and against particular views.
Y9	9.6: What can religions and worldviews contribute to climate justice and 'saving the earth.?	**Most pupils will be able to:** • **Appreciate and appraise different understandings of the ways varied religions and worldviews engage with green issues** • **Express insights into ethical questions about the future of the planet, giving coherent accounts of beliefs, ideas and examples of action / case studies** • **Enquire into and interpret ideas, sources and arguments, comparing different views about the natural world**	• The first part of the task is factual, and uses what has been taught in the unit. • Write 3 brief accounts of the actions for a greener future taken by Hindus, people who are spiritual but not religious and Christians. • The second part of the task asks: imagine God is the creator of the world. Write a letter from 'humanity' to this 'God' saying what we have done with and to the world of nature, what we have got wrong and what we intend to do to put the environmental crisis straight. What help would you ask for from 'God'?	Note that this 'imagine God…' task is a kind of thought experiment, and does not require anyone to believe any particular thing, but use an alternative if you prefer.

Golden Threads: an approach to successful sequencing in RE

Golden threads in a primary RE curriculum are recurring concepts or themes that are woven throughout a pupil's religious education across the primary years. These threads provide coherence, show the interconnectedness of ideas, and build deeper understanding by linking current learning to past and future knowledge gains. Some central concepts of religious education guide the selection of these threads. The table below gives six examples of how these threads are woven into the primary syllabus to build a strong sequence of progress in RE. Good planning uses the golden thread concepts to build up pupils' general understanding of key ideas through the units they choose.

How to use the golden threads in RE

The Agreed Syllabus writers have built the threads into units of work across the 5-11 age range. Users of the syllabus should plan their lessons with an awareness of these big ideas and should refer to them with learners and pupils in progressed ways.

The syllabus is designed to help pupils to know more and remember more about religions and worldviews. Asking questions of pupils about the specific ways each religion applies the concepts in the golden threads to examples from that community is good practice, enabling rich and connected knowledge to develop. Here are some progressed examples of appropriate questions from the thread about how faith is expressed in creative ways:

- Y1: What do we know about the holy buildings of Jewish, Muslim and Chirstian people?
- Y2: What do Jewish, Muslim or Christian people do together at their holy buildings, and why?
- Y3: What examples do you know of how arts, poetry, songs and creativity are used by Muslims, Hindus, Jews or Christians?
- Y4: What examples can you describe of how pilgrimages, music, worship and art show peoples' faith in action?
- Y5: How can you respond with creative imagination to your learning about inspiring life stories or sacred art, architecture and music?
- Y6: What creative expressions of ideas and beliefs can you make in response to your learning?

Well planned RE 'tells a story' of the curriculum and its sequence, intentions and outcomes. Golden Threads in RE are a powerful tool for teachers to be able to do this, meeting the requirement of OFSTED inspection in 'constructing, adopting or adapting a curriculum that is ambitious, broad and balanced, informed by the best available evidence, and designed to give all learners… the knowledge they need to achieve and thrive in later life. Planning and sequencing the curriculum clearly so that all pupils can access it and gain knowledge and skills incrementally to reach its stated aims…' (OFSTED Inspection Toolkit, September 2025, p18)

'Golden Threads'. These key conceptual strands of our RE syllabus have been planned to show how pupils' understanding progresses through our yearly learning programmes.

	Religious ideas and beliefs: What do people believe?	Imagination in R&W: How is faith expressed creatively?	Meanings in religious life: What do rituals and symbols mean?	Living well together: How is community life built up?	Fasting and feasting: What do celebrations and festivals mean?	Holiness: What words, actions, people, are sacred to whom, and why?
Y1	Christian beliefs about Jesus in stories of Christmas and Easter	Music, stories and holy buildings as creative expression.	Symbols at festivals and in holy buildings – what do they mean?	Community life seen at festivals and in holy buildings	Varied festivals – what goes on? What do people enjoy? What stories are told?	Sacred is 'a religious kind of special' Words, buildings and people may be sacred or holy.
Y2	Jewish, Muslim, Humanist and /or Sikh ideas & beliefs about God & the world	How local communities use music, stories & holy buildings as creative expression	Examples of Muslim, Sikh, Jewish and/or Christian rituals and symbols	Ways of belonging for members of different religions and worldviews	What stories are told at festivals and what link are there to the celebrations?	What stories are sacred in different religions and why?
Y3	Beliefs and ideas about prayer and worship from religions and non-religious worldviews	Creative expressions of faith in festivals, poetry, symbols and rituals.	Rituals and symbols of prayer, worship, using holy texts and at life's key moments.	Teachings and ideas from holy texts about belonging and fellowship in different faiths + ways of life.	Prayers, worship and holy texts are used to give meaning to celebrations.	Sacred days, people and texts matter in different religions. Describe some examples.
Y4	Beliefs about life after death. Beliefs and ideas about the stories behind festivals.	Faith and belief expressed in pilgrimage, music, worship and art.	Rituals and symbols used in prayer, and by Hindus and Christians at various festivals.	Ideas about belonging to one world, one human race - links to varied religious ways of belonging.	What are the similarities and differences between varied festivals and how can we explain them?	Music, journeys and special days can all be sacred. How and why?
Y5	The impacts of beliefs and ideas on action and behaviour.	Creative responses to life stories, art, architecture and music.	Explaining ritual & symbol in art and architecture - Muslim, Christian & Humanist EGs.	The roles of shared belief, celebration and stories in strengthening our sense of belonging.	What beliefs underlie varied celebrations? How are they expressed?	Religions use ideas of the sacred in varied ways, but most Humanists don't.
Y6	Connections between different beliefs and ideas and ways of living.	Expressing religious, spiritual and belief-based ideas in varied creative forms.	Sikh and Christian EGs of ways in which ritual and symbol honour what is holy.	Belonging to our local communities in Notts: building respect and acceptance.	What is worth celebrating or remembering and why? How do religions do this?	What is distinct about the sacred in different religions? What might be sacred to all humanity?

	Religious ideas and beliefs: What do people believe?	Imagination in R&W: How is faith expressed creatively?	Meanings in religious life: What do rituals and symbols mean?	Living well together: How is community life built up?	Fasting and feasting: What do celebrations and festivals mean?	Holiness: What words, actions, people, are sacred to whom, and why?
Y7	Explaining diverse understandings of religious and NR beliefs and ideas	Explaining different visions in arts and architectures from varied R&WVs	Giving reasons for the significance of ritual and symbol in diverse human communities	Examining and comparing ethical ideas from different communities	Considering the impacts of feasting and fasting in varied contexts	Explaining general ideas of sacredness using specific examples
Y8	Accounting for atheisms, agnosticisms and theisms in relation to each other	Considering different visions of what spirituality might mean and how it is expressed	Accounting for the power of ritual and symbol using diverse examples	Considering and comparing claims about the impacts of religions on peace and conflict	Exploring and appraising the significance of feasting, fasting and remembering in varied communities	Considering arguments about the value of sacredness in society
Y9	Considering different ways of knowing and varied impacts of beliefs and ideas	Analysing examples of religion and worldviews in the arts	Synthesising understandings of meaning, ritual and symbol in varied R&Ws	Arguing their own case for ethical visions that enable the well-being of all in society	Considering what should never be forgotten, and how it should be memorialised	Considering and analysing how our societies both embrace and reject the idea of the sacred

SEND+ and RE

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

The Nottingham City and County 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 special needs. Pupils with Special Educational Needs and Disabilities (SEND+) are found in all school 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 and awareness. • RE makes a contribution to pupils' social development through story, music, shared experience, team work and ritual. • RE can enable pupils to develop their relationships with other people and their understanding of other peoples' needs.
For pupils with moderate learning difficulties (MLD)	• RE can provide insight into the worlds of religion and human experience, especially when tough questions are opened up. • RE can provide for pupils to participate in spiritual or reflective activity, connecting to home life for some pupils • RE can enable pupils to make links with their own lives and - where appropriate - religious practice.
For pupils with emotional and behavioural difficulties (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 emotions, feelings or thoughts. • RE can assist in the development of pupils' maturity.

What progress can learners make in SEND+ RE?

The achievements and learning of pupils with special educational needs can be monitored, credited and celebrated using the latest versions of the DFE engagement model and the formerly published DfE Performance Descriptions for RE ('P' Scales). These provide teachers with descriptive indicators for planning and progress within RE.
Teachers who work with children working towards the experiences of the DfE Engagement Model will find some published guidance (e.g. Routes for Learning or Quest for Learning or EQUALS units) may help them to implement the RE syllabus practically and record the progress a pupil has made through the earliest stages of development. https://www.gov.uk/government/publications/the-engagement-model/the-engagement-model
Teachers who work with children working in the range formerly described as P4-P8 may also find published schemes which support the delivery of the RE Syllabus for their pupils.
For that proportion 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 personalised approach to RE entitlements for subsequent teachers.

Two principles of SEND+ RE: good RE seeks to be holistic and inclusive

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

Section A: Guidance for pupils not engaged in subject specific study

Following the Rochford Review (2019), the government announced plans to introduce the 'engagement model', a new form of assessment for pupils working below the standard of the national curriculum tests and not engaged in subject specific study.

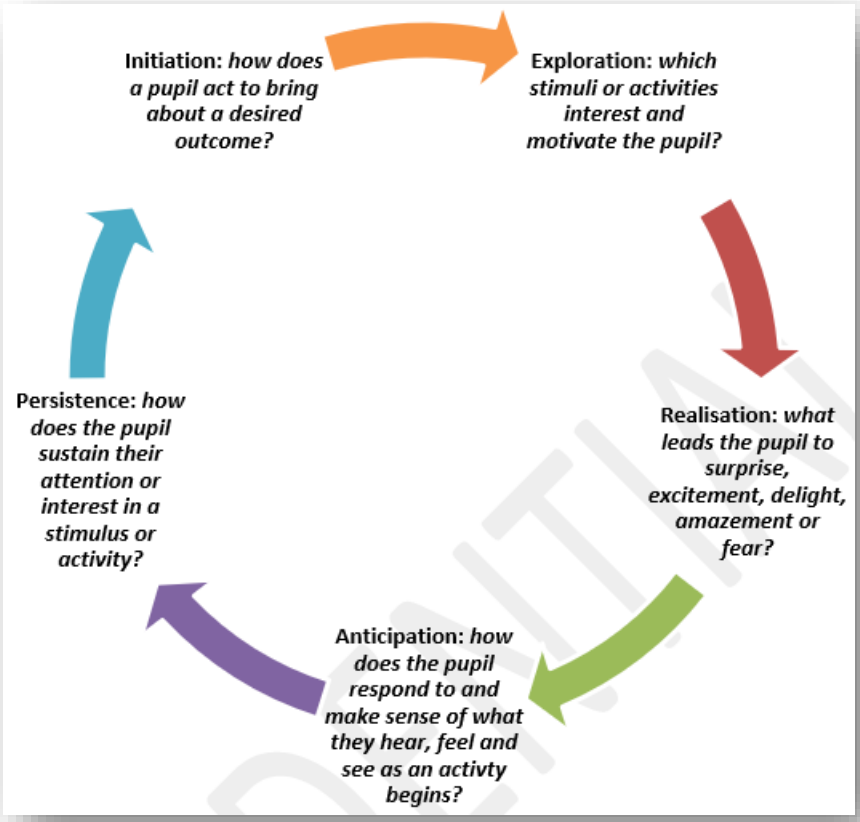
The engagement model celebrates the different abilities of pupils not engaged in subject specific study. This intention is always appropriate for RE. It enables the collection of qualitative information and evidence that should inform a teacher's assessment of their pupils' evidence of progress in the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

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

How will pupils be assessed using the engagement model?

The engagement model has five areas of engagement, and pupils can show responses to experience of RE in relation to these areas: exploration, realisation, anticipation, persistence, initiation.

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



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

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

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

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

The engagement model:

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

The five areas of engagement applied to RE learning:

Religious education may provide opportunities for pupils to learn in all these areas. Using outcome statements from the EYFS profile (DfE, Sept 2025 Update) can provide helpful and relevant clarification of learners' progress. www.gov.uk/government/publications/early-years-foundation-stage-profile-handbook

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

For pupils with SEND+, in what ways does RE at your school:

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

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

1. Introduction: a positive approach to RE for all

This guidance is designed to stimulate, support and promote best practice and high standards of achievement in RE for all pupils. It focuses on teaching and learning in RE among pupils with a range of special educational needs and disabilities. We thank Anne Krismann for her help in developing this model of SEND+ RE.

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

2. Principles for RE and pupils with SEND+

A. Valuing the importance of RE for pupils with special needs. RE is part of the core curriculum and is a positive entitlement for all pupils and should be taught with the same educational purposes, validity and integrity to all. In special schools the law requires the Agreed Syllabus to be taught 'as far as is practicable', and quality teaching will tailor the syllabus carefully to the special needs of all pupils. All pupils, including those who have faced difficulties and loss, can find a place in RE and find it a calming and uplifting time of the week.

B. Using pupils' experience of difficulty to develop their capacity to understand searching themes in RE. There are areas in which pupils with special educational needs may show particular strengths. A pupil's experience of difficulties or suffering could lead to a heightened awareness of searching themes in RE. Sometimes small group work with pupils with special needs is particularly important in making space for reflection on experience and meaning. Good RE faces difficulties sensitively, rather than 'ducking the issues'. Some pupils who live within a particular faith community may show a strength in their learning based upon

this experience.

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

D. Valuing pupils' use of religious language. Some pupils with special needs may show a lack of inhibitions in using religious and spiritual language, such as 'soul', 'heart' and 'spirit'. This can lead them into a spiritual perception of religion and human experience and an engagement with the symbolic.

E. Being sensitive to the variety of pupils' understanding of religious concepts. It is difficult to generalise about the appropriateness of introducing certain religious concepts to pupils with special needs owing to the wide range of their needs. Teachers need to be sensitive in judging the appropriateness of different material on, for example, miracles and healing, which may be perceived differently by pupils with different disabilities. RE seeks to develop sensitive and respectful attitudes, and these can be exemplified by teaching which is sensitive and respectful.

F. Allowing pupils to engage with explicit religious material. RE which lets the emotion and power of explicit religious materials loose in the classroom and welcomes personal responses can provide powerful opportunities for spiritual development for pupils with a variety of special educational needs. An over-emphasis on seeing special needs pupils as needing a 'small step' approach can block the development of a vital and dynamic form of RE. Some pupils may respond to the 'burning core' of questions that engage the imagination and often lead from the spiritual into 'explicit RE'.

G. Promoting pupils' use of the arts, creativity and imagination as ways of expressing themselves. Pupils with special educational needs may have an enjoyment and engagement with art, music, movement, dance and drama. Using these forms of expression can be very effective with special needs pupils: a part of their entitlement in RE.

H. Recognising pupils' intuitive responses to religious issues. Pupils with special educational needs may show a more intuitive approach to religion and human experience, and this may be expressed through questions, insights or gestures. These intuitive moments can display surprising leaps of learning or understanding which are at odds with their understanding of other concepts. Some pupils with special educational needs will show a willingness to share a spiritual response. These achievements can be celebrated and noted by the teacher, but often no written product of achievement will exist. A lack of permanent evidence of achievement does not matter in such cases.

I. Valuing pupils' achievement through creative forms of assessment and recording. These forms need to be developed to reflect moments of intuition, insight and response. For verbal pupils, a 'Wall of Wisdom' can be displayed in class, showing pupils' deep comments and questions about religion and human experience. Alternatively, a photographic or video record of significant events can be kept, or a running record in the teachers' notes. For all pupils, including non-verbal pupils, displays celebrating special moments, achievements and turning points in RE are valuable.

3. Educational contexts

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

4. Adaptive teaching in RE: meeting each learner's needs

Legislation provides an entitlement for all pupils to a broad and balanced curriculum. A wide range of ability and experiences exists within any group of pupils. Teachers need to be able to provide equal opportunities in

learning through a flexible approach and skills which differentiate teaching and learning, matching the challenge of RE work to individual learners' needs.

Adaptive teaching and learning within RE involves meeting the individual needs of pupils in ways that are relevant to their life experiences. Successful differentiation is dependent on planning, teaching and learning methods and assessment. This requires:

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

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

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

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

5. Planning

Once schools are familiar with the requirements of the RE Agreed Syllabus and have chosen which religions are to be studied in which Key Stage, long-, medium- and short-term planning can be put in place which includes teaching and learning for pupils with special educational needs. Special schools have the flexibility to modify the requirements of the Agreed Syllabus to meet their pupils' needs, such as selecting materials from an earlier key stage or by planning to focus on just two religions. They must teach the syllabus 'as far as it is practicable'.

The development of pupils' Education Health and Care plans (EHC plans) allows for RE to be provided according to pupils' needs, such as focusing on communication, social, sensory, creative or other skills to which RE can make a significant contribution. Some pupils may need additional experiences to consolidate or extend their understanding of particular concepts, so timing needs to be flexible enough to allow for this. Where teaching is good, the specific skills of reflection, expression and discernment will not be neglected.

Planning should provide for:

- the range of pupil ability in the group, providing adaptive and personalized learning activities
- the past and present experience of pupils, including for some the experience of being part of a religious family and/or community life
- the family background of pupils, including membership of communities of faith or belief for some
- the individual needs of pupils, including special educational needs and personal learning plans
- a range of opportunities to assess progress and to report to parents.

There are some commercial resources available to support this work, for example the 'Equals' programme offers well thought out work for SEND+ RE to schools. https://equals.co.uk/

6. Teaching and learning approaches for pupils with SEND+

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

7. Recording pupils' achievements

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

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

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

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

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

8. Accreditation of RE

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

One example of SEND+ RE Planning

Please note that while this single example may be helpful, all SEND+ settings are different.

From a 3-18 SEND+ school setting serving pupils with a wide range of special needs.

- 120 pupils are taught at the school in age-related and needs-related groupings.
- 37 of these pupils come from religious family backgrounds, including 17 Christians, 14 Muslims and 4 Hindus. Two families identify themselves as Humanist.
- The curriculum is flexibly organized into a number of learning pathways.
- Religious education is provided for all pupils as far as it is practicable in relation to the RE Agreed Syllabus. We accept that this plan is not inclusive of all the religions and worldviews in the syllabus, but it suits our learners.
- At least one learning pathway each term is centered on RE, but we do not attempt to cover all of the RE syllabus. We are pleased to be able to use outcomes in ways that are not age-related but are applied to the learning needs of the children and young people in our groups.
- Provision is flexible, and RE themes are also included and identified in other learning pathways, but this year, in most of our classes, we will be doing specific RE by teaching described below. Another plan will be produced for the next year, to widen our learning.

4-7s	**Special places, special times, special objects** (from the Reception Units F3 and F4). Pupils will use songs, religious artefacts and simple ritual enactments to develop awareness of Christian, Hindu and Muslim worship. We enact simple 'spiritual events' in class. 10 hours.	**What is it like to belong to Christianity?** (From the Year 1 Unit). Pupils will visit a church. We will create a model church in a classroom, and use multi-sensory approaches and simple stories to build awareness of religious community life. 6 hours.	**Enjoying some Festivals and Celebrations.** (from units about Eid al Fitr, Divali, Christmas and Easter) Using classroom enactments of celebrations, music, song, stories and artefacts, pupils will discover some of the ways festivals work and make people feel. 8 hours.
7-11s	**Some important values: what matters most to us?** (drawing on units 1.2, 1.6 and 3.2). Pupils will learn about their own feelings and the importance of kindness, care, inspiration, care for nature, teamwork and support, using simple religious and non-religious examples. 10 hours, delivered in many short sessions.	**Worship and Praying - what do different people do?** (drawing on units F3, 1-5 and 3.2) Pupils find out about the words and objects Christians, Muslims and Hindus use when they pray. They experience music that might feel peaceful, exciting, calm or thankful. Different experiences of prayer are shared. 10 hours.	**Holy Buildings: why do they matter to different people?** (drawing on units F5, 2.1, 2.4 and 3.3) We intend to visit either a mosque or a mandir. If we can't do this we will create experiences in the classroom with parents' help. Pupils will find out about rituals used to worship at different places and for some in the home. 9 hours.
11-14s	**Pilgrims on a journey.** (From Unit 4.2 on pilgrimages). We have developed this unit around a day of learning and simple rituals that takes our pupils on a local 'pilgrimage' to some beautiful places near school (there is a 'green connection'), a park, the riverside and a café. We make this 'pilgrimage' as a group and also learn about Muslim Hajj and Christians who have visited Bethlehem. 10 hours.	**How do people mark the significant events of life?** (Using unit 3.6). We teach in detail about how Hindus, Muslims, Christians and humanists welcome new baby. Sadly, we have had some funerals from the school community. We have some ways of remembering those who died. This unit tries to help pupils with some very personal feelings in personal and sensitive ways. 12 hours.	**Expressing the Spiritual through the Arts** (Units 5.4 and 9.1). In this unit, we will be planning, creating and making our whole-class entries for the NATRE 'Art in Heaven' competition. We will use the themes 'Where is God?' and 'Care for our Planet' to enable every pupil to contribute to the creative outcomes individually or as part of a team. 14 hours.
14-18s	**Partners: what happens at weddings? What feelings go with having a partner?** This unit connects students' learning about sex and relationships, staying safe, looking after our bodies and expressing our feelings with emotional and social sides of learning about relationships. We link this to exploring weddings, rituals and symbols for Muslims, Hindus, Christians and non-religious people. We focus on students' personal growth. 12 hours.		**Being me: identity and community, thinking deeply about myself.** We have devised this study unit to help our young people develop their self-awareness, including in relation to their own special learning needs. We teach them about different ways religious and spiritual teachings promote acceptance, challenge, personal reflection and telling our own stories. We will enable artistic and imaginative outcomes based on the theme: 'Being Me'.

Just a single EG: One example always has the danger of seeming prescriptive. This is a good practice case study, but there are many other good ways of organising RE for SEND+ pupils. This is included only as a stimulus for school planning and RE subject development. Schools developing similar descriptions of their SEND+ planning are invited to send a copy to SACRE.

Resources for RE

We wish to draw attention to some resource offers for RE, without giving endorsement to particular providers.

A. **Oak National Academy:** https://www.thenational.academy/teachers/curriculum/religious-education-primary/downloads These government funded schemes of work for RE do not intend to replace the Local Agreed Syllabus, but they do provide many lessons, to use or adapt, that are completely compatible with the approaches we take in our syllabus to high quality plural RE. Schools and teacher using the Oak National Academy lessons are advised to do so by checking their 'fit' with this syllabus and adapting them appropriately.

B. **Understanding Christianity.** https://understandingchristianity.org.uk/teachers-and-schools/explore-the-resource-materials/ This widely used resource project is in action in our Church of England primary schools. Written by RE Today's team, and supported by the Church of England – but for any school – its units are a precise fit with the Agreed Syllabus units of work on Christianity – but more extensive and fully resourced. The Diocese of Nottingham and Southwell provides support for schools using 'Understanding Christianity' and guides its own CofE schools in relation to how this resource and the Agrreed Syllabus should be used. N0n-CofE schools may wish to buy into this very extensive resource.

C. **Paid programmes of study for RE.** Providers like RE Today's 'Primary RE Curriculum' and those offered by Jigsaw, Kapow, Kahoot and others offer paid for subscription RE. Teachers should check carefully, preferably from personal recommendation, whether these will meet their legal requirements and their pupils needs before investing in them. The Agreed Syllabus remains the legal basis of RE in schools where it applies and for all Nottingham City and County schools it offers an up to date, local and widely approved basis for your RE.

D. **We have provided a list of free and popular resources for RE** on the RS Learning resources website, referencing providers such as the BBC, TrueTube, East Midlands Education, the Nottinghamshire SACRE videos – available at the RE Resources Centre, www.rsresources.org.uk Some faith-based provision, NATRE, RE Online, sellers of artefacts for RE, the Sanctuary Foundation and many more. These give teachers ideas and connections to some good practice.

E. **The Diocese of Nottingham and Southwell's RE Working Group** have produced some case studies of worldview learning ,which teachers find very useful https://southwell.anglican.org/resources/education/

Acknowledgements

The production of the Agreed Syllabus has been dependent on the good will and professionalism of many individuals**.**
Nottingham City and County SACREs would like to thank the City and County SACREs and ASC Members and the working group members.

Nottinghamshire County Council SACRE & ASC Members

Group A Councillors

Group B Church of England

Group C Teachers Associations

Group D *representatives of Christianity (other than Church of England) and other religious faiths representing the principal religious traditions of Nottinghamshire*

Co-Opted members

County Council Improvement Services

Nottingham City SACRE & ASC

Members of the Joint Working Party & Writing Group

TO BE ADDED

RE Today Consultant and writer
Lat Blaylock, RE Today Consultant to Nottingham City and County SACREs www.retoday.org.uk

Available support on the Nottingham City and County Agreed Syllabus web area:

- **How to use this document**
- **Examples of planned units of work and possible assessment tasks**
- **"I can…" statements: using the progress steps and outcomes**
- **Mini guides to 6 religions and NRWVs / Humanism**
- **Local Faith Community Contacts**
- **Trips, visits and visitors in RE**
- **What is a worldview?**
- **Further support and shared resources are available at www.rsresources.org.uk**

24 March 2026

REPORT OF NOTTINGHAMSHIRE and NOTTINGHAM CITY SACRE CLERKS on behalf of the Joint Agreed Syllabus Review Working Group

Purpose of the Report

1. This report sets out the work undertaken since 27 February 2025, when both City and County SACREs agreed to establish a formal collaboration to revise the locally Agreed Syllabus, 'Religious Education for All' 2021 – 2026. It outlines a recommendation to both City and county SACREs following the input of the joint working party over the last year.

2. The locally Agreed Syllabus is a statutory syllabus of Religious Education prepared under Schedule 31 to the Education Act 1996 and adopted by the Council, as the Local Authority (LA) under that schedule. One of the main roles of the Council's Standing Advisory Committee on Religious Education (SACRE) is to keep under review the effectiveness and appropriateness of the Agreed Syllabus until such time (and no later than five years after the publication of the last Agreed Syllabus) it decides to require the LA to convene an Agreed Syllabus Conference to institute a formal review.

Information

3. It was agreed that RE Today would be commissioned to provide professional support and guidance to members of the Working Group undertaking the review, with the expectation that a draft revise Agreed Syllabus would be presented to a joint meeting, Spring 2026, with implementation in schools from September 2026.

4. The work on an Agreed Syllabus has taken the following research and policy into account, including the recent: Curriculum and Assessment Review Final Report - GOV.UK

- Commission on Religious Education – REC *Religion & Worldviews: the way forward for RE. A National Plan for RE.* (September 2018)
- Research review series: religious education - GOV.UK (May 2021)
- Deep and meaningful? The religious education subject report - GOV.UK (April 2024)
- Religion And Worldviews Approach to RE: Resource Page – REC (May 2024)
- Government launches Curriculum and Assessment Review - GOV.UK (July 2024)

5. Members of both SACREs were identified to join the Working Group to help undertake the work for the review. The Working Group included a strong core of current primary and secondary teachers as well as SACRE members and other interested parties bringing expertise and experience to the discussion at various points. A total of 34 individuals were listed as members. The working party met on four occasions, 14 May, 8 October, 13 December 2025 and 19 January 2026 for 1.5-2 hours, with a number of Working Group members and other professionals/community leaders contributing ideas and improvements in between meetings to refine the work.

6. In addition, The RE Today lead officer, Lat Blaylock, has:

- Offered consultation to Head teachers and senior leaders, RE teachers and subject leaders.
- Completed online consultation with stakeholders: teachers, school leaders, pupils, faith communities on two occasions on 7 May, 15 July 2025. Over 25 people attended these sessions.
- Included the views of pupils across the City and County, and more than 1000 pupils responded with comments about engaging Religious Education.
- Members of faith communities in across the City and County and members of SACRE
- Drafted revisions and written new material for an improved Agreed Syllabus following feedback from the joint Working Group.
- Sought pupils' artwork to inform the final document
- Written reports for all subsequent SACRE meetings to update members on progress made.

7. Both Nottingham City and County SACREs have had opportunity to respond to the interim reports from Lat Blaylock and discuss them with their respective Working Group representatives. Additional feedback from these SACRE meetings has been shared with RE Today and the wider Working Group at each stage.

Other Options Considered

8. The option at this stage to not recommend that both ASCs propose the adoption of the Agreed Syllabus to their respective Local Authorities does not reflect the view of the joint Working Party. There are no areas of concern that suggest this should be a consideration.

Reason/s for Recommendation/s

9. The timeline for this work has been well-planned and paced to enable sufficient opportunities for consultation with relevant stakeholder groups. The Working Group met for an additional session to those initially planned to ensure the material has been thoroughly considered. Both SACRE's have been informed throughout the process and any issued raised have been addressed in a timely manner. The Recommendations are therefore made without reservation.

Statutory and Policy Implications

10. This report has been compiled after consideration of implications in respect of crime and disorder, data protection and information governance finance, human resources, human rights, the NHS Constitution (public health services), the public sector equality duty, safeguarding of children and adults at risk, service users, smarter working, sustainability and the environment and where such implications are material they are described below. Appropriate consultation has been undertaken and advice sought on these issues as required.

11. By recommending to the LA that they consider the adoption of a new locally Agreed Syllabus for Religious Education the LA is able to fulfil its statutory obligation under Schedule 31 to the Education Act 1996 to provide a current, up-to-date syllabus for religious education for pupils in Nottingham.

Financial Implications

12. The Budget for undertaking the review of the Agreed Syllabus is £17,300 - **Appendix 1**.

Legal Implications

13. Should the Agreed Syllabus Conference follow the proposed recommendation below, the document will then require final approval and adoption by both Local Authorities, before implementation.

Local Government Reorganisation Implications

14. Nottingham City SACRE has collaborated on the writing of the new syllabus with Nottingham County SACRE to ensure continuity following local government reorganisation.

Implications for Residents

15. The make-up of SACRE and therefore the Agreed Syllabus Conference is drawn from communities across Nottingham. The syllabus is for the benefit of teachers and pupils across the City and County.

16. Background Papers and Published Documents

Except for previously published documents, which will be available elsewhere, the documents listed here will be available for inspection in accordance with Section 100D of the Local Government Act 1972.

- Nottingham City SACRE meetings:
  SACRE Meeting Thurs 27 February 2025
  SACRE Meeting Thurs 17 July 2025
  SACRE Meeting Thurs 13 November 2025

- Nottinghamshire SACRE Meetings
  Meeting Minutes - 13 November 2025 [PDF]
  Meeting Minutes - 2 July 2025 [PDF]
  Meeting Minutes - 27 February 2025 [PDF]

Electoral Division(s) and Member(s) Affected

17. All (for both Nottingham City and County)

RECOMMENDATIONS:

18.

1) **That the Agreed Syllabus Conferences of Nottingham City and Nottinghamshire recommend to their respective Local Authorities that they adopt the proposed Agreed Syllabus, 2026-2031.** Should the Agreed Syllabus Conference follow this

recommendation, the document will then require final approval and adoption by both Local Authorities, before implementation.

2) That the Agreed Syllabus Conferences of Nottingham City and Nottinghamshire consider the title of the Agreed Syllabus, from the following options:

a) Religious Education for All: Intentions, Implementation and Impact

b) Dialogue, Diversity and Worldviews: The Religious Education Syllabus for Nottingham City and County

c) Religion and Worldviews: Including all our children. Nottingham City and County RE Syllabus

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For any enquiries about this report please contact:

Sally MacDonald, **sally.macdonald@nottscc.gov.uk, 07824511042 /** Heidi Shewell-Cooper, LA Officer for Nottingham City SACRE **heidi.shewell-cooper@nottinghamcity.gov.uk**

SACRE
Nottinghamshire Standing Advisory Council for Religious Education

Nottingham City SACRE

Appendix 1

Appointment of Agreed Syllabus Conference: February 2026

Nottinghamshire and Nottingham City RE syllabus 2026: Budget

Item	Cost	Who
Consultancy fee for RE Today (see separate document)	9,600 (Shared)	4,800 Notts LA 4,800 Nottm. City LA
Supply Costs for Working Party (Teachers)	1,200 4x 3 sessions	Notts LA
	1,200 4x 3 sessions	Nottm. City LA
Travel expenses for additional working party members (1 per SACRE Group)	450 3 x3sessions @£50 max per session	Notts LA
	450 3 x3sessions @£50 max per session	Nottm. City LA
Admin Services support for ASC, launch event bookings and access syllabus	2,000 (Shared)	1,000 Notts LA 1,000 Nottm City LA
SACRE Secretary/Officer & other LA Officer time	TBC Nottm City TBC 2,400 Notts LA Officer	Nottm. City LA 2,400 Notts LA
Total	**17,300**	**Notts LA : 9,850** **Nottm City : 7,450**

Launch event- self funding		
RE Today	2,000	50.00 per person 75 x 50 = 3750 100 x 50 = 5000
Venue and refreshments -eg John Fretwell centre	2,000	

NB

- Cost of producing Syllabus (digital copies only) TBC
- Working party sessions to be held at free venues in county and city
- No charge to any school for the syllabus once produced
- Online training videos also available / Launch held at a convenient agreed site

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Nottinghamshire Standing Advisory Council for Religious Education

Nottingham City SACRE

Agreed Syllabus Conference (ASC): Nottinghamshire & Nottingham City

24 March 2026

Please indicate which ASC (Please tick)

Nottinghamshire County	
Nottingham City	

Please indicate which Committee (Please tick)

Group A	
Group B	
Group C	
Group D	

RECOMMENDATIONS – Please tick <u>one option</u> for each question

1. That the Agreed Syllabus Conferences of Nottingham City and Nottinghamshire recommend to their respective Local Authorities that they adopt the proposed Agreed Syllabus, 2026-2031.

YES	
NO	

2. That the Agreed Syllabus Conferences of Nottingham City and Nottinghamshire consider the title of the Agreed Syllabus, from the following options: Please tick ONE.

Religious Education for All: Intentions, Implementation and Impact	
Dialogue, Diversity and Worldviews: The Religious Education Syllabus for Nottingham City and County	
Religion and Worldviews: Including all our children. Nottingham City and County RE Syllabus	

Nottingham City Council

Standing Advisory Council on Religious Education (SACRE)

Minutes of the meeting held at Robert Shaw Primary School -Southfield Rd, Nottingham NG8 3PL on 13 November 2025 from 4.30 pm - 5.58 pm

Membership (✓ indicates in attendance.)

	Name	Organisation
Group A: Christian denominations, other than Church of England, other religions and their denominations reflecting the principal religions & worldviews in the area (16)		
	Dr Ifran Malik	Ahmadiyya Muslim Association
	vacancy	Baptist Church
	vacancy	Buddhist
✓	Prashant Bhapkar	Hinduism
✓	Will Richardson	Humanist
	M Qasim Hussain	Islam
✓	Jonathan Smith	Jewish
	Ezekiel Alawale	Majority Black Led Churches
	vacancy	Methodist Church
	Fr Julian Lowe	Orthodox Church
	Deb Martin	Quaker
	Moira Dales	Roman Catholic
✓	Kevin Pallister	Salvation Army
	vacancy	Seventh Day Adventists
	Pvail Singh	Sikhism
	David Maddison	United Reformed Church
Group B: The Church of England (5)		
	Andrea Burrows	Trinity Church, Nottingham
✓	Sarah Peek	St. Stephen's Primary Academy
	Emmanuel Ofori	Governor, Berridge Primary & Bluecoat Aspley (Secondary)
	Vacancy x2	
Group C: Teacher and Head Teacher Associations, and others representing educational interests (6)		
✓	Louise Regan	National Education Union, Nottingham City
✓	Nazia Iqbal	Chair of Governors, Middleton Primary
	Ambreen Razak	SEND Officer, Derby City Council
✓	Lucy Moss	Teacher, Fernwood Primary School
✓	Charlotte Newman	Archway Learning Trust
	vacancy	
Group D: The Local Authority (6)		
✓	Councillor Cheryl Barnard	Bulwell Forest Ward
✓	Councillor David Mellen	Dales Ward
	Councillor Angela Kandola	Berridge Ward
✓	Councillor Samina Riaz	Lenton and Wollaton East
	Councillor Saj Mohammed	Mapperley Ward
	Councillor Farzanna Mahmood	Radford Ward

Colleagues, partners and others in attendance:
Heidi Shewell-Cooper – Local Authority Lead Officer for SACRE
Nicky Bridges – Interim Director of Schools Improvement
Samia Ishaque – Co-opted member of Group A (Muslim)
Catherine Ziane-Pryor – Governance Officer

1 Welcome and Introductions

All in attendance introduced themselves and stated who they were representing or what their role was.

2 Robert Shaw Primary: RE In Context

Louise Regan, National Education Union representative and teacher at the school, took everyone on a tour of the school, for which 'respectful, responsible, resilient' are the core values supporting the British Values of "democracy, the rule of law, individual liberty, mutual respect and tolerance of different faiths and beliefs".

As "An ambitious and aspirational school enabling the whole school community to flourish" examples of pupil's understanding and engagement were highlighted by their work and creativity throughout the corridors.

The Chair was pleased to note that the Robert Shaw School Choir was to sing at the Nottingham City Civic Christmas Carol Service at the Council House on Monday 15 December.

3 Apologies For Absence

Ezekiel Alawale
Moira Dales
Councillor Angela Kandola (work)
Father Julian Lowe
David Maddison
Councillor Farzanna Mahmood
Deb Martin
Emmanuel Ofori
Ambreen Razak

4 SACRE Vice Chair (2025/26 Group B) and Group Chairs

Resolved

1) to note that as stated in the SACRE Constitution, Councillor Cheryl Barnanrd as Executive Member for Children, Young People and Education, is by default appointed the Chair of SACRE;

2) to appoint Sarah Peek (Group B) as SACRE Vice Chair for the 2025/26 academic year;

3) to appoint the following spokespersons:
- **a) Kevin Pallister for Group A**
- **b) Sarah Peek for Group B**
- **c) Charlotte Newham for Group C**
- **d) Councillor Samina Riaz for Group D**

5 Membership Update

Resolved to:

1) note the current membership, as included in the agenda;

2) note the following resignations received since the last meeting from Anne Lumb and Kirsty Lacey (Church of England Group B) and Samia Ishaque (Governor, Middleton Primary, Group C);

3) approve the co-option of Samia Ishaque to Group A as an additional Muslim representative in view of her on-going contribution to the work of SACRE and as a female representative of Islam;

4) note the current vacancies in each group and ask members to inform any relevant contacts of the opportunity to join SACRE.

6 SACRE Constitution

As requested by the Diocese of Southwell and Nottingham at previous meetings, the representation of the Church of England (Group B) is proposed to be reduced from six places to five places on the SACRE.

Resolved

1) to note that in line with the constitution, the Chair and Corporate Director of Children and Education Services have approved the reduction of Group B from six members to five;

2) for members wishing to suggest any amendments to the Constitution to contact Heidi Shewell-Cooper by 21 November 2025.

7 Administration

Members were:

i. requested to ensure that their photo consent forms were completed and returned to Heidi Shewell-Cooper;

ii. requested to complete and submit substitute nomination forms where substitutes are available;

iii. requested to promote the opportunity to join SACRE to faith representatives where membership vacancies occur;

iv. to note that members are able to access free online training and information from the NASACRE website.

Members who had accessed the NASACRE resources welcomed the information and support available, particularly for schools which did not have dedicated RE teachers.

8 Minutes and Matters Arising

a) **Minutes.** The minutes of the last meeting were agreed as a true record.

b) **Local Authority Support for schools to address Islamophobia.** Nicky Bridges, Interim Director of School Improvement, informed the committee that the Local Authority provides advice on Islamophobia to all City schools via the information rich weekly newsletter 'SCENE', which responds to current issues, and provides links to training programmes and opportunities. One recent feature emphasised the value of all pupils feeling that they belong at the school they attend.

c) **Spirited Arts 2025/26**. This is a national campaign promoted to schools by NATRE for the last 20 years. Information on this year's 6 themes is being rolled out, and further information can be found here: Spirited Arts – NATRE.

d) **Correspondence with RE Today re Agreed Syllabus**. A copy of the Chair's letter to Lat Blaylock and Julie Childs of RE Today was included in the agenda and provided a summary of outcomes from the working party group and points raised at the last meeting regarding the draft Agreed Syllabus at that time.

Resolved:

1) to confirm the minutes of the meeting held on 11 July 2025 as a true record;

2) to note the updates on:
- **a) the approach of the LA Supporting schools to address Islamophobia;**
- **b) Promotion of Spirited Arts 2025/26 (NATRE);**
- **c) Correspondence with RE Today re Agreed Syllabus.**

9 Agreed Syllabus Review: Update

Heidi-Shewell-Cooper, the Local Authority Lead Officer for SACRE, introduced the update report which presents a schedule for the joint City and County Working Group which are reviewing the Agreed Syllabus.

Discussion of the working group and progress included:

a) The large group achieved good progress which was very thorough;

b) A few concerns were raised and will be addressed;

c) A small focus group had further considered how the 'ways of knowing' could be more specifically presented to ensure it is embedded;

d) The latest draft of the Syllabus will be issued in November, and all members of the working group are encouraged to provide as much feedback as is possible;

e) The next working group will be held in December, with a further predicted in January;

f) The final Syllabus is due to be launched in June 2026 and sent to schools in advance of the new academic year;

g) Teacher members of SACRE have stated that they will need time to implement the changes in the new syllabus within their schools once it is launched;

h) Concerns have been raised that if the revised Syllabus appears too similar to the existing version, there is a risk that busy schools and teachers will presume that it is near enough the same and won't implement the changes. Pre-implementation time is required for staff and it's important to ensure that the specific differences are clearly identified; This feedback has been shared through the working group meetings.

The Chair thanked all members who had been involved in the working group and welcomed the excellent progress.

NASACRE statement on the Curriculum and Assessment Review report, 'Building a world-class curriculum for all' was circulated as a supplement to the agenda and responds to the finding of the review with recommendations that RE is included in the national curriculum with a national standard RE Syllabus.

Discussion from members included:

i) This is a significant moment in education and RE;

j) Historically RE has nationally been poorly resourced, often as a non-essential subject which wasn't part of the Ofsted inspection programme, so by adding RE to the curriculum, this will ensure that it is taught in all schools to a specific standard, which will benefit pupils;

k) The introduction of a national common curriculum will support assessment and an understanding of the quality of Religious Education teaching.

l) The work and role of SACREs will remain valuable;

m) Religious Education will be included within the grouping of humanities which will provide more stability, significance and value to the subject;

n) The fact that RE has been endorsed and recognised nationally is welcomed.

Resolved to note the Agreed Syllabus Review update and the NASACRE statement on the Curriculum and Assessment Review report, 'Building a world-class curriculum for all'.

10 University Of Nottingham Collaboratory Research Opportunity

Tim Hutchings, Associate Professor of Religious Ethics at the University of Nottingham has requested that the "Teaching Religion in Nottingham and Nottinghamshire: Culturally Sensitive Resources for Inclusive Classrooms" is shared with SACRE members as an

opportunity for them to promote this opportunity in their networks. This paid research placement is to develop culturally sensitive resources to support new units in the 2026 agreed syllabus which will be helpful. The criteria and application deadlines are stated on the invitation document provided in the agenda.

11 RE Monitoring: Update (Local Authority)

At its meeting in July 2025, SACRE had determined that some sort of monitoring of how schools were delivering RE was needed across the City. A Monitoring Sub-Group was proposed with Louise Regan, Councillor Cheryl Barnard, Kevin Pallister and Nicky Bridges willing to undertake monitoring once funding is in place to enable the engagement of suitably knowledgeable support for the scoping of the monitoring model.

Although the proposal for RE to be included in curriculum and assessed by Ofsted, is acknowledged, the Chair commented that local monitoring would still be required, especially if schools need guidance and support to implement the changes.

Nicky Bridges, Director of School Improvement, responded that that following the Directorship hand-over, the request from SACRE for £10k to fund this stream of work has been submitted and a response is awaited depending on the Service Area budget, which is yet to be confirmed.

Resolved to note that Louise Regan, Nicky Bridges, Councillor Cheryl Barnard and Kevin Pallister confirmed that they were still willing to be involved in the RE Monitoring Sub-group.

12 Ramadan: Guidance for Schools 2026

Ramadan dates for 2026 are confirmed as Tuesday 17 February to Wednesday 18 March 2026. Members have been asked to review the full guidance document and summary for schools which will be updated with the above dates and shared with schools by the end of term.

Louise Regan and Samia Ishaque kindly agreed to revise the current letter for schools contained in the guidance in preparation for the 2026 documentation.

Thanks were extended to all who had been involved in pulling the guidance together.

Resolved to note the Ramadan Guidance for Schools 2026.

13 Holocaust Memorial Day 27 January 2026

Information about Holocaust Memorial Day 2026 has been circulated to schools already. It’s not clear how many schools may commemorate Holocaust Memorial Day, but some do acknowledge it in assembly, and several schools are known to visit the Holocaust Memorial Centre. This years’ theme is ‘bridging generations together’.

Discussion included:

a) Members noted that there is guidance for schools on Islamophobia, but no guidance regarding anti-Semitic behaviours and views, which are currently experienced

nationally. Although the extent of anti-Semitic incidents within the City is unknown, consideration should be given to providing advice to schools;

b) It is noted that the Jewish Community in the City is fairly small with very few Jewish pupils in the City and very few members who have capacity to visit schools to provide learning or host visits to the Synagogue, even though they are willing;

c) Children need to be reached early and taught to understand appropriate language, particularly with the current conflicts between Israel and Palestine, so guidance needs to be considered. It was noted that SACRE has distributed resources to schools from the Board of Deputies of British Jews over the past two years.

d) Charlotte Newman's offer to share with SACRE some of the language guides which she'd previously prepared for the teachers and parents of her school, was welcomed;

e) It is agreed that further work is needed on appropriate language across all religions to ensure that teachers are confident in their delivery and supported in challenging of inappropriate language use;

f) Broader nonverbal behaviours, such as the display of flags, also needs to be discussed with and explained to pupils in ways that promote learning;

g) Schools should be a place of safety where all pupils understand that they belong and understand what is the acceptable behaviour, particularly if they don't experience such teaching at home;

h) Enquiries can be made regarding holocaust teaching materials. It is noted that the Holocaust Centre now needs to charge for such resources;

i) The ability to freely discuss potentially conflicting and uncomfortable issues across all religions and beliefs is essential within educational contexts and inappropriate approaches sensitively addressed.

Resolved:

1) to note that the Holocaust Memorial Day is 27 January 2026;

2) for the Chair and the Interim Director of School Improvement to meet outside of the meeting to further consider the potential provision of guidance to schools on how to address inappropriate language, but initially anti-Semitic behaviours and language.

14 NASACRE Advice for SACREs About Local Government Reorganisation

NASACRE have provided an update on the Local Government Reorganisation and guidance of what the implications may be for SACRES under the new arrangements.

The regional proposals from each Local Authority will be submitted to Central Government by the end of the month for a decision which is anticipated to be announced during the Spring 2026.

It’s currently unclear what model the new SACREs will follow, but discussions are taking place online in the RE Hubs, with the next dedicated session on 18 November 2025 from 6pm to 7pm.

15 Next Meeting

The next meeting will be held on Tuesday 24 March 2026, 6-7.30pm, jointly with Nottinghamshire SACRE. [The venue has since been confirmed as Southwell Minster School.]

Nottingham City SACRE: MARCH 2026 **Membership**

	Name	Organisation
Group A: Christian denominations, other than Church of England, other religions and their denominations reflecting the principal religions & worldviews in the area (16)		
1.	Dr Ifran Malik	Ahmadiyya Muslim Association
2.	**VACANCY**	Baptist Church
3.	**VACANCY**	Buddhist
4.	Prashant Bhapkar	Hinduism
5.	Will Richardson	Humanist
6.	M Qasim Hussain	Islam
7.	Jonathan Smith	Jewish
8.	Ezekiel Alawale	Majority Black Led Churches
9.	**VACANCY**	Methodist Church
10.	Fr Julian Lowe	Orthodox Church
11.	Deb Martin	Quaker
12.	Moira Dales	Roman Catholic
13.	Kevin Pallister	Salvation Army
14.	**VACANCY**	Seventh Day Adventists
15.	Pvail Singh	Sikhism
16.	David Maddison	United Reformed Church
Group B: The Church of England		
1.	Andrea Burrows	Trinity Church, Nottingham
2	Sarah Peek	St. Stephen's Primary Academy
3.	Emmanuel Ofori	Governor, Berridge Primary & Bluecoat Aspley (Secondary)
4.	Louisa Newton	Diocesan Christian Distinctiveness & SIAMS Lead
5.	Bryony Watson-Hope	Head of Religious Studies at Nottingham Emmanuel School
Group C: Teacher and Head Teacher Associations, and others representing educational interests (6)		
1.	Louise Regan	National Education Union, Nottingham City
2.	Nazia Iqbal	Chair of Governors, Middleton Primary
3.	Ambreen Razak	SEND Officer, Derby City Council
4.	Lucy Moss	Teacher, Fernwood Primary School
5.	Charlotte Newman	Archway Learning Trust
6.	**VACANCY**	
Group D: The Local Authority (6)		
1.	Councillor Cheryl Barnard	Bulwell Forest Ward
2.	Councillor David Mellen	Dales Ward
3.	Councillor Angela Kandola	Berridge Ward
4.	Councillor Samina Riaz	Lenton and Wollaton East
5.	Councillor Saj Mohammed	Mapperley Ward
6.	Councillor Farzanna Mahmood	Radford Ward

Co-optees: Samia Ishaque (Group A)

1. Since the last meeting the Chair has accepted the nominations of **Louisa Newton**, Diocesan Christian Distinctiveness & SIAMS Lead and **Bryony Watson-Hope**, Head of Religious Studies at Nottingham Emmanuel School from the Diocese of Southwell and Nottingham, Group B. They are warmly welcomed to SACRE.

HSC/March2026

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