

Agreed Syllabus for Religious Education

Part A: Overview

Introduction

This new Agreed Syllabus for Religious Education for the London Borough of Ealing has been developed by the SACRE, supported by Religious Education professionals, including the borough's RE Network of school RE subject heads. The document replaces the previous syllabus for Religious Education, *Sowing the Seeds of the Future: An Exploration of Human Beliefs and Values*, which was published in 2014. The new syllabus seeks to build on the earlier provision in a number of distinctive, yet integrated, ways. These include:

- A focus on **key questions**, both as the basis for unit titles and as a framework for learning and teaching within each unit, for Foundation Stage, Key Stage 1 and Key Stage 2.
- A combination of **systematic and thematic themes** for the range of units within the syllabus, so that children and young people are offered opportunities both to engage with specific religious traditions and to explore cross-cutting themes that can be studied with reference to several religious traditions.
- The **sequencing of the units**, so that **progression** is achieved in the learning of the pupils as they study Religious Education.
- The provision of **structured guidance for each unit**, which includes an outline of the unit's aims, questions to explore, learning objectives, learning outcomes, suggested teaching activities and recommended resources. The learning outcomes (for Key Stages 1-3) and the teaching activities (for Key Stage 2 and 3) make reference to the two Attainment Targets for Religious Education: Learning *about* religion (AT1) and Learning *from* religion (AT2).

The syllabus has been developed in a way that seeks to promote a number of important outcomes for children and young people in Ealing. These include the opportunity for pupils to:

- examine the **profound and search questions** that relate to human experience, the nature of mystery, and our quest for meaning and value;
- develop their **religious literacy**, so that the most important aspects of a range of religious and non-religious perspective are understood;
- sensitively engage with the **diversity of faith and belief perspectives** that characterise contemporary British society;
- acknowledge the way in which religious communities seek to uphold and develop the **well-being of the human family**;
- gain an insight and understanding into the **place of religion and belief within the world today**;
- develop the maturity to **disagree with dignity and humility**;

- reflect on their personal **spiritual identity**, think through their own faith and belief perspectives and to be given the opportunity to articulate these in a respectful and constructive way;
- engage with the **ethical principles** that are connected with the major faith and belief traditions and think through the **moral issues** that confront them in their own lives;
- provide an understanding of both the **contributions** that faith communities make to British public life and the **challenges** that they face.

The religious character of the London Borough of Ealing

The London Borough of Ealing is marked by a high level of religious and ethnic diversity and this syllabus has been developed in a way that takes this into account. Data collected during the 2011 census indicates that the borough possesses the fourth highest level of ethnic diversity and sixth highest level of religious diversity of local authority regions in the country. The table below shows the religious demographic profile of the borough as this was reported in the 2011 national census and data collected in 2018 as part of the annual population survey undertaken by the Office for National Statistics.

Religious tradition	2011 national census		2018 survey data	
	Number of people	Proportion	Number of people	Proportion
Christianity	148,055	43.7%	147,900	43.3%
Islam	53,198	15.7%	44,000	12.9%
Hinduism	28,915	8.5%	30,600	8.9%
Sikhism	26,778	7.9%	22,900	6.7%
Buddhism	4,228	1.2%	no data	no data
Judaism	1,131	0.3%	no data	no data
Other religion	1,987	0.6%	13,800	4.0%
No religion	50,848	15.0%	82,700	24.2%
Not stated	23,309	6.9%	no data	no data

The data shows that, whilst Christian population within the borough has remained stable, there have been significant changes in the number of people who self-identify as belonging to other religious traditions or as having no religion. Thus, the Muslim and Sikh populations declined whilst the Hindu population and the number of people belonging to other religious traditions increased. There was also a large rise in the number of people who state that they have no religion so that those in this category now represent nearly one quarter of the borough's population. Due to the absence of data for those within the Buddhist and Jewish communities within the ONS survey, it is not possible to state how the number of people belonging to these traditions has changed during the decade.

This new locally agreed syllabus provides extensive coverage of the six principal religions listed in the table, both through the use of systematic units that focus on specific religious traditions, and through the incorporation of a number of thematic units, which will involve the study of several different religious traditions within the context of a topic that people from a wide range of faiths can engage with (such as pilgrimage, symbols, holy texts and peace-building). Additionally, there are opportunities to draw upon some of the other minority faith traditions that will be present in the borough's population, such as Jainism, Zoroastrianism and the Bahá'í faith. The syllabus also gives scope for teachers to incorporate the study of Humanism and it is expected that reference will be made to the fact that many people today do not have a religious faith and may, in fact, reject any kind of religious identity or commitment.

The role of Religious Education

Religious Education is an enthralling, stimulating and vitally important element of the curriculum in primary and secondary schools. The subject offers pupils the opportunity to explore searching questions that are of profound importance to human experience, to engage with meaning-making, to reflect on our deepest and most mysterious experiences, and to listen to those who hold a range of different perspectives, faiths and beliefs that relate to life, the world, and the invisible, unknowable and transcendent realm that lies beyond our reach. The subject represents a crucial component in the work of schools as they prepare young people to play a role in our complex and diverse society. Faith and belief, as these are encountered in a multiplicity of religious and non-religious worldviews, provide an underpinning foundation for the way in which people live their lives, the values that govern their behaviour, and a framework for making sense of the challenges, desires and hopes that characterise the human condition.

Effective Religious Education within Key Stages 1 to 3 will provide children and young people with the opportunity to explore the place of religion and belief in their own lives, in the lives of people with different faith commitments and within society more broadly. It will promote sensitive engagement with questions of difference, enable learning to take place that is informed by a wide range of spiritual perspectives, open up a space in which enquiry into belief, reason and feelings can be explored, and promote dialogue and engagement across boundaries of religious difference that is couched in mutual trust and respect. Through Religious Education, pupils will come to see that the construction of meaning is a complex and ongoing task. In reflecting on this process in the context of faith and belief, they will be invited to be hesitant because, as we consider our own and others' beliefs, we come to realise that no one has a monopoly on truth. Moreover, Religious Education will always also be cautious about those things that it affirms. This is because of the paradoxical and opaque nature of the religious journey. Our perceptions and expressions tend to be incomplete, inconclusive and open-ended.

Religious Education is also highly contemporary. Studying Religious Education will enable children and young people to encounter the complexity, dynamism and plurality that characterise human spirituality. In learning about both what it means to hold a religious commitment and, equally, to appreciate the perspectives of those who do not have a faith, the subject will equip those who study it with the knowledge, skills and attitudes that will help them to make sense of our rich and diverse population. For this reason, the subject plays an indispensable role in helping young people to understand the nature and impact of faiths and beliefs and therefore to play a full role in the complex world that they will inhabit. Indeed, in modern Britain, with its ever-growing diversity of religion and belief, together with the many misconceptions that can surface in connection with religious belief and practice, good Religious Education in schools is more important than ever.

The aims of Religious Education

Religious Education aims to make an important and lasting contribution to the education of children and young people in a way that will equip them to play a full role in our multi-faith society. The subject seeks to promote learning and understanding about a range of faith and belief perspectives and to express the convictions that both they and others hold. In this way, the spiritual, moral, social, emotional, cultural and intellectual development of pupils will be developed. Good Religious Education will therefore integrate learning, understanding, insights, skills and communication. These qualities will enable children and young people to engage with a wide variety of religious perspectives as well as to appreciate the position of those people who have either an indeterminate faith or who are non-religious. For this reason, Religious Education should be taught in a way that is accessible and interesting to all pupils regardless of

their personal faith and beliefs so that they have the opportunity to learn from a wide variety of different positions. This will be achieved when no particular religious position is either promoted or undermined within the teaching of the subject.

Additionally, Religious Education should encourage pupils to acquire the qualities of compassion, respectfulness, thoughtfulness, generosity, sensitivity and empathy. It should underline the importance of engaging with those who hold different perspectives without prejudice and enable the pupils' own sense of confidence and identity to grow and develop.

The principal objectives of Religious Education, in developing religious literacy, enabling pupils to articulate their insights, and the acquisition and application of a range of skills, were set out by the Religious Education Council in the document *A Curriculum Framework for Religious Education in England*, which was published in 2013. These three aims and their subsidiary objectives are shown in the table below.

A. Know about and understand a range of religions and worldviews, so that they can:	<ul style="list-style-type: none"> ■ describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals; ■ identify, investigate and respond to questions posed, and responses offered by some of the sources of wisdom found in religions and worldviews; ■ appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.
B. Express ideas and insights about the nature, significance and impact of religions and worldviews, so that they can:	<ul style="list-style-type: none"> ■ explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities; ■ express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues; ■ appreciate and appraise varied dimensions of religion or a worldview.
C. Gain and deploy the skills needed to engage seriously with religions and worldviews, so that they can:	<ul style="list-style-type: none"> ■ find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively; ■ enquire into what enables different individuals and communities to live together respectful for the wellbeing of all; ■ articulate beliefs, values and commitments clearly in order to explain why they may be important in their own and other people's lives.

Challenges facing Religious Education

This new Locally Agreed Syllabus for Religious Education has been developed in a way that is mindful of a number of issues and problems that are known to be associated with the organisation, leadership, status, planning, teaching, learning and assessment of the subject in both primary and secondary schools. These challenges have been identified by both Ofsted, in RE subject reports, and by the Commission on Religious Education, which was established in 2016 by the Religion Education Council.

In their subject report, *Transforming RE in Schools*, which was published in 2010, Ofsted identified several aspects of Religious Education that were inadequate. These included problems with:

- the core purpose of the subject;

- how attainment is defined;
- the way pupils' progress is defined;
- how key concepts and questions can be used in RE;
- how to secure continuity and progression in the RE curriculum;
- the way to structure and define a clear process of learning in RE;
- the approach to teaching about Christianity;
- ways of balancing the need to foster respect for pupils' religions and beliefs within open, critical, investigative learning in RE;
- the place of teaching about Humanism and non-religious beliefs.

The impact of uncertainties surrounding these aspects has undermined pupil progress and impeded the effectiveness of teaching in Religious Education. More recently, in their 2013 subject report, *Religious Education: Realising the Potential*, Ofsted highlighted a further set of challenges that frequently beset the subject in schools. These included:

- low standards, such that pupils often leave school with an underdeveloped knowledge and understanding of religion and belief;
- weaknesses in teaching, which leads to insufficient challenge for pupils and a failure to extend their thinking;
- curriculum problems, which are encountered in fragmented provision, insufficient time allocation, poorly structured schemes of work, incoherence in lesson and unit sequencing, lack of attention to assessment and a confusion between RE and SMSC delivery;
- a confused sense of purpose, whereby teachers were unclear about what the aims and objectives of Religious Education were;
- limitations in leadership and management, leading to the subject being undervalued and poorly coordinated.

The final report of the Commission on Religious Education, *RELIGION AND WORLDVIEWS: THE WAY FORWARD – A National Plan for RE*, which was published in September 2018, reinforced many of Ofsted's findings as it stated:

'Despite its central importance, Religious Education (RE) in too many schools is not good enough to prepare pupils adequately for the religious and belief diversity they will encounter, nor to support them to engage deeply with the questions raised by the study of worldviews.'

The CORE report noted that, with respect to Religious Education, there were major issues in the training of teachers, a failure to incorporate non-religious worldviews, poor standards in learning and teaching and inadequate leadership of the subject in many schools.

Legal issues associated with Religious Education

The statutory requirements relating to Religious Education in schools are set out in the *Education Act 1996* and in the *Schools Standards and Framework Act 1998* and summarised in the briefing paper *Religious Education in Schools (England)* published by the House of Commons Library in October 2019. The Acts referred to here are supplemented by guidance within the document *Religious Education in English Schools: Non-statutory Guidance 2010*, which was published by the Department for Children, Schools and Families. This document specifies the legal status of the locally agreed syllabus.

The locally agreed syllabus is a statutory syllabus of RE prepared under Schedule 31 of the Education Act 1996 and adopted by the LA under that schedule. The legislation states that all state-funded schools must teach Religious Education and that maintained schools without a religious character must follow the syllabus agreed by the Agreed Syllabus Conference (ASC), the body that each Standing Advisory Committee for Religious Education (SACRE) is legally required to establish in order to ratify and publish the locally agreed Religious Education syllabus.

Once adopted by the LA, the agreed syllabus sets out what pupils should be taught and will include the expected standards of pupils' performance at different stages.

Every locally agreed syllabus, by law, 'must reflect that the religious traditions of 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 law does not define what the principal religions represented in Great Britain are. Agreed Syllabus Conferences (ASCs) can decide which are the principal religions represented in Great Britain, other than Christianity, to be included in their agreed syllabus.

The statutory position for Religious Education dictates that:

- Religious Education is a component of the basic curriculum (but not the National Curriculum) and is compulsory for all pupils in local authority-maintained schools aged 5 – 18 years.
- The provision applies to school sixth forms although there is no equivalent provision for 16 – 18 year olds in sixth form colleges or other further education institutions.
- All maintained schools, including academies and free schools, are required to teach Religious Education from Foundation Stage to Key Stage Five.
- Religious Education must be taught to all pupils from Reception year upwards. Exceptions to this stipulation include the following:
 - pupils who have been withdrawn from the subject by their parents;
 - students aged 18 or over who choose to withdraw themselves from the subject.
- Parents are legally entitled to withdraw their child or children from some or all of the Religious Education curriculum.
- Teachers also have the right not to teach the subject.

In the London Borough of Ealing, the Agreed Syllabus for Religious Education must be followed by all community and foundation schools. All maintained schools therefore have a statutory duty to teach Religious Education using this syllabus.

In contrast to maintained schools run by the Local Authority, schools with a religious character must provide Religious Education in accordance with the school's trust deed or, where provision is not made by a trust deed, in accordance with the beliefs of the religion or denomination specified in the order that designates the school as having a religious character.

Requirements for academies and free schools broadly reflect the provisions that apply to local authorities and schools in the maintained sector. The requirements, including the type of RE that an academy provides, are set out in the funding agreements for these schools. For schools in these categories that have a religious character, the Religious Education will be provided in accordance with the beliefs of the religion or denomination specified in the order that designates the school as having a religious character. The governing bodies of these schools may decide to follow the Religious Education syllabus provided by

the relevant local religious or denominational body to which the school is attached, such as that published by the Diocesan Board of Education.

The organisation of Religious Education

It is recommended that schools allocate a minimum of 5% of curriculum time to the teaching of Religious Education. In practical terms, this will generally involve the following number of hours being set aside for the subject in the Foundation Stage and each of the Key Stages:

Foundation Stage	30 – 36 hours
Key Stage 1	30 – 36 hours
Key Stage 2	38 – 45 hours
Key Stage 3	38 – 45 hours

Religious Education is usually most effective when it is delivered as a discrete subject. This approach enables the distinctive characteristics of a diverse array of faith and belief positions to be fully understood and it demonstrates that the subject is valued by the school. Other models, where Religious Education is incorporated within themed curriculum days or where it is integrated with other subjects as part of topic studies may be used. However, great care needs to be taken when these strategies are adopted for it will be important that the integrity and distinctiveness of the subject is maintained and not watered down. The involvement of a Religious Education specialist in the planning and delivery of these curriculum initiatives will be important in order to ensure that the contribution of the subject is as strong as possible.

Religious Education beyond Key Stage 3

As noted in the section above on the legal issues associated with the subject, the law requires that schools must teach Religious Education to all pupils (unless they have been exempted by their parents) in Key Stages 4 and 5, including those students who are studying for vocational qualifications. If schools fail to provide Religious Education for students aged 14 – 18 they are therefore breaking the law.

Key Stage 4

At Key Stage 4, students are expected to research beliefs, practices, issues and ideas associated with religions and worldviews and be able to demonstrate an understanding of how these impact on the lives of individuals, groups, communities and within wider society. They should also be attentive to the place of religions and belief within public life in our country and across the world. These insights will be derived from engagement with religion and belief through theological, ethical, philosophical and sociological perspectives.

There are several ways in which the legal requirement to teach Religious Education at Key Stage 4 can be fulfilled. These include:

- A school-developed course that provides student with the opportunity to develop, deepen and extend the knowledge and understanding of religions and worldviews from that provided during Key Stage 3. This may be a non-examined course that could draw upon cross-curricular approaches and/or on the content from published GCSE syllabuses and programmes of study.
- Providing opportunities for students to take a full or short GCSE course in Religious Studies or, alternatively, one of the new Entry-level Certificates in Religious Studies.

- Schools may also choose to develop their curriculum so that students are able to follow a published course of study in Religious Studies, such as the full or short GCSE, or Entry Certificate, but without entering students for the end of course examination.

Key Stage 5

For post-16 students, engagement with religion and belief should promote critical thinking; research skills; in-depth reflection; sensitive awareness of religious beliefs and practices; competence in presenting religious and non-religious thought in a coherent, balanced and meaningful way; and an increasingly sophisticated technical vocabulary, which draws on the language of religion, ethics and philosophy.

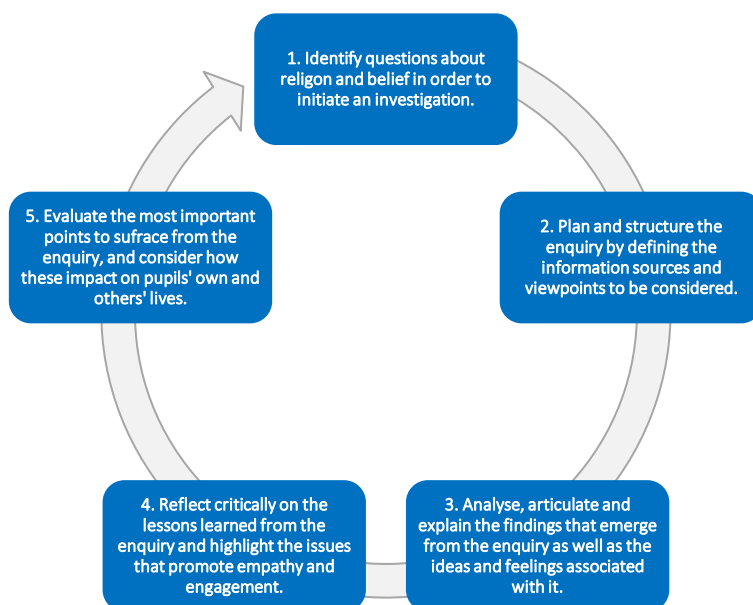
Schools will need to make decisions about how students in this age group are going to study religion and belief. Some students will elect to study Religious Studies or Philosophy at A-level. For students not taking these qualifications, the school may incorporate the study of religion and worldviews within a General Studies programme. A course of this kind will enable students to plan independent enquires that enable them to explore in some depth the relationship between religion and society and to reflect critically on the big questions and issues associated with religious believing, behaving and belonging. A General Studies course should also give scope to investigate the interface between religion and other elements of human experience such as art, music, literature, fashion, migration, culture, politics, citizenship, the media, human moral choices, the law and human identity.

Principles of effective teaching and learning in Religious Education

Effective teaching and learning in Religious Education will be enabled when teachers and pupils engage with the subject in a way that highlights the profundity and deep significance of religion and belief in people's lives. Good teaching in Religious Education will adopt approaches that aspire towards high standards, through inspirational, motivational and challenging activities. When the subject is highly valued, adequately resourced, led in a passionate way and taught with commitment and thoughtfulness, pupils will be encouraged to think deeply about the questions that confront them in studying RE, extend their learning and understanding about a variety of religion and belief perspectives, and have the opportunity to reflect on their own sense of identity with respect to religion and belief in a meaningful way. In order to achieve these outcomes, high quality teaching and learning in Religious Education will be marked by several key characteristics. These include:

- The use of **big questions** to encourage pupils to confront the profound mystery underlying the human religious quest, the complex issues associated with our search for meaning and value, and the most significant concerns facing the communities and individuals who hold a variety of faith and belief perspectives.

- The adoption of an **enquiry-based approach** to teaching and learning. This strategy will encourage pupils to generate questions of their own relating to religions and beliefs; investigate these questions by planning lines of enquiry, selecting appropriate information and learning from those holding different faith and belief positions; evaluate the outcomes from their enquiries in order to identify the most important areas of insight and understanding; reflect on the connections between this learning and their own perspectives; and articulate and express their findings in a clear and accessible way. The elements associated with enquiry within Religious Education are indicated in the diagram to the right.




- The adoption of an enquiry-based approach to teaching and learning in Religious Education will enable **a variety of skills** to be developed by pupils. These may include, but not be restricted to, **investigation, interpretation, reflection, empathy, evaluation, analysis, synthesis, application** and **expression**.
- Effective Religious Education should also promote the development of a number of **positive attitudes** amongst the pupils studying the subject. These will include **thoughtfulness, compassion, respect, sensitivity, curiosity, objectivity, fairness, self-understanding, generosity, kindness, balance** and **commitment**.
- Teaching and learning will be planned and structured in a way that is stimulating and engaging for pupils and which provides ample opportunities for **processing, reflecting upon, making connections** between and **expressing** the insights derived from the activities undertaken.
- Teaching and learning will be based on carefully planned, varied and imaginative activities that foster **creativity and curiosity** amongst the pupils studying the subject.
- Building on the principle of structuring Religious Education around the investigation of big issues, units and individual lessons, as well as the central learning activities within the lessons, will be framed as **key questions**.
- Emphasis will be placed on the role of **experiential learning**. This will involve pupils in utilising all their senses in study of the subject. It may include engagement with the visual arts, poetry, music and drama; the handling of religious artefacts; opportunities to visit places of worship and other locations associated with religion and belief (such as the local area, museums, galleries and special exhibitions); and through the invitation of visitors or parents representing different faith communities to talk to the pupils in the classroom.
- A balance will be achieved between the **objective, or outward-facing, and subjective, or inward-looking, dimensions** of Religious Education. Formally, this will involve planning lessons that integrate learning objectives and outcomes, activities, and assessment tasks that address the two attainment targets for Religious Education: learning *about* religion (AT1) and learning *from* religion (AT2).

- Religious Education encompasses **depth of understanding rather than breadth of areas covered**. It is a complex and dynamic subject. For this reason, it must engage with important concepts rather than amass a vast list of facts. Consequently, Religious Education involves ongoing dialogue with others, with the self and with different manifestations of religion and belief. The objective will be to investigate a number of areas in some detail rather than attempt to provide a broad-brush coverage of every facet of each faith and belief tradition. Exploring issues in depth will provide a rich, rewarding and thought-provoking means to address the aims and purposes of Religious Education and avoid the shallow learning that often accompanies superficial treatment of too much content.
- In studying the subject, particularly in upper Key Stage 2 and Key Stage 3, pupils should be encouraged to engaged with a range of perspective associated with faith and belief. These will include the **theological, philosophical and sociological dimensions** of different religions and worldviews.
- Pupils should be encouraged to identify the distinctive characteristics of the specific faith and belief traditions being explored. However, there should also be opportunities to examine, discuss and reflect upon the **similarities, connections and areas of common ground** that exist amongst different religious and non-religious worldviews.
- Religious and non-religious traditions are hugely complicated and differentiated phenomena. Older pupils should therefore be given scope to explore and learn from the **principal internal strands within the major faith and belief systems** being investigated.
- Faith and belief traditions will be characterised by a variety of convictions, actions and modes of collective identity. Pupils should therefore be encouraged to engage with the three dimensions of religious and non-religious traditions: **believing, behaving and belonging**. The units in the new syllabus reflect these aspects of religious life.
- Effective learning and teaching in Religious Education will **promote progression** amongst pupils from simple to more complex ideas and concepts throughout their study of the subject. This may involve the transition from the beliefs, principles concepts, values, views and attitudes that are held by the children themselves (Foundation Stage), through those that are common to all human experience (Key Stage 1), through those that are shared by many religions (Key Stage 2) to those that are particular to specific religions (Key Stage 3).

Planning the transition within the Religious Education curriculum from broader to narrower principles will enable pupils to engage with religions and worldviews in a progressively richer and deeper way. They will move from the examination of issues and themes that, in various ways, are held in common by many different people and religious or non-religious traditions (such as faith, belief, conviction, hope, devotion, prayer, contemplation, worship, symbol, identity, obligation, duty, charity, belonging, identity, authority, scripture, ritual, ceremony and celebration) to those that are associated with specific religious systems. The latter may include notions such as dharma (Buddhism, Hinduism and Sikhism), salvation (Christianity), tawhid or divine unicity (Islam), mitzvah or commandments (Judaism), responsibility (Humanism), avatars (Hinduism) and sewa or self-less service (Sikhism).

Progression may also be identified in the skills demonstrated by pupils as they follow the journey from Foundation Stage to Key Stage 3. These are shown in the table below.

Key stage		Skills
	Key Stage 3	Analyse arguments and evidence in a way that demonstrates objectivity, fairness and balance.
		Evaluate ideas and concepts in an insightful and critical manner.
	Upper Key Stage 2	Demonstrate the capacity to provide reasoned support for different points of view, based on logical argument and experience.
		Show that points of view can be clearly explained.
	Lower Key Stage 2	Hold a particular view and support this with reasons.
		Demonstrate that connections and associations can be made between questions, faiths, beliefs and insights.
	Key Stage 1	Indicate that questions and ideas can be expressed thoughtfully.
	Foundation Stage	Talk meaningfully about simple ideas and concepts.

Attainment targets for Religious Education

The planning of teaching and learning in Religious Education should take into account the subject's two attainment targets, which, as noted above, address both the phenomenological and personal dimensions of faith and belief as it is encountered in both the world and in the individual person.

Attainment Target 1 (AT1) is concerned with learning *about* religion and belief. In addressing Attainment Target 1, Religious Education will include enquiring about, and investigating the nature of, believing, behaving and belonging in relation to faith and belief. This will involve the growth in pupils of knowledge and understanding about religions and worldviews being studied and the development of the skills of interpretation, analysis and explanation.

Attainment Target 2 (AT2) focuses on learning *from* religion and belief. It invites pupils to engage with, reflect upon and respond to, the beliefs, practices and forms of identity that are found in different religions and worldviews. Attainment Target 2 is concerned, primarily, with the development of pupils' reflection about and response to their experiences of learning as they explore a range of religions and worldviews. This will involve the development of the skills of application, discernment, evaluation and communication.

It will be important to hold these two attainment targets in balance to ensure that pupils can make connections and see the relationship between faith and belief as it is encountered in the world and their own beliefs, values, ideas and sense of identity.

AT1 and AT2 each comprise of three separate areas of enquiry, which should be addressed in learning and teaching within the Religious Education curriculum. They are shown in the table below.

Attainment target	Areas of enquiry	Key question
AT1	A. Beliefs, teachings and sources of wisdom and authority	How do religions and worldviews understand and develop beliefs and teachings within their traditions?
	B. Practices and ways of life	How do people who hold different religions and worldviews demonstrate their faiths and beliefs through practices, ceremonies, rituals and forms of behavior?
	C. Ways of expressing meaning	How do people and communities within religious and worldview traditions communicate their beliefs and values to others?
AT2	D. Identity, diversity and belonging	What does it mean to belong to a specific religious or worldview tradition?
	E. Meaning, purpose and truth	How do communities of faith and belief address the big questions that are encountered in human experience?
	F. Values and commitments	What are the principal moral and ethical commitments that are associated with different religions and worldviews?

Religious Education and Fundamental British Values

The Government first set out its definition of British Values in 2011 as part of its Prevent Strategy, which was introduced as part of a series of initiatives designed to combat violent extremism. Since 2014, Ofsted has been charged with the responsibility of scrutinising the place of British Values and making a judgement about the effectiveness of schools in promoting them as part of the inspection process.

Guidance on the implementation of British Values is provided in the document, *Promoting fundamental British values as part of SMSC in Schools: Departmental Advice for Maintained Schools*, which was published by the Department for Education in November 2014.

The British Values are:

- Democracy
- The rule of law
- Individual liberty
- Mutual respect
- Tolerance of those with different faiths and beliefs

Effective teaching and learning in Religious Education will provide a range of opportunities for pupils to engage with and think about British Values. This is because the subject addresses universal human values and considers the place of moral and ethical concerns within religions and worldviews, which underline the importance of human dignity, fairness, trust, respect, justice and freedom.

The table below outlines some of the ways in which Religious Education will promote the different strands of the British Values agenda.

Democracy	In the study of Religious Education, it is important that a range of views, perspectives and attitudes can be heard and that all pupils have the opportunity to contribute to debates and discussions. Teachers who ensure that this objective is fulfilled will be modeling democratic behaviour and, in so doing, reinforcing this particular British Value.
The rule of law	Religious Education will involve pupils in learning about and understanding the principles behind a range of codes for human living, which are associated with different faith and belief positions. They will be able to differentiate between state and religious laws and grasp the importance of fairness, justice, equality and order.
Individual liberty	Through their study of a range of religions and worldviews, pupils will examine important questions relating to human identity as this is shaped by both socio-cultural settings and personal decisions. The value of individual liberty will be highlighted by considering issues such as human freedom, autonomy and desire, along with the place of both faith and reason.
Mutual respect	A vital outcome of pupils' study of Religious Education should be a sense of respect for those who hold a wide range of faith and belief positions. This stance will not preclude the possibility of disagreement. However, pupils will be encouraged to disagree with dignity and respect the right of individuals and groups to hold different perspectives to their own.
Tolerance of those with different faiths and beliefs	Intolerant attitudes will have no place within the Religious Education classroom unless attitudes and behaviours that cause harm to others are being considered. Teachers should aspire to go beyond promoting tolerance of different religions and worldviews by underlining the need to celebrate diversity and encouraging attitudes of respect and trust to develop.

It is important to add that Religious Education is only one of many subjects within the school curriculum that will contribute to the promotion of British Values. Every school has an overarching responsibility to ensure that each of the statutory values are understood and upheld by the pupils in their care and this requirement will be addressed through a variety of strategies and subject policies.

Religious Education and pupils with special education needs and disabilities

Pupils with special educational needs and disabilities (SEND) have a right to receive effective educational provision that enables them to fulfil their potential and every effort should be made to demonstrate the value of Religious Education with this group of children. Indeed, there is a statutory requirement that pupils with SEND are taught the subject as far as is practicable. This will involve teachers in setting suitable learning challenges that are appropriate for the circumstances of every child, responding sensitively to the diverse needs of each child, and devising strategies that overcome the potential barriers to learning and assessment for pupils in this category.

A number of approaches to teaching and learning may be especially suitable for pupils with SEND. These will include, but not necessarily be restricted to, the following strategies:

- **Starting with the child** by focusing on the memories and experiences that are most special to them.
- Focusing on **affective learning** and **sensory experiences** which enable pupils to gain first-hand experiences of religious traditions. This may involve incorporating visits, visitors, the use of artefacts, religious symbols and the celebration of religious festivals into the teaching programme.
- **Listening to and discussing stories**, either from religious traditions or other stories that highlight the importance of moral principles that are shared amongst the world's religions and worldviews.

- Drawing on **creative activities and experiences**, such as play, art, craft, drama, music and singing.
- Making connections between the **pupils' own challenges and difficulties** and the insights that religions and worldviews offer in relation to human struggle and suffering.
- Identifying the **strengths and interests of pupils** with SEND and shaping curriculum activities around these.
- Celebrating, encouraging and valuing the **insights of SEND pupils** as these relate to religious beliefs and practices.
- Selecting **teaching material from earlier year groups of Key Stages** to ensure that pupils with SEND are able to access the learning.
- Making use of times for **silence, stillness, reflection and contemplation**.
- Focusing on the **special qualities of all people** and the responsibility we all share to treat everyone with **dignity and respect**.
- **Being careful about the use of religious language** in order to ensure that all pupils are able to access learning and demonstrate progression in Religious Education.
- Pupils should be encouraged to **express their feelings and emotions in a variety of ways**. This will involve minimising the writing barrier to learning by emphasising alternative methods by which pupils are able to demonstrate their insights and make contributions within the classroom.

For pupils who face considerable obstacles to learning because of their special educational needs or disabilities, assessment of their progress will involve the use of the P (Performance) Levels. These range from P1 (encountering activities and experiences) to P8 (listening attentively to religious stories or to people talking about religion).

The document *Performance – P Scale – Attainment Targets for Pupils with Special Educational Needs*, published by the Department for Education in 2017, provides a specification for these levels for each curriculum subject, including Religious Education. Additional guidance is provided within the document *Planning, Teaching and Assessing the Curriculum for Pupils with Learning Difficulties: Religious Education*, which was published by the Qualifications and Curriculum Authority in 2009. This resource contains helpful suggestions for Religious Education teaching activities, which are appropriate for pupils with SEND, at each of the Key Stages.

Religious Education with gifted and talented pupils

Teachers may also encounter pupils who are especially intelligent and capable. The modification of learning activities for these children can be achieved in a range of ways. These may include:

- Offering **more challenging activities** that focus on higher order skills.
- Encouraging pupils to engage with more **profound questions and forms of speculative thought**.
- Drawing on **content and activities from higher age groups of Key Stages**.
- Promoting the adoption of more **specialist religious terminology**.
- Inviting children to engage with **primary sources**, such as texts, artefacts and testimonies.
- Adopting assessment tasks that are based on **extended or open-ended activities**.

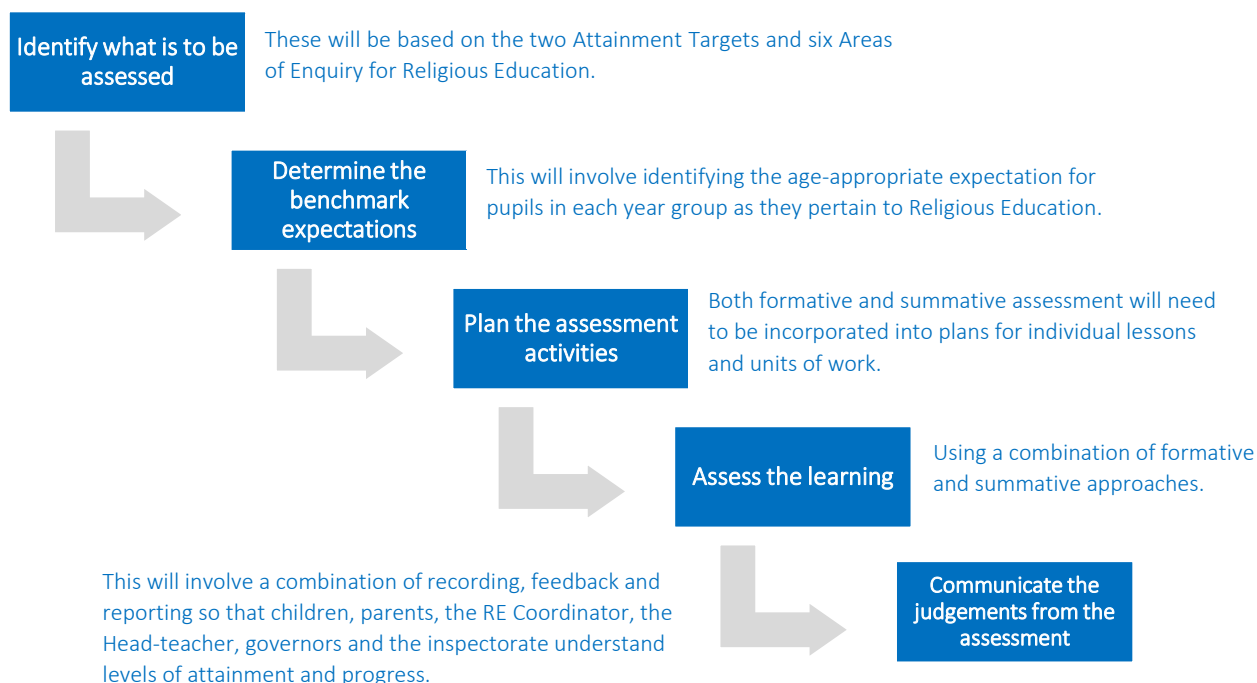
Assessment of Religious Education

Assessment will form a crucial component of the Religious Education curriculum. It is a vital process in that it enables the teacher to:

- identify the progress that has been made and the level of attainment achieved by each child;
- plan the next steps to ensure that progression is maintained;
- identify the effectiveness of the syllabus, unit and lesson plans, and teaching approaches as they relate to Religious Education.

Informal, or formative, assessment will take place throughout Religious Education lessons as teachers listen to pupils, observe them in their work and check their understanding of the themes being explored. More formal, or summative, assessment will be used at intervals to generate measures of pupil achievement and identify whether each child is working towards, working at, or working beyond the age-appropriate expectation for their year group.

An assessment framework will support the implementation of the assessment process within Religious Education. The key elements of this are set out in the diagram below.



Key to effective assessment in Religious Education will be the adoption of creative strategies that motivate pupils to produce their best work, engage their imagination and enable them to take ownership of the learning process. These may involve minimising the barrier to learning that can sometimes be introduced by placing an excessive emphasis on written work. Written work may, of course, be appropriate on occasions, particularly for some formal assessment exercises. However, assessment judgements can also be based upon observation of children's creative outputs, listening to them in pair, group and class-based discussions, and through their participation in other imaginative activities.

The table below offers one way of considering the age-appropriate expectations in Religious Education for children in each year group within the primary phase. In Key Stage 3, more sophisticated levels of knowledge, understanding and skill will be expected of pupils, the judgement of which will be derived from several structured and extended pieces of work. The statements for each area of enquiry may be used by teachers to make judgements about whether pupils are working towards, at, or beyond the achievement level fitting for each year group. The targets for Year 7 have been included because some talented children in Year 6 may be exceeding their age-related expectation and demonstrating that they are working at the level usually associated with Year 7.

Area of Enquiry	Attainment Target 1			Attainment Target 2		
	A. Beliefs, teachings, sources of wisdom and authority	B. Practices and ways of life	C. Ways of expressing meaning	D. Identity, diversity and belonging	E. Meaning, purpose and truth	F. Values and commitments
Reception	Talk about a religious story	Talk about some belonging ceremonies	Talk about a religious symbol	Talk about their family	Say how they feel when they are happy or sad	Say who is most special to them and why
Year 1	Remember a religious story and talk about it	Use the right names for things that are special to religious people	Recognise religious symbols, art and terms and talk about them	Talk about what they find interesting or intriguing	Talk about important experiences in their lives	Talk about those things that are most important to them and to others
Year 2	Re-tell a religious story and identify the beliefs within it	Talk about areas of common ground within religious acts	Say what some religious symbols and art stand for	Show a respectful attitude for the feelings of others	Talk about the questions that religious stories provoke	Talk about the things that affect their own and others' feelings
Year 3	Describe what a believer can learn from a religious story	Discuss some distinctive and common aspects of religion	Use religious vocabulary to discuss religious beliefs	Discuss the things that influence them and others	Raise and discuss big questions about life and listen to others people's views	Make connections between beliefs and actions
Year 4	Identify the links between beliefs and the lives of people of faith	Use the correct terms to describe religious practices	Articulate how religious ideas and beliefs are expressed in society	Describe how faith and belief shape identity and belonging	Raise and discuss how religions engage with the big questions in our lives	Describe how religious commitment affects moral decisions
Year 5	Explain how religious beliefs are derived from sources of authority and help to address big questions	Explain the reasons why people belong to religious communities	Use a range of religious terms to explain the similarities and differences between diverse forms of religious expression	Articulate their own insights and feelings about human identity, belonging and engagement with faith and belief traditions	Ask thoughtful questions about the purpose of life and show an understanding of how religions address these questions	Ask meaningful questions about important aspects of life, identify and the role of religion in this context
Year 6	Speak about how religions address some of the major questions in human life, identifying how sources of authority underpin these perspectives	Speak about the variety of religious practices that people of faith follow, explaining how these shape individuals, groups and societies	Use appropriate religious vocabulary to explain why different forms of religious and moral expression are important to members of faith and belief communities	Speak sensitively and in a reasoned way about both the benefits and challenges of belonging to a religious community in contemporary society	Identify some of the most important issues about meaning, purpose and truth and speak about both their own and others' views on these issues	Discuss the connections between beliefs, teachings and the issues that face human societies in the world today by drawing on the perspectives of different faiths and beliefs

Year 7	Demonstrate a comprehensive understanding of a range of religious beliefs and explain how these relate to questions of meaning	Speak about how religious life in the world today has developed over history and how contemporary religion shapes the lives of believers	Draw on a wide range of religious terms to explain how people in faith and belief communities express their religious and moral convictions	Reflect on their own experiences and speak in a reasoned way about how religious perspectives help us to understand both self and others	Speak cogently about how religions and worldviews can help us to understand the major questions of meaning and purpose that face humanity	Draw on the insight from both self and others to explain how religions and worldviews are important in shaping the lives of people today
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In simpler terms, pupils will be expected to demonstrate a progression from Reception to Year 6, which will move from naming and recognising, through retelling, describing, understanding and explaining to interpreting in Attainment Target 1 (Learning *about* religion) and from talking about, through responding sensitively, making connections, applying ideas and expressing reasoned views to expressing insights with appropriate religious vocabulary in Attainment Target 2 (Learning *from* religion).

At the end of each year, teachers will need to use their professional judgement to determine the extent to which the children they have been teaching have met the age-appropriate expectations for Religious Education. A four-fold system for classifying pupil performance may be used for this purpose.

Entering	Working Towards (Emerging)	Working At (Expected)	Working Beyond (Exceeding)
Pupils demonstrate that they have attained some of the aspects of the criteria appropriate for their age.	Pupils show that they have achieved many of the expectations appropriate for their age.	Pupils show evidence that they are working at a level that corresponds to the expectations for their age.	Pupils in this category will be exceeding their age-appropriate expectations and working at greater depth.

Assessment strategies should be developed that inspire, challenge and engage pupils and enable them to express their learning both about and from the religions and worldviews studied in a range of creative and imaginative ways. These may involve some of the following approaches:

- Beginning and end of unit assessment grids, which invite children to write down what they already know about the theme of the unit and what they would like to know (before the unit) and what they have learned from their study (at the end of the unit).
- Self-assessment tasks, which offer the children the opportunity to write about what they discussed and talked about, what they thought and what their opinions are, for each unit studied.
- Simple strategies that focus on observation of children as they engage in practical activities that are based on the content of the Religious Education topics being explored. These may include craft, art, drama, poetry, role-play and other forms of expression.
- Listening to children as they participate in discussions in pairs, groups and with the whole class. This will enable the teacher to gauge how well each child is achieving in relation to the expectations that are appropriate for their age.
- Using 'I can' statements, which are completed by the children in order to express what they are able to remember, understand and apply, analyse and do, in relation to each unit studied.
- Providing opportunities for pupils to reflect upon and articulate their own viewpoints in relation to the key questions about meaning, purpose and value that are associated with religions and worldviews.

- Setting aside space within the Religious Education curriculum for pupils to identify issues to identify and then to undertake investigations, process their findings, evaluate the lessons learned and express their insights.

As noted above, although writing will constitute an important aspect of the assessment process, teachers should seek to minimise the use of worksheets, fill-in-the-gap exercises and abstract written tasks in order to encourage pupils to engage all of their senses in assessment activities and promote creative and imaginative responses. Given the range of abilities that will be present amongst the children in the class, the assessment process will also require appropriate differentiation of the tasks that are set so that every child is able to participate fully in a way that matches the level at which they are learning.

The inspection of Religious Education

All state-funded primary and secondary schools will be subject to Section 5 inspections, which will be carried out by Ofsted inspectors. Ofsted will also inspect schools of religious character. They may inspect Religious Education but will not inspect collective worship in these schools.

Schools with a religious character will be subject to an additional inspection process. In schools within this category, denominational education and collective worship are inspected by a body appointed by the maintained school's governing body under section 48 of the Education Act 2005 or as provided in the academy's funding agreement. The inspection framework or body responsible for different kinds of schools with religious character are as follows:

- **Statutory Inspection of Anglican and Methodist schools (SIAMS)** for Church of England and Methodist schools.
- **Diocesan** or **Archdiocesan** inspections for Catholic schools.
- The **Association of Muslim Schools (AMS)** for Islamic schools.
- **Pikuach** – the education arm of the Board of Deputies of British Jews – for Jewish schools.
- The **Hindu Education Authority** for Hindu schools.
- The **Network of Sikh Organisations** for Sikh schools.

Further information about the inspection arrangements for schools with a religious character is provided within the briefing paper, *Faith Schools in England: FAQs*, published by the House of Commons Library in June 2018.

The new Ofsted inspection framework

Ofsted published a new **Education Inspection Framework (EIF)** and an associated Inspection Handbook on 14th May 2019, which were implemented in school inspections from September 2019 onwards. These documents signaled a significant shift in the approach that will be adopted within the inspection of schools. This will involve a greater focus on the wider curriculum subjects, including Religious Education. Based on data collected by the National Association for Teachers of Religious Education (NATRE), the impact of the new inspection framework is already being experienced by schools, with the inspectors taking an increasing interest in what Ofsted are calling 'the quality of education' in Religious Education. This involves assessment of the leadership, curriculum, planning, teaching, learning, assessment and resourcing of Religious Education although, to date, no schools have yet to have been judged as 'outstanding' in this subject area. In addition to inspecting the individual curriculum subjects, Ofsted will

also consider, and make a judgement about, the extent to which each school promotes the spiritual, moral, social and cultural (SMSC) development of its pupils.

Under the new Education Inspection Framework, key judgements will be made about four aspects of the work of each school:

- **Quality of education**
- **Behaviour and attitudes**
- **Personal development**
- **Leadership and management**

Implementation of the new Ofsted EFE will involve three interlinked elements:

- **Top-level view:** inspectors and leaders start with a top-level view of the school's curriculum, exploring what is on offer, to whom and when, leaders' understanding of curriculum intent and sequencing, and why these choices were made.
- **Deep dive:** then, a 'deep dive', which involves gathering evidence on the curriculum intent, implementation and impact over a sample of subjects, topics or aspects. This is done in collaboration with leaders, teachers and pupils. The intent of the deep dive is to seek to interrogate and establish a coherent evidence base on quality of education. A 'deep dive' will involve conversations with senior leaders and subject coordinators, lesson visits, scrutiny of pupils' work, discussion with teachers and listening to pupils.
- **Bringing it together:** inspectors will bring the evidence together to widen coverage and to test whether any issues identified during the deep dives are systemic. This will usually lead to school leaders bringing forward further evidence and inspectors gathering additional evidence.

The 'Quality of education' judgement is at the heart of the inspection process and will be based upon the examination of and judgement about the curriculum, teaching, assessment and standards. This will involve close attention being given to the so-called 'three Is:' **Intent**, **Implementation** and **Impact**. In turn, these three aspects of the education concern what is conceived (the vision), what is taught (the provision) and what is experienced (the outcome).

In preparation for a school inspection, Religious Education coordinators and subject leads, along with class teachers who are delivering the subject, will need to think carefully about each of these elements.


Intent: This will focus on the vision for Religious Education; the clarity of understanding of the subject's role, purpose and value; how these objectives are expressed within the school's RE policy; the planning of the subject to demonstrate coherence, progression, balance and structure, based on the syllabus for Religious Education that has been adopted in each school; and the extent to which the Religious Education curriculum reflects the school's local cultural and religious context.

Implementation: This will involve the inspectors making judgements about the subject knowledge of teachers responsible for teaching the subject; the availability and quality of training and other professional development opportunities in Religious Education; the ability of teachers to develop the understanding amongst pupils of key concepts and their engagement in discussion and reflection; the extent to which pupils' work is checked and any misunderstandings are addressed; and the capacity of pupils to embed religious concepts in their long term memories so that they can be both spoken about and applied in a fluent and constructive way.

Impact: This part of the inspection process will involve inspectors in following through the vision, plans and teaching of the subject by making judgements about: the depth of knowledge and understanding of pupils in Religious Education; the progress that pupils are making in the subject; and the ability of pupils to show that they know more, remember more and can do more as a result of the teaching they have received in Religious Education. The ‘deep dive’ method may be used to focus on this element of the inspection process.

The table below includes a number of questions that Religious Education coordinators may find helpful as they prepare for the inspection of the subject in the context of each of these ‘three Is.’

<p>INTENT</p> 	<ul style="list-style-type: none"> ■ What is the school’s vision for Religious Education? ■ What value is attached to the subject? ■ Which religious traditions are to be investigated? ■ Is the subject adequately resourced? ■ Are visits and visitors included with the curriculum plan for Religious Education? ■ Has the curriculum been planned in order to promote progression? ■ Has the learning been appropriately differentiated so that all pupils, including those with SEND, can fulfil their potential and demonstrate progress? ■ Is there an expectation that children will develop their knowledge, understanding, skills, awareness, values and vocabulary in Religious Education as they study it? ■ Has attention been given to the embedding of ideas, concepts and principles relating to Religious Education within children’s long-term memories? ■ Has assessment for and of learning been carefully planned?
<p>IMPLEMENTATION</p> 	<ul style="list-style-type: none"> ■ Are coherent plans available for those responsible for teaching the subject? ■ Have clear learning objectives, in the form of key questions, been set out for the units and lessons in the plans for Religious Education? ■ Do the teachers have an expert knowledge of Religious Education? ■ Do the lessons incorporate a variety of teaching and learning strategies? ■ Is the teaching of Religious Education creative, enthusiastic and inspiring? ■ Are resources, such as religious artefacts and art, used in the lessons? ■ Is assessment for and of learning embedded within lesson delivery? ■ Do pupils learn from as well as about religion and belief? ■ Are pupils motivated, positive and committed to the subject? ■ Are the units, lessons and lesson activities coherent and logically ordered? ■ Is the teaching of Religious Education open, objective and balanced? ■ Does Religious Education promote respect for all religions and beliefs?

<p>IMPACT</p> 	<ul style="list-style-type: none"> ■ Are most pupils achieving, or exceeding, their age-appropriate expectation for Religious Education? ■ Are pupils who are facing barriers to learning, including pupils with SEND, able to access learning and succeed in Religious Education? ■ Is there clear evidence that pupils are progressing as they move through the year groups in their knowledge and understanding of, and their reflection on, religious, ethical, philosophical and spiritual matters? ■ Have children developed mastery of certain central concepts and ideas in Religious Education as an outcome of their study of the subject? ■ Are pupils able to articulate a clear sense of the value and purpose of Religious Education? ■ As an outcome of their learning in Religious Education, are pupils able to make sense of their own and others' religious and non-religious beliefs? ■ Are pupils being effectively prepared to play a constructive role within a religiously and culturally diverse society?
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Useful resources

The unit specifications that follow in this syllabus all include recommended resources that focus on the content of each individual area of study. In addition to these focused resources, a number of general resources may also be helpful for teachers as they engage with Religious Education and seek to plan, deliver and assess the subject within the classroom. The following items will be particularly useful.

Books

- Philip Barnes (2017) *Learning to Teach Religious Education in the Secondary School*, Routledge.
- Derek Bastide (1999) *Coordinating Religious Education across the Primary School*, Falmer Press.
- Derek Bastide (2006) *Teaching Religious Education 4 – 11*, 2nd Edition, Routledge.
- Lat Blaylock, Kate Christopher and Fiona Moss (2015) *Religious Education and British Values*, RE Today Services.
- Claire Brewer and Kate Bradley (2019) *101 Inclusive and SEN Citizenship, PSHE and Religious Education Lessons: Fun Activities and Lesson Plans for Children Aged 3 – 11*, Jessica Kingsley Publishers.
- Jane Brooke (2014) *The RE Teacher's Survival Guide: A Practical Guide to Teaching RE in Primary Schools*, Barnabas in Schools.
- CGP Books (2015) *KS3 Religious Education: Complete Study and Practice*, Coordination Group Publications.
- Sally Elton-Chalcraft (2014) *Teaching Religious Education Creatively*, Routledge.
- Paul Gatheshill and Jan Thompson (2000) *Visiting Places of Worship*, Hodder & Stoughton.
- Liam Gearon (2013) *Masterclass in Religious Education: Transforming Teaching and Learning*, Bloomsbury.
- James Holt (2014) *Religious Education in the Secondary School: An Introduction to Teaching, Learning and the World Religions*, Routledge.
- Christine Howard (2009) *Investigating Artefacts in Religious Education: A Guide for Primary Teachers*, 2nd Edition, Religious and Moral Education Press.

- Barbara Hume and Annie Sevier (1988) *Starting with Me: Topic Ideas for the Teaching of History, Geography and Religious Education to Children from Five to Seven*, Belair Publications.
- Maria James and Julian Stern (2019) *Mastering Primary Religious Education*, Bloomsbury.
- Andy Lewis and Robert Orme (2017) *World Religions: Judaism, Christianity and Islam* (KS3 Knowing Religion), Collins.
- Jennie Lindon (1999) *Understanding World Religions in Early Years Practice*, Hodder & Stoughton.
- Judith Lowdnes (2012) *The Complete Multifaith Resource for Primary Religious Education: Ages 7-11*, Routledge.
- Elaine McCreery, Sandra Palmer and Veronica Voiels (2008) *Teaching Religious Education: Primary and Early Years*, Learning Matters.
- Imran Mogra (2017) *Jumpstart RE! Games and Activities for Active Learning, Ages 7-12*,
- Fiona Moss and Stephen Pett (2019) *Assessment in RE: A Practical Guide*, RE Today Services.
- Stephen Pett (2015) *Religious Education: The Teacher's Guide*, RE Today Services.
- Julian Stern (2018) *Teaching Religious Education*, Bloomsbury.
- Geoff Teece, G. (2001) *Religious Education (Pocket Guides to the Primary Curriculum)*, Scholastic.
- Maggie Webster (2010) *Creative Approaches to Teaching Primary RE*, Longman.
- Cavan Wood (2008) *100 Ideas for Teaching Religious Education*, Continuum.
- Cavan Wood (2011) *The RE Teacher's Handbook*, Continuum.

Websites

- Assessing RE: <https://www.reonline.org.uk/assessing-re/>
- Celebrating RE: <http://celebratingre.recouncil.org.uk/>
- Commission on Religious Education: <https://www.commissiononre.org.uk/>
- Education Inspection Framework (Guidance): <https://www.gov.uk/government/publications/education-inspection-framework>
- NATRE: <https://www.natre.org.uk/>
- Religious Education Council: <https://www.religiouseducationcouncil.org.uk/>
- RE Definitions: <http://re-definitions.org.uk>
- RE:Online: <https://www.reonline.org.uk/>
- RE Quality Mark: <http://reqm.org/>
- Religion Facts: <http://www.religionfacts.com/>
- Resources for the Early Years Foundation Stage: <https://www.earlylearninghq.org.uk/lesson-plans-activity-ideas/religious-education/>

Videos

- The Five Major Religions: https://www.youtube.com/watch?v=m6dCxo7t_aE
- RE.ACT: Take a stand for Religious Education: <https://www.youtube.com/watch?v=FgC6qYlmacE>
- Teaching Religion in Today's Classroom: <https://www.youtube.com/watch?v=7TS8wlc-juE>
- Why Should You Study Religious Education?: https://www.youtube.com/watch?v=bunXYTDN_fc
- Why Study RE?: <https://www.youtube.com/watch?v=0iuXmIFZjzk>

Part B: Syllabus structure

Key themes

Teaching and learning in Religious Education will inevitably focus on different facets of human experience as it manifests itself in a range of faith and belief traditions. This will include learning about not only the beliefs and convictions that religious people may have. It will also involve an examination of the ways in which these beliefs shape the actions and practices of believers in a variety of domains, such as the home, places of worship and within wider society. Furthermore, Religious Education will also need to consider the way in which religious traditions influence community life and cultivate a sense of collective identity.

These three dimensions of religion – **believing, behaving and belonging** – form the basis for the organisation of the modules within this new Ealing Locally Agreed Religious Education Syllabus, as will be evident from the unit outlines. They are also summarised in the table below.

Believing	<p>In the context of religious and worldviews, <i>believing</i> is associated with a number of different aspects of faith and belief. These may include:</p> <ul style="list-style-type: none">■ the convictions that are held by religious traditions about the nature of reality, its origins, ultimate purpose and value;■ ideas about the nature of God and the way in which God has disclosed himself within the world through divine revelation;■ the sources of authority or teaching that help to inform religious beliefs;■ the purpose and function of particular religious rituals;■ the impact of belief on personal relationships and individual behaviour;■ the relationship between faith and reason, or between religion and truth.
Behaving	<p>Within the world of religion and belief, <i>behaving</i> will be associated with:</p> <ul style="list-style-type: none">■ rituals, ceremonies, services and acts of worship within sacred buildings;■ expressions of personal piety, such as prayer, contemplation and meditation;■ ethical and moral decision-making that is informed by faiths and beliefs;■ observation of those commandments and duties that signify adherence to a religious tradition;■ putting faith into action through engagement with initiatives that promote social justice, assist those in need and build community wellbeing.
Belonging	<p>There are many ways within religious communities demonstrate the notion of <i>belonging</i>. These include:</p> <ul style="list-style-type: none">■ forms of collective identity, which may be expressed through a shared culture, forms of dress and food and the celebration of festivals;■ the generation of communities that are connected with specific places of worship;■ the cohesive function of religious faith within the context of home and family life;■ the sense of participation in a worldwide community of faith.

Foundation Stage and Key Stage 1 units

Area of enquiry	Believing		Behaving		Belonging	
	<ul style="list-style-type: none"> A. Beliefs, teachings, sources of wisdom and authority (AT1) E. Meaning, purpose and truth (AT2) 		<ul style="list-style-type: none"> B. Practices and ways of life (AT1) F. values and commitments (AT2) 		<ul style="list-style-type: none"> C. Ways of expressing meaning (AT1) D. Identity, diversity and belonging (AT2) 	
Key questions	<ul style="list-style-type: none"> How do religions and worldviews understand and develop beliefs and teachings within their traditions? How do people tackle the big questions of life? 		<ul style="list-style-type: none"> How do people keep in touch with their faith and/or worldview? What is the best possible use of life? 		<ul style="list-style-type: none"> How do people communicate their beliefs and values to others? What do religions and worldviews say about human nature? 	
EYFS	What makes people special?	What can we learn from special stories?	What times are special to us?	How should we look after our world?	What makes a place special?	What things are special to us?
KS1 Year 1	What do Christians believe about God?	What can we learn from Creation stories?	What is Islam?	Why is prayer important for many people?	What does it mean to be a member of the Jewish community?	What role do festivals and holy days play in the life of faith?
KS1 Year 2	What is Buddhism?	What is the place of the church in Christianity?	How can Humanism help us to care for one another?	How do we mark stages in the human journey?	What does it mean to be a Hindu?	What does it mean to be a Sikh?

Key Stage 2 and Key Stage 3 units

	Believing			Behaving		Belonging
Lower KS2 Year 3	What is the significance of Easter within Christianity?	How do sacred scriptures inform religious beliefs?	Why is pilgrimage important in some religious traditions?	What does Sikhism teach us about selfless service?	What can we learn from different religious symbols?	Why are festivals, celebrations and High Holy Days so important within Judaism?
Lower KS2 Year 4	What do Muslims believe?	What do Jewish people believe about God?	How can significant religious figures inspire us?	What does it mean to follow the Buddha?	What do sacred texts within Hinduism say about God?	What contribution can religion make to our society?
Upper KS2 Year 5	What does Buddhism teach us about human experience?	What is significant to Christians about Jesus' life and teaching?	In what ways can art and design express religious belief?	What place do festivals, worship and celebrations have within Hinduism?	How is human identity and belonging shaped by faith and belief?	What does it mean to be a Muslim?
Upper KS2 Year 6	Does religion help us to understand human suffering?	Why is the Torah so important within Judaism?	In what ways do Christians in different denominations worship?	How can religion promote peace and justice in our society?	What happens in the mosque?	What happens in the Gurdwara?
KS3 Year 7	Arguments for and against the existence of God	Who was Jesus?	The significance of the Prophet Muhammad	The growth of Buddhism	Sources of authority in Judaism	Sikhism today
KS3 Year 8	The Bible	Atheism and unbelief in the modern world	Religion and ethics	Living as a Hindu	Learning from religious communities	Living as a Muslim in Britain today
KS3 Year 9	Issues in science and religion	The Qur'an and other sources of authority in Islam	Christianity and the arts	Inter faith dialogue and cooperation	Religion and belief in contemporary culture	Judaism in the modern world

Part C: Religious education in the Foundation Stage

Religious Education in the Early Years Foundation Stage (EYFS) will have a distinctive character that is appropriate for young children who are beginning their journey through the school. There is no statutory requirement to teach Religious Education to children in nursery education, although there are examples of good practices where nurseries do, voluntarily, decide to explore religious themes with very young children. Religious Education must, however, by law, be taught to all children within the Reception year, unless their parents withdraw them from this provision.

The teaching of Religious Education within the EYFS will normally focus on approaches that start with the experience of the child and develop this so that beliefs, practices and community identity within different religious traditions can be explored. The subject should enable young children to:

- develop confidence and self-assurance;
- reinforce their sense of belonging and identity;
- grasp notions such as specialness, celebration, tradition and diversity;
- reinforce ideas of right and wrong actions, in the context of both self and others;
- promote a sense of care for the wellbeing of themselves, others and the world;
- come to recognise that there are many views and ideas about God;
- recognise that prejudice and unkindness are not appropriate in the context of religious diversity;
- learn to gain respect for those who hold different faiths and beliefs.

Effective Religious Education in the EYFS will draw on several different approaches. These may include:

- play, role-play, drama and stories;
- the use of the creative arts, both in exploring the work of existing artists and in the creative activities of the children;
- listening, talking together, discussing and articulating their feelings;
- visits to places of worship;
- songs, singing and music;
- listening to visitors who are invited into the classroom;
- providing time for quietness, stillness, contemplation and reflection;
- creating displays to celebrate the key religious festivals;
- interacting with religious artefacts, symbols and other objects.

Whilst the distinctiveness of individual traditions should be honoured, it will also be important to highlight the common themes that emerge when different religions and worldviews are explored. Children should be encouraged to relate their learning to their own experiences of life and make sense of the material and ideas that they interact with. Some rudimentary religious terminology may be introduced within the EYFS although it will not be appropriate to expect children in this Stage to master large amounts of technical religious vocabulary or to engage with complex and subtle themes.

Assessment will focus on observation, visual recording and listening, rather than on extensive written records.

Religious Education in the EYFS will make important contributions to the [Early Learning Goals](#), which set out the expectations for the learning that children should achieve by the time they reach the end of the Foundation Stage. These are expressed as Areas of Learning and Development. The Areas of Learning and Development are classified as two groups, Prime Areas and Specific Areas, with each goal itself divided into several Aspects. Some of the ways in which Religious Education can support the progress of children in reaching these goals are indicated in the table below.

Areas of Learning and Development	Aspect	The contribution of Religious Education
Prime Areas		
Communication and Language	Listening	Providing children with the opportunity to hear stories, make sense of their meaning and express their own insights; respond to memorable and special experiences in their own lives; talk about special events that they have participated in with their family or community.
	Understanding	
	Speaking	
Physical Development	Moving and handling	Handling religious objects, artefacts and symbols; visiting and moving through religious buildings; connecting religious teachings with the imperative to look after self and others.
	Health and self-care	
Personal, Social and Emotional Development	Making relationships	Empathising with the characters in religious stories; making connections with their own world of emotions and feelings; engaging in role-play and drama; developing a sense of identity and belonging; thinking about right and wrong actions and behaviours; becoming conscious of their own moral decisions; developing respectful relationships with those who hold different positions.
	Self-confidence and self-awareness	
	Managing feelings and behaviour	
Specific Areas		
Literacy	Reading	Reading stories from different faith and belief traditions; expressing their own perspectives through short writing activities.
	Writing	
Mathematics	Numbers	Considering the significance of numbers in some religious traditions (such as the days of creation of the number of daily prayers in Islam); handling and thinking about religious symbols, shapes and objects.
	Shape, space and measure	
Understanding the World	People and communities	Learning about the religions and worldviews that are associated with different communities; recognising that the world is complex and diverse and that its peoples hold many different faiths and beliefs; understanding how technology can support faith (e.g. a Qibla app).
	The world	
	Technology	
Expressive Arts and Design	Exploring and using media and materials	Engaging with and responding to religious art and design; responding to religious themes, stories and principles through displays, art, craft and design; recognising that the quest for religious commitment provokes but also exceeds our imaginations.
	Being imaginative	

What makes people special?

This unit provides an opportunity for children to reflect upon the question of why people are special. Pupils are invited to consider those people who are special, including themselves, family members, their peers and those within the wider community. They are also able to explore those people who are special in religious communities today. Religious stories provide an ideal way of highlighting the special qualities of particular individuals who people of faith may hold to be special. Children will be able to see in the lives of such people those attributes that mark them out as a special, including qualities such as vision, obedience, leadership, courage, kindness, wisdom and compassion. By investigating the notion of specialness in people, in both common life and in the world's religions, pupils will begin to engage with one of the significant issues that underpins good Religious Education, namely the question of what it is to be human.

Questions to explore	Learning objectives By the end of this unit most pupils should be able to show they can:	Learning outcomes By the end of this unit, most pupils should be able to:
<ul style="list-style-type: none"> What makes a person special? Which people are special to us? Which people do we look up to? What special jobs do some people do? Who is special in the world today? Which special people have there been in the past? Why was Jesus a special person? Which other religious figures are special? 	<ul style="list-style-type: none"> Recognise that all people are unique, special and should be treated with respect. Understand that people of faith will believe that all people are loved by God. Appreciate the important qualities that characterised the lives of founding figures and leaders within the world's principal religious traditions. 	<ul style="list-style-type: none"> Talk about people who are special to them, including themselves, other children in their class and people within the wider community. Say what qualities make other people special to them. Identify and speak about the qualities that make people associated with religious origins special, for example Abraham, Mary, Jesus, the Prophet Muhammad, Gautama Buddha and Guru Nanak. Talk about the attributes that made these religious figures so special.
Possible teaching activities	Key vocabulary	Early Learning Goals
<ul style="list-style-type: none"> Learn about and discuss the importance of religious figures, including Jesus, the Prophet Muhammad, Gautama Buddha and Guru Nanak. Listen to biblical parables that highlight how special people are in the eyes of God (for example, the Lost Sheep, the Prodigal Son). Draw pictures of special people. Each child can make a zigzag book about themselves and those who are special in their lives, such as family members. Discuss the special people who care and look after us, for example doctors, the emergency services and leaders in local religious communities. 	<p>Unique, special, courageous, kind, wise, visionary, protective, loving, thoughtful, generous, thoughtful, considerate, the Bible, the Qur'an, parable, Mary, Jesus, the Prophet Muhammad, Gautama Buddha and Guru Nanak.</p>	<ul style="list-style-type: none"> Communication and language: Listening and attention; Understanding; Speaking. Personal, social and emotional development: Self-confidence and self-awareness; Making relationships. Literacy: Reading; Writing. Understanding the world: People and communities. Expressive arts and design: Exploring and using media and materials; Being imaginative.

Recommended resources

- Leila Azzam (1985) *The Life of the Prophet Muhammad*, The Islamic Texts Society.
- Lisa Bullard (2002) *Marvelous Me: Inside and Out*, Picture Window Books.
- Nick Butterworth (2005) *Stories Jesus Told: Favourite Stories from the Bible*, Candle Books.
- Barbara Hume and Annie Sevier (1991) *Starting with Me: Topic Ideas for the Teaching of History, Geography and Religious Education to Children from Five to Seven*, Belair Publications.
- Jennie Lindon (1999) *Understanding World Religions in Early Years Practice*, Hodder & Stoughton.
- Humera Malik (2017) *The Story of the Holy Prophet Muhammad*, Green Key Press.
- Diana Mayo (2008) *My Little Picture Bible*, DK Children.
- Elaine McCreary (2008) *Teaching Religious Education: Primary and Early Years (Achieving QTS Series)*, Learning Matters: Chapter 7, pp. 81-93.
- Rungeen Singh (2009) *The Charismatic Guru Nanak*, Young Learner Publications.
- Whitney Stewart (2009) *Becoming Buddha: The Story of Siddhartha*, Stone Bridge Press.
- All of Us Campaign: <http://allofuscampaign.com/>

What can we learn from special stories?

In this unit, pupils will explore the importance of stories as bearers of truth about the human condition. They will be invited to hear and think about a variety of religious stories as well as non-religious stories that may open up questions and themes that overlap with the beliefs and practices that are associated with the world's religious traditions. Stories may be used as a way of stimulating the imagination and curiosity of children and in provoking reflection on questions of meaning, purpose and value in their lives. They often open up big, and sometimes unanswerable, questions about the human experience and can provide the starting point for a variety of expressive activities. These may include creative writing, artistic endeavours and discussion about the underlying concerns within each story.

Questions to explore	Learning objectives <small>By the end of this unit most pupils should be able to show they can:</small>	Learning outcomes <small>By the end of this unit, most pupils should be able to:</small>
<ul style="list-style-type: none"> Why do we love stories? What are our favourite stories? Can fiction tell us what is true? What do stories tell us about God? Why did Jesus teach using stories (parables)? What can we learn from religious stories? Why are religious stories regarded as sacred? Is there spiritual meaning in non-religious stories? 	<ul style="list-style-type: none"> Recognise that we all have a favourite story or stories. Understand that some stories have particular importance to people of faith. These include those within the Bible (for Jews and Christians), the Qur'an (for Muslims) and the Ramayana (for Hindus). Appreciate the significance of the stories that tell of the lives of important religious figures, such as the Buddha, Moses, Jesus, the Prophet Muhammad and Guru Nanak. Learn that sacred scriptures are to be treated with special respect. 	<ul style="list-style-type: none"> Talk about the stories that are most special to them. Know that books of religious stories have a special status as Holy Scripture for people of faith. Acknowledge that stories from different religions will teach different things about the nature of God and about humanity. Recall and respond to several important religious stories, such as those associated with the Creation (Judaism, Christianity and Islam), Exodus (Judaism), Christmas and Easter (Christianity), the revelation of the Qur'an (Islam) and Rama and Sita (Hinduism).
Possible teaching activities	Key vocabulary	Early Learning Goals
<ul style="list-style-type: none"> Discuss why stories are special. Listen and respond to stories about the life of Jesus, the Prophet Muhammad, Gautama Buddha and Guru Nanak. Listen to the story of Rama and Sita from the Ramayana and learn about how this is recalled at Diwali. Explore the objects used that are associated with sacred scriptures, for example a Yad (the Torah), a lectern (Christianity), a stand (the Qur'an) and the Guru Granth Sahib's takht or throne (Sikhism). Hear some non-religious stories (e.g. Dogger, Hansel and Gretel, and the Elves and the Shoemakers) and discuss the spiritual themes (e.g. loss and retrieval, sacrifice, pilgrimage and compassion) that they contain. 	<p>Story, fiction, truth, fable, parable, Holy Scripture, sacred texts, Bible, Qur'an, Torah, meaning, character, meaning, spiritual, love, memory.</p>	<ul style="list-style-type: none"> Communication and language: Listening and attention; Understanding; Speaking. Personal, social and emotional development: Managing feelings and behaviour. Literacy: Reading; Writing. Understanding the world: People and communities. Expressive arts and design: Being imaginative.

Recommended resources

- Shoshana Boyd Gelfand (2017) *Jewish Tales*, Barefoot Books.
- Nick Butterworth (2005) *Stories Jesus Told: Favourite Stories from the Bible*, Candle Books.
- Frasier Cox (2017) *There's a Boy Just Like Me*, Little Tiger Press.
- Yahiya Emerick (2014) *My First Holy Qur'an for Little Children*, CreateSpace Independent Publishing Platform.
- Anita Ganeri (2013) *Buddhist Stories*, Tulip Books.
- Anita Ganeri (2013) *Hindu Stories*, Tulip Books.
- Anita Ganeri (2013) *Islamic Stories*, Tulip Books.
- Anita Ganeri (2013) *Jewish Stories*, Tulip Books.
- Anita Ganeri (2013) *Sikh Stories*, Tulip Books.
- Anita Ganeri (2017) *The Divali Story*, Tulip Books.
- Shirley Hugues (2009) *Dogger*, Red Fox.
- Sara Khan (2017) *My First Book about the Qur'an*, The Islamic Foundation.
- CS Lewis (2009) *The Lion, the Witch and the Wardrobe*, HarperCollins Children's Books.
- Elaine McCreary (2008) *Teaching Religious Education: Primary and Early Years (Achieving QTS Series)*, Learning Matters: Chapter 7, pp. 81-93.
- Maggie Pearson (1995) *A Treasury of Stories from the Old Testament*, Larousse Kingfisher Chambers.
- Charlotte Ryton (2008) *The Lion Book of Five-Minute Parables*, Lion Hudson.
- Shahada Sharelle Abdul Haqq (2008) *Stories of the Prophets in the Holy Qur'an*, The Light Inc (US).

What times are special to us?

This unit will enable children to reflect upon and learn about times that are special, either personally or in the context of communities of faith. It will provide the opportunity to explore notions of thankfulness, joy, celebration and memorial, which are associated with specific times, days and seasons. Children will be encouraged to consider those times that are most special to them in their own lives. They will also learn about how religious traditions structure the day, week and year in ways that underline the special significance of particular points within these cycles of time. The unit will explore the history, traditions, actions, customs, practices and beliefs that are associated with these special times and the reasons why they are accorded such an elevated status in different religious traditions.

Questions to explore	Learning objectives <small>By the end of this unit most pupils should be able to show they can:</small>	Learning outcomes <small>By the end of this unit, most pupils should be able to:</small>
<ul style="list-style-type: none"> What times and days are most special to us? What and why do we celebrate? Why do we give and receive presents on birthdays? Why are wedding days so special to those who get married? Which times, days and seasons are held to be special in the world's major religions? Why are these times regarded as sacred? What happens within different religious traditions at special times, on special days, or during special seasons? 	<ul style="list-style-type: none"> Recognise that everyone's birthday is a particularly special day to them. Understand that Christians attach particular importance to Sundays, and to Harvest, Christmas and Easter. Appreciate the great importance that Jewish people attach to the weekly festival of Shabbat and how other festivals and High Holy Days are of great significance in Judaism (e.g. Rosh Hashana, Yom Kippur and Pesach). Recognise that most Muslims will pray at five special times within the day and that particular importance is attached to Ramadan and Eid al-Fitr. Identify the special role of Diwali within Hinduism. 	<ul style="list-style-type: none"> Talk about their own cherished memories and the days (such as their birthday and family holidays) that are most special to them. Recognise that, in Hinduism, Judaism, Christianity and Islam, time is divided up in a way that makes certain times of the day, individual days and periods of days especially important. Be able to identify and name the most significant celebrations and festivals within the major religious traditions. An understanding of why certain times, days and seasons are treated with respect for people of faith. A knowledge of the religious beliefs and practices that are linked with special times.
Possible teaching activities	Key vocabulary	Early Learning Goals
<ul style="list-style-type: none"> Discuss why we like to celebrate and say thank you on certain days. Create greeting cards to be exchanged on special festivals. Learn about the origin and meaning of the special times in religious traditions, such as Diwali, Pesach, Christmas, Easter and Ramadan. Reflect on the items and objects that are associated with special religious days, including Shabbat artefacts, Christmas presents, the foods and forms of dress used at Eid al-Fitr and Diwali lamps. 	<ul style="list-style-type: none"> Special times, days, seasons, celebration, memory, remembrance, present, gift, thank you, joy, story, birth, Shabbat, Pesach, Yom Kippur, Christmas, Easter, Harvest, Ramadan, Eid al-Fitr, Diwali. 	<ul style="list-style-type: none"> Communication and language: Listening and attention; Understanding; Speaking. Personal, social and emotional development: Managing feelings and behaviour. Literacy: Reading; Writing. Understanding the world: People and communities; The world. Expressive arts and design: Exploring and using media and materials; Being imaginative.

Recommended resources

- Lisa Bullard (2012) *Rashad's Ramadan and Eid al-Fitr*, Millbrook Press.
- Malachy Doyle (2018) *Rama and Sita: The Story of Diwali*, Bloomsbury Education.
- Hannah Eliot (2018) *Diwali*, Little Simon.
- Bachar Karroum (2018) *Tell me more about Ramadan*, Bachar Karroum.
- Leanne Kilpatrick (2013) *One Night on Earth: The Story of Christmas*, Oleander Press.
- Thomas Nelson (2013) *The Story of Easter*, Tommy Nelson.
- Tracy Newman (2014) *Shabbat Is Coming!*, Bravo Ltd.
- Tracy Newman (2016) *Passover is Coming!*, Bravo Ltd.
- Jane Ray (1994) *The Story of Christmas*, Orchard Books.
- Whitney Stewart (2019) *What do you Celebrate?: Holidays and Festivals Around the World*, Sterling.

How should we look after our world?

In this unit, children have the chance to learn about the precious nature of our environment, whether this is the immediate space we inhabit, the wider neighbourhood or planet Earth. The unit will highlight the responsibilities that everyone has for looking after their world and emphasise the importance of caring for living things. The unit will also provide the opportunity for children to learn about the religious ideas connected with Creation and the expectation that religious life will promote a caring approach to the world around us. Creation stories may be used to explore this theme. Although their poetic, rather factual, character is emphasised, these stories may prompt a variety of responses and generate work in which children can express their understanding of creative acts.

Questions to explore	Learning objectives <small>By the end of this unit most pupils should be able to show they can:</small>	Learning outcomes <small>By the end of this unit, most pupils should be able to:</small>
<ul style="list-style-type: none"> How did our world come into existence? How has it changed over time? What do religions tell us about the creation of the world? Why is our world so special? What problems are there in the world? How can we harm our environment, for example through littering, pollution, climate change, and the destruction of living things? How is the Earth's environment being damaged? Why should we look after our world? 	<ul style="list-style-type: none"> Recognise that we are all responsible for looking after for our environment. This may range from the classroom, our homes, our neighbourhood, the nature that surrounds us and our planet. Understand that God is believed to be the ultimate source of the world's existence in most religious traditions and that many people have faith in God the Creator. Learn that caring for living things, our environment and the Earth, are principles promoted by the world's theistic and non-theistic religious traditions. 	<ul style="list-style-type: none"> Discuss the importance of protecting and caring for the environment. Recognise that living things need to be looked after and cherished. This includes plants, animals and people, all of which are part of the natural world. Give expression to feelings that are prompted by their experience of the natural world. Recall the Creation stories from different religious traditions. Say what is meant by the religious idea of a Creator God.
Possible teaching activities	Key vocabulary	Early Learning Goals
<ul style="list-style-type: none"> Read, discuss and reflect upon Creation stories from a range of religious traditions. Tell a simple version of the Judeo-Christian Creation story from Genesis 1. Invite children to listen to stories about looking after our environment. Use these to provoke discussion about class activities to demonstrate care for living things. Lead children on a nature walk. Develop art activities inspired by nature and/or the stories of Creation. Invite children to create a set of rules that govern how they should look after their classroom. 	<p>Environment, world, planet, nature, living things, Creation, God, Creator, responsibility, care, protection, growth, classroom, neighbourhood, waste, pollution, recycling.</p>	<ul style="list-style-type: none"> Communication and language: Listening and attention; Understanding; Speaking. Physical development: Moving and handling. Personal, social and emotional development: Managing feelings and behaviour. Literacy: Reading; Writing. Understanding the world: People and communities; The world. Expressive arts and design: Exploring and using media and materials; Being imaginative.

Recommended resources

- Georgia Amson-Bradshaw (2019) *Caring for the Environment*, Franklin Watts.
- Nick Butterworth (1998) *Wonderful Earth*, Hunt and Thorpe.
- Rachel Elliot (2017) *In the Beginning: The Story of Creation*, Parragon.
- Jess French (2019) *What A Waste: Rubbish, Recycling, and Protecting our Planet*, DK Children.
- Linda Kranz (2013) *Only One You*, Taylor Trade Publishing.
- Ann Pilling (1997) *Creation Stories from Around the World*, Walker Books.
- Jo Readman (2006) *George Saves the World by Lunchtime*, Eden Children's Books.
- Jane Ray (1996) *The Story of Creation*, The O'Brien Press.
- Steve Turner (1997) *In the Beginning*, Lion Children's Books.
- Jeanna Zivalich (2014) *A Children's Bible Story about Creation*, CreateSpace Independent Publishing Platform.

What makes a place special?

Learning about special places, in both non-religious and religious contexts, will form the focal points for this unit. Children will be provided with the opportunity to consider what places are most special to them and to recognise that other people and groups, including religious communities, will have places that they also regard as special. The unit will highlight the notion of sacred spaces, such as religious buildings and places of pilgrimage. Pupils will be encouraged to reflect on how such places should be treated and what behaviours and actions are appropriate for those who visit such places. A trip to a place of worship would be a fitting activity within this unit. The visit would provide the opportunity for both learning about a sacred building and also for reflection on the feelings that it arouses.

Questions to explore	Learning objectives <small>By the end of this unit most pupils should be able to show they can:</small>	Learning outcomes <small>By the end of this unit, most pupils should be able to:</small>
<ul style="list-style-type: none"> What makes a place special to us? Which places do you consider to be special? How do special places make you feel? What are special religious buildings used for? How should we behave in special religious buildings? How does it feel to be inside a religious building (for example, on a class trip)? Why do people visit special places? 	<ul style="list-style-type: none"> Appreciate that everyone has a place or places that are special to them. Recognise that special places can provoke a wide range of memories, feelings and emotions. Understand that special buildings play a key role within religious communities. These include synagogues (Judaism), churches and cathedrals (Christianity), mosques (Islam), temples (Hinduism and Buddhism) and gurdwaras (Sikhism). Appreciate the special significance of places of pilgrimage, such as Mecca, Jerusalem, Rome. Understand that natural features can also be regarded as special in religious life, such as the River Ganges in Hinduism. 	<ul style="list-style-type: none"> Talk about their own home, their favourite holiday locations and other places that they have visited, which are special to them. Name the special places that people of different faiths worship in or visit on pilgrimage. Demonstrate a respectful attitude to special religious spaces and be attentive to the way in which these are regarded as sacred by faith communities. Understand the behaviours and actions that are appropriate within special religious buildings. Express the feelings aroused by a visit to a special place.
Possible teaching activities	Key vocabulary	Early Learning Goals
<ul style="list-style-type: none"> Listen and respond to children's stories that address the question of what makes somewhere special. Create artwork or poetry that is inspired by a visit to a special place. Learn about why people visit special religious places on pilgrimage, such as Jerusalem, Lourdes, Rome, Mecca. Discuss the importance of special natural features in some religions, such as the River Ganges in Hinduism. Visit a place of worship and reflect on what makes it special. Look at pictures of the interiors of special religious buildings and discuss the features that are found there. 	Place, room, building, holiday location, church, mosque, synagogue, temple, Mecca, Jerusalem, Lourdes, Rome.	<ul style="list-style-type: none"> Communication and language: Listening and attention; Understanding; Speaking. Personal, social and emotional development: Managing feelings and behaviour. Literacy: Reading; Writing. Understanding the world: People and communities; The world. Expressive arts and design: Exploring and using media and materials; Being imaginative.

Recommended resources

- Michael Bond (2018) *Paddington at St Paul's*, HarperCollins Children's Books.
- Lisa Bullard (2012) *Rashid's Ramada and Eid Al-Fitr*, Millbrook Press.
- Julia Donaldson (2017) *The Gruffalo*, Macmillan Children's Books.
- Paula Gateshill and Jan Thompson (2000) *Visiting Places of Worship*, Hodder Education.
- Ruth Nason (2013) *Visiting a Church*, Evans Brothers Ltd.
- Ruth Nason (2011) *Visiting a Gurdwara*, Evans Brothers Ltd.
- Ruth Nason (2011) *Visiting a Mosque*, Evans Brothers Ltd.
- Ruth Nason (2011) *Visiting a Synagogue*, Evans Brothers Ltd.
- Dr Seuss (2016) *Oh, The Places You'll Go!*, HarperCollins Children's Books.

What things are special to us?

In this unit, pupils will focus on the items that are most precious to them and the reasons why such objects are special. The unit will also enable children to explore the special role that artefacts have within places of worship and in the lives of people of faith. It will highlight the respect that is accorded to particular objects and the actions that are appropriate in handling and protecting these objects. The role of artefacts in prayer and worship will also be explored.

Questions to explore	Learning objectives By the end of this unit most pupils should be able to show they can:	Learning outcomes By the end of this unit, most pupils should be able to:
<ul style="list-style-type: none"> What are our special things? Why are these objects precious to us? When do we receive and give special things? How do we respond when something special is given to us? What things are regarded as special in places of worship or in religious life (for example sacred texts, statues, vestments, icons, religious art, chalices, the Sefer Torah,)? How should we treat and look after special things? What role to museums, exhibitions and galleries play in enabling us to view special objects? 	<ul style="list-style-type: none"> Recognise that we all have items that are special to us. Understand that, in addition to physical items, memories can also be precious. Demonstrate how to care for and protect special objects. Name the particular objects that are most precious within religious traditions, including those items that aid prayer and worship in sacred buildings. 	<ul style="list-style-type: none"> Pupils should be able to identify and talk about those objects and memories that are most precious to them. Children should be sensitive to those things that are held to be special by other individuals and groups. Children should be able to name and describe the purpose of some items that are of special importance within places of worship. Pupils should understand how valuable or precious religious artefacts should be handled and looked after. They should appreciate the role of museums, exhibitions and galleries in enabling special objects to be seen by people.
Possible teaching activities	Key vocabulary	Early Learning Goals
<ul style="list-style-type: none"> Discuss the items and memories that are special to the children in the class. Invite children to draw and write about an item that is special for them. Read and respond to children's stories that focus on special objects and memories (e.g. <i>Dogger</i> and <i>Wilfrid Gordon McDonald Partridge</i>). Explore the special objects and memories associated with significant rites of passages, such as baptisms, bar/bat mitzvahs and weddings. Examine the symbolism of objects and items used in Christian worship, including crosses, chalices, the altar, font and vestments. Discuss the ways in which special non-religious and religious objects should be treated. 	<p>Object, artefact, memory, special, precious, valuable, treasured, present, gift, Torah scroll, Bible, Qur'an, chalice, vestments, museum, gallery.</p>	<ul style="list-style-type: none"> Communication and language: Listening and attention; Understanding; Speaking. Personal, social and emotional development: Managing feelings and behaviour. Literacy: Reading; Writing. Understanding the world: People and communities. Expressive arts and design: Exploring and using media and materials; Being imaginative.

Recommended resources

- Vida Barnett (1995) *Sikh Artefacts Teaching Pack*, Articles of Faith Ltd.
- Pamela Draycott (1997) *Religious Artefacts: Why? What? How?*, Christian Education Movement.
- Mem Fox (1987) *Wilfrid Gordon McDonald Partridge*, Puffin.
- Paul Gateshill and Jan Thompson (1992) *Religious Artefacts in the Classroom*, Hodder Education.
- Christine Howard (2009) *Investigating Artefacts in Religious Education*, Religious and Moral Education Press.
- Shirley Hugues (2009) *Dogger*, Red Fox.
- James Mitchem (ed.) (2016) *My Encyclopedia of Very Important Things: For Little Learners Who Want to Know Everything*, DK Children.
- Gill and David Rose (2003) *RE Photopacks – Artefacts for Worship*, Folens.
- Speechmark (2000) *Early Objects (Pocket Colorcards)*, Speechmark Publishing Ltd.
- Speechmark (2016) *Everyday Objects (Colorcards)*, Speechmark Publishing Ltd.

Part D: Key Stage 1 units

Religious Education in Key Stage 1 will build on the exploration of different religions and worldviews, which was introduced in the Foundation Stage. Children in Key Stage 1 will be provided with opportunities to reflect upon the human religious quest in its many expressions and consider the value of a range of different religions and worldviews. They should be encouraged to raise and investigate a variety of questions about meaning, purpose and value and come to appreciate that there are many different responses to these questions. They should also be invited to make connection between different religions and worldviews, identifying those elements that are similar and distinctive, and to draw on their own insights, reflections and perspectives as these are provoked by the studies that they engage in.

The Key Stage 1 units in this new Locally Agreed Syllabus include a combination of units with a systematic focus, which explore specific religions and worldview, and those that have a thematic approach, which will draw on many different religions and worldviews. The units have also been grouped into categories, depending on whether the primary area of enquiry relates to believing, behaving or belonging.

The outcomes expected of pupils at the end of Key Stage 1, as set out by the Religious Education Council, are shown in the table below.

Aim	By the end of end of Key Stage 1, most pupils should be able to:
A. Know about and understand a range of 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.
	A2. Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the traditions from which they come.
	A3. Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities.
B. Express ideas and insights about the nature, significance and impact of religions and worldviews.	B1. Ask and respond to questions about what individuals and communities do, and why, so that pupils can identify what difference belonging to a community might make.
	B2. Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves.
	B3. Notice and respond sensitively to some similarities between different religions and worldviews.
C. Gain and deploy the skills needed to engage seriously with religions and worldviews.	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.
	C2. Find out about and respond with ideas to examples of co-operation between people who are different.
	C3. Find out about questions of right and wrong and begin to express their ideas and opinions in response.

What do Christians believe about God?

The unit will provide an opportunity for pupils to engage with and consider the significance of the central beliefs of Christianity as they relate to belief about the nature of God. It will introduce the Christian doctrines of God's indivisible yet triune nature, the concept of revelation, the importance of the Bible and the place of Jesus within the Christian faith.

Questions to explore	Learning objectives <small>By the end of this unit most pupils should be able to show that they can:</small>	Learning outcomes (AT1) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> Where do Christians derive their understanding of God from? What does the Bible say about God? How does Jesus represent God? For Christians, what are the main attributes of God? What do Christians mean by the Trinity? For Christians, how does God show his love for humanity? 	<ul style="list-style-type: none"> Understand that Bible is the principal source for Christians in their understanding of God. Recognise the central place of Jesus as the revelation of God. Understand that Christians believe in God as Creator, redeemer and sustainer. Appreciate the likeness of human beings to God and the love of God for humanity. Recognise the role of worship in shaping the Christian understanding of God (for example, baptism, eucharist, prayer, confession). 	<ul style="list-style-type: none"> Talk about the importance of belief in God for Christians. Articulate the significance of Jesus as the image of the invisible God and the sign of God's love. Identify and discuss the distinctive attributes of the three persons of the Holy Trinity: Father, Son and Holy Spirit (for example, Creator, Saviour, Sustainer). Retell a Bible story that underlines the Christian doctrine of God. Say how Christian worship reflects belief in God.
Possible teaching activities	Key vocabulary	Learning outcomes (AT2) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> Listen to Bible stories that present the Christian belief about God (for example, the parables of the Prodigal Son and the lost sheep, the stories of the feeding of the 5,000 and the raising of Lazarus). Invite a leader from a local church to speak to the children about their understanding of God and to take questions from the class. Examine and reflect upon the stories of Jesus' birth and his passion, death and resurrection. Invite children to consider their underlying meaning. Study the beliefs and actions associated with the sacraments of baptism and eucharist. Encourage children to identify the way in which these rites highlight Christian belief in God. Reflect upon artistic representations of Jesus. Lead children in a study of the Lord's Prayer and discuss how this shows Christian belief. Reflect upon the different names of Jesus or God (for example, Good Shepherd, King, Saviour, eternal High Priest, Creator, Redeemer, protector, judge, Lord, friend). 	<p>God, Jesus, revelation, Trinity, Father, Son, Holy Spirit, incarnation, Creator, love, Bible, church, parable, story, love, baptism, Eucharist.</p>	<ul style="list-style-type: none"> Discuss the similarities and differences between the Christian belief in God and the beliefs about God held by members of other religious traditions. Articulate the meaning of the statement 'God is love' and discuss how belief in this principle shapes the lives and actions of Christians today. Identify the different features of, and artefacts contained within, a church and point to the way in which these highlight different aspects of the Christian understanding of God. Describe how, in Christianity, as in other religions, God is essentially mysterious. Speak about the relationship between God and peace and, in particular, the notion of Jesus as the Prince of Peace.

Recommended resources

- Derek Bastide (2007) *Teaching Religious Education 4-11*, Routledge (pages 62-92, 171-177).
- Lat Blaylock (2012) *Opening up Christianity*, RE Today Services.
- Alan Brown (2006) *World of Faiths: Christianity*, QED.
- Anita Ganeri (2017) *Christianity*, Raintree.
- Anne Geldart (1999) *Examining Religions: Christianity*, Heinemann.
- Honor Head (2009) *Christianity*, Wayland.
- Susie Hodge (2009) *Christianity*, Heinemann.
- Ruth Holmwood (1996) *Living Religions: Christianity (Parts One and Two)*, Nelson.
- Elaine McCreery (1995) *Ideas Bank Religious Education: Christianity*, Folens.
- Fiona Moss (2014) *RE Ideas: Christmas*, RE Today Services.
- Sue Penney (2008) *Christianity*, Heinemann.
- Kathryn Walker (2007) *World Religions Today: Christianity*, Wayland.
- RE:Online – Christianity subject knowledge: <https://www.reonline.org.uk/subject-knowledge/christianity/>
- RE:Online – teaching resources (select Christianity from the RELIGION/WORLDVIEW dropdown menu): <https://www.reonline.org.uk/teaching-resources/>

What can we learn from Creation stories?

This unit will explore the religious notion of God as Creator and ultimate source of all that there is. The unit will examine the idea of Creation as both a primal event and as an ongoing process. The study of Creation stories and reflection about the way in which people of faith seek to respond to a belief in God as Creator will provide a way to explore this theme. Pupils will also examine and reflect upon contemporary issues associated with the natural world and the responsibility we all share for looking after the Earth.

Questions to explore	Learning objectives <small>By the end of this unit most pupils should be able to show that they can:</small>	Learning outcomes (AT1) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> What does religion teach us about origins? Where does our idea of beauty come from? How does the Bible help Jews and Christians to understand Creation? What do other religious traditions believe about Creation? How can religious and scientific views about Creation be harmonised? Is Creation an ongoing process? What makes our world so special and how do faith communities seek to look after it? 	<ul style="list-style-type: none"> Understand the key elements of the biblical account of the Creation. Talk about the significance of Creation stories within other religious traditions. Appreciate the ethical responsibilities associated with looking after our planet. Understand the importance of importance of the Harvest and Sukkot festivals. Recognise the contribution of science and its compatibility with religious conceptions. Speak about the imperative to care for the Earth within all religious traditions. 	<ul style="list-style-type: none"> Retell more than one Creation story and identify the religious traditions that they belong to. Identify the most important aspects of the Creation accounts in different religious belief systems. They should be able to speak about the ongoing processes involved in creation. Articulate an understanding of what the notion of God as Creator means to people of faith. Highlight the responses that faith communities make to a belief in divine Creation, in both worship and practical contexts.
Possible teaching activities	Key vocabulary	Learning outcomes (AT2) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> Read, reflect upon and discuss Creation stories, in either book or video format. Read some of the Creation Psalms (e.g. Psalms 8, 19, 22, 33, 65, 100 and 102) and use these as the basis for responses in poetry or art. Discuss the status of these stories as mythopoetic statements. Compose prayers or other statements of thanksgiving for the natural world. Study the ceremonies and actions involved in the festivals of Harvest and Sukkot. Examine the role of Brahma, the god of creation, within the Hindu religious tradition. Create artwork on the theme of Creation. Discuss the ways in which the natural world is being damaged by human activities. 	<p>Creation, Creator, faith communities, religious traditions, Bible, Genesis, sacred scriptures, story, myth, science, Harvest, Sukkot, responsibility, stewardship, environment, beauty.</p>	<ul style="list-style-type: none"> Reflect on the importance of Creation stories. Speak about the similarities and differences between different religious understandings of Creation. Consider the sense of beauty, awe and wonder that accompany some facets of the natural world. Express their ideas about how we all share a responsibility for looking after our planet and how this expectation is understood within different religious traditions. Identify activities in their own lives where they are creative.

Recommended resources

- Rasamandala Das and Ananta Shakti (2005) *Creation: A Story from Ancient India*, Iskcon Educational Services.
- Rachel Elliot (2017) *In the Beginning: The Story of Creation*, Parragon.
- David Haidle (2009) *The Creation Story for Children*, New Leaf Publishing.
- Mindy MacDonald (2007) *The 7 Days of Creation*, Multnomah Press.
- Margaret Mayo (1995) *The Orchard Book of Creation Stories*, Orchard.
- Jane Ray (1996) *The Story of Creation*, The O'Brien Press.
- Ruth Samuels (1973) *Bible Stories for Jewish Children: From Creation to Joshua*, Ktav Pub & Distributors Inc.
- Paul Turner (2018) *When God Made Light*, Waterbrook Press.
- Desmond Tutu (2014) *Let There Be Light*, Zonderkidz.
- Jeanna Zivalich (2014) *A Children's Bible Story about Creation*, CreateSpace Independent Publishing Platform.
- Buddhist Understanding of the Universe: https://www.bbc.co.uk/religion/religions/buddhism/beliefs/universe_1.shtml
- A Hindu Creation Story: http://www.durhamcountybadgers.org.uk/downloads/29_4_A+Hindu+Creation+Story.pdf
- Hindu Creation Story: <https://www.youtube.com/watch?v=Y9yWwFWpbRo>
- Islam Creation Story: <http://www2.nau.edu/~gaud/bio301/content/iscrst.htm>
- Islamic Mythology: https://en.wikipedia.org/wiki/Islamic_mythology#Creation_of_humanity
- Sikh Beliefs about Creation: <https://www.learnreligions.com/sikhs-believe-about-god-and-creation-2993486>
- The Sikh Creation Story: http://www.durhambadgers.org.uk/downloads/29_4_The+Sikh+Creation+Story.pdf
- Sikh Creation Stories: <https://creationstoriesmyths.weebly.com/sikhism.html>

What is Islam?

In this unit, pupils will be introduced to the fastest growing religion, both in Britain and across the world. The key beliefs, practices and principles of collective belonging that are central to Islam will be studied. Pupils will have the opportunity to engage with authentic expressions of Islam through a visit to a mosque and/or by hearing from a member of the Islamic community. The principal dimensions of Islamic faith and life, as these are found in the Five Pillars, will enable pupils to determine what is most important to Muslims. They will also learn about the great esteem with which Muslims hold the Prophet Muhammad and the Qur'an.

Questions to explore	Learning objectives <small>By the end of this unit most pupils should be able to show that they can:</small>	Learning outcomes (AT1) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> What does the word Islam mean? Who is a Muslim? How does someone become a Muslim? What do Muslims believe about God (Allah)? How did Allah reveal himself to humanity? What roles did the Prophet Muhammad and the Angel Jibril have in the receiving God's revelation? What is the Qur'an and why is it so important? What are the Five Pillars of Islam? What festivals are most important to Muslims? 	<ul style="list-style-type: none"> Understand the core beliefs that Islam holds about God, revelation and both the purpose and destiny of humanity. Understand the close integration of believing, behaving and belonging for Muslims. Account for the importance of the Five Pillars in governing Islamic life. Identify the primary purpose of Islam in promoting human peace, harmony, happiness, and order, and in submission to God. Appreciate the significance of Islamic values such as honesty, submission, respect, peacefulness and charitable activity. 	<ul style="list-style-type: none"> Speak about the Islamic belief in Allah as the sole and true God who is alone as the Creator, sustainer and judge of all. Appreciate the importance of Muhammad as the final prophet (although not as the founder of Islam). Express how important the Qur'an, Ramadan and the two Eid festivals are. Explain what the Five Pillars of Islam are and how these shape the lives of Muslims. Retell some stories about the Prophet Muhammad.
Possible teaching activities	Key vocabulary	Learning outcomes (AT2) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> Discuss the significance of Abraham as the father figure of Judaism, Christianity and Islam. Explore the idea of revelation and examine the distinctive Islamic understanding of this. Hear from a Muslim child or parent about the place of Islam in their daily life. Study the words and actions associated with corporate prayer in Islam. Visit a Mosque to learn about its features and functions within the Islamic community. Discuss why Muslims hold the Prophet Muhammad is held in such high esteem by Muslims and why the word <i>salla-allahu alaihi wa sallam</i> (peace and blessings of Allah be upon him) are said after his name is said or written. 	<p>Islam, the Prophet Muhammad, God/Allah, the Qur'an, Jibril, Five Pillars, Shahada, Salah, Sawm, charity, generosity, Zakat, Hajj, Ramadan, Eid al-Fitr, Eid al-Adha, mosque.</p>	<ul style="list-style-type: none"> Express an understanding of why the beliefs, practices and belonging are so important in Islam. Appreciate how Islam impacts on life within the Muslim home. Identify those aspects of Islam that are praiseworthy and from which those of other (or no) faith can learn. Talk about the role of prayer in the life of a Muslim and the role of the mosque within the community. Show an appreciation of the beauty of Islamic design, architecture and calligraphy. Pupils should be able to highlight the similarities and differences between Islam and other religious traditions.

Recommended resources

- Andrew Egan (2002) *Islam Today*, Heinemann.
- Andrew Egan (2002) *Islam: Teacher's Resource Pack*, Heinemann.
- Anne Geldart (1999) *Examining Religion: Islam*, Heinemann.
- Rohail Islam (2009) *Stories from Faiths: Islam*, Heinemann.
- Anita Genari (2018) *Islam*, Raintree.
- Christine Moorcroft (1995) *Ideas Bank Religions: Islam*, Folens.
- Sue Penney (2002) *Religions of the World: Islam*, Heinemann.
- Richard Tames (1999) *World Religions: Islam*, Franklin Watts.
- Jan Thomspon (2003) *World Faiths: Islam*, Belitha.
- Victor Watton (1993) *Islam*, Hodder & Stoughton.
- RE Online introduction to Islam: <https://www.reonline.org.uk/subject-knowledge/islam/>
- RE Online teaching resources (select Islam from the RELIGION/WORLDVIEW dropdown menu): <https://www.reonline.org.uk/teaching-resources/>
- BBC Key Stage 1 video clips about Islam: <https://www.bbc.co.uk/bitesize/topics/zj3d7ty/resources/1>
- The Five Pillars of Islam (BBC): <https://www.youtube.com/watch?v=H9U8T8x1AhQ>
- Introduction to Islam (for teachers): <https://www.khanacademy.org/humanities/ap-art-history/cultures-religions-ap-arhistory/a/introduction-to-islam-2>
- The Mosque (TrueTube): <https://truetube.co.uk/film/holy-cribs-mosque>
- The Adhan: <https://www.youtube.com/watch?v=5iFUAhZoLlQ>

Why is prayer important for many people?

In this unit, pupils will encounter one of the central elements of religious practice for many believers, namely prayer. The purpose, nature, format, content and benefits of prayer will all be considered. Children will have the opportunity to examine the core prayers used in several religious traditions, to construct their own prayers (where this is appropriate) and to think about the parallel activities undertaken by non-religious people, such as meditation, silence, contemplation and reflection.

Questions to explore	Learning objectives <small>By the end of this unit most pupils should be able to show that they can:</small>	Learning outcomes (AT1) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> What is prayer and why do many people pray? What are the purposes and benefits of prayer? Which prayers are most important in the principal religious traditions? How do Muslims pray? What is the difference between prayer and meditation? What role does prayer play in both the lives of individuals and in corporate worship? What are the similarities and differences in the way people pray in different religions? 	<ul style="list-style-type: none"> Recognise the importance of prayer in the theistic religious traditions. Understand the significance of private prayer as well as the place of prayer within worship activities in religious buildings. Acknowledge and understand why it is that not everyone prays. Distinguish between prayer and meditation, recognising the importance of the latter within Buddhism. Understand the importance of other forms of reflection, such as silence and contemplation, in people's lives. 	<ul style="list-style-type: none"> Describe what prayer is and why people of faith may pray. Recognise and describe what forms a prayer. Speak about the importance of the Shacharit (morning prayer) in Judaism, the Lord's Prayer, the Gloria and Eucharistic prayers in Christianity and the Shahada and the five daily prayers in Islam. Understand the place of aartis and mantras within Hinduism and the role of morning, evening and night prayers in Sikhism. Identify the place of meditative practice within Buddhism.
Possible teaching activities	Key vocabulary	Learning outcomes (AT2) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> Discuss the place of prayer in people's lives. Discuss why people either pray or do not pray. Carefully examine the meaning of the <i>Shema Yisrael</i>, the Lord's Prayer and the Shahada. Study and discuss the meaning of some Christian collects (e.g. the Collects for Advent Sunday, Christmas Day and Easter Sunday). Invite a Muslim visitor to explain how important prayer is for them in their life of faith. Explore prayer within Hinduism and Sikhism. Write prayer and/or reflections of thankfulness, hopefulness and lament. Examine the artefacts associated with prayer, such as books, tallitot (prayer shawls), tefillin, prayer mats, prayer beads. Discuss the links between prayer and worship. 	<p>Prayer, Salah, contemplation, silence, reflection, meditation, the Lord's Prayer, the Shahada, Salah, aarti, mantra, puja, ritual, Eucharist, prayer book, <i>prie-dieu</i> (prayer desk), prayer beads, prayer mat, prayer shawl (tallit), Mecca, Qibla, the Amidah.</p>	<ul style="list-style-type: none"> Reflect on their own attitudes to and practices of prayer (if applicable). Respond sensitively to the significance attached to prayer by many people of faith. Identify the common elements of prayer within different religious traditions whilst also recognising those features that are distinctive to each religion. Articulate the purpose and benefits of prayer for those people who pray. Reflect upon the symbolic importance of the objects and gestures that may accompany prayer, including posture, movements, prayer books, <i>prie-dieus</i> (prayer desks), prayer shawls, prayer beads and prayer mats. Describe the similarities and differences between prayers from various religious traditions.

Recommended resources

- Ameena bint Abdir-Rahman (2019) *Purity & Prayer: A Rhyming Picture Book of Sacred Rulings*, Prolance.
- Mohamed Abdir-Rahman (2019) *I'm 7, Time for Salah (prayer)*, Independently published
- Farhat Amin (2018) *My Salah & Wudu Colouring Book: An Introduction to Muslim Prayer*, Independently published.
- Lisa Bullard (2015) *My Religion, Your Religion*, Millbrook Press.
- Michelle Edwards (1993) *Blessed Are You: Traditional Everyday Hebrew Prayers*, Harper Collins.
- Alex Frith (2017) *See Inside World Religions*, Usborne Publishing.
- Jennifer Glossop (2013) *The Kids Book of World Religions*, Kin Can Press.
- Aysenur Gunes (2015) *All about Prayer (Salah) Activity Book*, The Islamic Foundation.
- Islamic Book Services (2006) *Salah: The Muslim Prayer*, Islamic Book Services.
- Deloris Jordan (2017) *A Child's Book of Prayers and Blessings: From Faiths and Cultures Around the World*, Simon & Schuster/Paula Wiseman Books.
- Susan Meredith (2005) *The Usborne Book of World Religions*, Usborne Publishing..
- Rainer Oberthur (2016) *Our Father: The Lord's Prayer for Children*, SPCK.
- Lois Rock (2002) *A Child's First Book of Prayers*, Lion Children's Books.
- Lois Rock (2010) *The Lion Book of 1000 Prayers for Children*, Lion Hudson Plc.
- Children reciting The Lord's Prayer: <https://www.youtube.com/watch?v=trpTy4PDr3o>
- Prayer in Islam: https://www.youtube.com/watch?v=q_WEa9lobmI
- What is the Amidah? The Jewish Standing Prayer: <https://www.youtube.com/watch?v=i0b58YpkHtQ>

What does it mean to be a member of the Jewish community?

In this unit, children will have the opportunity to learn about the Jewish religious tradition and the practices, beliefs and sense of belonging that are important for Jewish people. The unit will enable pupils to discover something of the way in which this ancient religious tradition has developed and changed over time, the challenges that the Jewish community have faced during its history and the place of Judaism in the contemporary world.

Questions to explore	Learning objectives <small>By the end of this unit most pupils should be able to show that they can:</small>	Learning outcomes (AT1) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> What is Judaism? What role did the Patriarchs (Abraham, Isaac and Jacob), Moses and King David play in laying the foundations for Judaism? Why are the Torah and the Hebrew language so important within Judaism? What is the place of Israel in Jewish identity (the people as well as the land)? Why is Shabbat the most important Jewish festival? What other festivals and holy days are marked within Judaism? What is the role of Judaism in family life? What happens within the synagogue? 	<ul style="list-style-type: none"> Recognise the role of Abraham, Isaac, Jacob, Moses and David for Jewish self-identity. Understand the key place of the Torah and the festival of Shabbat in Jewish life and practice. Realise that commandments (mitzvot) are central to Jewish life, including the kashrut dietary laws. Appreciate the challenges that confronted Jewish people during their history, particularly through anti-Semitism and the persecution that took place in the Holocaust. Recognise that there are many expressions of Judaism, which are represented in the different streams within the religion. 	<ul style="list-style-type: none"> Identify the principal source of authority in Judaism, which is the TaNaKh (the Hebrew Bible). Understand the particular significance of the first five books of the Bible: the Torah. Understand the role of the synagogue in Jewish religious life and be able to identify its main features. Identify and describe the function of the principal religious artefacts associated with Judaism. Identify the importance of Jewish High Holy Days and festivals, particularly Shabbat, in sustaining Jewish identity.
Possible teaching activities	Key vocabulary	Learning outcomes (AT2) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> Read and reflect on the meaning of the <i>Shema Yisrael</i> (see Deuteronomy 6.4-9, 11.13-21 and Numbers 15.37-41) and discuss why this passage is so important within Judaism as a statement of faith. Visit a synagogue and meet with a rabbi in order to appreciate the function of this sacred building within Judaism. Invite a Jewish visitor to speak to the children about Jewish family life and identity in Britain today. Handle Jewish artefacts, such as copies of the TaNaKh, mini Torah scrolls, kippot, yadim, tallitot, shofar horns, mezuzot and menorot. Discuss the differences between the distinctive streams within Judaism (such as Liberal, Reformed, Progressive, Modern Orthodox and Haredi), 	<p>Jewish, Judaism, scroll, sofer (scribe), Torah, TaNaKh, The Ten Commandments, synagogue, rabbi, yad, tallit (prayer shawl), tzitzit (knotted ritual fringes attached to the tallit), tzniut (modest dress), kippah, sheitel (wig), light, the Ner Tamid (the eternal light), mezuzah, festival, celebration, menorah, the Patriarchs (Abraham, Isaac and Jacob), Moses, the Exodus, King David, High Holy Day, Shabbat, Star of David, challah loaf, Kiddush wine and cup, Pesach, Seder meal, Rosh Hashanah, Sukkot, Yom Kippur, Simchat Torah, tzedakah (charitable giving and activities), the principle of tikkun olam (repairing the world), mitzvot (commandments), kashrut laws, kosher, Liberal, Reformed, Progressive, Modern Orthodox and Haredi.</p>	<ul style="list-style-type: none"> Articulate the lessons that may be learned from Judaism by members of other faiths, particularly with respect to ethical action. Speak about the similarities and differences between Judaism and the other Abrahamic faiths. Discuss the place of Jewish practices in the home and family life. Respond sensitively to the Jewish reverence for the Torah and speak about the place that this plays within Jewish worship. Articulate an understanding of both the benefits and challenges of living as a Jewish person in contemporary British society.

Recommended resources

- David Adler (2012) *The Story of Hanukkah*, Holiday House.
- Philip Blake (2015) *We are Jews*, Franklin Watts.
- Emma Carroll (2017) *Letters from the Lighthouse*, Faber & Faber.
- Douglas Charing (2003) *Judaism*, Dorling Kindersley.
- Nicholas de Lange (2003) *Judaism*, Oxford.
- Arye Forta (1995) *Examining Religions: Judaism*, Heinemann.
- Anita Ganeri (2018) *Judaism*, Raintree.
- Anne Geldart (2000) *Judaism*, Heinemann.
- Ian Graham (2003) *World Faiths: Judaism*, Belitha.
- Maureen Harris (1996) *Living Religions: Judaism*, Nelson.
- Sarah Mazor (2019) *High Holidays & More: An Interactive Guide for Kids: Rosh Hashanah, Yom Kippur, Sukkot, Shmini Atzeret/Simchat Torah*, Mazor Books.
- Rachel Mintz (2019) *The Shofar - Adventure Story for Rosh Hashanah: Jewish New Year Holiday Story for Children*, Independently published.
- Martha Morrison (2006) *World Religions: Judaism*, Facts on File.
- Sue Penney (2006) *Introducing Religions: Judaism*, Heinemann.
- Gianni Quaglia, (2007) *World Religions Today: Judaism*, Wayland.
- Sylvia Rouss (1995) *Franklin Spider's First Hanukkah*, Kar-Ben Copies Ltd.
- Angela Wood (1999) *World Religions: Judaism*, Watts.
- BBC Judaism: <https://www.bbc.co.uk/religion/religions/judaism/>
- A teacher's guide to Judaism: <http://www.icjudaism.org.uk/>
- A glossary of Jewish terms: <http://www.mmiweb.org.uk/publications/glossary/glossaries/judglos.html>
- Key Stage 1 Judaism resources: <https://www.everyschool.co.uk/r-e-key-stage-1-judaism.html>
- Wimbledon Synagogue's resources for teachers: <http://www.wimshul.org/education/school-visits/additional-resources-for-teachers/>
- BBC An introduction to Judaism: <https://www.youtube.com/watch?v=73Wslne-FKg>
- BBC Schools: Watch: Places of Worship – Judaism: <https://www.youtube.com/watch?v=gBVhIBgdNaM>.
- Good Learning: Sharing Shabbat (5-7s): <https://www.youtube.com/watch?v=m3OU-a86uTE>
- I've Got a Feeling (The Shabbat Song): <https://www.youtube.com/watch?v=5GW-frPw2ol>
- RE Online introduction to Judaism: <https://www.reonline.org.uk/subject-knowledge/judaism/>
- RE Online teaching resources (select Judaism from the RELIGION/WORLDVIEW dropdown menu): <https://www.reonline.org.uk/teaching-resources/>

What role do festivals and holy days play in the life of faith?

This unit will explore the role of special events within religious traditions and communities. It will examine the scriptural basis, symbolic meaning, forms of worship, traditions, customs, behaviours and types of food that are associated with the main festivals and holy days in the world's major religions. Given the significance to special days within the lives of individuals and communities, the unit will provide an insight into an important aspect of religious life and culture.

Questions to explore	Learning objectives <small>By the end of this unit most pupils should be able to show that they can:</small>	Learning outcomes (AT1) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> What are religious festivals and holy days? Why are festivals and holy days important within religious traditions? What stories and beliefs are connected with the principal religious festivals and holy days? What functions do special days play in shaping religious identity and belonging? What ceremonies, actions, rituals, forms of clothing and foods are associated with festivals and holy days? What feelings and emotions are associated with festivals and holy days? 	<ul style="list-style-type: none"> Appreciate with sensitivity and respect the significance that specific days have within the principal religious traditions. Identify the common elements associated with special religious days, such as memory, belief, clothing, ceremony, prayers, food, gatherings, prayer and worship. Acknowledge that some special religious days are associated with celebration and joy whilst other events mark sadness and lament. Demonstrate an understanding of the connections between believing, behaving and belonging that are associated with special religious days. 	<ul style="list-style-type: none"> Identify the main festivals or holy days that are associated with the world's major religious traditions. Speak about the origins, beliefs, traditions and practices associated with these days. Recall the stories that form the foundation for festivals and holy days. Identify other important days, such as Remembrance Day and Holocaust Memorial Day. Identify the major doctrinal elements of certain key festivals, such as Christmas and Easter.
Possible teaching activities	Key vocabulary	Learning outcomes (AT2) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> Discuss the notions of celebration, commemoration and remembrance. Read, discuss and reflect upon the major stories associated with some religious festivals and holy days (for example, Passover, Christmas, Easter, Pentecost, Chanukah, Diwali and Ashura). Explore the religious beliefs that are associated with some Christian festivals and holy days: incarnation (Christmas), salvation and resurrection (Good Friday and Easter Day), the sending of the Holy Spirit (Pentecost) and Creation (Harvest). Discuss the periods of time in religious traditions that are connected with Holy Days (for example Ramadan and Eid al-Fitr / Ash Wednesday and Lent), reading of the Torah and Simchat Torah). Hear from religious believers about how they mark festivals and holy days. 	<ul style="list-style-type: none"> Festival, celebration, present, food, joy, lament, memory, memorial, ceremony, scripture, tradition, ritual, prayer, worship, identity, Shabbat, Pesach, Chanukah, Yom Kippur, Rosh Hashanah, Sukkot, Simchat Torah, Christmas, Ash Wednesday, Lent, Easter, Pentecost, Harvest, All Saints' Day, Ramadan, Eid al-Fitr, Eid al-Adha, Ashura, Mawlid al-Nabi (the Prophet Muhammad's birthday), Holi, Diwali, Jodo-e (the Buddha's enlightenment), Nehan-e (the Buddha's passing away), Remembrance Sunday, Holocaust Memorial Day. 	<ul style="list-style-type: none"> Identify the contemporary significance of festivals and holy days for members of faith and belief communities. Speak about the common elements and distinctive aspects of special days across the different religious traditions. Comment on learning that members of other or no faith can derive from studying festivals and holy days from different religions. Articulate an understanding of the importance within contemporary society of remembering important events in world history (such as Remembrance Day and Holocaust Memorial Day). Speak about their own experience of marking religious or non-religious ceremonies and special days.

Recommended resources

- John Bailey (1984) *Religious Buildings and Festivals*, Schofield & Sims.
- Anne Bancroft (1984) *Festivals of the Buddha*, Religious and Moral Education Press.
- Lisa Bullard (2012) *Rashad's Ramadan and Eid Al-Fitr*, Millbrook Press.
- Nancy Dickmann (2011) *Holidays and Festivals: Harvest Festival*, Raintree.
- Malachy Doyle (2018) *Rama and Sita: The Story of Diwali*, Bloomsbury Education.
- Riyadh El Droubie, Cherry Gould and Peter Woodward (1986) *Festivals in World Religions*, Religious and Moral Education Press.
- Hannah Eliot (2018) *Celebrate the World: Diwali*, Little Simon.
- Hannah Eliot (2018) *Celebrate the World: Ramadan*, Little Simon.
- Honor Head (2012) *Christian Festivals*, Wayland.
- Honor Head (2012) *Hindu Festivals*, Wayland.
- Honor Head (2012) *Jewish Festivals*, Wayland.
- Honor Head (2012) *Muslim Festivals*, Wayland.
- Joyce Mackley (2008) *Exploring a Theme: Celebrations; How and why are Religious Festivals Important?*, RE Today Services.
- Joyce Mackley (2004) *Special times: Learning about and Learning from Religious Festivals*, Christian Education Publications.
- John Mayled (1988) *Christian Festivals, Teacher's Book*, Religious and Moral Education Press.
- John Mayled (1988) *Hindu Festivals, Teacher's Book*, Religious and Moral Education Press.
- Janet Mort and Linda Morris (1991) *Brainwaves: Teaching and Learning the Jewish Festivals*, United Synagogue Board of Religious Education.
- Tracy Newman (2014) *Shabbat Is Coming!*, Bravo Ltd.
- Greg Paproki (2019) *R is for Ramadan*, Gibbs M. Smith.
- Cath Senker (2003) *My Buddhist Year*, Hodder Wayland.
- Cath Senker (2002) *My Christian Year*, Hodder Wayland.
- Cath Senker (2003) *My Hindu Year*, Hodder Wayland.
- Cath Senker (2002) *My Jewish Year*, Hodder Wayland.
- Cath Senker (2003) *My Muslim Year*, Hodder Wayland.
- Cath Senker (2003) *My Sikh Year*, Hodder Wayland.
- Frank Salamone (2004) *Encyclopedia of Religious Rites, Rituals and Festivals*, Routledge.
- Whitney Stewart (2019) *What Do You Celebrate?: Holidays and Festivals Around the World*, Sterling.
- Flora York (2008) *A Year of Sikh Festivals*, Franklin Watts.
- Jonny Zucker (2003) *Eight Candles to Light: A Chanukah Story*, Lincoln Children's Books.

What is Buddhism?

In this unit, pupils will engage with the ancient non-theistic religious tradition of Buddhism. They will learn about the life, sayings and teachings of the Siddhartha Gautama (the Buddha); the Buddhist understanding of the human cycle of birth, death and rebirth; the central principles of Buddhism, including the Four Noble Truths, the Eightfold Path, the Three Jewels, the Three Poisons and the Five Moral Precepts; the expression of Buddhism encountered in Buddhist communities of monks and nuns (the Sangha); and the practices associated with contemporary Buddhism.

Questions to explore	Learning objectives <small>By the end of this unit most pupils should be able to show that they can:</small>	Learning outcomes (AT1) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> What is Buddhism? Where and when did Buddhism begin? What does it mean to be a Buddhist? Who was Siddhartha Gautama (the Buddha)? What are the most important elements in the Buddha's life? How did the Buddha achieve enlightenment? What does Buddhism teach us about the human condition? How are Buddhists guided to live today? What is the Sangha? 	<ul style="list-style-type: none"> Appreciate the distinctive place of Buddhism as a non-theistic religious tradition. Recognise that the principal role of Buddhism is about diagnosing the human condition and offering a path for all to follow. Understand the Buddha's teaching about suffering (Dukkha) and the role of meditation in promoting enlightenment. Appreciate the importance of compassion, wisdom and ethical conduct. Be sensitive to the primary place of practice within the Buddhist tradition. 	<ul style="list-style-type: none"> Speak about who the Buddha was, what he taught and how he achieved enlightenment. Describe the main events in the life of the Buddha. Recall and discuss the Four Noble Truths as they related to human suffering. Identify and talk about the elements of the Eightfold Path. Identify the Three Jewels (or Three Refuges): the Buddha, the dharma and the Sangha. Explain why Buddhism is growing within the world today.
Possible teaching activities	Key vocabulary	Learning outcomes (AT2) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> Discuss the question of human suffering and the origins of this aspect of our experience. Read stories about the Buddha and discuss the lessons that may be learned from these. Discuss the sacrifices that the Buddha made and how we may learn from these in our own lives. Create artwork based on the wheel of life (or the Eightfold Path). Visit a Buddhist temple or vihara and listen to a member of the community describe the nature of life within the Sangha. Invite a Buddhist into the classroom to speak to pupils about Buddhist beliefs and practices. Engage children in drama or role-play based on the forbidden acts within the Five Moral Precepts. 	<p>Buddha, Buddhism, bodhisattva, dharma, Four Noble Truths, Eightfold Path, Five Moral Precepts, enlightenment, Four Sights, Three Jewels, Three Poisons, Sangha, Samsāra, puja, stupa, nirvana, anicca, anatta, karma, dukkha, meditation, lotus flower, eight-spoked wheel symbol, monastery, vihara.</p>	<ul style="list-style-type: none"> Make connections between the Dharma (the Buddha's teachings) and their experience of life. Acknowledge the importance of meditation within Buddhist practice and be able to discuss the benefits of this. Discuss how the Five Moral Precepts (that harming living things, sexual misconduct, intoxication, theft and wrong speech) relate to human life in contemporary society. Discuss how karma (the law of cause and effect) is applicable to their own circumstances and experiences of life. Identify the challenges and benefits of letting go of one's possessions, which is required of Buddhist monks and nuns.

Recommended resources

- Steve Clarke (2005) *Buddhism: A New Approach*, Hodder & Stoughton.
- Anita Ganeri (2018) *Buddhism*, Raintree.
- Anne Geldart (2002) *Buddhism Today*, Heinemann.
- Thich Nhat Hanh (2012) *A Handful of Quiet: Happiness in Four Pebbles*, Parallax Press.
- Bradley Hawkins (1999) *Religions of the World: Buddhism*, Routledge.
- Deborah Hopkinson (2018) *Under the Bodhi Tree: A Story of the Buddha*, Sounds True.
- Dharmachari Nagaraja (2017) *The Calm Buddha at Bedtime: Tales of Wisdom, Compassion and Mindfulness to Read with Your Child*, Watkins Publishing.
- Sue Penney (2006) *Introducing Religions: Buddhism*, Heinemann.
- Geoff Teece (2003) *Religion in Focus: Buddhism*, Watts.
- Mel Thompson (2003) *Buddhism*, Belitha.
- Kathryn Walker (2007) *World Religions Today: Buddhism*, Wayland.
- Cavan Wood (2002) *Modern World Religions: Buddhism*, Heinemann.
- BBC Buddhism documentary: <https://www.youtube.com/watch?v=qvC0klpk8nY>
- The story of the Buddha for children: https://www.youtube.com/watch?v=_3gK4VO9roE
- The Buddhist stories of Siddhartha and the Swan and the Monkey: <https://www.youtube.com/watch?v=J-UwlloVvel>
- Buddhist teaching for children – this precious life: <https://www.youtube.com/watch?v=P34GA4Jn0H0>
- The life of the Buddha for children: <https://www.youtube.com/watch?v=nsN7Nls-0jI>
- RE:Online introduction to Buddhism: <https://www.reonline.org.uk/subject-knowledge/buddhism/>
- RE:Online teaching resources (select Buddhism from the RELIGION/WORLDVIEW dropdown menu): <https://www.reonline.org.uk/teaching-resources/>

What is the place of the church in Christianity?

The unit on the church will introduce pupils to the purpose, features, functions and activities of the principal place of worship within Christianity. It will enable pupils to learn about the multiple meanings associated with the word 'church' within the Christian tradition and to identify the place of the church in building the Christian community, in public worship and in initiatives that promote community wellbeing. The unit will also explore distinctive aspects of churches in different Christian denominations

Questions to explore	Learning objectives <small>By the end of this unit most pupils should be able to show that they can:</small>	Learning outcomes (AT1) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> What does the church mean for Christians? What are the biblical origins of the Church? What is meant when the church is described the body of Christ or the bride of Christ? What are the main features of churches? How does church design reflect Christian belief? How is the church used for Christian worship? Who are the people who are responsible for leading churches and cathedrals? How do churches vary amongst the different Christian denominations? 	<ul style="list-style-type: none"> Recognise that the word 'church' carries different meanings: theological, institutional, sociological and architectural. Appreciate that Christians understand the church as both united to, and as an expression on earth of, Jesus. Recognise that the church is also symbolic of the Christian community. Understand the significance of the church for Christian worship. Be sensitive to the forms of behaviour and activities that are appropriate within a church. 	<ul style="list-style-type: none"> Speak about the importance of the church for Christians. Describe the biblical origins of the church. Identify the most significant features, objects and symbols of church buildings. Speak about how the church is used for worship in different Christian denominations. Identify the principal types of service and ceremony that take place in churches. Appreciate the special significance of Sundays for Christian worship.
Possible teaching activities	Key vocabulary	Learning outcomes (AT2) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> Reflect on the role that Jesus assigns to Peter as the foundation of the church. Discuss the Christian doctrines of the visible and invisible church. Discuss the Christian belief that the church represents the body of Christ. Look at and discuss pictures of different kinds of church building. Visit a church to learn about the elements of Christian worship and find out about the role of a priest, pastor, vicar or minister. Hear from children who have witnessed a baptism, wedding or funeral in a church. Experience periods of silent contemplation in an empty church building. Share insights about the impact of visiting a church. 	<p>Church, abbey, cathedral, monastery, nave, aisles, stained-glass windows, graveyard, monuments, reredos, font, altar, Bible, prayer book, chalice, Eucharist, chancel, sanctuary, pulpit, tower, spire, lectern, candles, vicar, dean, bishop, congregation, church hall.</p>	<ul style="list-style-type: none"> Speak about the similarities and differences between churches and sacred buildings in other religious traditions. Identify the meanings associated with the features of the church and the elements of Christian liturgy. Discuss the social function of the church as a centre for initiatives to promote community wellbeing and social justice. Outline the role that the church plays in developing and supporting a community. Reflect on the feelings and emotions generated by significant Christian buildings, including ancient churches, cathedrals and abbeys. Identify the roles played by different people involved in the life of a church.

Recommended resources

- Mark Child (1998) *Church Architecture: A Glossary of Terms*, Shire Publications.
- Kathleen Crawford (2010) *My Communion Book: A Child's Guide to Holy Communion*, Church House Publishing.
- Kimberly Fries (2019) *Lectio Divina for Little Ones*, Independently Published.
- Jesse Haack (2018) *The Mass: A Bring-to-Church Coloring Book*, Independently Published.
- Rebekah McLeod Hutto (2016) *The Day When God Made Church: A Child's First Book About Pentecost*, Paraclete Press.
- Maite Roche (2009) *My Little Missal*, Catholic Truth Society.
- Susan Sayers (1993) *My Holy Communion Book*, Kevin Mahew Ltd.
- Margaret Withers (2017) *Welcome to the Lord's Table Activity Book*, Bible Reading Fellowship.
- Rosie goes to church: A children's guide the church (Part 1): <https://www.youtube.com/watch?v=6rEzegfhrWQ>
- Rosie goes to church: A children's guide the church (Part 2): https://www.youtube.com/watch?v=wB_xE2uZV_8

How can Humanism help us to care for one another?

This unit will enable pupils to engage with Humanism as a position that promotes a naturalistic understanding of the world and emphasises the role of rational analysis. Pupils will come to understand how Humanism promotes a responsible framework for shaping individual actions and collective behaviours. It will introduce pupils to the beliefs and values that are held by Humanists and the celebrations and ceremonies that are available to them. It will also explore the humanistic principles in the world's religious traditions.

Questions to explore	Learning objectives <small>By the end of this unit most pupils should be able to show that they can:</small>	Learning outcomes (AT1) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> What is Humanism? What do Humanists mean by a naturalistic understanding of life and the universe? How is naturalism different to materialism? What role does reason play within Humanism? What are the principal ethical attitudes and behaviours that Humanism promotes? What do Humanists believe are the elements of a good society? In what way do religious traditions promote humanistic principles? 	<ul style="list-style-type: none"> Acknowledge that not all people are religious. Understand that Humanism offers a meaningful perspective for many individuals. Recognise the importance with a secular society of freedom for a variety of religious and non-religious commitments. Appreciate the most important attitudes and values that are held by Humanists. Recognise the contribution that Humanists make to societal well-being. 	<ul style="list-style-type: none"> Say what is meant by Humanism and what Humanists believe. Identify the key ethical principles that govern life for Humanists: responsibility, truth, honesty, integrity, cooperation, thoughtfulness and compassion. Speak about the elements of a Humanistic conception of a good society: fairness, equality, freedom, law and justice. Identify the ceremonies and celebrations available to Humanists. Highlight the place of reason and evidence in addressing the question of God.
Possible teaching activities	Key vocabulary	Learning outcomes (AT2) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> Discuss the reasons why many people reject, or are uncertain about, the existence of God. Reflect on the place of Humanism within contemporary Western society and the reasons why it is growing in popularity. Invite a Humanist to share their views with the class and take questions from the pupils. Examine the role of ethics in governing people's lives and how these may be derived from non-religious principles. Study the structure, content and language associated with Humanist celebrations, such as naming ceremonies, weddings and funerals. Construct a set of ground-rules for ethical behaviour within the school. Study the views and attitudes of famous humanists such as Jim Al-Khalili, Brad Pitt, Stephen Fry and Richard Dawkins. 	<p>Humanist, Humanism, ethics, morality, fairness, compassion, society, social engagement, responsibility, equality, reason, logic, evidence, freedom, celebration, value, beauty, self-reliance, independent thought, ceremony, truth, honesty, behaviour.</p>	<ul style="list-style-type: none"> Identify the lessons that may be learned by religious believers from Humanism. Respond respectfully to the principles that govern the behaviour of Humanists within contemporary society. Explain why a growing number of people now describe themselves as Humanists. Make connections between the principles, attitudes and values that are central to Humanism and their own outlook on life. Speak about the place of religious humanism and what this has in common with the principles of non-religious positions.

Recommended resources

- Helen Bennett (2005) *Humanism What's That?: A Book for Curious Kids*, Prometheus Books.
- Michael Rosen (2017) *What is Humanism? How do you live a good life without a god? And Other Big Questions for Kids*, Wayland.
- Michael Rosen (2018) *What is Right and Wrong? Who Decides? Where Do Values Come From? And Other Big Questions*, Wayland.
- Michael Rosen and Annemarie Young (2019) *Understanding Humanism*, Rosen Central.
- RE Online introduction Humanism: <https://www.reonline.org.uk/subject-knowledge/humanism/>
- RE Online teaching resources (select Humanism from the RELIGION/WORLDVIEW dropdown menu): <https://www.reonline.org.uk/teaching-resources/>
- Humanism UK's resources for teachers: <https://humanism.org.uk/education/teachers/>
- "What makes something right or wrong?" Narrated by Stephen Fry - That's Humanism!: <https://www.youtube.com/watch?v=9tpL1K8ZqrU>
- "What should we think about death?" Narrated by Stephen Fry - That's Humanism!: <https://www.youtube.com/watch?v=pR7e0fmfXGw>
- "How can I be happy?" Narrated by Stephen Fry - That's Humanism!: <https://www.youtube.com/watch?v=TVz0mmF6NW4>
- Stephen Fry: 'What is a humanist ceremony?': <https://www.youtube.com/watch?v=wzTXicmkrQ4>
- Humanists UK – YouTube channel: <https://www.youtube.com/user/BritishHumanists/videos>

How do we mark stages in the human journey?

This unit will offer pupils the opportunity to learn about and reflect upon the most significant events and passages in the human experience from birth to death. The pupils will be invited to consider these from their personal perspective, recall their experiences of important events in the lives of those they know and consider how religious and non-religious traditions mark the principal stages of the human journey.

Questions to explore	Learning objectives <small>By the end of this unit most pupils should be able to show that they can:</small>	Learning outcomes (AT1) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> Why is life often described as a journey? What are the main episodes in human experience? What events do we celebrate? What events cause us to struggle or lament? How do religious traditions mark the major stages and events in the human journey? What ceremonies and actions are associated with the key rites of passage in the human journey? What artefacts, objects and symbols are connected with the religious observation of the main events in the human journey? What do religious traditions teach about what happens after death? 	<ul style="list-style-type: none"> Understand the major episodes and event in the human journey, including birth, childhood, conversion, adolescence, adulthood, marriage, retirement, old age and death. Be sensitive to the impact of the passage of life for individuals for family and friends. Recognise the way in which the world's religious and non-religious traditions mark the major events in the human journey. Acknowledge that our lives involve a complex mix of emotions, which range from joy and happiness through to anxiety and sadness. Recognise the principal religious stories and traditions linked to passages of life. 	<ul style="list-style-type: none"> Describe the principal stages and events in the human journey. Speak about the way in which different religious traditions mark the significant thresholds in human life. Use religious vocabulary to describe the principal rituals and ceremonies involved in the human journey. Understand the importance of non-religious ways of marking stages in the human journey within Humanism. Discuss the religious importance of the prayers and ceremonies for the admission of new members of a faith tradition.
Possible teaching activities	Key vocabulary	Learning outcomes (AT2) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> Discuss the events that pupils have experienced in their own lives or witnessed in the lives of others. Draw a map of life to show these events. Visit a church to learn about important rites of passage, such as in baptisms, confirmations, weddings and funerals, in the Christian tradition. Study the way in which other religious and non-religious traditions mark and honour the main events in the human journey. Explore the artefacts and their symbolic significance that are associated with ceremonies to mark stages in the human journey (such as the font and water in baptism and rings and the stole in weddings). Explore the importance of gravestones, epitaphs, memorials, and statues in honouring the dead. Study poetry describing the passage of life. 	<p>Human life, journey, moving, transition, transformation, event, threshold, birth, birthday, coming of age, childhood, adolescence, adulthood, old age, death, initiation rite, baptism, naming ceremony, confirmation, bar and bat mitzvah, engagement, marriage, wedding, illness, suffering, death, passing, loss, grief, bereavement, mourning, funeral, thanksgiving service, year's mind, requiem, reincarnation, karma, commemoration, memorial, gravestone, soul, heaven, judgement, life after death, remembrance, relic, burial, cremation, All Saints' Day, All Souls' Day.</p>	<ul style="list-style-type: none"> Make connections between the stages and ceremonies in the human journey and their own lives. Identify and speak about the common elements in the way in which different faith and belief traditions mark the major episodes and events in human life. Speak about how different religious traditions conceive of death, judgement, life after death and heaven. Articulate what can be learned from the way in which religious and non-religious traditions mark stages in the human journey by people with differing faith positions. Explain how it is important to respond sensitively to other people's experience of celebration of grief in connection with the stages of the human journey.

Recommended resources

- Alan Durant (2013) *Always and Forever*, Picture Corgi.
- Eric Kimmel (1995) *Bar Mitzvah: a Jewish Boy's Coming of Age*, Viking.
- Geoff Marshall-Taylor (2008) *Rites of Passage Whiteboard Active Pack*, BBC Active.
- Paul Mason (2004) *Rites of Passage: Birthdays*, Heinemann.
- Kelly Owen (2018) *The Dragonfly Story: Explaining the Death of a Loved one to Children and Families*, Independently Published.
- Sylvia Rouss (2016) *Sammy Spider's First Bar Mitzvah*, Lerner Publishing Group.
- Sue Stanton (2006) *Child's Guide to Baptism*, Paulist Press.
- Britta Teckentrup (2014) *The Memory Tree*, Orchard Books.
- Pat Thomas (2009) *Death: I Miss You*, Wayland
- Susan Varley (1987) *Badger's Parting Gifts*, Anderson Press.
- Rites of passage from around the world: <https://www.youtube.com/watch?v=npZ5PWHmCjk>
- Birth rituals in Islam: https://www.youtube.com/watch?v=XrG5_TYeHNU
- Death rituals in Islam: <https://www.youtube.com/watch?v=3rM6AGB2MjY>
- Rites of passage in Hinduism, Judaism and Christianity: <https://www.youtube.com/watch?v=ZUOHLGHARi0>
- Bar and Bat Mitzvah: <https://www.youtube.com/watch?v=tEBnpxhb0rc>
- Jewish mourning rituals: <https://www.youtube.com/watch?v=IOAaDj7cEFw>
- Christian baptism: <https://www.youtube.com/watch?v=hysJSb38mCQ>
- What happens in a Christian wedding?: <https://www.youtube.com/watch?v=SJleRRIHVEU>
- Rites of passage in Hinduism: https://www.youtube.com/watch?v=f_FBX-Ox9Kg
- 13 coming of age traditions from around the world: <https://www.globalcitizen.org/en/content/13-amazing-coming-of-age-traditions-from-around-th/>
- How do religions and beliefs about life after death differ?: <https://www.youtube.com/watch?v=luhCHMGGIX4>

What does it mean to be a Hindu?

In this unit, pupils will learn about the complexity, richness and variety of Hinduism and way that it shapes the lives of many people in countries across the world. There will be an opportunity to explore the importance of Hinduism within the home, the role of Hindu temples as places of worship and to consider the celebrations that Hindus observe.

Questions to explore	Learning objectives <small>By the end of this unit most pupils should be able to show that they can:</small>	Learning outcomes (AT1) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> What is Hinduism and when did it develop? What do Hindus believe about God? How do Hindus believe God is made known through gods and goddesses? In Hinduism, how is God encountered in nature? What stories and scriptures are most important within Hinduism? How does Hinduism have an impact on home and family life? What takes place in the mandir? How do Hindus worship? 	<ul style="list-style-type: none"> Understand that Hinduism is an ancient and complex religious system. Recognise that God takes many forms for Hindus. Understand that for Hindus divinity is encountered in the natural world. Appreciate the value of stories within Hinduism and the role that these play in Hindu life and belief. Recognise the important place of karma and dharma within Hinduism. Recognise that Hinduism is often referred to as the Sanatana Dharma (the 'eternal tradition'). 	<ul style="list-style-type: none"> Use religious vocabulary to describe what Hindus believe about God. Describe the origins, development and diversity of Hinduism. Demonstrate an understanding of Hindu worship in the mandir and in the home. Recall some of the principal Hindu festivals and their associated stories. Identify and speak about the main Hindu deities, symbols and artefacts.
Possible teaching activities	Key vocabulary	Learning outcomes (AT2) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> Discuss and debate the Hindu principle of Ahimsa (non-violence and vegetarianism). Read stories about Hindu gods and goddesses and discuss the ways in which these reflect Hindu beliefs about God, human morality and the world. Visit a Hindu temple and hear from a Hindu about Hindu beliefs, practices and collective identity. Invite a member of the Hindu community into the class to speak about their life and faith. Explore the place of prayer and worship within Hinduism and create a classroom shrine to illustrate these aspects of Hindu practice. Study the festival of Diwali, the Rama and Sita story upon which it is based, and the ways in which this festival is celebrated. Read, reflect upon and discuss the meaning of the Gayatri Mantra from the <i>Rig Veda</i>, in order to highlight the Hindu understanding of divinity. 	<p>Hinduism, Hindu, deity, avatar, Brahman, Trimurti, Brahma, Vishnu, Shiva, murti, story, celebration, Diwali, Holi, Aum, Upanishads, Bhagavad Gita, the Vedas, mandir, temple, shrine, mandala, Sanskrit, Lord Krishna, incense, puja, ritual, prashad (offerings), mantra, Gayatri mantra, good, evil, light, compassion, kindness, Ahimsa, Ramayana, karma, dharma, the Sanatana Dharma.</p>	<ul style="list-style-type: none"> Identify the similarities and differences between Hinduism and other religious traditions. Speak about the impact of Hinduism on cultural and family life. Speak about the behaviours and actions that are appropriate within a Hindu temple or mandir. Articulate an understanding of the key themes to emerge from the main Hindu stories, such as the story of Rama and Sita, which is associated with Diwali. Articulate their understanding of what can be learned from Hindu life and belief by members of other faith and belief traditions.

Recommended resources

- (2007) *365 Tales of Indian Mythology*, Om Book Service.
- (2019) *Peppa's Diwali*, Ladybird.
- Malachy Doyle (2018) *Rama and Sita: The Story of Diwali*, Bloomsbury Education.
- Hannah Eliot (2018) *Celebrate the World: Diwali*, Little Simon.
- Anita Genari (2013) *Hindu Stories*, Tulip Books.
- Anita Genari (2017) *Hinduism*, Raintree.
- Sanjay Patel (2015) *Ganesha's Sweet Tooth*, Chronicle Books.
- Ranchor Prime (2003) *World Faiths: Hinduism*, Belitha.
- Katherine Prior (1999) *World Religions: Hinduism*, Franklin Watts.
- Gianni Quaglia (2007) *World Religions Today: Hinduism*, Wayland.
- Ramananda Prasad (2013) *The Bhagavad-Gita For Children*, CreateSpace Independent Publishing Platform.
- Sanjay Patel (2006) *The Little Book Of Hindu Deities: From the Goddess of Wealth to the Sacred Cow*, Plume.
- Sue Penney (2008) *World Beliefs and Cultures: Hinduism*, Heinemann.
- Dinesh Verma (2009) *Hinduism for Children Activity Workbook*, CreateSpace Independent Publishing Platform.
- Madhu Wangu (2006) *World Religions: Hinduism*, Facts on File.
- RE:Online introduction to Hinduism: <https://www.reonline.org.uk/subject-knowledge/hinduism/>
- RE:Online teaching resources (select Hinduism from the RELIGION/WORLDVIEW dropdown menu): <https://www.reonline.org.uk/teaching-resources/>
- What is Hinduism book (free PDF download): <https://www.hinduismtoday.com/modules/wfdownloads/viewcat.php?cid=2>
- Hinduism Today video channel: <https://www.youtube.com/user/HinduismTodayVideos>
- Hinduism for beginners: <https://www.learnreligions.com/hinduism-for-beginners-1770069>
- Hinduism - the basics: <https://www.theschoolrun.com/homework-help/hinduism>
- Visiting a mandir (BBC): <https://www.youtube.com/watch?v=o-s0mN5P8jo>
- The Ramayana – the story of Diwali: <https://www.youtube.com/watch?v=pp59n0So-XE>

What does it mean to be a Sikh?

In this unit, pupils will have the opportunity to learn about the Sikh tradition. It will focus on the origin and development of Sikhism under the leadership of Guru Nanak, the way in which the religion developed through the line of the Gurus and the particular importance that the sacred text, the Guru Granth Sahib, plays within Sikhism. Pupils will learn about the symbolism of the principal Sikh artefacts, the role of prayer and worship for Sikhs and the significance of sewa (selfless service) for the Sikh community.

Questions to explore	Learning objectives <small>By the end of this unit most pupils should be able to show that they can:</small>	Learning outcomes (AT1) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> What is Sikhism and how did it develop? Who was Guru Nanak? What are the Five Ks and why are they so important within Sikhism? What is the Guru Granth Sahib and why is it revered by Sikhs? What are the main features of the gurdwara? What is sewa and why is it at the heart of what it means to be a Sikh? What is the Mool Mantar and what significance does it have within Sikhism? Why do many Sikhs cover their hair? 	<ul style="list-style-type: none"> Understand that Sikhism is a monotheistic religious tradition. Appreciate the inclusive nature of Sikhism. Recognise the central place of sewa (selfless service) within Sikhism. Understand how the Gurus have shaped the development of Sikhism. Appreciate the special reverence that Sikhs have for the sacred text, the Guru Granth Sahib. Appreciate the significance of the holy city of Amritsar within Sikhism. 	<ul style="list-style-type: none"> Explain what beliefs Sikhs have about God. Describe the role of Guru Nanak in founding the Sikh religion Explain how Sikhs practice their faith through prayer, worship and service. Articulate an understanding of what the Guru Granth Sahib is and why it is so important for Sikhs. Speak about the symbolic importance of the five Ks and the turban. Explain the role of the Kalsa (Sikh brotherhood).
Possible teaching activities	Key vocabulary	Learning outcomes (AT2) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> Explore the role of Guru Nanak in founding Sikhism and the place of the other Gurus in its development. Visit a gurdwara to learn about Sikh identity, service to all (through the food offerings provided within the langar), prayer and worship. Invite a Sikh to visit the class, speak to the children and answer questions about Sikh beliefs and practices. Learn about Sikh practices of prayer and worship. Lead a careful study of, and reflect upon, the Mool (or Mul) Mantar in order to identify the key elements of Sikh theology. Listen to stories about Guru Nanak (such as The Milk and the Jasmine Flower), discuss their importance for Sikhs and their relevance for us all today. 	<ul style="list-style-type: none"> Sikh, Sikhism, Amritdhari Sikhs, Khalsa (Sikh brotherhood), kesh, kanga, kachera, kirpan, kara, turban, patka, gurdwara, guru, Guru Nanak, Guru Granth Sahib, langar, granthi, keertan, Khanda, panth (organised body of Sikhs), raagi, sangat, shabad, Mool Mantar. 	<ul style="list-style-type: none"> Identify and speak about those aspects of Sikhism that are held in common with other religious traditions. Describe the Sikhs practice the principle of sewa in helping others and highlight how others can learn from this. Appreciate what forms of behaviour are appropriate within a gurdwara. Explain how Sikh festivals, such as Vaisakhi (or Baisakhi) are important in creating a sense of Sikh identity. Talk about the place of Sikhism in modern Britain and the contribution that Sikhs make to life in our society. Explain the symbolism of the Khanda (the Sikh emblem).

Recommended resources

- Philip Blake (2015) *My Religion and Me: We are Sikhs*, Franklin Watts.
- Parveen Dhillon (2016) *My First Sikh Books*, Mascot Books.
- Anita Ganeri (2003) *The Guru Granth Sahib and Sikhism*, Evans.
- Anita Ganeri (2007) *This is My Faith: Sikhism*, TickTock Books.
- Tajinder Kalia (2019) *What is a Patka?*, Independently Published.
- Kanwaljit Kaur-Singh (1998) *Sikh Gurdwara*, A&C Black.
- Gurinder Mann (2004) *Religions of the World: Sikhism*, Prentice Hall.
- William McCleod (1997) *Sikhism*, Penguin.
- Williams McCleod (2000) *Exploring Sikhism: Aspects of Sikh Identity, Culture and Thought*, Oxford University Press.
- Nita Mehta (2000) *Tell Me About the Sikhs*, Nita Mehta Publications.
- Sue Penney (2006) *Introducing Religions: Sikhism*, Heinemann.
- Manpreet Singh (2014) *My Little Book of Mool Mantar*, Manpreet Singh Talwar.
- Rajinder Singh (2002) *Guru Nanak and Sikhism*, Hodder Wayland.
- Menon Sujatah (2009) *Stories from Faiths: Sikhism*, Heinemann.
- RE:Online introduction to Sikhism (select Sikhism from the RELIGION/WORLDVIEW dropdown menu): <https://www.reonline.org.uk/subject-knowledge/sikhism/>
- RE:Online teaching resources about Sikhism: <https://www.reonline.org.uk/teaching-resources/>
- Sikh stories for children: <https://www.sikhnet.com/stories>
- All about Sikhs: <https://www.allaboutsikhs.com/>
- The story of Guru Nanak (BBC): <https://www.youtube.com/watch?v=twkJ1pc5BvU>
- What is Sikhism? (BBC): <https://www.youtube.com/watch?v=qXhV3dMxSzE>
- The Sikh stories of The Milk and the Jasmine Flower and Duni Chand and the Silver Needle (BBC): <https://www.youtube.com/watch?v=tCVzaDGx5DM>
- The Gurdwara (BBC): <https://www.youtube.com/watch?v=BjHfAug1K8E>
- The Five Ks in Sikhism (BBC): <https://www.youtube.com/watch?v=QYW10gv3jm0>

Part E: Key Stage 2 units

Religious Education in Key Stage 2 will extend the knowledge, understanding and skills that were developed by pupils within Key Stage 1 through a deeper and more sophisticated examination of religions and worldviews. As in the earlier Key Stage, this will involve a combination of systematic studies, which focus on specific religious traditions, and thematic explorations that may draw on several different religious perspectives. The use of key questions, for units and lessons, will again be helpful in framing the learning for pupils and provide a basis for assessment activities.

Pupils in Key Stage 2 will be invited to move beyond recall and recognition with respect to religions and worldviews and be expected to demonstrate more advanced skills. These may include the ability to retell religious narratives; describe with greater accuracy and detail the key elements of believing, behaving and belonging that are associated with the religious traditions being investigated; communicate an understanding of the links between sources of authority, beliefs, practices, and forms of worship; utilise a wider range of religious terms; investigate questions of meaning, purpose and value as these pertain to their own and others' experiences; show that they can understand a range of points of view on questions of religion and belief; and provide reasoned arguments for their own perspectives.

The outcomes expected of pupils at the end of Key Stage 2, as set out by the Religious Education Council, are shown in the table below.

Aim	By the end of end of Key Stage 2, most pupils should be able to:
A. Know about and understand a range of 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 on their significance.
	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.
	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.
B. Express ideas and insights about the nature, significance and impact of religions and worldviews.	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.
	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.
	B3. Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences within and between different religions and worldviews.
C. Gain and deploy the skills needed to engage seriously with religions and worldviews.	C1. Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own in different forms including (e.g.) reasoning, music, art and poetry.
	C2. Consider and apply ideas about ways in which diverse communities can live together for the well-being of all, responding thoughtfully to ideas about community, values and respect.
	C3. Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.

What is the significance of Easter within Christianity?

This unit will explore the importance of Easter and the period leading up to it (Lent) for Christians in churches across the world. It will enable pupils to understand the biblical foundations for this period within the Christian year, the theological significance of the events associated with the period, and the way in which they are marked by the church.

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1)
<ul style="list-style-type: none"> Why is Easter such an important Festival and season within the Christian year? What is the connection between Easter and the Jewish festival of Pesach (Passover)? Why do Christians mark the period of Lent before Easter as a season of prayer, fasting and penance? What is the significance of Ash Wednesday? What does Good Friday represent and why is it so significant within the context of the Easter story? What do Christians mean by the notions of salvation, redemption and hope? What are the implications of the resurrection for the Christian understanding of life after death? How do Christians celebrate Easter within the church? 	<ul style="list-style-type: none"> Study, discuss and reflect upon the narratives associated with Easter (Jesus' entry into Jerusalem, his agony in the Garden, his arrest, trial, crucifixion, resurrection and appearance to the disciples). Invite a priest or another Christian to speak to the pupils about how Ash Wednesday, Lent, Holy Week and Easter are observed within a church. Explore art based on the Easter story. Discuss the meaning of salvation for Christians. Study the elements of the Easter vigil service. Discuss the significance of, artefacts associated with Easter such as crosses and crucifixes, candles and items used in the celebration of the Eucharist. 	<p>By the end of this unit most pupils should be able to:</p> <ul style="list-style-type: none"> Describe the key events within the Christian season of Lent, the events of Holy Week and the celebration of Easter Day. Explain how these are linked to the biblical stories about Jesus' passion, death and resurrection. Connect the Easter story with Christian doctrines and practices, such as salvation, penance and reconciliation, forgiveness, heaven, eternal life, imposition of ashes, foot-washing and the celebration of the Eucharist. Identify the meaning of the key symbols found in artistic representations of the crucifixion and the resurrection. Express the significance of Jesus' death and resurrection for Christians.
Learning objectives	Possible teaching activities (AT2)	Learning outcomes (AT2)
<ul style="list-style-type: none"> Pupils should recognise that, for Christians, Easter is the most important festival in the year. They should understand that Easter is the term for a season in the liturgical year, as well as a single day, which lasts for 50 days until the Feast of Pentecost. They should appreciate the solemnity of the period preceding Easter, known as Lent, and understand the importance of particular points within this season, such as Ash Wednesday, Mothering Sunday and Passiontide. They should acknowledge the importance and theological significance of Jesus' death and resurrection for Christians. They should recognise that, for Christians, Jesus remains as a presence in the world through the church, in the Eucharist and through the Holy Spirit. 	<ul style="list-style-type: none"> Discuss the religious significance of the feelings associated with the observation of Jesus' passion, death and resurrection, including sorrow and joy. Create a display to present the key ideas associated with Jesus' passion, death and resurrection. Reflect upon the experiences of the principal characters in the Easter story (e.g. Judas, Peter, Mary, Pontius Pilate, Barrabas, Jesus) Consider the connections between the Christian themes of sorrow and sacrifice and the presence of these elements in other religious traditions (such as Yom Kippur in Judaism and Eid al-Adha in Islam). Visit a church during Lent and discuss the significance of its appearance (for example, without flowers). Create poetry or art based on the events in Jesus' life, passion, death and resurrection that are associated with the Easter story. 	<p>By the end of this unit most pupils should be able to:</p> <ul style="list-style-type: none"> Explain how many Christians mark the liturgical year and why this observation is important to them. Explain how the events of Easter may have impacted the lives of the major characters included within the biblical story. Articulate their own response to the stages in the Easter narrative and identify where these connect with personal experiences of sorrow, lament, joy and celebration. Propose questions for exploration associated with the story of Easter and suggest responses based on their own insights. Be aware of and sensitive to the faith that Christians hold regarding the death and resurrection of Jesus and recognise the centrality of these beliefs within the church.

Key vocabulary

Ash Wednesday, imposition of ashes, Lent, Mothering Sunday, Passiontide, Palm Sunday, Holy Week, Stations of the Cross, Maundy Thursday, the Last Supper, Garden of Gethsemane, betrayal and arrest, Judas, the Eucharist (Mass, or Holy Communion), Caiaphas, Good Friday, Holy Saturday, vigil service, fire, Paschal candle, Easter Day, crucifixion, sacrifice, Golgotha or Calvary, salvation, redemption, resurrection, Mary Magdalene, the disciples or apostles, Bible, the gospels, sorrow, joy, celebration, renewal, hope, commitment.

Recommended resources

- Laura Alary (2016) *Make Room: A Child's Guide to Lent and Easter*, Paraclete Press.
- Heather Amery (2011) *The Easter Story*, Usborne Publishing Ltd.
- Lat Blaylock (2002) *Opening up Easter: Learning from Religion*, Christian Education Publications.
- Anita Ganeri (2002) *Easter*, Heinemann.
- Mike Hirst (2000) *Celebrate Easter*, Hodder Wayland.
- Glenys Nellist (2018) *Easter Love Letters from God*, Zondervan.
- Russell Punter (2016) *The Easter Story*, Usborne Publishing Ltd.
- Philip Sauvain (1997) *Easter*, Wayland.
- Brian Wildsmith (2008) *The Easter Story*, Oxford University Press.
- Antonia Woodward (2017) *The Promised One: The Wonderful Story of Easter*, Lion Books.
- Easter teaching resources and lesson plans: <https://www.teacherplanet.com/content/easter>
- RE Online, Christianity subject knowledge: <https://www.reonline.org.uk/subject-knowledge/christianity/>
- TES Easter teaching resources: <https://www.tes.com/teaching-resources/blog/cracking-easter-resources-eyfs-and-primary>
- Top Twenty Ideas for a Really Creative Easter in RE (Diocese of Coventry): http://www.dioceseofcoventry.org/images/document_library/UDR01699.pdf
- BBC - Easter teaching resources: <https://www.bbc.co.uk/teach/easter-collection/zf72rj6>
- BBC - KS2 Easter video: <https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks2-easter/znkngwx>

How do sacred scriptures inform religious beliefs?

In this unit, pupils will have the opportunity to explore the significant role that sacred scriptures play as sources of authority within religious tradition. The unit will examine the status, content, function and purpose of holy texts and consider the part they play in both individual and collective religious practices.

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1)	By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> What are sacred scriptures? What do we know about the authorship of different sacred scriptures? What are the principal scriptural sources of authority in each of the principal religious traditions? What do sacred scriptures say about God, the revelation of God to humanity and the way in which human life should be lived? How are sacred scriptures incorporated within acts of private or collective worship? How are sacred scriptures handled and treated within different religious traditions? What norms govern the interpretation of sacred scriptures within religious communities? 	<ul style="list-style-type: none"> Examine the structure, organization, content and major themes within the core holy texts that are associated with each major religious tradition. Listen to stories of portions of teaching from some of the principal sacred scriptures and discuss their meaning and importance for religious beliefs. Explore the insights that different holy scriptures offer about the nature of God within various religious traditions. Watch videos that demonstrate the ritual actions connected with the use of holy scriptures (e.g. Torah and Gospel processions, veneration of the Guru Granth Sahib and the recitation of the Qur'an). Listen to members of religious communities speaking about the importance of sacred scriptures in their life and faith. 	<ul style="list-style-type: none"> Identify the sacred scriptures that are associated within each of the world's principal religious traditions. Speak about how and when these texts came into existence and the processes of authorship, redaction and interpretation that are connected with each from of scripture. Identify the central purpose and key themes in each sacred scripture. Discuss the relationship between sacred scripture and divine revelation. Describe the way in which sacred scriptures are used, both in persona prayer and devotion, and in acts of public prayer and worship in religious buildings. 	
Learning objectives	Possible teaching activities (AT2)	Learning outcomes (AT2)	By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> Appreciate the special importance that is attached to sacred scriptures within religious traditions. Understand the connection between holy texts and the beliefs that are central to religious traditions. Recognise the role of sacred scriptures in shaping forms of religious behaviour and action. Recognise that sacred scriptures are used within both personal devotions (such as daily prayer) and in collective worship. Recognise that sacred scriptures are highly esteemed or venerated in many religious traditions. Appreciate that holy texts are treated with respect by members of religious communities. 	<ul style="list-style-type: none"> Discuss books and stories that are of particular personal importance to pupils and compare these responses to the place of scripture in faith communities and religious traditions. Study the ethical principles promoted by holy texts and consider how relevant these are in contemporary society. Examine, discuss and reflect upon the different ways in which sacred scripture has influenced the visual arts, drama, film, fiction and poetry. Identify and discuss the areas of common ground between holy texts from different religious traditions. Discuss the importance of specific languages, such as Arabic, Hebrew, Sanskrit, Greek and Latin, in the transmission and ongoing oral traditions associated with sacred scriptures. 	<ul style="list-style-type: none"> Articulate what they understand by sacred scripture with reference to their own and others' faith or belief tradition. Describe the role and relevance of sacred scripture within religious traditions and within society and culture more broadly. Be aware of and be able to express the customs, traditions and actions that are appropriate in connection with the handling sacred texts. Be able to speak about how sacred scriptures have influenced their own (if appropriate) and others' lives. Speak about the role of sacred scripture in offering guidance to individuals and communities in response to circumstances of both joy and sorrow, as well as in shaping codes for living well together. 	

Key vocabulary

Sacred text, Scripture, holy book, Bible, Gospels, Greek., Latin, Vedas, the Upanishads, Bhagavad Gita, the Mahabharata, the Puranas, Ramayana, Sanskrit, the Qur'an, Arabic TaNaKh, Torah, Haftarah, Hebrew, sofer (ritual scribe), Sefer Torah (Torah scroll), aron kodesh (Torah ark), Buddhavacana (the words of the Buddha), the Guru Granth Sahib, the Agam Sutras (Jainism), the works of 'Abdu'l-Bahá (Bahá'í), the Avesta (Zoroastrianism), rehal (book rest for the Qur'an), lectern, legilium, ambo, bimah, yad, tallit, kippah, incense, lectionary, Simchat Torah, portion, chapter, verse, surah, the Basmala, or Bismillāh ('In the name of God, the Most Gracious, the Most Merciful' – the phrase recited before each surah of the Qur'an, except for the ninth, is read).

Recommended resource

- (2013) *The Children's Bible*, DK Children.
- (2009) *The Usborne Children's Bible*, Usborne Publishing Ltd.
- Mary Batchelor (1995) *The Children's Bible in 365 Stories*, Lion Children's Books.
- Yahiya Emerick (2011) *The Meaning of the Holy Qur'an for School Children*, CreateSpace Independent Publishing Platform.
- Anita Ganeri (2002) *The Guru Granth Sahib and Sikhism*, Evans Brothers Ltd.
- Anita Ganeri (2009) *The Birth of Krishna*, Franklin Watts Ltd.
- Anita Ganeri (2013) *Buddhist Stories*, Tulip Books.
- Anita Ganeri (2013) *Christian Stories*, Tulip Books.
- Anita Ganeri (2013) *Islamic Stories*, Tulip Books.
- Anita Ganeri (2013) *Hindu Stories*, Tulip Books.
- Anita Ganeri (2013) *Jewish Stories*, Tulip Books.
- Anita Ganeri (2013) *Sikh Stories*, Tulip Books.
- Seth Hunerwadel (2019) *Torah: Hebrew Transliteration Translation: Genesis, Exodus, Leviticus, Numbers & Deuteronomy*, Independently Published.
- Hemant Kanitkar (1994) *Discovering Sacred Texts: Hindu Scripture*, Heinemann.
- Sara Khan and Alison Lodge (2017) *My First Book about the Qur'an*, The Islamic Foundation.
- Belinda McCallion (2018) *Children's Torah Activity Books 1-5*, Lang Book Publishing.
- Tracy Newman and Viviana Garofoli (2018) *Simchat Torah Is Coming*, Lerner Publishing Group.
- Fazlur Rahman (2009) *Major themes of the Qur'an*, The University of Chicago Press.
- Sandhya Rajesh (2019) *The Ramayana: A Tale from Ancient India*, Independently Published.
- Arshia Sattar (2018) *Ramayana: An Illustrated Retelling*, Restless Books.
- Sahih International – translation (2019) *The Qur'an (Quran): With Surah Introductions and Appendices*, Maktabah Publications.
- Mardijah Aldrich Tarantino (2012) *Marvelous Stories from the Life of Muhammad*, The Islamic Foundation.

Why is pilgrimage important in some religious traditions?

This unit will address the religious act of pilgrimage and consider why this practice represents a significant element in the life of faith for many people in all of the world's major religious traditions. Pupils will be able to learn about the origin of pilgrimage, the places of pilgrimage within different faith traditions, the practices that are associated with various forms of pilgrimage and the impact that these have on pilgrims.

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1) By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> What is meant by a pilgrimage? Is it possible to speak of holy places if God is omnipresent? What are the differences between pilgrimages and holidays, or between pilgrims and tourists? What role does pilgrimage play in religious life? What is the spiritual significance of pilgrimage for those who go on pilgrimage? Why is pilgrimage so important to pilgrims? What are the principal places of pilgrimages for members of the major religious traditions? What happens during a pilgrimage? Why do some non-religious people choose to participate in pilgrimages or visit pilgrim sites? 	<ul style="list-style-type: none"> Discuss the meaning of pilgrimage and the reasons why some people of faith undertake this act. Examine the importance of shrines and holy places in different religious traditions. Discuss the links between healing and pilgrimage. Visit a place of pilgrimage such as the Shrine of Edward the Confessor at Westminster Abbey. Study each of the key stages within the Hajj (miqat, niyyah, tawaf, sa'y, Mina, the Plain of Arafat, Muzdalifah, sacrifice, the Jamarats, farewell tawaf) and discuss their religious significance. Create a class poster, which presents information about pilgrimage locations in different religions. Examine images, or watch video clips, of people on pilgrimage and identify the ritual actions and religious symbols that are involved in these acts. 	<ul style="list-style-type: none"> Explain what is meant by pilgrimage in the context of religious life. Describe what is involved for pilgrims in taking part in a pilgrimage. Speak about why some religious adherents choose to participate in pilgrimages and what impact they have on them. Identify and recall the principal places of pilgrimage within each of the world's major and minor religious traditions. Understand and be able to describe the acts that pilgrims undertake on the Hajj and explain the spiritual significance of each of these. Explain how important pilgrimage was in the Middle Ages, particularly in connection with visits to shrines of the saints.
Learning objectives By the end of this unit most pupils should be able to show they can:	Possible teaching activities (AT2)	Learning outcomes (AT2) By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> Be aware that pilgrimage is a custom, expectation or an obligation in some religious traditions. Recognise the profound spiritual role that pilgrimage plays for those who participate in it. Appreciate the symbolic connections between physical pilgrimage journeys and the human religious quest. Appreciate the rituals, ceremonies, prayers and forms of worship that are associated with pilgrimage. Acknowledge that participation in pilgrimages is growing, even amongst people without a religious faith. Recognise that pilgrimage may be to non-religious locations, for example sites associated with the Holocaust. 	<ul style="list-style-type: none"> Invite pupils to speak about the special places that they have visited and the reasons why they are so important to them? Ask pupils to share any experiences that they have had in visiting holy places of pilgrimage sites. Explore the elements of pilgrimage that are both distinctive and similar in different faith traditions. Listen to a visitor who has been on pilgrimage and provide opportunities for questions and discussion. Explore and discuss artistic and literary responses to pilgrimage. Lead a class discussion on the connections between pilgrimage, miracles, healing and faith. Undertake a faith walk in the local area and identify signs of religious life in the locality (e.g. places of worship, shops, forms of dress, posters and art). 	<ul style="list-style-type: none"> Be sensitive to the feelings generated by and the spiritual significance of pilgrimage for those who participate in it. Explain why acts of pilgrimage are growing in popularity and why they often attract non-religious participants. Talk about the importance of the Holy Land to those who visit this region. Describe the challenges, as well as the benefits, of taking part in a pilgrimage (e.g. its physical, financial and spiritual demands). Identify the lessons that may be learned from acts of pilgrimage for those people who do not take part in this it. Explain why, for many people, the experience of going on pilgrimage generates a sense of being closer to God.

Key vocabulary

Pilgrimage, spiritual journey, pilgrim, shrine, tomb, sacred place, 'thin' place, Lourdes, Santiago de Compostela, the Camino, Rome, Walsingham, Westminster Abbey, Iona, Canterbury, holy person, saint, miracle, healing, the Holy Land, Jerusalem, Bethlehem, Taizé, Hajj, the Fifth Pillar of Islam, Mecca, Ihram, Dhu al-Hijjah (the final month of the Islamic calendar), miqat, niyyah, Mina, Medina, Kaaba, Tawaf, the Jamarats, s'ay (walking the distance between al-Safa and al-Marwa), Karbala, the Har Mandir Sahib (Golden Temple) in Amritsar, the Kumbh Mela, the River Ganges, the Chota Char Dham (Himalayan Hindu pilgrimage circuit), the cities of Varanasi and Puri, the Shalosh Regalim (the Three Pilgrimage Festivals of Judaism: Pesach, Shavuot and Sukkot), the tombs of King David, Rachel, and Joseph, Lumbini (the birthplace of Gautama Buddha), Bodh Gaya (the site of the Bodhi Tree and of the Buddha's enlightenment), Sarnath (the location of the Buddha's first teaching), Kushinagar (the site where the Buddha died and achieved Parinirvana), the Shrine of Bahá'u'lláh (in the Bahá'í faith), Pir (in Zoroastrianism), temples and other locations associated with the lives and deeds of the Tirthankaras (Jainism).

Recommended resources

- Sophia Rose Arjana (2017) *Pilgrimage in Islam: Traditional and Modern Practices*, Oneworld Publications.
- Derry Brabbs (2017) *Pilgrimage: The Great Pilgrim Routes of Britain and Europe*, Frances Lincoln.
- Sue Kendall (2001) *Ceremonies and Celebrations: Pilgrimages and Journeys*, Hodder Wayland.
- Saniyasnain Khan (2001) *Tell Me About Hajj: What the Hajj is, Why it's so Important and What it Teaches Me*, Goodword Books.
- Sana Munshey (2011) *We're Off to Make 'Umrah*, The Islamic Foundation.
- Vicky Parker (2003) *The Ganges: Holy Places*, Heinemann.
- Na'ima B. Robert (2014) *Going to Mecca*, Lincoln Children's Books.
- Norman Wareham (2011) *Every Pilgrim's Guide to the Holy Land*, Canterbury Press.
- Abu Zaynah (2019) *Young Explorers' Adventures in Makkah*, Blurb.
- My life, my religion – the Hajj (BBC): <https://www.bbc.co.uk/newsround/24566691>
- RE Quest – What is Pilgrimage?: <http://request.org.uk/life/spirituality/what-is-pilgrimage/>
- What is the Hajj? (BBC): <https://www.bbc.co.uk/newsround/24566691>
- Pilgrimages and miracles (BBC): <https://www.bbc.co.uk/bitesize/clips/zg6cd2p>
- A trip to Mecca (BBC video): <https://www.bbc.co.uk/bitesize/clips/z9vcd2p>
- The Hajj (BBC video): <https://www.bbc.co.uk/teach/class-clips-video/religious-education-ks2-my-life-my-religion-muslim-pilgrimage-hajj/zndfcqt>
- Pilgrimage in Hinduism (BBC video): <https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks2-my-life-my-religion-hinduism-pilgrimage-hinduism/z4ghf4j>

What does Sikhism teach us about selfless service?

This unit will enable pupils to learn about the central beliefs and practices of Sikhism. In particular, it will focus on the principle of selfless service (sewa), which is, for Sikhs, the most important element of their religious traditions. The basis for, types of, and contemporary forms of sewa will all be examined. Pupils will also be invited to consider what members of other, or of no, faith may learn from this practice within Sikhism. A visit to a gurdwara would provide an opportunity to explore how sewa is demonstrated.

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1) By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> What is Sikhism? Who was Guru Nanak and how did Sikhism begin? How did Sikhism develop and spread through the Ten Gurus who followed after Guru Nanak's death? What is the Khalsa? What are the five Ks and why are they so important to many Sikhs? What is the Guru Granth Sahib? What do Sikhs believe about God? Where and how do Sikhs worship? How do Sikhs serve others through acts of sewa? What are the three different forms of sewa? How does the langar exemplify sewa? 	<ul style="list-style-type: none"> Investigate why selfless service (sewa) is such a key belief within Sikhism. Explore the distinctions and connections between Tan (physical service), Man (mental service) and Dhan (material service) as aspects of sewa. Discuss what Guru Gobind Singh may have meant by the statement 'Recognise the whole human race as one' and how this underpins the act of sewa. Read, reflect upon and discuss the key verses from the Guru Granth Sahib that describe sewa (e.g. GGS 518:14-15; 549:11; and 172:14). Examine photos or videos of Sikhs serving food in a gurdwara or mobile langar and discuss how the activity demonstrates the act of selfless service. Invite a Sikh visitor to speak to the pupils about the part that sewa places in their practice of faith. 	<ul style="list-style-type: none"> Explain what is meant by sewa and explain why it is so central within Sikhism. Connect the principle of sewa with the teachings of the Gurus and the texts in the Guru Granth Sahib. Understand that sewa has three different dimensions: Tan (physical acts), Man (mental attitudes), and Dhan (the sharing of material wealth with others). Cite the feeding of others through the action of the langar – in a gurdwara or on the streets – as the most common form of sewa. Identify other ways in which Sikhs practice sewa, either individually or collectively.
Learning objectives By the end of this unit most pupils should be able to show they can:	Possible teaching activities (AT2)	Learning outcomes (AT2) By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> Recognise that the word 'Sikh' is derived from the Sanskrit word 'Sikhna' which means to 'learn'. Recognise sewa as a core principle within the Sikh religious tradition. Understand that it is derived from the belief that God is committed to the welfare of all. Appreciate that, in Sikhism, the promotion of social justice and equality and the challenging of unjust practices and prejudice are very important principles. Understand the significance for Sikhs of humility in life and respect for others. Acknowledge that Sikhs perform sewa without any expectation of reward or recognition. 	<ul style="list-style-type: none"> Discuss what the meaning of service to others means in the context of contemporary society. Organise a group-based discussion activity to explore what non-Sikhs can learn from the Sikh principle of sewa. Discuss the ways in which the Sikh commitment to sewa is both similar and different to principles associated with other religious traditions. Examine, discuss and reflect upon the meaning of Guru Nanak's statement that "He who regards all men as equals is religious." Visit a Gurdwara, find out about the role of the langar, and invite pupils to share their reflections and thoughts about this experience. Investigate the role of the Sikh charity, Khalsa Aid, in putting sewa into practice. 	<ul style="list-style-type: none"> Explain why sewa is the most important part of being a Sikh. Speak about how the Sikh principle of the equality of all people (regardless of faith or belief) underpins the principle of sewa. Explain how the generosity, sacrifice, compassion and social responsibility shown by Sikhs in practicing sewa has parallels in other religions and worldviews. Reflect on the duties all people have to serve others and identify what the class or school might be able to learn from Sikhism. Identify what members of other faiths can learn from Sikhs who put God at the heart of their lives and seek to follow all the teachings of the Gurus (a Gurmukh).

Key vocabulary

Sikhism, Sikh, Gurus, Guru Nanak, Guru Gobind Singh, Guru Granth Sahib, granthi, Gurmukhi (the language, created by the Gurus, to write the Guru Granth Sahib), Pajj Kakaar (five Ks), kesh, kara, kachera, kanga, kaccha, kirpan, turban, patka, gurdwara, amrit, karah parshad, langar, Amritsar, Kalsa, khanda (the Sikh symbol), sewa, Tan, Man, Dhan, Ik Onkar ('There is only one God'), Waheguru (the most common Sikh name for God), Mool Mantar (the opening text of the Guru Granth Sahib and the most important composition in Sikhism), naam japna (repeating the name of God as an act of worship), Singh ('lion' – the title given to a male Khalsa Sikh), Kaur ('princess' – the title given to a female Khalsa Sikh), karma, maya (the notion that all that seems real is in fact an illusion), mukti (the escape from the cycle of birth, death and rebirth and gain union with Waheguru), Gurmukh (someone who puts God at the centre of their life and follows the teachings of the Gurus), atma (the soul).

Recommended resources

- Philip Blake (2015) *Religion and Me: We are Sikhs*, Franklin Watts.
- Alison Cooper (2010) *World Religions: Facts About Sikhism*, Rosen Central.
- Anita Ganeri (2017) *Sikhism*, Raintree.
- Gerald Haigh (2009) *A Journey through Life in Sikhism*, A & C Black Publishers Ltd.
- Kanwaljit Kaur-Singh (2006) *World of Faiths: Sikhism*, QED.
- Kanwaljit Kaur-Singh (2019) *We Worship Here: Sikh Gurdwara*, Franklin Watts.
- Gurinder Singh Mann (2004) *Religions of the World: Sikhism*, Prentice Hall.
- William McLeod (2000) *Exploring Sikhism: Aspects of Sikh Identity, Culture and Thought*, Oxford University Press.
- Sujatha Menon (2009) *Sikhism*, Heinemann.
- Mehta Nita (2000) *Tell Me About Sikhs*, Nita Mehta Publications.
- Sue Penney (2006) *Introducing Religions: Sikhism*, Heinemann.
- Michael Regan (2018) *Understanding Sikhism*, Essential Library.
- Sylvia Sutcliffe (1995) *Committed to Sikhism: a Sikh Community*, Religious and Moral Education Press.
- An outline of Sikhism for children: <http://www.primaryhomeworkhelp.co.uk/religion/sikhism.html>
- Key information about Sikhism: <https://www.theschoolrun.com/homework-help/sikhism/>
- RE subject knowledge about Sikhism: <https://www.reonline.org.uk/subject-knowledge/sikhism/>
- Teaching resources about Sikhism (select Sikhism from the drop-down menu and click submit): <https://www.reonline.org.uk/teaching-resources>
- Seva (sewa) in the Sikhi Wiki: <https://www.sikhiwiki.org/index.php/Seva>
- BBC KS2 resources on Sikhism: <https://www.bbc.co.uk/teach/class-clips-video/religious-studies-ks2-what-is-sikhism/zn4h382>
- The beginnings of Sikhism video (BBC): <https://www.youtube.com/watch?v=37WrumtAEGo>
- The story of Guru Nanak video (BBC): <https://www.youtube.com/watch?v=twk1pc5BvU>
- The Five Ks video (BBC): <https://www.youtube.com/watch?v=QYW10gv3jm0>
- The Gurdwara video (BBC): <https://www.youtube.com/watch?v=twk1pc5BvU>
- The Sikh community feeding homeless people in London: <https://www.youtube.com/watch?v=AZmYx5DYGzc>

What can we learn from different religious symbols?

This unit will provide an opportunity for pupils to explore the symbolic dimension of religious life by examining the symbols, artefacts, clothing, food and gestures that are associated with different religious traditions. It will enable them to consider the meaning that these elements hold for people of faith, both individually and collectively. The unit will highlight the non-factual dimension of religious life by enabling pupils to engage with meaning, value and mystery as these notions are encountered in religious symbols.

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1)
<ul style="list-style-type: none"> What is a sign or a symbol? What signs and symbols are we familiar with in our everyday lives? Why are symbols important to people of faith? How do religious symbols help to bypass the restrictions of language? Which symbols are most important in each of the world's major religious traditions? How can symbols be interpreted and understood by people within and outside each religious tradition? In what ways do religious symbols convey beliefs that different traditions may hold about God? What role do symbols and artefacts play in prayer and worship? 	<ul style="list-style-type: none"> Examine a set of religious artefacts representing each of the major religious traditions and discuss the symbolic significance of each object. Read stories from holy texts related to religious artefacts (e.g. the Crucifixion story for Christians or the story of the Passover and the Exodus for Jews) and reflect on their links with associated religious symbols (e.g. the cross/crucifix and the Seder plate). Look at pictures of Hindu gods and discuss the different symbolism used. Use this information to annotate a picture of a Hindu murti. Examine the Sikh khanda and other artefacts and reflect on their symbolic meaning within Sikhism. Arrange a visit to a place of worship, identify the use of symbols in the building design and ceremonial objects and discuss their meaning. 	<p>By the end of this unit most pupils should be able to:</p> <ul style="list-style-type: none"> Explain what is meant by a religious symbol. Understand why they play an important role within religious traditions for people of faith. Describe the role of artefacts within religious ceremonies and acts of worship. Identify and name the principal physical and non-physical symbols that are associated with each major religious tradition. Talk about the basis of religious symbols and artefacts in the scriptural sources and lives of foundational religious figures. Explain the symbolic importance of religious buildings as well the objects and artefacts contained within them.
Learning objectives	Possible teaching activities (AT2)	Learning outcomes (AT2)
<p>By the end of this unit most pupils should be able to show they can:</p> <ul style="list-style-type: none"> Recognise the importance of the symbolic dimension of religious belief and practice. Understand the significance role that symbols play in religious traditions. Appreciate that symbols take many forms and may not always be physical. Appreciate the role of symbols in helping religious believers bypass language as they seek to encounter the mystery of God. Be sensitive to the importance that is attached to religious symbols. Recognise the connection between scripture, tradition and symbol within religious communities. 	<ul style="list-style-type: none"> Invite pupils to express their insights, reflections and feelings as they examine some of the more common religious symbols. Invite a religious leader to discuss the importance of symbols in worship (e.g. a priest could talk about the symbolism of colour in liturgical vestments). Listen to a Jewish person describe the way in which they celebrate the Shabbat meal and then discuss the meaning of each item within this celebration. Study images of the Buddha and discuss the spiritual significance of different Mudras (hand gestures). Explore and discuss the symbols present in selected works of religious art. Arrange talk-pair-share, or table-based, discussions to explore the question of what we can learn from religious symbols and artefacts. 	<p>By the end of this unit most pupils should be able to:</p> <ul style="list-style-type: none"> Describe the significance of symbols in mediating the mystery of God. Discuss why gestures, actions, words, numbers, people, animals and images can carry symbolic meaning in addition to physical objects. Speak about the common themes in religious symbolism (e.g. water, oil, fire, light) as well as the distinctive place of individual symbols within different religious traditions. Appreciate the role of symbols in everyday human living outside of the sphere of religion and the role of Humanist symbols. Articulate their insights about the meaning and importance of symbols. Demonstrate sensitivity to and appreciation of the role of symbols within religious communities and places of worship.

Key vocabulary

Symbol, symbolic, object, artefact, sign, mystery, action, gesture, clothing, food.

Christian symbols: cross, crucifix, sign of the cross, stations of the cross, empty tomb, sacrament, bread, wine, altar, incense, relic, oil, water, light, star, halo, candles, Paschal candle, sanctuary lamp, dove, lamb, pelican, Ichthys (fish), crown of thorns, vestments, statue, icon, priest, colours (especially those used in the liturgy – white/gold, green, purple, red and black), bells, Chi Rho, Good Shepperd, anchor, shamrock, lily, vesica piscis (the shape created by two overlapping circles, representing the union of heaven and earth), alpha, omega, the Lion of St Mark, the Ox of St Luke, the Angel of St Matthew, the Eagle of St John.

Jewish symbols: menorah, chanukiah, Star of David, Lion of Judah, bread, wine, salt, candles, candlesticks, the Ner Tamid, shofar, Shin ('El Shaddai' in Hebrew or God Almighty), rainbow, olive branch, stone tablets, the Lion of Judah, mezuzah, Chai ('life' in Hebrew), circumcision (symbolic of the Covenant between God and Abraham), numbers (e.g. 1, 6, 7, 12, 40), colours (e.g. blue as the connection between heaven and earth), tallit, tefillin, tzitzit, hamsa (God's protective hand), kippah, Seder plate.

Islamic symbols: star and crescent, colours (e.g. green, brown, black, white), gestures and positions adopted in corporate prayer, calligraphy, 'Allah' in Arabic, the Rub el Hizb (two overlapping squares), geometric design, tile tessellation.

Hindu symbols: puja, aum, offering, shrine, prasāda, murti, avatar, mandala, Sri Yantra, lotus, swastika, bindi, tilaka, veena (an Indian stringed instrument that represents art and learning), fire, fire altar, dhvaha flag, The Trishula (or the Trident, which is associated with Lord Shiva), saffron (the colour, also found in Buddhism and Sikhism, denotes sacrifice, religious abstinence and the spiritual quest for light and salvation).

Buddhist symbols: the Buddha, the eight-spoked Wheel of Dharma, bhodi tree, lotus flower, conch shell (represents the thoughts of the Buddha), endless knot, mandala, prayer wheel, mudras (the Buddha's hand gestures).

Sikh symbols: kesh, kachera, kara, kirpan, kanga, turban, dastaar (a symbol of spirituality, holiness and humility), patka, khanda, the Nishan Sahib (the Sikh triangular flag).

Humanist symbols: Happy Human, Leonardo da Vinci's human, outstretched hand, flower, light bulb, heart.

- (2008) *Signs & Symbols: An Illustrated Guide to Their Origins and Meanings*, DK.
- James Cornwell (2009) *Saints, Signs, and Symbols: The Symbolic Language of Christian Art*, SPCK.
- Heather Elgood (1999) *Hinduism and the Religious Arts*, Cassell.
- Paul Gateshill and Jan Thompson (1992) *Religious Artefacts in the Classroom: A Practical Guide for Primary and Secondary Teachers*, Hodder & Stoughton.
- Alain Gheerbrandt (1996) *The Penguin Dictionary of Symbols*, Penguin.
- Christine Howard (2009) *Investigating Artefacts in Religious Education: A Guide for Primary Teachers*, Religious and Moral Education Press.
- Joyce Mackley (2004) *Symbols of Faith: Conveying Meaning*, Christian Education Publications.
- David and Gill Rose (2003) *Artefacts for Worship (Photo-pack)*, Folens.
- Jenny Rose (1995) *Christian Story and Symbol*, BFSS National RE Centre.
- Cath Senker (2008) *Religious Signs and Symbols: Islam*, Wayland.
- Louise Spilsbury (2010) *Symbols of Faith*, Franklin Watts.
- Richard Taylor (2003) *How To Read A Church: A Guide to Images, Symbols and Meanings in Churches and Cathedrals*, Rider.
- Religious symbols and their meaning: <http://religious-symbols.net/>
- Jewish symbols: <http://www.icjudaism.org.uk/symbols.html>
- The Buddha's poses and hand gestures: <https://www.catawiki.com/stories/5107-buddha-poses-and-postures-the-meanings-of-buddha-statues-hands>
- Where religious symbols come from video: <https://www.youtube.com/watch?v=ROJf1okNRQE>
- Top ten religion's symbols and their meanings: <https://www.youtube.com/watch?v=hV6Ptx0pmn0>
- Exposing religious symbols: https://www.youtube.com/watch?v=OGE5g_r0-MI

Why are festivals, celebrations and High Holy Days so important within Judaism?

This unit will explore the most important events within the Jewish religious calendar. Pupils will have the opportunity to learn about and reflect upon the festivals, celebrations and Holy Days that are associated with Judaism, to consider the foundations for these occasions, and to reflect upon why they are so important for Jewish people.

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1)	By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> What is a religious festival and which festivals are celebrated within Judaism? What are High Holy Days within Judaism? What are the biblical foundations for these events? What other events are a source of celebration for Jewish people (e.g. Bar/Bat Mitzvah and weddings)? Why is Yom Kippur (the Day of Atonement) regarded as the holiest day in the Jewish year? What are the origins of Shabbat and how is it celebrated in the home and in the synagogue? What foods are traditionally associated with each of the Jewish festivals (e.g. challah bread on Shabbat, apples and honey at Rosh Hashanah, the Seder food items at Pesach, and fried food at Chanukah)? Which other days are commemorated (e.g. the anniversary of the foundation of the State of Israel and Holocaust Memorial Day)? 	<ul style="list-style-type: none"> Create a class display to incorporate a timeline of the Jewish year showing the principal Holy Days, festivals and celebrations. Read, reflect upon and discuss the stories from the Torah, which provide the foundation for the principal festivals, such as Pesach, Purim and Shabbat. Visit a synagogue to learn about the elements of the Shabbat morning service and how the other festivals and High Holy Days are observed. Set up a Shabbat supper table and discuss the symbolism of each of the items that are present. Invite a practicing Jew to speak to the class about the importance of the Jewish year in their lives and to demonstrate the ceremonies associated with the opening and closing of Shabbat. Hear from a Jewish teenager who has celebrated their Bar/Bat Mitzvah. 	<ul style="list-style-type: none"> Pupils should be able to explain what are meant by High Holy Days and festivals within Judaism. They should be aware that the period of High Holy Days each autumn extends over the Ten Days of Repentance, from Rosh Hashanah ('head of the year') to Yom Kippur (the Day of Atonement). They should recognise the importance of celebration within Judaism and be able to identify when this takes place (e.g. Shabbat, festivals, weddings and Bar/Bat Mitzvahs). They should be able to explain the basis in the Bible and in Jewish tradition of the principal festivals and High Holy Days. They should acknowledge the importance of repentance on Rosh Hashana and Yom Kippur. They should be able to describe the different ways in which the key Jewish festivals and holy days are marked both in the home and in the synagogue. 	
Learning objectives	Possible teaching activities (AT2)	Learning outcomes (AT2)	By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> Pupils should appreciate the importance of festivals, celebrations and Holy Days within Judaism. They should understand how these are connected with the Jewish lunar calendar. They should appreciate why Shabbat is the most important of all the Jewish festivals. They should recognise that some days within the Jewish year are solemn and prompt Jews to look back in sorrow (e.g. Kol Nidre, Yom Kippur and Holocaust Memorial Day). They should understand the how and why rites of passage are marked within Judaism (e.g. circumcision of baby boys, Bar/Bat Mitzvah and weddings). They should appreciate the variety of ways in which Jewish festivals and High Holy Days are observed within the different streams of Judaism. 	<ul style="list-style-type: none"> Discuss the importance of gatherings, celebrations and solemn occasions in religion and life. Discuss how the story of the Flight from Egypt (the Exodus) resonates with contemporary experiences of refugees and others who seek safety. Build a class sukkah and consider its significance both within Judaism and as a symbol of flight for those people who have to flee their homes. Explore the issue of why rituals, celebration and observances are important for many people. Discuss the symbolic importance of food and the role that it places in religious observance. Discuss the symbolic elements that are associated with Jewish festivals and Holy Days (e.g. the shofar, wine, candles and certain foods). Study some of the prayers and blessings used during Jewish festivals and Holy Days. 	<ul style="list-style-type: none"> Pupils should be able to describe why certain days are important within all religious traditions and explain the significance of this principle in Judaism. They should be able to articulate their own personal responses to the patterns of believing, behaving and belonging in Judaism that are exhibited in connection with festivals and Holy Days. They should be able to identify both the similarities and differences between key Jewish and Christian events (e.g. Pesach/Easter, Shavuot/Pentecost and Sukkot/Harvest) Discuss the importance of the Torah for Jewish people and explore the festivals that are associated within it (e.g. Shavuot and Simchat Torah). They should be able to identify and articulate those elements of the Jewish observance of High Holy Days, festivals and other celebrations from which members of other faiths and none can learn. 	

Key vocabulary

Festival, Yamim Tovim (Jewish festivals), celebration, holy day, holy season, Yamim Noraim (High Holy Days), Rosh Hashanah, Kol Nidre (either the entire evening service before Yom Kippur or an Aramaic declaration recited in the synagogue before the beginning of the evening service on Yom Kippur), Yom Kippur, shofar, Aseret Yemei Teshuvah (the 'Ten days of Repentance' or the 'Days of Awe'), Sukkot, sukkah, Shavuot (Pentecost and the giving of the Torah), Simchat Torah (a celebration to mark the end and beginning of the annual cycle of Torah readings), Chanukkah (Festival of Lights), Purim, Shabbat, blessing, Kiddush cup, Kiddush wine, Shabbat candles and candle sticks, salt, Challah bread, Havdalah, Havdalah candle, spices, the Exodus, Pesach (Passover), the Haggadah (a book that tells the story of Pesach), Seder meal, roasted egg, roasted lamb, bitter herbs, green vegetables, salty water, Charoset (a mixture of nuts, raisins, cinnamon, apples and wine or grape juice), unleavened bread, Tu B'Shvat (the celebration of nature), Bar Mitzvah, Bat Mitzvah, the Covenant, circumcision, mohel (someone who is medically and religiously qualified to perform a circumcision), home, family, synagogue, rabbi, Bible, Tora, TaNaKh, prayer, fasting, Shoah (Holocaust), State of Israel, Yom Ha'atzmaut (Israeli Independence Day), pilgrim festivals (Sukkot, Pesach and Shavuot), commandments (Mitzvot).

Recommended resources

- David Adler (2012) *The Story of Hanukkah*, Holiday House.
- Shmuel Yosef Agnon (1990) *Days of Awe: A Treasury of Jewish Wisdom for Reflection, Repentance, and Renewal on the High Holy Days*, Schocken Books.
- Naomi Black (1989) *Celebration Book of Jewish Festivals*, Jonathan David Publishers.
- Anita Ganeri (2003) *A Year of Festivals: Jewish Festivals Through the Year*, Franklin Watts.
- Andrew Goldstein and Charles Middleburgh (2010) *High and Holy Days: A Book of Jewish Prayers*, Canterbury Press.
- Honor Head (2012) *A Year of Festivals: Jewish Festivals*, Wayland.
- Andy Lewis (2017) *Judaism*, Collins.
- Jennifer MacLeod (2020) *Clarence's Topsy-Turvy Shabbat*, Kar-Ben Publishing.
- Liz Miles (2016) *Celebrating Jewish Festivals*, Raintree.
- Saviour Pirotta (2000) *Jewish Festivals: Stories, Poems, Plays, Songs*, Hodder Wayland.
- Cath Senker (2002) *My Jewish Year*, Hodder Wayland.
- Dorothy Taylor (1997) *Shabbat Shalom!*, BFSS National RE Centre.
- Angela Wood (1995) *Jewish Festivals*, Heinemann.
- Jewish Holidays:: https://www.chabad.org/holidays/default_cdo/jewish/holidays.htm?gclid=Cj0KCQiA2b7uBRDsARIsAEE9XpEQU1DfBFqoWAhKmedTG-W9qzKNvszbFs9flob8s-kYbmA5Th-uuHQaAu0IEALw_wcB
- Jewish Festivals (Primary Homework Help): <http://www.primaryhomeworkhelp.co.uk/religion/jewishfestivals.html>
- Jewish Holy Days and celebrations (RE:Online): <https://www.reonline.org.uk/subject-knowledge/judaism/holy-days-and-celebrations/>
- Jewish Festivals: <http://www.icjudaism.org.uk/festivalsindex.html>
- Shabbat: <http://www.icjudaism.org.uk/shabbat.html>
- Pesach (BBC): https://www.bbc.co.uk/religion/religions/judaism/holydays/passover_1.shtml
- What is Shabbat? video (BBC): <https://www.youtube.com/watch?v=JpFw7DgRMEc>
- I've Got a Feeling (The Shabbat Song): <https://www.youtube.com/watch?v=5GW-frPw2ol>

What do Muslims believe?

This unit will explore the fundamental beliefs that Muslims hold about the nature of God; the manner in which God has revealed himself to humanity; the role of prophets as messengers of God; the particular importance of the Prophet Muhammad as the last and final messenger; the order and harmony of God's creation; the purpose of human life; and the purpose of the last thing: the Day of Judgement, heaven and hell.

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1)
<ul style="list-style-type: none"> What do Muslims believe about God? How do the Six Articles of Faith express the core beliefs of Islam? What is the meaning of Islam? What role have the Prophets played – from Adam to Muhammad – in acting as messengers for God? Why is the Prophet Muhammad considered the most special of the prophets? What is the Qur'an and why is it so important to Muslims? How does the Shahada convey Islamic belief? What is meant by shirk? What are meant by taqwa, jahd and iman? 	<ul style="list-style-type: none"> Read and discuss the story of how the Qur'an was first revealed to the Prophet Muhammad by the Angel Jibril. Study the structure and organisation of the Qur'an and read key surahs (e.g. 96, the first to be revealed and 1, containing some of the 99 names of God). Explore the Six Articles of Faith and discuss the meaning of each of the beliefs that they represent. Closely examine the Shahada and discuss how this contains the core beliefs of Islam Visit a mosque and learn about Islamic belief and practice, including the role of prayer and other community and educational functions. Read together a selection of the 99 names of Allah and discuss what they say about God. 	<p>By the end of this unit most pupils should be able to:</p> <ul style="list-style-type: none"> Explain what Muslims believe about the nature of God. Explain why Muhammad is so important as the Seal of the Prophets. Speak about the act of revelation in Islam and the importance of the Qur'an to Muslims. Identify the Six Articles of faith (belief in God, angels, God's books, prophets, the Day of Judgement and God's plan). Describe how each of the Five Pillars is a reflection of Islamic belief. Make connections between the requirement to, preparation for, and elements of, formal prayer (salat) and Islamic belief.
Learning objectives	Possible teaching activities (AT2)	Learning outcomes (AT2)
<p>By the end of this unit most pupils should be able to show they can:</p> <ul style="list-style-type: none"> Appreciate that the centrality within Islam of harmony with God (denoted by the root <i>s/m</i> in the words Islam, Muslim and salam). Understand that, for Muslims, God (Allah) is beyond human comprehension and that there is nothing greater than God. Recognise the enormous significance of Muhammad and the Qur'an in helping Muslims to understand God's revelation of himself to humanity. Understand the importance of divine unicity (Tawhid) in the Islamic view of God. Recognise that although God cannot be explained, God's attributes can be expressed through the 99 names of God. Appreciate the close integration of believing, behaving and belonging in Islam and how these are represented through the Five Pillars. 	<ul style="list-style-type: none"> Explore questions associated with how Muslims understand God and the purpose of human life. Discuss why Muslims ask for peace and blessings to be upon Muhammad after he is mentioned by name (pbuh). Identify those aspects of Islam that are similar to, and those that are different to, other religions. Study Islamic architecture and calligraphic presentations of the word for Allah. Examine how Muslims submit to Allah through prayer, charitable giving, fasting and the Hajj. Discuss some of the reason why Islam is the fastest growing religion in the world and in Britain. Identify what non-Muslims can learn from Islam. Invite a Muslim visitor to speak to the class about their beliefs and to take questions from the pupils. 	<p>By the end of this unit most pupils should be able to:</p> <ul style="list-style-type: none"> Speak about connections between Islam and other religious traditions and identify those elements that unique to Islam. Describe how some of the 99 names of Allah highlight important aspects of the Islamic understanding of God. Explain why any attempt to present figurative images of God is regarded as shirk. Describe why preparation for prayer (ritual ablution or wudu) and for the Hajj (dressing in the white Ihram robes) are so important for Muslims as acts of spiritual discipline. Comment on how the Islamic understanding of what constitutes a good life may be of value within contemporary society. Speak about the contributions that Islam makes to the development of social well-being.

Key vocabulary

Allah (God), Muslim, Islam, monotheism, tawhid, taqwa, iman, shirk, 99 names, Risalah (prophethood), prophet, the Prophet Muhammad, Adam, Ibrahim (Abraham), Musa (Moses), Isā (Jesus), Qur'an, surah, basmala, hafiz, Sunna, Hadith, mosque, imam, the Five Pillars (Shahada, Salah, Zakat, Sawm and Hajj), angels, Yawmuddin (the Day of Judgement), predestination (God's plan), Janna (paradise or heaven), Akhira (life after death), Jahannam (hell), Mecca, Ka'aba, qibla, tawaf, ihram, wudu (ablution), akhlaq (ethics governing character, conduct and attitudes), ibadah (worship), jihad, Ramadan, Eil al-Fitr, Eid al-Adha, the Ummah (the worldwide Islamic community).

Recommended resources

- Rohail Aslam (2009) *Stories from Faiths: Islam*, Heinemann.
- Andrew Egan (2002) *Islam Today*, Heinemann.
- Anne Geldart (1999) *Examining Religions: Islam*, Heinemann.
- Chris Hewer (2006) *Understanding Islam: The First Ten Steps*, SCM Press.
- Bachar Karroum (2017) *But... who is Allah?*, Bachar Karroum.
- Christine Moorcroft (1995) *Islam*, Folens.
- Robert Orme (2017) *Islam*, Collins.
- Sue Penney (2006) *Introducing Religions: Islam*, Heinemann.
- Gianna Quaglia (2007) *World Religions Today: Islam*, Wayland.
- Jan Thompson (2003) *World Faiths: Islam*, Belitha.
- Victor Watton (1993) *Islam*, Hodder & Stoughton.
- An introduction to Islam (Chris Hewer): <https://www.chrishewer.org/wp-content/uploads/2012/01/Introduction-to-Islam.pdf>
- Subject knowledge about Islam (RE:Online): <https://www.reonline.org.uk/subject-knowledge/islam/>
- Teaching resources about Islam (RE:Online): <https://www.reonline.org.uk/teaching-resources>
- Communicating and understanding of Islam (Chris Hewer): <https://www.chrishewer.org/wp-content/uploads/2012/01/Communicating-Understanding-Islam.pdf>
- An introduction to Islam (the Khan Academy): <https://www.khanacademy.org/humanities/ap-art-history/cultures-religions-ap-arthistory/a/introduction-to-islam-2>
- Prophet stories for children: <https://www.youtube.com/watch?v=WEEORXFj-lo>
- The Five Pillars of Islam: <https://www.youtube.com/watch?v=Jb8Yk8LaUoc>
- The BBC's Key Stage 2 video clips about Islam: <https://www.bbc.co.uk/bitesize/topics/zpdtbkb>
- Video resources about Islam (NATRE): <https://www.natre.org.uk/resources/termly-mailing/inspiring-re/muslims/ready-steady-re/>

What do Jewish people believe about God?

This unit will examine the issue of how God is understood within Judaism. It will explore the different names and titles of God, the notion of God's presence on earth and the way in which belief in God is translated into behaviour by Jewish people by observation of the mitzvot (commandments).

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1)
<ul style="list-style-type: none"> What do Jewish people believe about the existence and nature of God and the importance of monotheism? What is the source of Jewish beliefs about God? In what way has God revealed himself on earth? What is the relationship between God and the Jewish people, his carnal presence on earth? What different names and titles are used for God within Judaism? Why do some Jews choose to write God as G-d and do not speak directly about God? How do Jewish beliefs about God shape the Jewish way of life and Jewish worship? What role do rabbis play in the Jewish community? 	<ul style="list-style-type: none"> Study some of the names and titles of God in Judaism and reflect on their meaning. Examine the way in which Jewish people pray and worship God through discussion of key objects (e.g. kippot, tallitot, tefillin, a mezuzah and the Shema). Explore Jewish ideas about life after death. Read stories from the Bible that describe the nature of God and his engagement with the Israelites. Study the words of the Shema Yisrael (Deuteronomy 6.4-9) and discuss what this says about God. Study the first five of the Ten Commandments (Exodus 20.2-11) and discuss what these statements reveal about God for Jewish people. Visit a synagogue and see the Sefer Torah. Hear about the way in which it is used in worship. 	<p>By the end of this unit most pupils should be able to:</p> <ul style="list-style-type: none"> Speak about the place of God within Judaism and the qualities that Jewish people believe belong to God. Recall some of the names or titles Jewish people give to God and discuss what they mean. Explain how belief in God informs Jewish action and collective identity. Speak about the Bible stories that reveal the nature of God (e.g. the Creation and Exodus stories and those associated with Moses and King David). Outline the role of a rabbi (teacher) in helping Jewish people better understand their faith and practice. Describe how belief in God is demonstrated in the home and in the synagogue.
Learning objectives	Possible teaching activities (AT2)	Learning outcomes (AT2)
<p>By the end of this unit most pupils should be able to show they can:</p> <ul style="list-style-type: none"> Recognise that, in Judaism, God is strictly indivisible and unique (monotheism). Understand that Jewish people believe in God as Creator who cares for all living things. Appreciate that God, for Jews, cannot be reduced to a life force of abstract power but that God has both personality and will. Understand that Jewish people believe that God made the Torah although its origin is understood differently amongst Jewish groups. Appreciate the reason why, in some branches of Judaism, God is written as G-d. Recognise that within the different streams of Judaism there are many views of God and that, for many Jews, doing is more important than believing. 	<ul style="list-style-type: none"> Examine and discuss the way in which God is understood through the study of the Torah. Explore what can be learned about God from the lives of the Patriarchs (Abraham, Isaac and Jacob). Discuss the relationship between faith and action in Judaism by reflecting on the concept of mitzvot (commandments), particularly the kashrut laws. Invite a Jewish person to speak about their personal understanding of God. Explore what Jewish people may mean when they describe God as <i>both</i> personal <i>and</i> transcendent. Examine the Jewish concept of Shekhinah (the divine presence) and compare this to pupils' own ideas about spiritual reality, if they hold to this. Study and reflect on examples of non-figurative Jewish art. What do these images say about God? 	<p>By the end of this unit most pupils should be able to:</p> <ul style="list-style-type: none"> Compare and contrast Jewish ideas about the nature of God with their own. Speak about the Jewish belief in God as Creator and why this matters. Discuss the centrality of the Exodus in Jewish identity and speak about how this is related to God's relationship with Israel. Account for the greater emphasis on behaving and belonging within Judaism than on believing. Explain why some Jewish people who do not believe in God. Speak about the similarities and differences in the Jewish understanding of God from that held within other religious traditions. Identify what might be learnt from Jewish conceptions of God by members of other (or no) faith tradition.

Key vocabulary

God, G-d, eternal, omnipotent, good, just, merciful, Ha'Rachaman (the Merciful One), Ayn Sof (Without End), El Shaddai (God Almighty), the Ark of the Covenant, Shekhina (the dwelling or settling of the divine presence of God), Our Lord, Father, King, Elohim (God), the Tetragrammaton - YHWH (Lord), Adonia (My Lord), Ha'Shem (The Name), Creator, deliverer, judge, the God of Abraham, Isaac, and Jacob (or Israel), Moses, King David, the Temple, synagogue, siddur (prayer book), tallit, tefillin, kashrut, mitzvot, menorah (a symbol of divine light in the world), ner tamid.

Recommended resources

- (2016) *Judaism*, DK Children.
- Dan Cohn-Sherbok (1999) *Religions of the World: Judaism*, Routledge.
- Nicholas De Lange (2009) *An Introduction to Judaism*, Cambridge University Press.
- Rabbi Wayne Dosick (1998) *Living Judaism: The Complete Guide to Jewish Belief, Tradition, and Practice*, Harper.
- Arye Forta (1995) *Examining Religions: Judaism*, Heinemann.
- Anne Geldart (2002) *Judaism*, Heinemann.
- Maureen Harris (1996) *Living Religions: Judaism*, Nelson.
- Andy Lewis (2017) *Judaism*, Collins.
- Jon Mayled (2004) *Judaism*, Hodder & Stoughton.
- Sue Penney (2006) *Introducing Religions: Judaism*, Heinemann.
- Gianna Quaglia (2007) *World Religions Today: Judaism*, Wayland.
- George Robinson (2016) *Essential Judaism: A Complete Guide to Beliefs, Customs & Rituals*, Atria Books.
- Norman Solomon (2000) *Judaism: A Very Short Introduction*, Oxford University Press.
- Angele Wood (2007) *World of Faiths: Judaism*, QED.
- Akhah (Jewish learning for children): <http://www.akhlah.com/>
- Basic ideas about G-d: <http://www.icjudaism.org.uk/basicideas.html>
- Basic beliefs in Judaism (RE:Online): <https://www.reonline.org.uk/subject-knowledge/judaism/basic-beliefs/>
- The name of G-d (RE:Online): <https://www.reonline.org.uk/subject-knowledge/judaism/the-name-of-g-d/>
- Key Stage 2 Judaism resources (BBC): <https://www.bbc.co.uk/bitesize/topics/znwhfg8>
- The Jewish story of Moses (BBC): <https://www.youtube.com/watch?v=RdSQT7DS1II>
- What is the Torah? (BBC): <https://www.youtube.com/watch?v=3QZ792rjcVE>
- What is Judaism? (BBC): <https://www.youtube.com/watch?v=73Wslne-FKg>
- What do we mean by God? – Rabbi Dweck (J-TV): <https://www.youtube.com/watch?v=Sp0119pvp2w>

How can significant religious figures inspire us?

In this unit pupils will be given the opportunity to reflect on the lessons that may be learned from significant people within religious traditions. These include foundational figures and leaders within the world's major religions, as well as leaders within religious communities today. It will explore the qualities that characterise these individuals and the inspiration, direction and model that they may provide for many people, both those within and outside of the faith traditions that they were or are associated with.

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1)	By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> Who are the influential or special people within the school, local area, nation and across the world? What makes a good leader? Who is a religious leader? Which people are associated with the foundation or establishment of different religious traditions? What attributes and qualities mark the lives of great figures within the history of religion? What qualities are needed within an individual for them to offer inspiration and direction for others? How can society today learn from the example of great religious leaders of the past? Which religious leaders in the world today can be a source of inspiration for others? 	<ul style="list-style-type: none"> Explore what pupils already know about religious foundational figures and leaders. Identify the key events in the lives of the foundational figures within the world's religions. Read stories that describe episodes in the lives of religious leaders. Use these accounts to identify the qualities that are admired in religious leaders, in the past and today (e.g. vision, humility, courage, compassion, gentleness, wisdom, generosity, selflessness). Explore the principal messages connected with the teaching of foundational religious people. Examine the lives, roles and messages associated with religious leaders in religious communities today, locally, national and globally. 	<ul style="list-style-type: none"> Identify and name the principal foundational figures, special people and leaders that are associated with each major religious tradition. Describe those attributes that distinguish these individuals. Describe the way in which key religious figures, including Abraham, the Buddha, Jesus, the Prophet Muhammad and Guru Nanak, have exerted an influence on many people. Speak about the roles and responsibilities of religious leaders today and the qualities that are required to perform these roles. Distinguish between the spiritual authority and profound holiness of significant religious figures and the worldly power and vanity of some contemporary leaders. 	
Learning objectives	Possible teaching activities (AT2)	Learning outcomes (AT2)	By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> Appreciate the enormous significance of those people who founded or established religious tradition for people of faith. Recognise those qualities that distinguish special people, including foundational religious figures and religious leaders. Describe the main scriptural sources and other narratives that help us to understand the nature of significant religious figures within the history of religious traditions. Appreciate the impact of religious leaders on individuals, communities and within society more generally. Recognise the way in which religious adherents may seek to follow or emulate foundational religious figures from the past. 	<ul style="list-style-type: none"> Invite pupils to think about and share those people who inspire them in their lives today or in the past. Create a class list of those qualities that make someone a source of inspiration. Explore, reflect upon and discuss the impact of foundational religious figures on those they met. Invite a local religious leader (e.g. a priest, a rabbi or an imam) into the class to speak about their life and faith and to take questions from pupils. Explore the life, actions and teachings of religious leaders through stories, art and music from different cultures. Lead a discussion based on Jesus' command to 'love your enemies.' What might this mean today? Identify what can be learned from religious leaders within society today. 	<ul style="list-style-type: none"> Identify and speak about the special people (religious or otherwise) who have influenced their own lives. Comment on the qualities that significant religious figures from different religious traditions have in common with each other. Show sensitivity towards the responses that people of faith often have to significant religious figures (e.g. esteem, learning, worship and praise). Interpret the way in which special religious people have been presented in works of art and in sacred scripture. Speak about the lessons that may be from foundational and other special religious figures from the past by society and discuss the contribution that contemporary religious leaders make to human civilization. 	

Key vocabulary

General terms: Leader, foundational figure, religious founder, exemplar, inspiration, justice, motivation, role-model, commitment, compassion, courage, determination, empathy, forbearance, gentleness, goodness, holiness, humility, leadership, love, responsibility, sacrifice, selflessness, transformation, wisdom, zeal.

Foundational and historical figures: Abraham (Ibrahim), Isaac, Jacob, Joseph, Moses (Musa), Solomon, David (Dāwud), John the Baptist, Jesus (Īsā), Mary (Maryam), the disciples and apostles, the saints (e.g. St Paul, St Peter, St Patrick, St Francis, St Theresa of Calcutta), the Prophet Muhammad, Ali (the son-in-law of Muhammad), Hussein (the grandson of Muhammad), Umar, Abu Bakr, Uthman (with Ali, these constitute the 'Four Rightly-guided Caliphs'), Gautama Buddha, Sri Krishna, Guru Nanak, Guru Gobind Singh.

Religious leaders and other inspirational people: the Chief Rabbi, rabbis, the Pope, the Archbishop of Canterbury, Bishops, parish clergy (priests and other ministers), monks, nuns, imams, Malala Yousafzai, swamis, granthis, Maximillian Kolbe, Mahatma Gandhi, Nelson Mandela, Martin Luther King, the Dalai Lama.

Recommended resources

- Lynne Broadbent (1999) *A Birthday to Celebrate: A Story of Guru Nanak*, Religious and Moral Education Press.
- Michael Carrithers (1983) *The Buddha*, Oxford University Press.
- Pamela Draycott (2002) *Jesus: His Importance to Believers*, RE Today Services.
- Alex Frith (2017) *See Inside World Religions*, Usborne Publishing.
- Saniyasnain Khan (2007) *Greatest Stories from the Quran*, Goodword Books.
- Jonathan Landaw and Janet Brooke (1984) *Prince Siddhartha: The Story of Buddha*, Wisdom Books.
- Humera Malik (2017) *The Story of the Holy Prophet Muhammad: Ramadan Classics: 30 Stories for 30 Nights*, Green Key Press.
- Karena Marchant (2002) *Great Religious Leaders: The Buddha and Buddhism*, Hodder Wayland.
- Rajinder Singh Panesar (2002) *Guru Nanak and Sikhism*, Hodder Wayland.
- Rosemary Rivett (2003) *Jesus: Who is he?*, Christian Education Publications.
- Brian Wildsmith (2000) *Jesus*, Oxford University Press.
- Founders and exemplars in Christianity (RE:Online): <https://www.reonline.org.uk/subject-knowledge/christianity/founders-exemplars/>
- Sources of authority in Christianity (RE:Online): <https://www.reonline.org.uk/subject-knowledge/christianity/sources-of-authority/>
- Who was Jesus? (RE Quest): <https://www.reonline.org.uk/subject-knowledge/christianity/founders-exemplars/>
- Who is Jesus? (BBC): <https://www.youtube.com/watch?v=1w9qL9acgz0>
- The Prophet Muhammad (RE:Online): <https://www.reonline.org.uk/subject-knowledge/islam/the-prophet/>
- How Islam began (in ten minutes): <https://www.youtube.com/watch?v=PDxKxnVZtgo>
- The life of the Prophet Muhammad (BBC): <https://www.youtube.com/watch?v=NclCBm928B8>
- The Buddhist Stories of Siddhartha and the Swan and The Monkey King (BBC): <https://www.youtube.com/watch?v=J-UwllloVveI>
- The story of Guru Nanak (BBC): <https://www.youtube.com/watch?v=twkJ1pc5BvU>

What does it mean to follow the Buddha?

This unit will consider what Buddhists mean when they speak of following the Buddha's teachings (the Dharma). It will examine the Buddha's diagnosis of the human condition, his understanding of the suffering (dukkha) and impermanence (anicca), and the teaching that he provided on the truth about life and the path to happiness and enlightenment.

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1)
<ul style="list-style-type: none"> Who was Siddhartha Gautama (the Buddha)? When and where did the Buddha live? What are the key events in the Buddha's life? Why did the Buddha choose to leave his life as a prince and seek the Middle Way? How did the Buddha achieve enlightenment? What are The Four Noble Truths? What is The Eightfold Path? What are The Three Poisons? What are The Three Jewels or Three Refuges? Why do people follow the Buddha? What relevance does Buddhism have within contemporary society? 	<ul style="list-style-type: none"> Explore the story of the Buddha's childhood and the dream his mother, Queen Maya, experienced. Read, discuss and reflect upon some of the stories associated with the life of the Buddha (e.g. Siddhartha and the swan and Siddhartha and the ploughing ceremony). Examine selected passages from the Dhammapada to identify key elements in the Buddha's teachings. Create a class display of The Eightfold Path as a flow chart. Carefully explore the principles of The Eightfold Path and identify how they may be relevant within the school and within wider society. Invite a practicing Buddhist to speak to the pupils about the Buddha and his teachings. 	<p>By the end of this unit most pupils should be able to:</p> <ul style="list-style-type: none"> Describe who the Buddha was and the main events in his life. Explain what Buddhism is and why it is regarded as a non-theistic religion. Explain how and why he chose to reject both great wealth and poverty and chose the Middle Way. Explain what the Sangha is and why it is important. Explain the meaning of key terms within Buddhism (e.g. Dharma, anicca, anatta, karma, enlightenment). Identify and discuss the meaning of the central Buddhist teachings: The Four Noble Truths, The Eightfold Path, The Five Precepts, The Three Poisons, and The Three Jewels or Three Refuges.
Learning objectives	Possible teaching activities (AT2)	Learning outcomes (AT2)
<p>By the end of this unit most pupils should be able to show they can:</p> <ul style="list-style-type: none"> Appreciate that Buddhism is an ancient and complex religious system that is not centered on belief in God or in gods. Know that Buddhism is the fourth-largest religion in the world and that it is growing in popularity in contemporary Western societies. Acknowledge that, for Buddhists, the Buddha is a the principle source of wisdom and that his teachings show how human life should be lived. Recognise the enormous importance of the Buddha to Buddhists and the inspiration that he has provided to many people of other faiths. Appreciate the meaning for Buddhists of 'taking refuge in the Buddha (or the Dharma or the Sangha).' Recognise the great commitment required of Buddhists who join the Sangha. 	<ul style="list-style-type: none"> Discuss the meaning of the Four Sights that Siddhartha saw when he left the royal grounds at the age of 29. Organise talk-pair-share or table-based discussions on the Great Departure, when Siddhartha decided to abandon his life as a prince. Discuss the elements of the Eightfold Path and their relevance to people to all people today. Talk together about the value of the Five Precepts and develop a code, based on these principles, for behaviour within the school. Visit a Buddhist temple or vihara, listen to a monk speak about Buddhism, and discuss on what can be learned from this experience. Explore the benefits of mindfulness and meditation within contemporary society. 	<p>By the end of this unit most pupils should be able to:</p> <ul style="list-style-type: none"> Speak about why the Buddha is one of the world's most influential and inspirational religious leaders. Explain why the Buddha's teachings (the Dharma) are authoritative for Buddhists and why no centralised or hierarchical body has been established to propagate Buddhist teaching. Identify the connections, as well as the differences, between Buddhism and other religious traditions (e.g. the similarities between the Buddha's and Jesus' lives). Explain the reasons for the growing interest in and growth of Buddhism in many societies across the world. Identify what can be learned from Buddhism by members of other, or no, faith commitment.

Key vocabulary

Siddhartha Gautama, the Buddha, prince, Queen Maya (Siddhartha's mother), dream, Brahmin, lotus flower, scripture, Dhammapada, enlightenment, karma, meditation, mindfulness, wisdom, loving-kindness, compassion, Saṃsāra (the continual cycle of life, death and rebirth), anicca (impermanence), anatta (there is no permanent self), dukkha, the Dharma, the Sangha (the Buddhist community), nirvana, parinirvana, Four Sights (1. old age, 2. sickness, 3. death, 4. a holy man), Great Departure, Bodhi tree, Bodhi Gaya, Middle Way, ascetics, Lord Mara (the demon who attacked Siddhartha while he was meditating), The Four Noble Truths (1. all creatures suffer, 2. suffering is caused by selfish desire, 3. suffering can be ended, 4. the way to end suffering is to follow The Eightfold Path), Sanskrit, Pali Canon, sermon, The Three Jewels or The Three Refuges (the Buddha, the Dharma, the Sangha), The Three Poisons (greed, hatred and delusion), The Eightfold Path (1. Right understanding, 2. Right thought, 3. Right speech, 4. Right action, 5. Right livelihood, 6. Right effort, 7. Right mindfulness, 8. Right concentration), eight-spoked wheel, The Five Precepts (1. do not kill, 2. do not steal, 3. do not take part in sexual misconduct [be faithful], 4. do not lie, 5. do not take intoxicants), bhikkhu (Buddhist monk), bhikkuni (Buddhist nun).

Recommended resources

- Philip Blake (2008) *My Religion and Me: We are Buddhists*, Franklin Watts.
- Denise Cush (1994) *Buddhism: A Students Approach to World Religion*, Hodder Education.
- Clive Erricker (2015) *Buddhism: A Complete Introduction*, Teach Yourself.
- Anne Geldart (2002) *Buddhism Today*, Heinemann.
- Geshe Kelsang Gyatso (2012) *Story of Buddha: Buddhism for Children*, Tharpa Publications.
- Geshe Kelsang Gyatso (2013) *What Is Buddhism?*, Tharpa Publications.
- Deborah Hopkinson (2018) *Under the Bodhi Tree: A Story of the Buddha*, Sounds True.
- Damien Keown (2013) *Buddhism: A Very Short Introduction*, Oxford University Press.
- The Dalai Lama (2017) *The Dalai Lama's Advice for Children of All Ages*, CreateSpace Independent Publishing Platform.
- Neil McKain (2017) *Buddhism*, Collins.
- Sue Penney (2006) *Discovering Religions: Buddhism*, Heinemann.
- Geoff Teece (2003) *Religion in Focus: Buddhism*, Franklin Watts.
- Mel Thompson (2002) *The Buddhist Experience*, Hodder & Stoughton.
- Lilian Weatherley (1992) *Buddhism*, Longman.
- What is Buddhism? <https://www.diamondway-buddhism.org/buddhism/>
- Buddhnet: <http://www.buddhanet.net/>
- RE:Online – Buddhism subject knowledge: <https://www.reonline.org.uk/subject-knowledge/buddhism/>
- About Buddhism: <http://www.aboutbuddhism.org/>
- The Buddhist Stories of Siddhartha and the Swan and The Monkey King: <https://www.youtube.com/watch?v=J-Uwll0VveI>
- The life of the Buddha: <https://www.youtube.com/watch?v=nsN7NLs-OjI>
- Lord Buddha short stories: <https://www.youtube.com/watch?v=sU1Gv-MkH0U>
- The Story of the Buddha: <https://www.youtube.com/watch?v=wbDNITXatp4>

What do sacred texts within Hinduism say about God?

This unit will enable pupils to explore the Hindu understanding of God and how this is presented in the vast and complex collection of sacred Sanskrit writings of Hinduism as well as in the oral tradition of scripture within the religion. The divine origin of some Hindu texts will be explored, along with information about God that can be derived from them.

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1)
<ul style="list-style-type: none"> What are the principal sacred writings within Hinduism? Why is Sanskrit held to be a sacred language? What is the difference between the two main categories of writing: Shruti and Smriti? What are the Vedas? What is the Ramayana and what story does it tell? What are the Mahabharata and the Bhagavad Gita? What role to avatars, murtis and idols play in the Hindu worship of God? What do Hindus mean by conceiving of God (Brahman) as the source of, and present in, all things within the universe? 	<ul style="list-style-type: none"> Discuss what the Hindus may mean by believing that God is both one and many and also both transcendent and immanent. Explore the significance of the Hindu belief in Brahman as the ultimate source and foundation of all existence. Explore how the symbols associated with Hindu deities point to different attributes of God. Examine images of Hindu sacred deities and avatars, using these to explore the attributes of God. Read and discuss the meaning of important Hindu stories, such as Rama and Sita (the Diwali story) and the stories of Ganesha and Krishna's childhood. Visit a Hindu temple to learn about Hindu belief in God and how God is worshipped. 	<p>By the end of this unit most pupils should be able to:</p> <ul style="list-style-type: none"> Explain how Hindus conceive of God (Brahman) as the ultimate foundation of and ever-present reality within the universe. Describe how, for Hindus, Brahman is known through Brahma, Vishnu and Shiva (The Trimurti). Name the principal sacred writings within Hinduism and explain the difference between the Shruti (divinely revealed and 'heard') and Smriti (remembered) texts. Retell some of the most important Hindu stories and comment on their symbolic importance. Describe how Hindus perform acts of worship in the home and temple.
Learning objectives	Possible teaching activities (AT2)	Learning outcomes (AT2)
<p>By the end of this unit most pupils should be able to show they can:</p> <ul style="list-style-type: none"> Appreciate the ancient, complex and pluriform nature of Hinduism. Recognise the immense diversity in the canon of Hindu sacred writings. Acknowledge that Hindu scriptures are divided into those that are heard from God (Shruti) and those that are remembered (Smriti). Appreciate that most Hindus believe in one supreme and all powerful God, Brahman, who is known in three ways: as creator (Brahma), as sustainer (Vishnu) and as destroyer (Shiva). Recognise that, for Hindus, Vishnu comes to earth in many avatars (including Krishna, Rama and the Buddha). Understand that, for Hindus, God is encountered <i>all</i> things in the created world, including people, animals, plants, stars and planets. 	<ul style="list-style-type: none"> Explore the function of Hindu priest and offerings of food in worship within the temple. Discuss what Hindus mean by conceiving of Brahman as in everything that is in the universe and that Brahman makes everything what it is. Explore the use and discuss the importance of symbols and images to describe God in Hinduism. Watch Hindu dance and explore how the movements of the dancers symbolise the divine. Discuss why the story form is so dominant in Hindu sacred writings. Discuss what may be learned by the Hindu belief that God is encountered in people and the world. Discuss the Hindu principle of non-violence and (for many Hindus) the value of vegetarianism. 	<p>By the end of this unit most pupils should be able to:</p> <ul style="list-style-type: none"> Account for the growing interest in the Hindu religious traditions. Speak about the common ground between conceptions of divinity within Hinduism and other faith traditions (e.g. the paradox that God is both transcendent and immanent or both infinite and intimate). Identify those themes in Hindu scriptures that are shared with those in other religions (e.g. the victory of good over evil). Articulate their personal reflections on Hindu conceptions of Brahman, the symbolic importance of avatars and the themes in the main Hindu stories. Identify and describe those elements of Hindu belief and practice that may be of interest to and meaningful for non-Hindus.

Key vocabulary

Sacred writings, text, Sanskrit, myth, legend, story, poem, Shruti texts (Vedas and the Upanishads), Smriti texts (Mahabharata, which includes the Bhagavad Gita, the Puranas and the Ramayana, the story of Rama and Sita), Rishis (the people who 'heard' and received the Vedas), Brahman, The Trimurti (Brahma, Vishnu and Shiva), avatar, Lord Krishna, Rama, Sita, Ravena, Hanuman, Ganesha, Parvati, Karma, reincarnation, Moksha (the liberation from the endless cycle of birth, death and rebirth), Sanatan dharma (eternal truth), chant, mantra, arti, vegetarian, hymn, priest, idol, symbol, light, good, evil, shrine.

Recommended resources

- Tristan Elby (2017) *Hinduism*, Collins.
- Anita Ganeri (2006) *World Faiths: Hinduism*, QED.
- Lynne Gibson (2002) *Modern World Religions*, Heinemann.
- Kim Knott (2016) *Hinduism: A Very Short Introduction*, Oxford University Press.
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- Ranchor Prime (2003) *World Faiths: Hinduism*, Belitha.
- Vitthal Kanitkar (1994) *Hindu Scriptures*, Heinemann.
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- BBC Key Stage 2 Hinduism resources: <https://www.bbc.co.uk/bitesize/topics/zh86n39>
- RE:Online subject knowledge about Hinduism: <https://www.reonline.org.uk/subject-knowledge/hinduism/>
- Heart of Hinduism: <https://www.bbc.co.uk/bitesize/topics/zh86n39>
- Introduction to Hinduism: <https://www.youtube.com/watch?v=xIBEEuYIWwY>
- Visiting a mandir: <https://www.youtube.com/watch?v=o-s0mN5P8jo>
- The story of Rama and Sita: <https://www.youtube.com/watch?v=uRpNNF4fB4g>
- Introducing Hinduism to non-Hindu children: <https://www.youtube.com/watch?v=iLa996MzgiE>
- Hinduism – my life, my religion: <https://www.youtube.com/watch?v=Hfhka-OvLSA>

What contribution can religion make to our society?

This unit gives scope for pupils to explore the many different ways in which religious traditions make a positive contribution to our society through their work in building communities, addressing issues of injustice and poverty, and in projects that advance social wellbeing.

Questions to explore		Possible teaching activities (AT1)	Learning outcomes (AT1)	By the end of this unit, most pupils should be able to:
<ul style="list-style-type: none"> What is the place of religion in British society? What is the relationship between the Church of England and the State in the United Kingdom? What role does the Sovereign play in the Church of England? How does religion create a sense of community? What role to leaders of faith communities play in British public life? In what ways do religious communities work in partnership with each other in British society? How do religious communities contribute to education and healthcare in our country? How do places of worship engage in social and temporal, as well as spiritual, concerns? In which part of Britain are religious communities most active? 		<ul style="list-style-type: none"> Identify the different social justice initiatives in the neighbourhood of the school in which religious communities are involved (e.g. food banks, night shelters, lunches for the elderly). Examine the commandments and principles in each religious tradition that promote charitable activity (e.g. 'Love thy neighbour' in Christianity, zakat in Islam, tzedakah in Judaism, compassion in Hinduism and Buddhism, Sewa in Sikhism). Discuss the importance of community and how religious commitment can engender this. Examine the way in which religion can contribute to combatting violence and building social cohesion. Explore the role played by the leaders and authoritative bodies (e.g. the Church of England, the Muslim Council of Great Britain and the Board of Deputies of British Jews) in British society. 	<ul style="list-style-type: none"> Describe the religious profile of the United Kingdom and how this has changed over time. Identify the regions of Britain that are most and least religious (Inner London and the Outer South East, respectively). Describe some of the ways in which religious communities contribute to tackling social deprivation and promoting social wellbeing. Explain why a faith commitment motivates many religious people to engage in charitable giving and activities. Speak about how religious leaders and foundational figures engaged with the societies in which they lived. Comment on the links between religion, culture and politics. 	
Learning objectives	By the end of this unit, most pupils should be able to show that they can:	Possible teaching activities (AT2)	Learning outcomes (AT2)	By the end of this unit, most pupils should be able to:
<ul style="list-style-type: none"> Acknowledge that, despite the fact a growing number of people identify as non-religious, religion continues to be important in society. Understand that the Church of England is represented in the UK Parliament by 26 bishops, who are known as the Lords Spiritual. Understand that the Sovereign is the Supreme Governor of the Church of England. Recognise the educational role of faith communities in running schools of religious character and through the work of SACREs in developing Religious Education. Appreciate the role of hospital chaplains who come from different faiths. Be aware of the many different ways in which religious communities seek to counter injustice and promote social wellbeing. 		<ul style="list-style-type: none"> Discuss the contribution that religion can make to the different elements of peace building: inner peace, peaceful choices, peaceful relationships, peaceful actions and behaviours, and peaceful communities. Discuss what can be learned from the lives of British celebrities and leaders who have a faith commitment (e.g. Mo Farah, Mo Salah, Sadiq Khan). Examine and discuss the implications of the formal relationship between Church, State and Sovereign in Britain. Invite a hospital chaplain to speak to the class about their work and how this is underpinned by their faith commitment. Reflect upon the Golden Rule ('Treat others as you would like others to treat you') and discuss how this continues to be relevant in society today. 	<ul style="list-style-type: none"> Identify the ways in which peace is promoted in different religious traditions. Speak about how and why religious leaders and other famous people who have a faith commitment can inspire people. Describe the constitutional role of the Church of England and the meaning that this status has in modern Britain. Comment on the challenges, benefits and processes involved in inter-faith dialogue, partnership and cooperation. Identify the learning that may be derived by people of other faiths, or of no faith, by social justice activities of religious adherents (e.g. Christian charitable giving, Islamic Zakat, Jewish Tzedakah and Sikh Sewa). 	

Key vocabulary

Society, community, wellbeing, charitable activity, zakat, tzedakah, faith, justice, respect, inter-faith, cooperation, partnership, faith leader, inspiration, social cohesion, established church, Church of England, sovereign, Supreme Governor, commitment, service, compassion, kindness, engagement, vision, courage, support.

Recommended resources

- Callum Brown (2006) *Religion and Society in Twentieth-century Britain*, Pearson Longman.
- Michael Grimmitt (2010) *Religious Education and Social and Community Cohesion: An Exploration of Challenges and Opportunities*, McCrimmon Publishing Co Ltd.
- David Herbert (2013) *Creating Community Cohesion: Religion, Media and Multiculturalism*, Palgrave MacMillan.
- Deusdedit Nkurunziza (2014) *Making Friends Across the Boundaries of Religious Differences: Religions Building Peace for a New World Order*, Xlibris.
- David Smith and Elizabeth Burr (2014) *Understanding World Religions: A Road Map for Justice and Peace*, RI Publishers.
- Bryan Turner (2011) *Religion and Modern Society: Citizenship, Secularisation and the State*, Cambridge University Press.
- Victor Watton (2010) *Religion and Society Revision Guide*, Hodder Education.
- Linda Woodhead (2012) *Religion and Change in Modern Britain*, Routledge.
- Church history for children: <https://www.christianity.com/church/church-history/church-history-for-kids/>
- Religion and peacebuilding: https://en.wikipedia.org/wiki/Religion_and_peacebuilding
- Religion and belief – Manual of human rights education with young people (Council of Europe): <https://www.coe.int/en/web/compass/religion-and-belief>

What does Buddhism teach us about human experience?

This unit will give pupils the opportunity to reflect upon the Buddhist understanding of the human predicament, particularly in relation to our experience of suffering, and the pathway that Buddhism sets out that is intended to lead towards fulfilment and happiness. The lessons will draw on the life story and the core teachings of the Buddha, examine how these inform contemporary Buddhism and explore how Buddhist principles may be relevant to people and communities in society today.

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1)	By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> What experiences did the Buddha have, which informed his understanding of human experience? What significance does Buddhism attach to the experience of human suffering? What did the Buddha believe were the main causes of human suffering? What are the Three Poisons? What are the Five Precepts? How did the Buddha teach that suffering could be overcome? What are the Four Noble Truths? What is the Eightfold Path? What is meant by taking refuge in the Three Jewels: the Buddha, the Dharma and the Sangha? 	<ul style="list-style-type: none"> Read, discuss and reflect upon stories from the life of the Buddha and draw connections between his experiences and his teachings. Devise a group activity to investigate the stages of the Eightfold Path and invite the groups to explain what each aspect of the Path means. Make a class display on the Four Noble Truths, providing text and images to illustrate the importance of each one of the Truths. Listen to a practicing Buddhist speak about how Buddhist principles shape their life. Create artwork based on the Eight-spoked Wheel. Label and colour-code those spokes that relate to body, speech and mind. Discuss what Buddhists mean when they refer to the Dharma Chakra (Wheel of Dharma). 	<ul style="list-style-type: none"> Recognise that Buddhism is a spiritual tradition, which focuses on personal spiritual development. Understand that the objective of the Buddhist path is the attainment of a deep insight into the true nature of life. Appreciate that Buddhism seeks to overcome the human experience of suffering. Understand how Buddhism promotes right behaviours, actions and attitudes that lead to the wellbeing of self and others. Be aware of the way in which the Buddha's own experiences and insights laid the foundations for Buddhist principles and practices. Recognise that the eight spokes of the Eight-spoked Wheel can be grouped into three sections: body, speech and mind. 	
Learning objectives	Possible teaching activities (AT2)	Learning outcomes (AT2)	By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> Appreciate that, as a non-theistic religious tradition, Buddhism is primarily concerned with human experience rather than worship of God. Understand that a core purpose of Buddhism is the diagnosis of the human condition. Recognise what, in Buddhist terms, leads to suffering and unhappiness. Appreciate how Buddhist teaching identifies the path that we should follow in order to lead responsible and fulfilled lives. Demonstrate an awareness of the connections between the Buddha's own life experiences and the principals and practice of Buddhism. Appreciate the value and relevance of Buddhism within contemporary society and within their own community contexts (such as the home and the school). 	<ul style="list-style-type: none"> Discuss what suffering is and how human actions and attitudes can generate suffering. Invite pupils in groups to examine a selection of newspapers to find examples of suffering that has its origin in human behaviour. Identify those impermanent things that people seek to cling to in their lives. Work in groups to examine each of the Three Poisons (greed, hatred and delusion) and identify where these are experienced in their own lives. Discuss the meaning of the Five Precepts and how they relate to human experience today. Examine how Buddhist principles are put into practice within the Sangha. Discuss what the Buddha meant by enlightenment. 	<ul style="list-style-type: none"> Make connections between universal human experiences and the teaching of the Buddha. Identify how the key principles and teachings of Buddhism have relevance for human society today. Describe the benefits of mindfulness and meditation. Account for the growing popularity and influence of Buddhism in Western countries. Comment on the lessons that may be learned from Buddhism for people of all faiths and none. Articulate what they have learnt personally from Buddhism. Identify those principles and teachings within Buddhism that overlap with, and are different to, the concepts found in other religious traditions. 	

Key vocabulary

Buddhist, Buddhism, moral, Four Noble Truths, Eightfold Path, Five Precepts, Three Jewels (or Three Refuges), Three Poisons (akusala-mula), lobha (greed), dvesha (hatred), moha (delusion or ignorance), clinging, impermanence, suffering, dukkha, change, meditate, Bhavachakra (Wheel of Life), Saṃsāra, (the cycle of life, death and rebirth), awakening, nirvana, enlightenment, liberation, Eight-spoked Wheel, Dharma Chakra (Wheel of Dharma), body, speech, mind, Sangha, monastery, vihara, temple, mindfulness.

Recommended resources

- Denise Cush (1994) *Buddhism*, Hodder & Stoughton.
- Clive Erricker (1995) *Buddhism*, Hodder Headline.
- Anita Ganeri (2009) *Stories from Faiths: Buddhism*, Heinemann.
- Mel Thompson (2003) *World Faiths: Buddhism*, Belitha.
- Kathryn Walker (2007) *World Religions Today: Buddhism*, Wayland.
- Lilian Weatherley (1992) *Buddhism*, Longman.
- Key Stage 2 Buddhism resources (BBC): <https://www.bbc.co.uk/bitesize/topics/zh4mrj6>
- Buddhism at a glance (BBC): <http://www.bbc.co.uk/religion/religions/buddhism/ataglance/glance.shtml>
- About Buddhism (The Buddhist Society): <https://www.thebuddhistsociety.org/page/about-buddhism-2>
- RE:Online – Buddhism subject knowledge: <https://www.reonline.org.uk/subject-knowledge/buddhism/>
- Buddhism: <https://www.theschoolrun.com/homework-help/buddhism>
- Getting to know suffering: <https://www.youtube.com/watch?v=XSU6AooM4yk>
- The Cause of Suffering - what Buddha explained about the cause of suffering: <https://www.youtube.com/watch?v=aNT54fjsw08>
- Buddhism's Four Noble Truths: <https://www.youtube.com/watch?v=TK-MbNj83NM>

What is significant to Christians about Jesus' life and teaching?

This unit will examine the events in Jesus' life before his passion and death and the messages that emerge from his teaching. It will enable pupils to explore the question of who Jesus was, the way he is identified by Christians, and the impact that he had on the people he encountered through his parables, actions, miracles and teaching.

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1) <small>By the end of this unit, most pupils should be able to:</small>
<ul style="list-style-type: none"> What were family, historical and geographical circumstances of Jesus' life? What were the circumstances of Jesus' birth? What do Christians mean by the Incarnation and Transfiguration? What importance do Christians attach to the baptism of Jesus, his presentation in the Temple, and his temptations? Who were, and why did, the disciples follow Jesus? Why did Jesus teach in parables? What did Jesus mean by the Kingdom of God? How did Jesus express his identity to others? What do Jesus' miracles reveal about who he was in Christian understanding? 	<ul style="list-style-type: none"> Read and compare the accounts of Jesus' birth in the Gospels of Matthew and Luke. Discuss the symbolic significance of Jesus' baptism. Examine the character of some of the disciples. Read, discuss and reflect upon a number of Jesus' parables and consider their relevance today. Explore the stories associated with some of Jesus' healing miracles and discuss what they indicate about who Jesus was. Examine the seven 'I am' statements of Jesus and make a class display to express what they mean. Set up a group-based discussion activity to explore a number of the titles attributed to Jesus (e.g. Redeemer, Saviour, Son of God, Son of Man, friend). Study the meaning of the Lord's Prayer. 	<ul style="list-style-type: none"> Speak about the significance of Jesus, as the union of divinity and humanity, within Christianity. Explain why the events associated with the Annunciation, nativity and early life of Jesus (e.g. his presentation in the Temple and his teaching) are so important to Christians. Identify the principal events in Jesus' adult life (e.g. baptism, temptation, calling of the disciples, the Transfiguration, interaction with religious leaders). Explain why Christians attach importance to the events of Jesus' life prior to his passion and death. Recall and describe some of the parables that Jesus used in his teaching and explain their meaning. Explain how Jesus' life and the stories and events that are associated are connected with the life of the church (e.g. in its liturgies and teaching).
Learning objectives <small>By the end of this unit most pupils should be able to show they can:</small>	Possible teaching activities (AT2)	Learning outcomes (AT2) <small>By the end of this unit most pupils should be able to:</small>
<ul style="list-style-type: none"> Recognise the central importance of Jesus to Christians as the revelation of God. Understand the impact that Jesus had on those he encountered, in terms of both opposition and discipleship Appreciate of the inspiration that Jesus has provided for Christians and the place of Jesus in Christian worship. Acknowledge the meaning that Christians attach to the doctrine of the incarnation. Appreciate what is meant by a miracle and what these events mean in the context of Jesus' ministry and within the Christian faith. Be aware of the importance that is attached to Mary within some Christian traditions. Understand the implications of Jesus life and teachings for the life of Christians today. 	<ul style="list-style-type: none"> Identify what pupils already know and would like to find out about Jesus' life. Discuss the reasons why Christians attach importance to the events of Jesus' life prior to his passion, death and resurrection. In the context of Christianity, discuss the connections between temptation, guilt and forgiveness. Invite a priest or other church leader into the class to answer questions from the pupils about who Jesus was and what his life means to Christians. Set up a role-play activity based on one of the events in Jesus' life or one of his parables. Invite pupils to create and share a contemporary parable that addresses the issues they face today. Identify the inspiration that Jesus has provided for both Christians and those of other faith traditions. 	<ul style="list-style-type: none"> Explain the inspiration that Jesus has provided for Christians during the history of the church. Speak about the impact that Jesus has had on Western culture though his teaching and example. Identify those qualities possessed by Jesus that are shared with foundational figures in other religious traditions. Explain why the teaching of Jesus was considered so radical and revolutionary and the reason that his message provoked opposition from the Pharisees. Outline what people, both Christians and those of other or no faith, may learn from Jesus' parables. Explain what is meant by Christ's sinlessness and why this is significant for Christians. Explain how the events of Jesus' life have provided inspiration with the visual arts, film and poetry.

Key vocabulary

Jesus, the Christ, the anointed one, Messiah, Son of God, miracle, parable, teaching, church, Kingdom of God, bread, light, gate, Good Shepherd, resurrection and life, Mary, Annunciation, birth, nativity, Bethlehem, shepherds, the Magi, angels, baptism, presentation in the Temple (celebrated at Candlemas), temptation, calling of the disciples, disciples, apostles, followers, Transfiguration, opposition, Pharisees, Nazareth, Galilee, Jerusalem, Bible, Gospels.

Recommended resources

- Heather Amery (2009) *The Usborne Children's Bible*, Usborne Publishing Ltd.
- Robert Bagnetto (2015) *Parables of Jesus for Children*, WestBow Press.
- Alan Brown (2006) *World of Faiths: Christianity*, QED.
- Owen Cole (1989) *Christianity*, Stanley Thornes.
- May Eliot (2013) *The Nativity*, Picture Corgi.
- David Ford and Mike Highton (2002) *Jesus*, Oxford University Press.
- Anne Geldart (1999) *Examining Religions: Christianity*, Heinemann.
- Dilwyn Hunt (1986) *Leaders of Religion: Jesus*, Oliver & Boyd.
- Leanne Kilpatrick (2013) *One Night on Earth: The Story of Christmas*, The Oleander Press.
- Sally Lloyd-Jones (2012) *Jesus Story-book Bible*, Zondervan.
- Sue Penney (2006) *Introducing Religions: Christianity*, Heinemann.
- AN Wilson (1993) *Jesus*, Flamingo.
- Brian Wildsmith (2000) *Jesus*, Oxford University Press.
- Brian Wilson (1999) *Religions of the World: Christianity*, Routledge.
- RE:Online – Christianity subject knowledge: <https://www.reonline.org.uk/subject-knowledge/christianity/>
- Key Stage 2 resources about Christianity (BBC): <https://www.bbc.co.uk/bitesize/topics/ztkxpv4>
- The Christmas Story: <https://www.youtube.com/watch?v=zl2HVhwqnMs>

In what ways can the art and design express religious belief?

This unit will consider the creative dimension of the human religious expression by exploring the role of art and design. The value and potential of art and design in conveying symbolic meaning, signifying religious concepts, telling stories, enabling prayer and worship, and in helping people to engage with the mystery of God will all be considered. The unit will also provide opportunities for pupils to take part in creative activities that involve them in producing their own artistic responses to religious ideas and themes.

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1)	By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> What role do visual, aural and written forms of art play within religious traditions? How have different religious traditions been associated with the production of art? What subject matter is depicted or prohibited in art found in religious buildings? How can art be used within worship or as an aid to prayer? Can non-religious art convey religious meaning? How can art be used to tell religious stories? What role does music play within different religious traditions? In bypassing the limitations of language, can art help people to engage with the mystery of God? 	<ul style="list-style-type: none"> In those traditions where art is permissible, examine and discuss the depiction of key events and people. Discuss the reasons why figurative depictions of people or animals are prohibited within the mosque and in the synagogue. Study and discuss poems that have been inspired by religious or spiritual themes. Invite children to listen carefully to a selection of music from different religious traditions (e.g. songs, chants, hymns, choral music and organ pieces) and give them the opportunity to share their feelings. Examine the principles and examples of Islamic calligraphy and geometric design. Visit an art gallery to view examples of religious art before discussing their purpose and meaning. 	<ul style="list-style-type: none"> Identify the way in which a variety of forms of art and design has, and continues to, play a role in the world's religious tradition. Explain why the Islamic principle of Shirk and the Jewish idea of idolatry prevent figurative art from being displayed in mosques and synagogues. Identify how painting, sculpture, music, drama and poetry have featured within the Christian tradition and how they continue to be used in worship. Explain how the design, layout and orientation of religious buildings carries particular symbolic significance within different religious traditions. Discuss how non-religious stories, poems, paintings and sculptures may, on occasions, be bearers of religious or spiritual meaning. 	
Learning objectives	Possible teaching activities (AT2)	Learning outcomes (AT2)	By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> Recognise that art offers humanity a way of engaging with, and giving expression to, mysterious dimensions of human experience, including God. Recognise that some religious traditions have a rich artistic culture whilst in other traditions (e.g. Islam and Judaism) art is more abstract and symbolic. Understand that art can be used to help people articulate deep and profound feelings, which may not be easily expressed through language. Acknowledge that non-religious and abstract art can provide the starting point for religious reflection. Recognise the importance of symbols, icons, statues and gestures in religious worship. Appreciate the powerful impact that art has and continues to have on people both within and outside of religious communities. 	<ul style="list-style-type: none"> Discuss the symbolism in religious works of art (e.g. objects, signs, colours and gestures). Invite pupils to produce artistic responses to selected religious stories or concepts. Invite an artist to visit the class, display and talk about their work and discuss the connections that it may have with spiritual themes. Examine the use place of music within the church's liturgy and discuss the function that it plays. Discuss why statues and icons are important aids to prayer and worship for some Christians. Watch and take part in simple forms of Hindu dance and discuss its symbolic religious meaning. Devise a group-based activity that gives pupils the opportunity to express their interpretation of a religious story in the form of a drama. 	<ul style="list-style-type: none"> Explain the power and potential of art to express ideas that defy articulation through words, logic or reason, by engaging with mystery. Speak about the symbolic importance of elements of artistic expression (e.g. colour, light, shadow, mood, tone, order, harmony and balance). Explain why many people find the arts to be a source of inspiration, joy and meaning. Identify how artistic expression may be able to convey feelings of lament or sorrow. Articulate the feelings that emerge as they engage within different forms of religious art and music (e.g. looking at icons, listening to plainsong chant). Identify what people of different faiths, or of no particular faith, can learn from the artistic expressions of religious traditions. 	

Key vocabulary

Art, artist, design, painting, sculpture, drawings, patterns, tessellation, calligraphy, colour, symbol, symbolism, sign, meaning, music, songs, chant, hymn, mantra, dance, drama, poetry, poem, story, novel, icon-writer, icon, statue, vestment, building, mystery, suggestion, metaphor, mood, feeling, inspiration, joy, sorrow, lament, idol, idolatry, Shirk, meditation, prayer, worship, liturgy, choir, plainsong.

Recommended resources

- (2004) *The Christ we Share (photo pack)*, The Church Mission Society/Methodist Publishing
- Rachel Barker (2005) *Spirited Arts: Exploring and Expressing through Art in Primary RE*, Christian Education Publications.
- Barbara Brend (1991) *Islamic Art*, British Museum.
- Frank Brown, ed. (2018) *The Oxford Handbook of Religion and the Arts*, Oxford University Press.
- Margaret Cooling (1998) *Jesus through Art: A Resource for Teaching Religious Education and Art*, Religious and Moral Education Press.
- Heather Elgood (2000) *Hinduism and the Religious Arts*, Continuum International Publishing.
- Sally Elton-Chalcraft (2014) *Teaching Religious Education Creatively*, Routledge (see Chapter 7, pp. 91-112: Enriching RE through music and art).
- James Elkins (2004) *On the Strange Place of Religion in Contemporary Art*, Routledge.
- David Jasper (2004) *The Sacred Desert: Religion, Literature, Art, and Culture*, Wiley.
- Jon Mayled (1987) *Religious Art*, Wayland.
- Jean Mead and Ruth Nason (2008) *How do People express their Faith through the Arts?*, Evans.
- Vivien Northcote (1999) *Using Art in RE, Using RE in Art*, The National Society.
- Aaron Rosen (2017) *Art and Religion in the 21st Century*, Thames & Hudson.
- Philip Ryken (2012) *Art for God's Sake, A Call to Recover the Arts*, Presbyterian and Reformed.
- Francis Schaeffer (2006) *Art and the Bible*, IVP.
- Wendy Shaw (2019) *What is 'Islamic' Art?: Between Religion and Perception*, Cambridge University Press.
- Daniel Siedell (2008) *God in the Gallery: A Christian Embrace of Modern Art*, Baker Academic.
- Dennis Starkings, ed. (1993) *Religion and the Arts in Education*, Hodder & Stoughton.
- Jan Thompson (1996) *The Christian Faith and its Symbols*, Hodder & Stoughton.
- Religion and art teaching resources (TES): <https://www.tes.com/teaching-resource/religion-and-art-6038823>
- Art and religion at the National Gallery: <https://www.nationalgallery.org.uk/research/about-research/art-and-religion/art-and-religion>
- Religious art: https://en.wikipedia.org/wiki/Religious_art
- A brief history of religion in art: <https://www.youtube.com/watch?v=qfiTRYcnP84>

What place do festivals, worship and celebrations have within Hinduism?

This unit will examine the nature of worship within Hinduism as well as the place of celebrations and festivals within this religious tradition. It will enable pupils to appreciate the rich complexity of Hinduism and the many different ways in which Hindus express their faith.

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1)	By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> What does worship mean within Hinduism? How do Hindus worship in the home and in the temple? What role do the many gods and goddesses play in Hindu worship? What is the significance of the 'families' to which Hindu gods and goddesses belong? How is the Aum (or Om) syllable used in worship? Why are so many festivals celebrated by Hindus? Which are the most important festivals within Hinduism and what do they represent? How do Hindus celebrate religious festivals? How are babies welcomed into the Hindu community? 	<ul style="list-style-type: none"> Create a class display based on a timeline through the year to show the main Hindu festivals. Read some of the stories associated with Hindu festivals of the gods and goddesses that the festivals celebrate. Watch a video of a Hindu puja, either in the home or in the mandir, and discuss the significance of each element within the ceremony. Devise an art activity where pupils design and make Rangoli patterns or Diva lamps. Invite a Hindu to speak to the pupils about the place of worship and festivals in their life. Study and discuss the events associated with the welcoming of a baby into the Hindu community. Visit a Hindu temple to observe Hindu worship. 	<ul style="list-style-type: none"> Explain what worship means within Hinduism and how, because God is omnipresent, all life can be regarded as an act of worship. Identify the main god and goddesses that provide a focus of worship and celebration within Hinduism. Recount the principal stories that are associated with gods, goddesses and festivals in Hinduism. Explain how the schedule of Hindu festivals is linked to the lunar calendar. Identify the most important Hindu festivals within the year and speak about how these are marked. Explain why worship in the home at a shrine is important for many Hindus. Describe the major features of and the activities that take place within a Hindu temple or mandir. 	
Learning objectives	Possible teaching activities (AT2)	Learning outcomes (AT2)	By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> Understand that worship is part of a Hindu's dharma, or religious duty. Appreciate Hindus believe that everyone (Hindu and non-Hindus alike) should worship God in the way that is right for them. Understand that, as God is in everything, all of life can be regarded as worship for Hindus. Recognise that many Hindu houses contain a shrine with an image of one or more gods or goddesses. Understand that gods and goddesses have both fierce and gentle forms. Understand that Hinduism allows for many different ways of worship and different gods to worship. Recognise the importance of the Hindu lunar calendar and cycle of festivals within Hinduism. 	<ul style="list-style-type: none"> Explore images of Hindu deities, discuss how these are used in worship and reflect on the importance of visual images within worship more generally. Explore the reasons why food, flowers and perfume offerings are presented to images or statues of Hindu deities as an act of worship. Discuss why festivals and celebrations are so important within human experience and evaluate their particular significance within Hinduism. Explore and discuss how themes within Hindu festivals have connections with other religious traditions (e.g. light, water, colour, harvest). Identify the meaning and benefits of worship and celebration for Hindus. Create artwork based on one or more Hindu stories, gods or goddesses. 	<ul style="list-style-type: none"> Discuss how and why all of the senses are involved in Hindu worship, celebrations and festivals. Explain what is meant by the all-present (omnipresent) nature of God as this is understood within Hinduism. Explain how Hinduism integrates concepts of renewal and destruction by celebrating both the gentle and fierce sides of gods and goddesses. Articulate their feelings and impressions following a visit to a Hindu temple or mandir. Identify the elements of Hindu worship that are also found in worship within other religious traditions (e.g. the conquest of darkness by light). List those aspects of Hindu worship and the celebration of festivals that people of other faiths, or of no faith, can learn from. 	

Key vocabulary

Worship: shrine, temple, mandir, prayer, mantra, puja, offering, image, avatar, deity, murti, holy books, meditation, kneeling, flowers, perfume, food, water from the River Ganga (Ganges), Aum (Om) sound: the Askara (the imperishable syllable), swastika (Sanskrit for well-being; the four arms of the symbol are representative of the four cardinal points of the compass, the four stages of life, or ashramas, and the four Vedas), coconut (this signifies purity, fertility and blessing), lotus flower (a symbol of good overcoming evil), bindi (put on during worship and worn as a symbol of protection for women and their husbands), ash (symbolic of the perishability of life), water (a symbol of the source of life), arti (a ceremony during which love and devotion are offered to a deity), bhajan (devotional hymn or song), havan (a fire offering within worship).

Gods: Brahman, the Trimurti, Brahma, Vishnu, Shiva, Shakti (Mother Goddess; Shakti is also known as Durga or Kali and Parvati in her fierce and gentle forms, respectively), Indra (the king of the gods and the god of rain), Kama (the god of love), Lakshmi (the wife of Vishnu, the goddess of beauty, wealth and good fortune), Ganesha (the elephant-headed god who is Shiva's son), Rama and Lord Krishna (both avatars of Vishnu), Lord Jagannath (another name for Krishna, the Lord of the Universe), Sita (the wife of Rama), Hanuman (the monkey god), Yama (the god of death).

Festivals: lunar calendar, astrology, celebration, kolam (chalked patterns).

Makara Sankranti (a January festival that involves donating money to charities); Pongal (mid-January harvest festival during which Indra and cattle are honoured, and the sun is worshipped); Vasanta Panchami (a festival in January or February to mark the end of winter); Mahashivaratri (a festival in February or March to honour Shiva); Holi (a festival in February or March that marks the beginning of spring that is connected with Lord Krishna and during which Hindus gather around bonfires, eat special sweets and soak each other in coloured powder); Ramanavami (the festival to celebrate the birth of Lord Rama in March or April); Ratha Yatra (the festival of 'the journey of the chariot in honour of Lord Jagannath, another name for Lord Krishna); Raksha Bandhan (an August festival when brothers and sisters thank each other for their love and protection and where bracelets or rakhi are exchanged); Janmashtami (the August or September festival that celebrates the birthday of Krishna); Ganesha Chaturthi (the August or September festival that celebrates the birthday of the elephant-headed god, Ganesha); Navaratri (this festival in September or October last nine nights, during which the Mother Goddess in her fierce form is worshipped); Dassehra (this follows Navaratri and is when the murti of Durga is worshipped); Diwali (the festival of lights in October or November, derived from the story of Rama and Sita during which Diya lamps are lit and Rangoli patterns are created); Kumbh Mela (every three years with a special festival every 12 years, lasting for several weeks, beside the River Ganges).

Recommended resources

- Rasamandala Das (2006) *Hindu Prayer and Worship*, Franklin Watts.
- Anita Ganeri (2003) *Hindu Festivals Through the Year*, Franklin Watts.
- Anita Ganeri (2003) *The Divali Story*, Evans.
- Anita Ganeri (2009) *Stories from Faiths: Hinduism*, Heinemann.
- John Hawley (2007) *The Life of Hinduism*, University of California Press.
- Grace Jones (2016) *Holi*, Book Life.
- Dilip Kadodwala (1997) *Holi*, Evans.
- Karena Marchant (2000) *Hindu Festival Tales*, Hodder Wayland.
- Jon Mayled (1988) *Hindu Festivals: Techer's Book*, Religious and Moral Education Press.
- Sue Penney (2006) *Introducing Religions: Hinduism*, Heinemann.
- Cath Senker (2003) *My Hindu Year*, Hodder Wayland.
- Cath Senker (2009) *My Family Celebrates Divali*, Franklin Watts.
- Angela Wood (1998) *Where we Worship: Hindu Mandir*, Franklin Watts.
- RE:Online – Hinduism subject knowledge: <https://www.reonline.org.uk/subject-knowledge/hinduism/>
- The top ten most popular Hindu festivals: <https://www.youtube.com/watch?v=nbPyOVfWRhI>

How is human identity and belonging shaped by faith and belief?

In this unit, pupils will have the opportunity to explore and reflect upon the way in which religion, faith and belief shapes their own and other people's lives. It will examine the nature of faith, the impact that this has, both on individuals and communities, and consider the way in which religious traditions mark rites of passage in life and death.

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1)	By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> What does it mean to have a faith commitment? What difference does having a faith make to people and communities? In what ways do religious convictions and practices influence the daily lives of believers? How do religious communities mark the birth of a baby? What rites of initiation are observed within religious traditions? How are marriages conducted within the context of religious communities? How is death understood within religious traditions? What ceremonies are used to mark the death of loved ones within religious communities? 	<ul style="list-style-type: none"> Invite children to examine the statements of faith in different religious traditions (e.g. the Nicene Creed, the Shahada, the <i>Shema Yisrael</i>, the Mool Mantar, or the Four Noble Truths) and discuss their meaning. Invite a religious adherent into the class to describe why their faith is important to them. Examine the different ceremonies and rituals that are associated with welcoming babies into communities of faith (e.g. baptism, whispering of the Shahada, male circumcision, naming ceremonies in the temple or gurdwara, Buddhist blessings). Explore the meaning of marriage and how this is celebrated in different religious traditions. Examine the religious understanding of death and how this is marked in funeral services. 	<ul style="list-style-type: none"> Speak about the centrality of faith in many people's lives. Describe the core beliefs that faith will attest to in each major religious tradition. Explain why not everyone has a religious faith. Identify the rites of passage that are associated with each of the major religious traditions. Speak about the importance of welcoming babies into religious communities and the ceremonies and actions that are part of this process. Outline how different religious traditions celebrate marriages and what these events mean spiritually. Explain how death and loss are understood and responded to within religious and non-religious traditions and communities. 	
Learning objectives	Possible teaching activities (AT2)	Learning outcomes (AT2)	By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> Understand the meaning of the word faith and appreciate its significance in the context of religion. Demonstrate an awareness of the important role that faith and belief play in the lives of many people. Acknowledge that not everyone has a faith or a religious commitment. Recognise that some people chose to describe themselves as spiritual but not religious. Understand the way in which religion and belief can be significant within home and family life. Recognise that religious traditions have different ways of celebrating the birth of a child. Understand that religious communities will have a variety of ways for marking key rites of passage. Acknowledge the focus that religion and belief gives to death, sorrow, loss and mourning. 	<ul style="list-style-type: none"> Use talk-pair-share, group-based or class discussions to explore the question of what is meant by faith and why it is important in religious communities. Discuss why the issue of faith and belief is so complex and the reasons for the vast range of positions that exist within contemporary society. Discuss what it means to be faithful, devoted and committed in the context of a religious tradition. Listen to a young person who is able to describe their own, or another's, rite of passage (e.g. a baptism, Confirmation or Bar/Bat Mitzvah). Study the elements of a wedding ceremony in one religious tradition and discuss the symbolic meaning of each element of the service. Reflect on the importance of remembrance in the aftermath of a death and how religious traditions enable this to take place. 	<ul style="list-style-type: none"> Speak about how faith or belief plays a role in their own lives and that of their family. Identify the importance of a religious commitment in the lives of selected public figures. Highlight the difference that religious faith makes in the local community in which they live. Discuss why faith is sometimes accompanied by doubt, indecision, uncertainty and confusion. Outline the place of marriage within religious traditions and communities. Speak about how people of different faiths, or of no faith, can learn from the actions and behaviours of those who have a particular religious commitment. Express the feelings that they have experienced in the context of death, sorrow or loss and explain the question of how these experiences may be understood in the context of a faith or belief. 	

Key vocabulary

Faith, faithful, commitment, devotion, belief, non-belief, theism, atheism, agnosticism, doubt, uncertainty, indecision, questions, sacrifice, ethics, morals, conscience, religion, ceremony, rite, ritual, service, church, mosque, synagogue, spirituality, conviction, uncertainty, birth, Shahada, baptism, naming ceremony, mandir, temple, gurdwara, circumcision, blessing, engagement, marriage, promise, vow, wedding, sickness, death, loss, sadness, mourning, remembrance, funeral, burial, cremation, grave, requiem, life after death, heaven, hope, thankfulness.

Recommended resources

- Whispering the Shahada: <https://www.youtube.com/watch?v=3i80p5NtgS0>
- RE:Online – The Journey of Life in Islam: <https://www.reonline.org.uk/subject-knowledge/islam/the-journey-of-life/>
- Christian Baptism: <https://www.youtube.com/watch?v=hysJSb38mCQ>
- What is Christian Baptism? (BBC): <https://www.youtube.com/watch?v=uRymbCJmbYk>
- Baptism and Confirmation in the Church of England: <https://www.youtube.com/watch?v=EnpXtAPFZqc>
- Bar and Bat Mitzvah: <https://www.youtube.com/watch?v=tEBnpxhb0rc>
- The Royal Wedding service of Prince William and Catherine Middleton: <https://www.youtube.com/watch?v=53UaRWI1Vh4>
- The deep meaning of an Orthodox Jewish wedding: <https://www.youtube.com/watch?v=oxsTbM67sH0>
- A Muslim wedding: <https://www.youtube.com/watch?v=e1AINharPrk>
- Catholic funeral service: <https://www.youtube.com/watch?v=hbSB2EIB2WU>
- Islamic funeral customs: <https://www.youtube.com/watch?v=O7LoxzTBAFI>
- What to expect at Jewish funerals – customs and traditions: <https://www.youtube.com/watch?v=Zz0QZXMkrsg>

What does it mean to be a Muslim?

This unit will enable pupils to learn about the ways in which Muslims practice their faith in daily life, in the home, at the mosque and within wider society. The focus will be on the practical outworking of Islamic belief within those actions, behaviours, customs, traditions and duties that shape the identity of Muslims.

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1)	By the end of this unit, most pupils should be able to:
<ul style="list-style-type: none"> How does the experience of being a Muslim gain expression in daily life? What role does prayer, at home and in the mosque, play in the life of Muslims? What principles govern the way in which Muslims seek to live their lives? What inspiration do Muslims draw from the Prophet Muhammad in the lives? How do the Qur'an, the Hadith and the Sunnah determine the customs, behaviours and actions that are commended for Muslims? What is the importance of Ramadan for Muslims? Which festivals are celebrated by Muslims? What is the role of the mosque in Islam? 	<ul style="list-style-type: none"> Read some stories from the life of the Prophet Muhammad that have influenced Islamic life. Provide an opportunity for a Muslim pupil to share their experience of being a Muslim with the rest of the class. Create a class display to illustrate and provide the key information about the Five Pillars of Islam. Explore the actions and meanings of corporate prayer for Muslims: ablution (wudu), gathering (the Adhan), orientation (the Qibla), and the cycles of words and movements (raka'āt). Invite a Muslim visitor to speak to the pupils about their faith and the way it shapes their life. Examine and discuss the symbolic role of some objects used in Islamic prayer (e.g. head covering, prayer beads, Qibla compass, prayer mat and clock). 	<ul style="list-style-type: none"> Explain how the beliefs that Muslims hold shape their identity, actions and sense of belonging. Speak about the importance of the Five Pillars in the lives of Muslims. Identify and explain the function of the main features within a mosque. Explain why the mosque is so significant within Islam, both as a house of prayer and as a centre for social action and community building. Describe why Zakat is so important for Muslims and how this action shows submission to Allah. Account for the importance and spiritual value of Ramadan for Muslims. Identify the principal festivals within Islam and explain how these are celebrated. 	
Learning objectives	Possible teaching activities (AT2)	Learning outcomes (AT2)	By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> Understand how closely integrated believing, behaving and belonging are for Muslims. Appreciate how submission to Allah will have an influence within all areas of the life of Muslims. Recognise the centrality of the Five Pillars in shaping the life of Muslims. Understand the way in which the day, week and year are structured within Islam. Understand how some actions are prohibited (haram), whilst others are particularly to be commended, for Muslims. 	<ul style="list-style-type: none"> Read and discuss the meaning of some of the Surahs in the Qur'an that refer to Salat (e.g. 2.45, 2.153, 40.55) and Hajj (e.g. 2.125, 2.196-198, 22.27) Discuss and reflect upon the spiritual discipline of fasting and the benefits this brings for Muslims. Explore how Sharia (Islamic law) is derived from precepts in the Qur'an and the Hadith and how it governs many Islamic practices. Visit a mosque and meet with an imam to find about his role within the community. Explore the reasons for the dietary laws, including the principle of Halal, that are observed by Muslims. Listen to a recording, or watch a video, of the Adhan and reflect on the feelings that this provokes. Explore some of the ways in which the unity of the Muslim community is signified (e.g. prayer times and orientation, the Hajj, the Qur'an and festivals). 	<ul style="list-style-type: none"> Explain the importance that Muslims attach to their sense of belonging to the worldwide Islamic community (the Ummah). Explain why education, hard work, respect for other and generosity are important for Muslims. Recognise the importance of family life and of respect for elder people for Muslims. Identify the similarities and differences between Islamic faith and practice and the beliefs and behaviours associated with other faith traditions. Explain the notion of Jihad (spiritual struggle) for Muslims and the place of discipline in Islam. Speak about the benefits of the Islamic way of life for Muslims. Explain the value of some of the principles and practices of Islam within wider society. 	

Key vocabulary

Islamic faith and life: Five Pillars, dīn (religion, custom and right judgement), iman (faith), Salat, wudhu, Adhan, Qibla, raka'āt, home, family life, mosque, imam, Zakat, Sawm, Ramadan, Hajj, festivals, Eid al-Fitr, Eid al-Adha, dietary laws, Halal, the Ummah, Shariah, jihad.

Prohibitions (haram): everything considered harmful to the body, mind, soul or society. This includes consuming pork, alcohol or mind-altering drugs; gambling, taking interest, fortune-telling, killing, lying, stealing, cheating, oppressing or abusing others, being greedy or ungenerous, adultery, being disrespectful to parents, and mistreating relatives, orphans or neighbours.

Recommended resources

- (2017) *What's Inside a Mosque?*, Baby Professor.
- (2018) *Eyewitness: Islam*, DK Children.
- Katie Dicker (2008) *I Belong to the Muslim Faith*, Wayland.
- Yahiya Emerick (2011) *The Meaning of the Holy Qur'an for School Children*, CreateSpace Independent Publishing Platform.
- Akbar Khan (2001) *Muslim Imam*, Franklin Watts.
- Khadijah Knight (1999) *My Muslim Faith*, Evans.
- Ruth Nason (2005) *Visiting a Mosque*, Evans.
- Ruqaiyyah Maqsood (1995) *Examining Religions: Islam*, Heinemann.
- Christine Moorcroft (1995) *Islam*, Folens.
- Seyyed Hossein Nasr (1981) *Islamic Life and Thought*, Allen and Unwin.
- Sue Penney (2002) *Religions of the World: Islam*, Heinemann.
- Aslam Rohail (2009) *Stories from Faiths: Islam*, Heinemann.
- Richard Tames (1999) *World Religions: Islam*, Franklin Watts.
- Ahmad Von Denffer (2009) *Islam for Children*, The Islamic Foundation
- RE:Online – Religious Practice in Islam: <https://www.reonline.org.uk/subject-knowledge/islam/religious-practice/>
- RE:Online – Holy Days and Celebrations in Islam: <https://www.reonline.org.uk/subject-knowledge/islam/holy-days-and-celebrations/>
- RE:Online – Rules and Ethical Guidelines in Islam: <https://www.reonline.org.uk/subject-knowledge/islam/rules-and-ethical-guidelines/>
- RE:Online – Individual and Social Responsibility: <https://www.reonline.org.uk/subject-knowledge/islam/individual-and-social-responsibility/>
- Key Stage 2 video clips about Islam (BBC): <https://www.bbc.co.uk/bitesize/topics/zpdtbkb/resources/1>

Does religion help us to understand human suffering?

This unit will involve the raising and exploration of difficult and complex questions associated with the presence of evil, suffering, pain, sorrow and grief within our world. It will consider how the existence of suffering is understood within a range of religious traditions and the place that faith can play in helping people to endure troubling times in their own, or in other people's, lives. Pupils will reflect upon the relationship between God and suffering and consider why suffering can provoke the loss of faith for some people.

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1)	By the end of this unit, most pupils should be able to:
<ul style="list-style-type: none"> What forms of suffering and evil are there? Why do people suffer? Is it possible to explain the existence of evil? How do different religious traditions interpret and understand the existence of suffering and evil? How do religious communities conceive of the relationship between God and suffering or evil? How have religious people suffered for their faith? How can a religious faith help those people who are going through difficult experiences or who suffer? Why does the experience of suffering lead to the loss of faith for some people? Does a religious faith provide a basis for hope beyond the experience of suffering? 	<ul style="list-style-type: none"> Examine examples of human suffering and evil. Discuss the question of what the presence of evil and suffering in the world says about God's love, power and purpose? Read some of the stories associated with Christian martyrs (e.g. St Stephen in Acts 7.54-60, St Peter and St Paul, St Agnes and St Alban). Explore and discuss the life stories of some 20th century martyrs, such as those represented by statues at Westminster Abbey (e.g. Oscar Romero, Dietrich Bonhoeffer and Maximilian Kolbe). Examine how the doctrines of the Incarnation and the Cross help Christians to understand God's engagement with human pain and suffering. Explore how Buddhism diagnoses human suffering the solution it promotes in the Eightfold Path. 	<ul style="list-style-type: none"> Understand the distinction between natural and moral evil. Appreciate that people can suffer in many different ways: in mind, body and spirit. Identify and describe the different ways in which each of the world's major religious traditions seek to make sense of suffering and evil. Identify the place of suffering in the life, passion and death of Jesus. Understand what the Qur'an says about suffering. Explain how Buddhism conceives of suffering (dukkha) and the remedy set out by the Three Jewels, Four Noble Truths and the Eightfold Path. Explain how suffering is understood in the Hindu and Sikh religious traditions. 	
Learning objectives	Possible teaching activities (AT2)	Learning outcomes (AT2)	By the end of this unit most pupils should be able to:
<p>By the end of this unit most pupils should be able to show they can:</p> <ul style="list-style-type: none"> Appreciate the sensitive, complex and nuanced nature of the issues linked to suffering and evil. Recognise that religious traditions engage with and take seriously the problem of suffering and evil. Accept that there is no straightforward way of understanding the presence of suffering and evil. Appreciate that the coexistence of suffering and evil with a supposedly omnipotent God causes moral and philosophical problems for many people. Acknowledge that the problems of suffering and evil can lead to people losing their faith and rejecting the existence of God. Appreciate that responses to suffering and evil will vary amongst different religious traditions. Demonstrate sensitivity, empathy and compassion to those people who undergo pain and suffering. 	<ul style="list-style-type: none"> Read and discuss an adapted version of the story of Job from the Old Testament in order to explore the relationship between God and suffering. Discuss the place of trials and testing within the life of Muslims and how the notion of Jihad (spiritual struggle) may help Muslims remain faithful. Explore and discuss the meaning of concepts such as evil, Satan, sin and judgement by considering perspectives from different religious traditions. Invite someone of faith who has endured suffering or trials in their life to speak to the pupils about their experiences and religious beliefs. Discuss the meaning of these words from the Prophet Muhammad's Last Sermon: "Beware of Shaytan, he is desperate to divert you from the worship of Allah, so beware of him in matters of religion." 	<ul style="list-style-type: none"> Acknowledge the difficulties associated with attempts to explain suffering in religious terms. Speak about the relationship between suffering and free will. Reflect upon their own experiences of suffering and how this has been understood (if at all) in the context of any faith they may have. Offer a response to the question: why do bad things happen to good people? Identify those elements of human suffering that can, in the long run, make people stronger. Explain how struggle and striving in the context of faith can deepen and strengthen religious belief. Identify what can be learned from the lives of selected martyrs from different religious traditions. 	

Key vocabulary

Evil, natural evil, moral evil, suffering, sorrow, pain, harm, distress, burden, lament, trial, distress, sin, incarnation, passion, crucifixion, cross, omnipotence, God, Satan, saint, martyr, martyrdom, relic, remembrance, freedom, free will, dukkha, moksha, samsara, enlightenment, trial, struggle, temptation, Jihad, purification, discipline.

Recommended resources

- Robert Gibbs and Elliot R. Wolfson (2002) *Suffering Religion*, Routledge.
- Brian Hebblethwaite (1976) *Evil, Suffering and Religion*, Sheldon Press.
- Roger Kite (1981) *Evil and Suffering*, Ward Lock Educational.
- Evil and suffering (BBC): <https://www.bbc.co.uk/bitesize/guides/znxpr82/revision/1>
- What does Islam teach about evil and suffering? (BBC): <https://www.bbc.co.uk/bitesize/guides/zm7634j/revision/3>
- What does Judaism teach about evil and suffering? (BBC): <https://www.bbc.co.uk/bitesize/guides/z7qxvcw/revision/4>
- What does Sikhism teach about evil and suffering? (BBC): <https://www.bbc.co.uk/bitesize/guides/zjjmyrd/revision/3>
- What does Hinduism teach about evil and suffering? (BBC): <https://www.bbc.co.uk/bitesize/guides/zxt7cj6/revision/3>
- The story of Job from the Children's Bible: https://biblehub.com/childrens/The_Story_of_Job.htm
- 20th century martyrs at Westminster Abbey: <https://www.westminster-abbey.org/about-the-abbey/history/modern-martyrs>
- Suffering and the problem of pain (Christianity Today): <https://www.christianitytoday.com/ct/topics/s/suffering-and-problem-of-pain/>
- Suffering and evil in Judaism: <https://www.myjewishlearning.com/article/suffering-evil-101/>
- Hinduism on suffering: https://www.hinduwebsite.com/hinduism/h_suffering.asp

Why is the Torah so important within Judaism?

This unit will explore the place of the Torah, as the most important source of authority, within Judaism. It will enable pupils to learn about the content of the Torah, how different Jewish groups understand its origin, the place that it plays within services within the synagogue and the way that it is treated by Jewish people.

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1)	By the end of this unit, most pupils should be able to:
<ul style="list-style-type: none"> What is the Torah? How is the written Torah organised? When was the Torah compiled? What are the main stories, themes and principles within the Torah? What is the difference between the written and the oral Torah? How does the Talmud represent the oral Torah? How is the Torah used within services in the synagogue as the basis for reading and sermons? What role does the Torah play in Bar and Bat Mitzvahs? How is the Torah celebrated at Simchat Torah? 	<ul style="list-style-type: none"> Devise a group-based task to enable pupils to read and discuss abbreviated forms of some of the main stories in the Torah (e.g. Creation, Noah's Ark, the call of Abraham, Joseph in Egypt, the baby Moses, Moses and the burning bush, the Exodus). Explore the role of yeshivas and rabbinical training institutions in promoting study of the Torah. Study a sermon by a rabbi on a Torah portion. Visit a synagogue to view one or more of their Torah scrolls and explore how it is used in worship. Invite a rabbi to speak to the pupils about the Torah and to explain why it is so important in Judaism. Examine some of the artefacts that are associated with the Sefer Torah or which are worn when it is read (e.g. mantle, rimonim, breastplate, yad, kippah, tallit and tefillin). 	<ul style="list-style-type: none"> Explain what the Torah is and what role it has within Judaism. Name the five books that comprise the Torah. Describe some of the main element of the Torah (e.g. the stories of Creation, the Patriarchs, Joseph, Moses, the Exodus, the giving of the Ten Commandments, and the other commandments). Explain how the Sefer Torah is used within services in the synagogue. Identify the relationship between the contents of the Torah and the behaviours, traditions and practices that are associated with Judaism. Describe how many of the most important Holy Days and festivals with Judaism have their foundation in the Torah. 	
Learning objectives	Possible teaching activities (AT2)	Learning outcomes (AT2)	By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> Account for the special place of the Torah within Judaism. Know what the Torah contains, what its main messages are and why these are important. Acknowledge that within the diverse traditions of Judaism there are different understandings of how the Torah was written. Recognise that the word 'Torah' may refer to both the written text and to the oral Torah (the totality of Jewish teaching, culture, and practice). Be sensitive to the particular status of the Torah for Jewish people and be aware of the traditions that govern how it is treated. Recognise how the Torah is treasured by Judaism and the way in which its special place within the life of Jewish people is celebrated at Simchat Torah. 	<ul style="list-style-type: none"> Discuss what is most important about the Torah. Discuss how Jewish interpretation of the commandments contained within the Torah has evolved over time. Discuss the importance of sacred languages and why it is important that the Torah is written and read in Hebrew. Explore why some Orthodox Jews believe that the Torah was written down by Moses in 1273 BCE, whilst other more progressive Jews believe that the Torah was compiled much later by several authors. Discuss why synagogues and Jewish homes will usually have a mezuzah to the right of doors into, and some of the doors within, the building. Invite an older pupil, who has completed their Bar or Bat Mitzvah, to describe their experience of learning and reading their Torah portion. 	<ul style="list-style-type: none"> Reflect upon and articulate their feelings about the atmosphere they encountered in a synagogue. Comment on the different traditions within Judaism (e.g. Orthodox, Reformed, Progressive and Liberal). Explain what a kosher scroll is and the actions that are needed should a scroll become damaged. Describe the ways in which the Torah scroll is treated and why these are important (e.g. dressing and storage, procession, burial). Explain why the yad (pointer) is made of silver. Articulate how the Torah, in both its content and the way in which it is regarded, has similarities and differences with holy texts in other faith traditions. Explain how non-Jews can learn valuable lessons from some of the content within the Torah. 	

Key vocabulary

Torah, Sefer Torah (the Torah in scroll form), Genesis, Exodus, Leviticus, Numbers, Deuteronomy, 613 mitzvahs (commandments), Moses, Mount Sinai/Horeb, sofer (qualified scribe), parchment, aron ha-kodesh or 'holy ark' (the cupboard where the Torah scrolls are kept), ner tamid, yad, rimmonim, mantle, breastplate, tallit, kippah, tefillin, bimah, portion, rabbi, sermon, synagogue, Shabbat morning service, sermon, mezuzah, Shema Yisrael, Bar and Bat Mitzvah, Orthodox, Reformed, Progressive, Liberal, Shabbat morning service, festival, Simchat Torah, kosher, haftarah (a scroll containing a selected texts from the Hebrew prophetic literature in the TaNaKh).

Recommended resources

- Vivienne Cato (2003) *The Torah and Judaism*, Evans.
- Nicholas de Lange (2003) *Judaism*, Oxford University Press.
- Nico ter Linden (1989) *The Stories of the Torah*, SMC.
- Jon Mayled (2004) *Judaism*, Hodder & Stoughton.
- Jacob Neusner (1974) *The Way of the Torah: An Introduction to Judaism*, Dickenson Publishing.
- Sylvia Rouss (2010) *Sammy Spider's First Simchat Torah*, Kar-Ben Publishers.
- Norman Solomon (2014) *Judaism: A Very Short Introduction*, Oxford University Press.
- RE:Online – Scriptures and authority in Judaism: <https://www.reonline.org.uk/subject-knowledge/judaism/the-scriptures-and-authority/>
- What is Judaism? (BBC): <https://www.youtube.com/watch?v=73Wslne-FKg>
- What is the Torah? (BBC): <https://www.youtube.com/watch?v=3QZ792rjcVE>
- What is a Bat Mitzvah? (BBC): <https://www.youtube.com/watch?v=RDZuvPpzXCk>

In what ways do Christians in different denominations worship?

This unit will introduce pupils to the diversity of the worldwide church and how Christian denominations worship in different ways. Pupils will consider how the variety of in the forms of worship within the church has emerged as an outcome significant developments within the history of Christianity and that this reflects important differences in the theological understanding of a number of Christian doctrines.

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1)	By the end of this unit, most pupils should be able to:
<ul style="list-style-type: none"> What do Christians understand by the church? What are the principal denominations within the worldwide church? What are the main elements in a Christian act of worship within a church? What is the liturgy? Why is liturgical worship more important in some Christian denominations than in others? What role does music play in Christian worship? What role do words, Bible readings and sermons play in Christian worship? Who is responsible for leading or assisting with worship in different Christian denominations? How are major festivals marked by the church? 	<ul style="list-style-type: none"> Create a class display with images and words that describe the forms of worship associated with different Christian denominations. Watch video clips of different kinds of Christian worship and discuss what is similar and different. Use a service sheet to study the different elements of a Eucharistic service: Gathering rite, Liturgy of the Word, Liturgy of the Eucharist, Dismissal. Explore the structure, artefacts, gestures, biblical foundation and meaning of the Eucharist (also known as the Mass or Holy Communion). Visit a church to find out about Christian worship. Examine how Christians in different denominations worship at the Christmas and Easter festivals. Explore worship in the Orthodox Church. 	<ul style="list-style-type: none"> Explain that Christian worship involves praise and adulation of God as Trinity. Describe the role of priests and worship leaders. Identify and describe the different elements of worship: music, singing, preaching, prayers, sacraments, reflection, movement, praise. Explain why different Christian denominations emphasise different elements of worship. Describe what is meant by a sacrament and explain how the two dominical sacraments (baptism and Eucharist) are particularly important in the church. Describe the role of the church space, art, objects and artefacts within Christian worship. Describe the form of Christian worship during the occasional offices (baptisms, weddings, funerals). 	
Learning objectives	Possible teaching activities (AT2)	Learning outcomes (AT2)	By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> Appreciate that the church extends across the world and that it is very diverse. Acknowledge the centrality of worship within the ministry and mission of the church. Understand that Christian worship involves a combination of words, images, actions, gestures, symbols, music and movement. Recognise that the Roman Catholic Church contains the largest number of Christian believers. Recognise the other major denominations: Eastern Orthodox, Anglican, Lutheran, Methodist, Baptist, Quaker, Evangelical, Charismatic and Pentecostal. Appreciate that some Christians particularly appreciate silence and stillness in worship. Understand what a sacrament is and what role the sacraments play in some kinds of Christian worship. 	<ul style="list-style-type: none"> Discuss the reasons why some Christians prefer structured and formal types of liturgical worship whilst others choose to worship in a more relaxed and informal style. Invite pupils to listen to a variety of music forms used in worship (e.g. organ, choral, worship songs, plain chant and hymns) and say what impression each type of music makes on them. Examine and explore the meaning of some objects and artefacts that are used in Christian worship (e.g. crucifix, chalice, Bible, hymn book, vestments). Invite an Anglican or Catholic priest, or a minister from another church, to talk to the pupils about how they conduct worship. Discuss the role of symbolism in worship (e.g. church design, art, incense, the form and colour of vestments, the sign of the cross, water, oil, candles and processions). 	<ul style="list-style-type: none"> Describe the Jewish roots of Christian worship. Explain how different Christian denominations speak of the presence of God within worship. Explain why Christians choose to worship and the impact that it has on their life and faith. Express their responses to different forms of Christian worship using words, images and feelings. Speak about the role that children are able to play within worship in the church. Identify the values and principles that Christian worship seeks to instill in those who partake in it. Talk about the place of worship in major national events (e.g. coronations or Royal weddings). Identify those aspects of worship that are both similar to and different from worship in other religious traditions. 	

Key vocabulary

Worship: worship, praise, adoration, denomination, tradition, church, congregation, liturgy, entrance, procession, confession, blessing, prayer, intercession, preaching, pulpit, sermon, Gathering Rite, Liturgy of the Word, Liturgy of the Eucharist, Dismissal, sacrament, baptism, Eucharist, Mass, Holy Communion, Lord's Supper, Bible, Bible reading, Gospel, server, master of ceremonies (M.C.), deacon, priest, bishop, minister, pastor, worship leader, song, singing, hymn, organ, worship band, choir, incense, thurible, thurifer, candle, Christmas, Easter, vigil service, wedding service, funeral service, memorial service, cassock, alb, cotta, vestments, colour, symbolism, sign, sign of the cross, genuflection, gesture, silence, contemplation, reflection, art, statue, icons, iconostasis.

Denominations: Anglican (Church of England), Baptist, Catholic, Charismatic, Eastern Orthodox, Evangelical, Lutheran, Methodist, Oriental Orthodox, Pentecostal, Quaker.

Recommended resources

- Alan Brown (2006) *World of Faiths: Christianity*, QED.
- Charles Farhadian (2007) *Christian Worship Worldwide: Expanding Horizons, Deepening Practices*, Eerdmans.
- Martin Ganeri (2006) *Christian Prayer and Worship*, Franklin Watts.
- Joe Jenkins (1995) *Examining Religions: Christianity*, Heinemann.
- Sue Penney (2006) *Christianity*, Heinemann.
- John Rankin (1982) *Christian Worship*, Lutterworth Educational.
- Sonja M. Stewart and Jerome W. Berryman (1989) *Young Children and Worship*, Westminster John Knox Press.
- James White (2001) *Introduction to Christian Worship*, SPCK.
- How do Christians use art to worship God?: <http://request.org.uk/life/art/art/>
- How do Christians use music to worship God?: <http://request.org.uk/life/art/music/>
- Worship in church: <http://request.org.uk/life/church/what-happens-inside-a-typical-church/>
- RE:Online – Expression and worship in Christianity: <https://www.reonline.org.uk/subject-knowledge/christianity/expression-worship/>
- RE:Online – Diversity in Christianity: <https://www.reonline.org.uk/subject-knowledge/christianity/christian-diversity/>
- RE:Online – Symbols of faith in Christianity: <https://www.reonline.org.uk/subject-knowledge/christianity/stories-of-faith-2/>
- Places of worship in Christianity (BBC): <https://www.youtube.com/watch?v=VMnzZfJUb24>
- What is Christian worship? (BBC): <https://www.youtube.com/watch?v=E5-aKSrLXM4>
- The use of incense in a church:
<https://www.youtube.com/watch?v=UvqSLGf4b0M&feature=youtu.be&fbclid=IwAR0wTOvbKPhaXr1O9meAXxkvu4LIATijDQaUYZX-uc50RzuWzeZBeYFUxWo>
- A Solemn High Mass: <https://www.youtube.com/watch?v=kGk-SqPWAPQ>
- Pentecostal worship: <https://www.youtube.com/watch?v=6l5HQJoqavM>
- What is it like in a Methodist Church? <https://www.youtube.com/watch?v=FoL6ElCGqbo>
- Places of worship: Christianity – an Anglican Church: <https://www.youtube.com/watch?v=WfNfmMnun0c>

How can religion promote peace and justice in our society?

This unit will enable pupils to examine the complex and contested issue of the relationship between religion, peace and justice. It will explore the ways in which religions seek to promote peace, both personally and collectively, and the role of religious communities as they participate in activities that advance social justice within society.

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1)	By the end of this unit, most pupils should be able to:
<ul style="list-style-type: none"> What does peace mean? What are the different kinds of peace? Why is the relationship between religion and peace not straightforward? Does religion promote or hinder peace? Why do Christians call Jesus the Prince of Peace? How can religions promote peace? What is justice? In what ways can religious communities work to combat discrimination and promote social justice? How can schools and religious communities engage in courageous advocacy within the world? How can faith be unsettling as well as peaceful? 	<ul style="list-style-type: none"> Explore the meaning of the term 'peace.' Research the work of a religious aid body (e.g. Christian Aid, CAFOD, Islamic Aid, Islamic Relief). Discuss the distinctions between inner peace, interpersonal peace and peace in the wider world. Examine some references to peace within the New Testament (e.g. Matthew 5.9, Luke 2.14, 2.29, John 14.27, 20.21, Romans 5.1, Hebrews 12.14, Jude 1.2). Discuss the meaning of the "slm" root in Islam/Muslim/Salam, which denotes justice, peace, safety, security, harmony, due order and obedience. Explore the place of peace within Judaism as the ideal state of affairs for the world (see: Proverbs 3.17, Psalms 34.15, Isaiah 2.4, 57.19). Explore how the Dharmic faiths promote peace. 	<ul style="list-style-type: none"> Explain what peace means in its different layers: inner, interpersonal and communal. Outline the place of peace within the teaching of foundational religious figures. Describe what injustice and justice mean and how religious communities seek to promote justice. Provide examples of stories from holy scriptures that address the themes of peace and justice. Describe the role of religion in peacebuilding. Identify and comment upon the points in acts of prayer, worship and the liturgy within different religious traditions where peace is referred to. Identify the way in which individual and communal commitment to peace can generate right living, choices, relationships, actions, and communities. 	
Learning objectives	Possible teaching activities (AT2)	Learning outcomes (AT2)	By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> Appreciate that the teaching of foundational religious figures and sacred scriptures will underline the path to peace that humanity should follow. Recognise that there are different dimensions to peace: inner peace, interpersonal peace and peace in the wider world. Appreciate that, for many people, silence, stillness, prayer and meditation can lead to feelings of peace. Understand that peace will be advanced by a combination of knowledge, attitudes and skills. Acknowledge that religion and peace have not always had a straightforward relationship and that religion and conflict can sometimes be interwoven. Recognise the role of religious communities in combatting injustice and in promoting justice. Appreciate that peace is exhibited in many ways: in our hearts, in our choices, in our relationships, in our actions and behaviours and in our communities. 	<ul style="list-style-type: none"> Invite the pupils to reflect on their own experiences of peace and conflict and how, if at all, these are connected to religion, faith or belief. Discuss what Jesus may have meant by: "I did not come to bring peace, but a sword." (Matthew 10.4) Discuss the benefits of and actions associated with courageous advocacy on behalf of disadvantaged groups through charitable giving and support. Discuss the Islamic notion that the ideal society is Dar as-Salam ("the house of peace"). Examine the principle of Jihad (striving and struggling to conform to the will of Allah) in Islam. Examine the lives of some peacemakers whose actions were based on their faith (e.g. Ghandi, Martin Luther King, Malcolm X, Bishop Bell, Terry Waite, Mother Theresa and Desmond Tutu). 	<ul style="list-style-type: none"> Reflect upon and describe their own experiences of peace and those circumstances that promote it. Speak about the feelings of peace that may be promoted by visits to religious buildings/. Explain why a religious commitment may not always yield feelings of peace by reference to notions such as sin, disturbance, repentance, struggle and trial. Identify some of the attitudes and skills that can promote peace (e.g. empathy, open-mindedness, social responsibility, dialogue, mediation, active listening, negotiation, teamwork and reflection). Explain what courageous advocacy means and provide examples of where bodies such as schools, charities and places of worship put this principle into practice through fund-raising and other actions. Identify and comment upon the common ground that exists between religious and non-religious groups in their intention to build peace and demonstrate social responsibility and justice. 	

Key vocabulary

Peace, peaceful, peace-building, justice, hope, commitment, injustice, respect, tolerance, dedication, Islam, salam, shalom, blessing, wholeness, quietness, stillness, prayer, contemplation, meditation, reflection, liturgy, inner peace, interpersonal peace, peace within the world, choices, relationships, actions, behaviours communities, social responsibility, social action, courageous advocacy.

Recommended resources

- Harold Coward and Gordon Smith (2004) *Religion and Peacebuilding*, State University of New York Press.
- Hilary Cremin and Terence Bevington (2017) *Positive Peace in Schools: Tackling Conflict and Creating a Culture of Peace in the Classroom*, Routledge.
- Anna Lubelska, ed. (2018) *How to be a Peaceful School: Practical Ideas, Stories and Inspiration*, Jessica Kingsley Publishers.
- Thomas Matyók et. al. (2013) *Peace on Earth: The Role of Religion in Peace and Conflict Studies*, Lexington Books.
- David Smock (2010) *Religious Contributions to Peacemaking*, Novo Science Publishers.
- Jackie Zammit and Sara Hagel (2015) *Learning for Peace: A Guide to Developing Outstanding SMSC in your Primary School*, Midlands Quaker Peace Education Project.
- Religion and peacebuilding: https://en.wikipedia.org/wiki/Religion_and_peacebuilding
- Religious Contributions to Peacemaking: <https://www.usip.org/publications/2006/01/religious-contributions-peacemaking-when-religion-brings-peace-not-war>
- Peace Education: Making the Case (Quaker Council for European Affairs): <http://www.qcea.org/wp-content/uploads/2019/01/Peace-Education-report.pdf>

What happens in the Mosque?

In this unit, pupils will have the opportunity to learn about the place of the mosque in Islamic religious practice and communal life. The unit will explore the place of prayer within the mosque, the features and functions of different parts of the mosque, the role of the imam and the way in which mosques engage in community building and social outreach.

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1)	By the end of this unit, most pupils should be able to:
<ul style="list-style-type: none"> What is a mosque and why is the mosque so important to Muslims? What are the main features of a mosque? How is a mosque used for prayer? How do Muslims prepare for prayer? Why are men and women segregated for prayer? What functions, other than prayer, take place within the mosque? What role does the mosque have within the local community? What is an imam and what duties do they perform within the mosque and the wider community? Why are no figurative images displayed within the mosque? 	<ul style="list-style-type: none"> Explore the meaning and religious significance of the different features of the mosque. Discuss how the act of facing Kaaba during corporate prayer strengthens sense, for Muslims, of belonging to the worldwide Islamic community (the Ummah). Visit a mosque to find out about the role that it plays in the life of Muslims. Listen to the imam, or another host, describe what goes on in the mosque and invite the pupils to ask questions about the place of prayer within Islam. Invite children to undertake research on the role of an imam and present their findings to the class. Create a class model or display to illustrate the features and purposes of each part of the mosque. 	<ul style="list-style-type: none"> Explain what a mosque is and why it is so important within Islam and for individual Muslims. Identify each of the principal features within the mosque, using the correct terminology, and explain what their purpose and function is. Explain why there are different expectations for men and women with regard to prayer at the mosque and why they are segregated during prayer. Describe the functions of the mosque other than prayer (e.g. education in the madrasa, charitable activities, legal aid and inter-faith activities). Explain why cleanliness is so important within the prayer hall. Describe what is involved in ritual ablution (wudu) before prayer and why this must be undertaken. 	
Learning objectives	Possible teaching activities (AT2)	Learning outcomes (AT2)	By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> Appreciate the importance of the mosque within Islam. Recognise the role of the Adhan in calling Muslims to prayer and understand what is spoken or sung. Understand that corporate prayer was commended to Muslims by the Prophet Muhammad. Show an awareness of the central place that prayer (Salah) plays in Islamic life. Recognise the variety of activities that take place within mosques in addition to prayer. Understand why physical, mental and spiritual preparation for prayer is so important. Understand what the role and duties of an imam are within the mosque and the Muslim community. Be aware of the behaviour that is expected within a mosque, such as removing shoes in the prayer hall. 	<ul style="list-style-type: none"> Read and discuss some of the verses in the Qur'an that refer to prayer in the mosque (e.g. 2.115, 5.7, 7.31, 20:11-12). Invite a Muslim pupil or a parent to talk to the pupils about the importance of the mosque. Examine the principle of shirk and why this prohibits the display of figurative images within the mosque. Explore how the act of praying together at specific times underlines the unity of Muslims. Discuss why right intention (niyyah) and ritual cleansing (wudu) are prerequisites for Islamic prayer. Explain what the benefits of prayer are for Muslims. Explore and discuss how the different parts of the mosque encourage, promote and aid worship and prayer amongst the Muslims who attend. 	<ul style="list-style-type: none"> Explain how prayer is integrated into the daily life of a Muslim, how it shows obedience to Allah and how it provides great spiritual benefit to Muslims. Explain why congregational prayer (particularly on a Friday) is obligatory for men but not for women. Outline why Muslims can say that "all the world is a mosque" and how prayer may be offered in any location (except a toilet or graveyard). Identify the similarities and differences between mosques and other places of worship. Discuss the aspects of prayer within Islam that people of other faiths (or none) can learn from. Explain the symbolic significance of the gestures used during congregational prayer (raising hands, placing hands on chest, bowing, prostration, sitting, turning to each shoulder). 	

Key vocabulary

Mosque, masājid (place of worship), prayer hall, prayer gallery, congregation, ritual ablution, wudu facilities, niyyah (entering a state of right intention for prayer), shoe racks, Qibla, carpet, prayer mat, Qur'an, Five Pillars, madrasa, minaret, dome, crescent symbol, Adhan, muezzin (the one who recites the Adhan), mihrab (a semi-circular niche, which indicates the qibla), minbar (a raised platform or pulpit where the imam (or other prayer leader) stands to deliver sermons, khutbah (the act of preaching during Salaat-ul-Jumu'ah (Friday prayers), the five daily prayers: fajr (prayer between dawn and sunrise), zuhr (prayer after the sun has passed its zenith), asr (mid-afternoon prayer as the sun's shadows lengthen), maghrib (sunset prayer) and isha (prayer around nightfall), standing, bowing, prostration, sitting, turning, education centre, office, noticeboard, rakats (cycles of prayer), Allahu Akbar (God is great – said at the start of prayer).

Recommended resources

- Amatullah Almarwani (2003) *At the Mosque*, Goodword Books.
- Rusmir Mahmutćehajić (2006) *The Mosque: The Heart of Submission*, Fordham University Press.
- Andrew Egan (2002) *Islam Today*, Heinemann.
- David Macaulay (2008) *Mosque*, Houghton Mifflin.
- Ruqaiyyah Waris Maqsood (2010) *Islam: An Introduction*, Teach Yourself.
- Ruth Nason (2005) *Start-up Religion: Visiting a Mosque*, Evans.
- Sue Penney (2002) *Religions of the World: Islam*, Heinemann.
- Malise Ruthven (2012) *Islam: A Very Short Introduction*, Oxford University Press.
- Ahmedi Waqar (2017) *Islam*, Collins.
- RE:Online – Worship in Islam: <https://www.reonline.org.uk/subject-knowledge/islam/worship/>
- RE:Online – Symbolic actions in Islam: <https://www.reonline.org.uk/subject-knowledge/islam/symbolic-actions/>
- RE:Online – Muslim architecture: <https://www.reonline.org.uk/subject-knowledge/islam/muslim-architecture/>
- Inside the mosque (BBC): <https://www.bbc.co.uk/teach/inside-the-mosque-what-do-you-need-to-know/zr3f2sg>
- The mosque (BBC): <https://www.bbc.co.uk/teach/class-clips-video/religious-education-ks2-my-life-my-religion-east-london-mosque/zmctvk7>
- Prayer in Islam (BBC): <https://www.bbc.co.uk/teach/class-clips-video/religious-education-ks2-my-life-my-religion-prayer-in-islam/zjndxyc>
- The mosque – my life, my worship (BBC): https://www.youtube.com/watch?v=hg_CbiGE9kk
- Prayer in Islam (BBC): https://www.youtube.com/watch?v=q_WEa9Iobml

What happens in the Gurdwara?

This unit will explore the place of the gurdwara within Sikhism. It will examine the features of a gurdwara, their function and symbolism, the activities that take place within the gurdwara, the format of worship and the importance of the gurdwara within the Sikh community.

Questions to explore	Possible teaching activities (AT1)	Learning outcomes (AT1)	By the end of this unit, most pupils should be able to:
<ul style="list-style-type: none"> What is a gurdwara? What does the word 'gurdwara' mean? How is worship performed in the gurdwara? Why is the Sri Guru Granth Sahib so important to Sikhs and how is its status demonstrated? Why is the continuous reading of scripture (Akhand Path) a feature of larger gurdwaras? What is the function of a granthi? Why is the Nishan Sahib (saffron-coloured Sikh flag) flown outside of every gurdwara? How does the gurdwara help to build Sikh identity and sense of community? What is the function of the langar and who can benefit from this? 	<ul style="list-style-type: none"> Explore the different features of a gurdwara and discuss the role that each plays in worship or life within the Sikh community. Watch a video of part of an act of worship in a gurdwara and discuss the place of the devotional singing of Shabads from the Guru Granth Sahib. Explore how the double-edged sword of the khanda symbol in the Nishan Sahib symbolises Divine Knowledge cleaving truth from falsehood. Discuss how the circle in Sikhism (in the kara and the chakar) symbolises both the eternal nature of God and the unity and equality of humanity. Visit a gurdwara to learn about its features, the role of worship and the other activities occur there. Discuss the importance of Punjabi as the language used for worship within the gurdwara. 	<ul style="list-style-type: none"> Know that gurdwara means 'the doorway to the Guru.' Identify and describe the role of the principal features of a gurdwara (washing rooms, shoe racks, Diwan Hall, takht, manji, chauri, Sach Khand, Nishan Sahib, pictures of the Gurus, kitchen, langar). Describe what happens in an act of worship within a gurdwara and the roles of those involved in this. Explain how symbolic meaning of the Nishan Sahib. Explain why the Guru Granth Sahib is so important within Sikhism and the role that it plays in worship. Describe how the Guru Granth Sahib is comprised of nearly 6,000 poetic compositions called Shabads. Explain how the Sikh understanding of God's oneness influences the form of worship that is practiced in the gurdwara. 	
Learning objectives	Possible teaching activities (AT2)	Learning outcomes (AT2)	By the end of this unit most pupils should be able to:
<ul style="list-style-type: none"> Appreciate the importance of the gurdwara for Sikh worship and community life. Recognise that any house that houses the Guru Granth Sahib becomes a gurdwara. Understand that there are many types of gurdwara from grand and beautiful structures (such as the Golden Temple) to humble houses. Recognise that some gurdwaras are purpose-built whilst others are in converted churches or cinemas. Appreciate the importance of morning and evening prayer and the Akhand Path in the gurdwara. Recognise how the Sikh principle of Sewa is demonstrated in the langar. Appreciate that no day is especially holy in Sikhism although in Britain many Sikhs attend worship on a Saturday or Sunday. 	<ul style="list-style-type: none"> Discuss the way in which a gurdwara and the service that it provides builds community for Sikhs and more widely within contemporary society. Study and discuss the words of one of the Ardās with which rituals begin and end. Discuss why the Sikh principle of sewa (selfless service) is so important and how this is demonstrated in the offering of the langar. Invite a Sikh to visit the class and speak to the pupils about the role of the gurdwara in their life. Discuss the significance of the way in which the Guru Granth Sahib is treated as if it were a person. Explore how some Sikh festivals (e.g. Baisakhi, Hola Mohalla, Sikh New Year) are observed within the gurdwara. 	<ul style="list-style-type: none"> Explain how the four doors that many gurdwaras may be entered by symbolise the welcome that is extended to all people. Describe and explain the reasons for the behaviours that are expected in the gurdwara (e.g. taking off shoes, covering one's head, not turning one's back or pointing one's feet at the Guru Granth Sahib). Explain why Sikh will bow before the Guru Granth Sahib when they enter or leave the gurdwara. Identify why the Sikh principles of equality and unity are so important. Explain how the Sikh principle of the equality of all people is demonstrated by all worshippers sitting on the floor of the Diwan Hall during worship). Identify those features of a gurdwara and of Sikh worship that are similar to religious buildings and acts of worship in other religious traditions. 	

Key vocabulary

Gurdwara, Harmandir Sahib (literally, the temple of God – the Sikh temple in Amritsar), Waheguru (Almighty God), Sri Guru Granth Sahib, Diwan Hall or Darbar Sahib (the 'holy court' or main prayer hall), takht (the throne in the Darbar Sahib upon which the Guru Granth Sahib is placed), manji (the dais that supports the Guru Granth Sahib, which is placed on the takht or throne), chauri (a ceremonial fan, made of horse hair, which is gently waved over the Guru Granth Sahib), Nishan Sahib (Sikh flag), khanda, Divine Knowledge, chakar (the circle in the khanda, which symbolises the eternity of God and the oneness and equality of humanity), Akhand Path (the continuous reading of the scriptures), gurburb (religious anniversary), congregation, langar (both the meal served to worshippers and visitors by volunteers from the congregation and the communal eating area), granthi (one who reads from the Guru Granth Sahib), Sach Khand (the restroom for the Guru Granth Sahib, where it is laid each night), rumalla (the cover for the Guru Granth Sahib), Shabad (a hymn or paragraph from the Guru Granth Sahib), kirtan (devotional singing of shabdas from the Guru Granth Sahib), tabla (drums), harmonium, ragees (professional musicians), Anand Sahib (a hymn composed by Guru Amar Das), hukam (a message for the day, read from the Guru Granth Sahib), panth or sangat (Sikh community), Karah Parshad (blessed food, which is distributed to worshippers at the end of services), Baisakhi.

Recommended resources

- Gopinder Kaur-Panesa (2000) *Places of Worship: Sikh Gurdwaras*, Heinemann.
- Kanwaljit Kaur-Singh (2019) *We Worship Here: Sikh Gurdwara*, Franklin Watts.
- Kanwaljit Kaur-Singh and Ruth Nason (2005) *Visiting a Gurdwara*, Evans.
- Neil McKain (2017) *Sikhism*, Collins.
- Sujatha Menon (2009) *Stories from Faiths: Sikhism*, Heinemann.
- Sue Penney (1995) *Discovering Religions: Sikhism*, Heinemann.
- Navreet Singh (2016) *Daya and Dharam Go to the Gurdwara*, Rasaval Publishers.
- RE:Online – Expressing faith through worship in Sikhism: <https://www.reonline.org.uk/subject-knowledge/sikhism/expressing-faith-through-worship/>
- The gurdwara (BBC): <https://www.bbc.co.uk/bitesize/clips/z29jxnb> and <https://www.bbc.co.uk/bitesize/clips/zd4wmp3>
- Sikhs praying (BBC): <https://www.bbc.co.uk/bitesize/clips/z29jxnb>
- Sikh celebration and worship (BBC): <https://www.bbc.co.uk/bitesize/clips/zbtfgk7>
- Baisakhi in the gurdwara (BBC): <https://www.bbc.co.uk/programmes/p0114lhb>
- Sikhnet: <https://www.sikhnet.com/>
- Sikhs.org: <http://www.sikhs.org/>

Part F: Key Stage 3 units

<description to be added>

