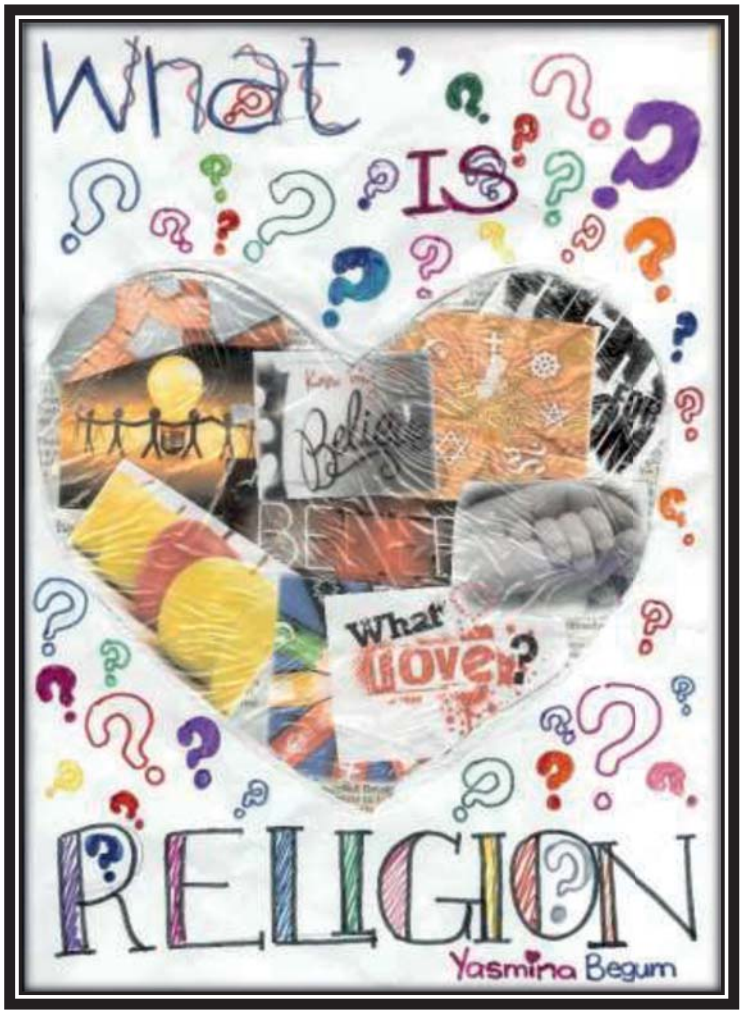
Nottinghamshire County Council

Nottingham City Council

Religious Education for All



The Agreed Syllabus for RE in Nottingham City and Nottinghamshire

Intentions, Implementation and Impact

2021-2026

Supporting Material to accompany the RE Agreed Syllabus includes

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

These resources are available at:

Nottinghamshire - http://em-edsupport.org.uk/Services/4499

Nottingham City maintained schools can access these appendices via the Nottingham Schools' Trust website (Members portal)

http://www.nottinghamschoolstrust.org.uk/

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Foreword

Our Agreed Syllabus is the result of the hard work of our consultant and the joint working party made up from members of both SACREs and members of other interested parties. This group was set up to produce an Agreed Syllabus to reflect the changing world in which we live.

By the careful use of our Syllabus we believe that children in our places of learning will gain more knowledge and insights to help them live as responsible members in our society.

RE for 2021 in this Agreed Syllabus is an innovative piece of work and heralds exciting times for our young people.



Councillor Boyd Elliott Vice Chair of Adult Social Care & Health Committee Chair of County SACRE



Councillor Neghat Khan, Portfolio Holder for Early Years, Education and Employment Chair of City SACRE

Introduction: RE in Nottingham City and Nottinghamshire 2021-2026

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

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

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

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

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

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

The 2021 Nottingham City and Nottinghamshire RE Agreed Syllabus follows the structure of the DfE's National Curriculum (2013), so that RE has subject documentation which parallels the subjects of the National Curriculum. RE is described in terms of purpose, aims and programs of study for each age group. The Agreed Syllabus also takes the opportunity to give clear guidance on RE in the early years and RE for students aged 14-19. As RE is a core subject of the curriculum for all pupils we have followed the ways in which English, mathematics and science are described in the National Curriculum, including examples, and notes for key stages 1-3.

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

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

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

RE also makes significant contributions to pupils' ability to engage with ideas about British values, such as tolerance and respect for people who hold varied beliefs and worldviews, in line with the HMI inspection focus on SMSCD, Cultural Capital and RE (September 2018).

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

Positive principles which underpin the RE Agreed Syllabus

Our SACREs agree that effective, high quality RE:

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

The importance and value of RE

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

The status of RE is sometimes low within school communities and therefore school staff will need to work with pupils and students to promote RE as a curriculum subject. RE undoubtedly supports pupils and students for life in the 'modern world'. In addition, it develops the following skills:

- Clear and logical thinking
- Critical evaluation
- Literacy and expression
- Negotiating
- Organising
- Planning
- Problem solving
- Research

GCSEs which develop critical thinking, problem solving, a curiosity about the world, communication and teamwork skills, alongside broad study skills, are excellent preparation for the study of A levels and BTEC L3 courses. Although Religious Studies provides an excellent platform to study all manner of subjects, they relate to certain themes very well within subject groupings:

- Sciences, maths and computing – ethics within environment, medicine, technology and engineering
- Humanities, languages, business – social, moral and political awareness
- Creative, performing and media arts – enriching ideas and projects on social, global, local and community projects
- Sports – community activity and communication skills for coaching.

For those studying RE at higher levels, the subject is valued by leading universities in relation to an exceptionally wide range of courses at degree level.

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

RE is for all pupils

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

RE is locally determined, not nationally

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

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

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

Requirements for different types of schools vary

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

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

Parental right of withdrawal from RE

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

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

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

The statutory requirements of this syllabus are as follows:

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

Guidance and support in meeting these requirements

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

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

It is very valuable for pupils to learn about religion as it is in the UK today. Census figures are one source for this kind of enquiry. The tables below provide some basic information, but much more ~ and much more detail ~ is available from the website: www.statistics.gov.uk. Secondary pupils can use this website for themselves, with some guidance. Of course, these figures will be superseded by the 2021 Census.

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

Religion / Belief	Nottingham~ Shire	Nottingham City	The East Midlands	England and Wales
Christianity	481 994	135 216	2 666 172	33 243 000 59%
Islam	6963	26 919	140 649	2 706 000 4.8%
Hinduism	3480	4498	89 723	816 000 1.4%
Sikhism	3132	4312	44 335	423 000 >1%
Judaism	717	1069	4254	263 000 >1%
Buddhism	1860	2051	12 672	247 000 >1%
Other religious groups	2689	1483	17 918	240 000 >1%
No religion	230 138	106 954	1 248 056	14 097 000 25%
Unstated in the Census	54 829	23 178	309 443	4 038 000

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

Note that while some populations may be numbered in hundreds or the low thousands in our immediate area, we are educating pupils to live in a region, a nation and a world – not merely in a village, or a single city. Since 2001, the biggest change has been a 10% increase in the number of non-religious people in the UK and a 12% fall in the number identifying themselves as Christians. But Christianity is still selected by 59% of the population as their chosen description of religious identity. A new census in 2021 will provide fresh and up to date information.

Note: the term 'no religion' is used in the census itself.

The Intentions of Religious Education: Purposes of Study

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



The Aim of RE in Nottingham City and Nottinghamshire

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

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

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

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

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

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

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





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

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

The three elements of the aim of RE: three areas of learning



Intentions: the aims of RE, subject content and the contributions of RE to whole school priorities

RE offers distinctive opportunities to promote pupils' spiritual, cultural, social and moral development. RE lessons should offer a structured and safe space during curriculum time for reflection. Teaching in RE should engage pupils in discussion, dialogue and debate which enables them to make their reasoning clear and which supports their cognitive and linguistic development.

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

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

The breadth of RE

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

RE in the school curriculum in different school types

RE is a statutory subject in each year of the school curriculum of maintained schools. Academies and Free Schools are contractually required through the terms of their funding agreements with DfE to make provision for the teaching of RE to all pupils on the school roll, and Academies in Nottingham City and Nottinghamshire are warmly invited to use this syllabus, a local, contemporary and widely approved framework for RE. The Nottingham City and Nottinghamshire RE Agreed Syllabus for 2021-26 has been developed in line with the strategic priorities of the Local Authority and in consultation with all stakeholders.



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

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

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

This is the **minimum requirement.** Many schools may wish to go beyond the minimum. Schools should consider the pupils they serve in deciding whether to go beyond the minimum entitlements to learning about religions and beliefs. Learning from 4 religions across a key stage is demanding: the syllabus does not recommend tackling 6 religions in a key stage. Depth is more important than overstretched breadth.

Note A: The range of religious groups in the UK. Groups such as Jehovah's Witnesses, Latter Day Saints, the Baha'i faith or the Jains are not excluded from study in this scheme for RE. Schools are always advised to make space for the worldviews of the local community, which is why the table above expresses minimum requirements.
Note B: Progression in learning through the primary school. It is good practice for pupils to progress their skills by learning from a religion over a period of years, for example across a key stage.

Note C: Sikhi for 7-11s. Members of the Sikh community have provided an appendix plan for those who wish to include Sikh religion in Key Stage 2.
Note D: Secondary RE provision: If schools use a 2 year key stage three, then all pupils 14-16 should still receive their entitlements to RE provision.
Note E: Plural RE for 14-19s. The 14-19 section of the syllabus gives more detail on different ways for schools to develop their RE / RS courses. Schools studying GCSE examination courses must consider carefully how to avoid narrow learning in RS and address the question of the breadth of learning about religions and worldviews carefully.

Organising RE: Curriculum time for RE in Nottingham City and Nottinghamshire

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

This means in practice that schools are expected to allocate:

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

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

Notes

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

Organising RE: Flexible models of delivery and high standards in RE

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

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

A large majority of Nottingham City and Nottinghamshire schools use **one or two weekly lessons of RE** as the standard way of running the curriculum plan. The advantages of this are that pupils get used to the RE lesson, the progress they make can be steady and continuous and teachers 'know where they are'. The main disadvantage is that pupils' weekly experience of RE can sometimes be too spread out for the deeper learning that the subject requires to flourish.

- **Some schools use a themed curriculum approach to RE.** A series of lessons in the humanities are themed for RE, e.g. for half a term, and pupils spend four or five hours a week or more doing RE and relating the study to history or geography. In the next half term, the focus may be more on one of the other subjects. The main advantages of this are that pupils get a deeper and more continuous experience of RE. A disadvantage is that some schools use arbitrary themes or fail to plan RE into the programme at sufficient depth. Parity with, for example, History and Geography makes good sense here. Specialist RE teachers' involvement in setting a sharp focus on planned RE outcomes in planning is crucial.
- **Some schools use an 'RE Week' or an 'RE Day'** to focus learning, then follow up the 'big experience' with linked lessons over several weeks. Such 'big events' RE planning is demanding of teachers but can, for example, help the whole school to focus and develop the subject. A day is about 5 hours, so is not, of course, a substitute for a term's worth of weekly lessons. The key to success is clarity about the RE learning that is planned. A guide to this kind of opportunity, with some practical ideas and outlines, is available from RE Today, titled 'Big RE'. Occasional 'drop down' days without weekly lessons do not enable pupils to make progress, or to show the outcomes of the syllabus, and are not an effective way to deliver the RE curriciulum.
- **Creative curriculum planning** in which a modular approach to curriculum planning can be used effectively. This approach can present both opportunities and challenges for RE: Why do inspectors sometimes find RE is least well covered in an integrated programme of learning? Do some themes enable RE effectively, but do some themes make it harder to include real RE? Schools must consider the learning objectives of the syllabus in deciding whether RE learning is well served by 'creative curriculum planning'.
- **Mixed Age Classes:** In schools where class groups include children from different year groups, this RE syllabus can be taught in very flexible ways using the guidance and materials the syllabus provides for the different ages in the class.

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

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

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

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

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

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

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

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

Fundamental British values and RE

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

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

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

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

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

- **Mutual tolerance.** Schools do not accept intolerant attitudes to members of the community: attitudes which reject other people on the basis of race, faith, gender, sexual orientation or age are rightly challenged. The baseline for a fair community is that each person's right to 'be themselves' is to be accepted by all. Tolerance may not be enough: RE can challenge children and young people to be increasingly respectful and to celebrate diversity, but tolerance is a starting point: it is much better than intolerance.
- **Respectful attitudes.** In the RE curriculum attention focusses on developing mutual respect between those of different faiths and beliefs, promoting an understanding of what a society gains from diversity. Pupils will learn about diversity in religions and worldviews and will be challenged to respect other persons who see the world differently to themselves. Recognition and celebration of human diversity in many forms can flourish where pupils understand different faiths and beliefs and are challenged to be broad minded and open hearted.
- **Democracy.** In RE pupils learn the significance of each person's ideas and experiences through methods of discussion. In debating the fundamental questions of life, pupils learn to respect a range of perspectives. This contributes to learning about democracy, examining the idea that we all share a responsibility to use our voice and influence for the wellbeing of others.
- **The Rule of Law:** In RE pupils examine different examples of codes for human life, including commandments, rules or precepts offered by different religious communities. They learn to appreciate how individuals choose between good and evil, right and wrong, and they learn to apply these ideas to their own communities. They learn that fairness requires that the law apply equally to all, irrespective of a person's status or wealth.
- **Individual liberty.** In RE, pupils consider questions about identity, belonging and diversity, learning what it means to live a life free from constraints. They study examples of pioneers of human freedom, including those from within different religions, so that they can examine tensions between the value of a stable society and the value of change for human development.

Cultural Capital and RE

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

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

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

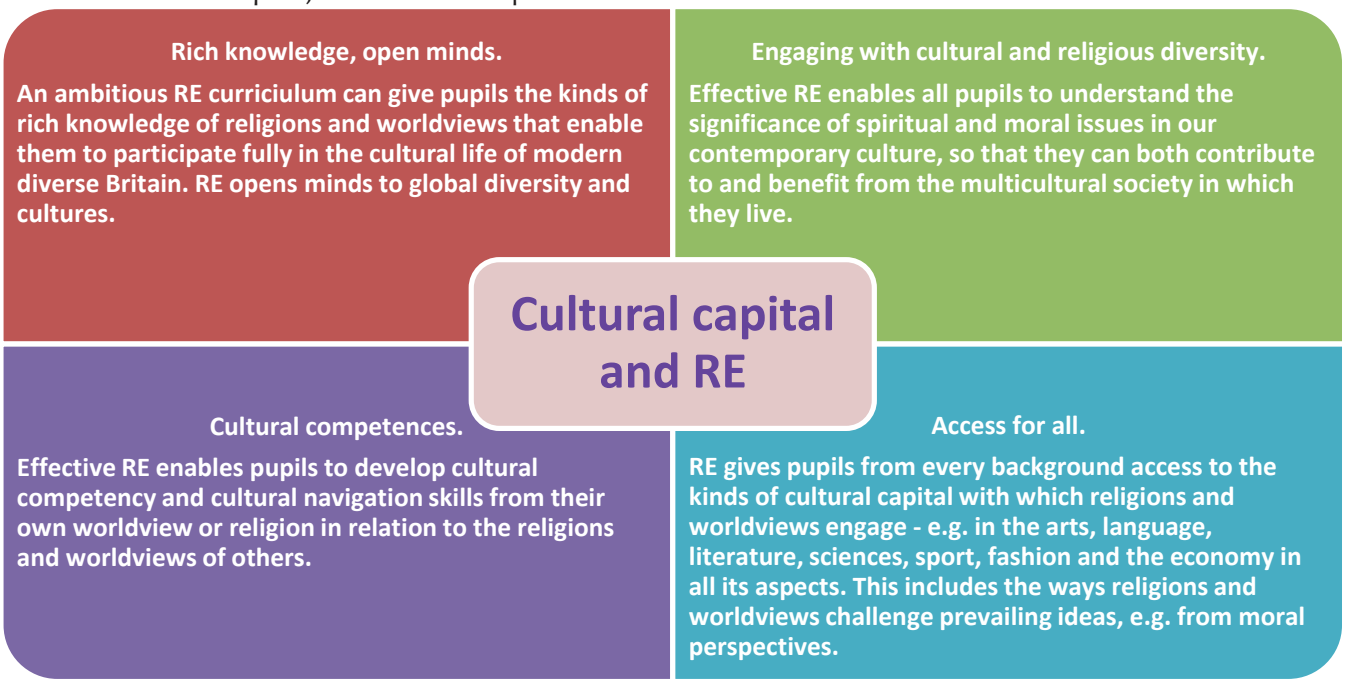
Cultural capital comprises both the material and symbolic goods which a person can access and use within the economy. Think of it as the accumulated cultural knowledge that confers social status and power, including all the cultural offers religions make for their followers.

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

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

How does this connect to RE?

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



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

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



Religious Education and Statutory Relationships and Sex Education

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

Government RSHE guidance 2020

Nottingham City Council RSHE resources

https://www.nottinghamshire.gov.uk/schoolsportal/tackling-emerging-threats-to-children/relationships-sex-and-health-education-rshe



Coherence in learning: Progression in knowledge, expression and skills

This syllabus enables clear progression in learning. Pupils will gather and use rich knowledge of religions and worldviews in a systematic study. This table shows how learning in each year group can contribute to coherent progression. Increasingly challenging questions use the growing knowledge base of the pupils to deepen and broaden their learning.

Reception **Curiosity and experience**	**5-7s** **Exploring and discovering**	**7-9s** **Knowing and understanding**	**9-11s** **Understanding and connecting**	**11-14s (schools will select some of these)** **Applying, interpreting, appreciating and appraising**	
F1 Which stories are special and why?	Who celebrates what, and why?	What difference does it make to be a Christian?	What can we learn from great leaders and inspiring examples in today's world?	What is religion? What is it like to be a member of one particular religion in Britain today?	Where can we find wisdom to live by? Studying sources of wisdom from religions and worldviews.
F2 Which people are special and why?	How do we show we care for others? Why does it matter?	How do religious families and communities practice their faith? The example of prayer.	What is expected of a person in following a religion or belief?	What is good and right? What is wrong and evil?	Death: is it the end?
F3 What places are special and why?	Stories of Jesus: What can we learn from them?	Where, how and why do people worship?	How do people's beliefs about God, the world and others have impact on their lives?	Do the teachings of Jesus stand the test of time?	How can people express the spiritual through the arts?
F4 What times are special and why?	In what ways are churches / synagogues important to believers?	What can we learn from inspiring people in sacred texts and in the history of religions?	How are religious and spiritual beliefs expressed in arts, architecture, charity and generosity?	What can we learn from visiting places of worship?	Are the ideas of science and religion compatible?
F5 Belonging. Who are we and how do we belong?	What makes some people inspiring to others? Moses and Saint Peter	Why do some people think life is like a journey? What do different people think about life after death?	What do sacred texts and other sources say about God, the world and human life?	Why believe in God? Or why be an atheist?	Does religion make peace or cause war?
F6 Our wonderful world: how can we care for living things and the earth?	What do Jewish people believe about God, creation, humanity, and the natural world?	Christianity, music and worship: what can we learn?	How can we make Nottingham City and Nottinghamshire places of tolerance and respect?	What will make our communities more respectful? Exploring belief in action.	How do people decide what is right in relation to ethical issues?
	What is it like to belong to the Christian religion today?	How do Hindu families practice their faith?	How do religions and beliefs respond to global issues?	What does justice mean to Christians?	Does being religious make it easier or harder to be good?
	Jewish and Christian stories: How and why are some stories important in religions?	What are the deeper meanings of some Hindu festivals?	What can we learn from people who resist discrimination and persecution?	What is good and what is challenging about being a teenage believer in Britain today?	What can religions and worldviews contribute to climate justice and 'saving the Earth'?

Progression in language: summary of select shortlist of key words and core concepts

This table shows how learning across the age groups develops and uses the language of religious study and of particular religions in increasing depth and complexity. The selected terminology is a brief minimum that features in the plans and can contribute to coherent progression.

	Reception Curiosity+ experience	**5-7s: Exploring and discovering**	**7-9s: Knowing and understanding**	**9-11s: Understanding and connecting**	**11-14s: Applying, interpreting, appreciating and appraising** (adding to KS2 lists)
The general language of religious study	Religion Special books Special places Special stories Prayer	Religion, celebration, festival, symbol, thankful, faith, belief, wise sayings, rules for living, co-operation, belonging, worship, holiness, sacred. creation story.	Religion, spiritual, commitment, values, prayer, pilgrim, pilgrimage, ritual, symbol, community, worship, devotion, belief, life after death, destiny, soul, inspiration, role-model.	Religion, harmony, respect, justice, faith, inter-faith, tolerance, moral values, religious plurality, moral codes, holiness, spiritual, inspiration, vision, symbol, community, commitment, values, sources of wisdom, spiritual, Golden Rule, charity, place of worship, sacred text, devotion, prayer, worship, compassion.	Beliefs, teachings, sources of authority, religious expression, ways of living, religious identity, diversity and controversy, psychology, sociology and philosophy of religion, ethics, community cohesion, religious conservatism, liberalism and radicalism.
Christianity	Christmas Bible Church Jesus	Christian, God, Creator, Christmas, Easter, Jesus, church, altar, font, Bible, gospel.	Christian, Christmas, Easter, Pentecost, Harvest Festival, Messiah, liturgy, church, Gospel, Jesus, Holy Spirit God the Creator, Trinity, Heaven.	Christian, Jesus, Bible, Gospel, Letters of Saint Paul, Trinity, Incarnation, Holy Spirit, resurrection, Christmas, Easter, Pentecost, Eucharist, agape.	Biblical authority and inspiration, intelligent design, theology, Christian ethics, 'Just war', sanctity of life, 'green Christianity'.
Judaism	Moses Passover Torah Synagogue	Jewish, synagogue, Torah, bimah, Hanukkah, Ark, Judaism, shabbat.	Jewish, Judaism, Moses, Exodus, Law-giver, Ten Commandments, Star of David, Passover / Pesach, Shabbat	Judaism, Jewish, Torah, Shabbat, Pesach, Hanukkah, Ten Commandments, persecution, prejudice, Beth Shalom, remembrance	
Islam	Allah, Prophet Muhammad, Qur'an, Mosque	Muslim, Islam, Allah, Prophet, mosque, Eid, Qur'an, moon and star.	Muslim, Islam, Allah, Prophet, mosque, Qur'an, moon and star, paradise.	Muslim, Allah, Prophethood, Ummah, 5 Pillars, Prophet Muhammad, Iman (faith), akhlaq (character or moral conduct) Qur'an, Hadith, Mosque, Hajj.	Last Prophet, Revelation, Shahadah, Sawm, Zakat, Ramadan, Hajj, submission to Allah, Sunni, Shi'a, Sufi, 99 Beautiful Names.
Hindu Dharma			Hindu, mandir, murtis, gods and goddesses, Divali, Aum.	Hindu, ahimsa, karma, dharma, murtis, Brahman, mandir, gods and goddesses, shrines, Mahatma.	
Sikhi	Schools choosing to go beyond the minimum number of religions for study in this syllabus: Select age-appropriate key words for pupils to learn as they begin their studies of each religion.				Sikhi, Guru, Gurdwara, Langar, Guru Granth Sahib, Waheguru, The 5 Ks, Vaisakhi, Harimandir Sahib, Vand Chakna, Sewa.
Buddhism					Buddha, Dharma, Sangha, Enlightenment, 4 Noble Truths, Noble Eightfold Path, Nirvana, Meditation.
Non-religious worldviews	Non-religious	Humanist, Golden Rule, non-religious.	Humanist, Golden Rule, non-religious, spiritual but not religious, atheist.	Atheist, agnostic, Humanist, rationalist, Golden Rule, 'spiritual but not religious'.	Varieties of atheism, 'new atheists', skepticism, ethical autonomy, situation ethics, secular.

Implementing our intentions for RE
Subject content for RE in different age groups

RE in the Early Years Foundation Stage

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

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

Communication and Language

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

Personal, Social and Emotional Development

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

Understanding the World

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

Expressive Arts and Design

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

Literacy

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

Mathematics

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

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

What should practitioners in the Reception Year offer for RE?

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

F1 Which stories are special and why?
F2 Which people are special and why?
F3 What places are special and why?
F4 What times are special and why?
F5 Belonging: who are we and how do we belong?
F6 Our wonderful world: how can we care for living things and the earth?

These integrated planning approaches are supported with an appendix within the supporting material which is available on the sites shown on page 2





Key Stage 1 RE

The Focus of RE for KS1 enables children to develop their knowledge and understanding of religions and worldviews. They find out about simple examples of religion that are drawn from local, national and global contexts. They should use basic subject specific vocabulary. They should raise questions and begin to express their own views in response to the material they learn about and in response to questions about their ideas. The RE curriculum is engaging and interactive, using story, music, drama, activity, teamwork, thinking structures and language work to enable deepening engagement from every child.
The aim of RE is expressed in age appropriate outcomes for most 7 year olds.

Specifically pupils should be taught to:

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

Using the programme of study for Key Stage 1:

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

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

Increasing pupils' understanding of Christmas and Easter: **A spiral curriculum approach can be used so that an appropriate short sequence of lessons coincides with these key festivals during the year, enabling progression for every child.** **Learning activities need to be planned with increasing challenge and no repetition to ensure the gains in understanding are clear.**	• Pupils **retell** (for example through carols, music, drama or in pictures) religious stories of Christmas, Holy Week and Easter and suggest reasons why they are important to Christians, using the correct words to express meanings [e.g. Messiah, Crucifixion, Resurrection, Ascension] (A2); • Pupils **think about** the behaviour shown by the characters in the stories e.g. being trustworthy, courageous, persistent, overcoming obstacles, forgiving, worshipping, being changed and **explore** some of these characteristics and values creatively (C1) • Pupils **ask and find out** about from where these stories come (The Gospels of Luke and Matthew in the Bible for Christmas, all four Gospels for the narratives of Palm Sunday, Maundy Thursday, Good Friday and Easter Sunday) and how these stories are remembered and celebrated in Christian festivals today (B3) • Pupils **consider** what is special about the Gospel and **respond sensitively**, relating to the festivals and to their own special times of life using examples, giving reasons and increasingly using the correct terms and key words (B1). **Religious content will include: Christian stories and festivals of Christmas, Holy Week and Easter and key concepts from Christian belief and practice such as incarnation, salvation and resurrection. The study of the connections between the narrative, the customs and the values of Christmas and Easter are important.**







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8KD



The Clock of all Religions shows that both black and white people are equal. It shows that the Religions are as common to people as numbers in everyday life. The hands show that time changes and also that religion has the opportunity to change too. It is not set in stone that we have to remain the religion that we were born into. The six main religions are shown on this clock and that the majority of people in the world believe. However there are other religions that are followed, that are as important to the individuals, as a clock is to us all.

Programme of Study for 5-7s

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

Some examples of detailed planning for these units of work are available in the Supporting material listed page 2.

Year 1-2 RE Programmes of Study

	Intentions: What do we want pupils to learn?	Implementation: What kind of activities will enable learners to achieve?	Impact: What outcomes will pupils achieve?
Year 1 **Unit Number 1.1** **Theme** **Celebrations and festivals:** **Enquiry Question** **Who celebrates what and why?** **Religions:** **Christians and Jewish people**	**Knowledge:** Pupils will learn simply about annual or weekly celebrations for Christians and Jewish people, including Christmas, Easter, Hanukkah and Shabbat. They will learn about the songs, worship, celebrations, stories, artefacts and food. Festivals from other faiths can be introduced e.g. Diwali, Eid al Fitr. **Skills:** Pupils will practice the skills of suggesting a meaning in an artefact, symbol or religious practice. **Key concepts and words** Celebration, festival, religion, Christian, Jewish, Christmas, Hanukkah, synagogue, church, Jesus.	**Pupils:** • **explore and talk about** stories and celebrations of, for example, Christmas, Easter, Hanukkah, Pesach, **finding out** about what the stories told at the festivals mean, e.g. through hearing stories, talking about 'big days', learning from festive food, enacting celebrations, learning from artefacts or welcoming visitors to talk about their festivals (A1); • **select examples** of religious artefacts from Christianity and Judaism that interest them, and name these, **raising lists of questions** about them and **finding out** what they mean and how they are used in festivals and for example in prayer and worship at the synagogue and church (A3); • **find out** about what different religions and worldviews do to celebrate the fruitfulness of the earth (e.g. in Harvest Festivals). They **respond to questions** about being generous and being thankful (B1); • **notice and talk about** the fact that people come from different religions. How can we tell? How can we live together kindly when we are all so different? (C2). • **remember** the names of the artefacts, religions and stories they have learned • **write or retell** (e.g. by sequencing) a simple version of the stories they have learned as appropriate to their age group. BBC Teach's stories 'Religions of the World' for 4-7s are a good source.	**Most pupils will be able to:** • **Recall and name religious festivals, objects and symbols** • **Retell a story that lies behind a festival** • **Suggest a meaning for an object used in the worship of the festival** • **Ask questions about the meaning of the festival and listen to answers** • **Respond to some of the experiences and emotions of festivals: e.g. joy, memory, community** • **Express an idea of their own about why festivals and celebrations matter** • **Give an example of a big day in their own lives and talk about what made it special**

	Intentions: What do we want pupils to learn?	Implementation: What kind of activities will enable learners to achieve?	Impact: What outcomes will pupils achieve?
Year 1 **Unit Number 1.2** **Theme** **Myself and Caring for Others.** **Enquiry Question** **How do we show we care for others?** **Why does it matter?** **Religions:** **Christians and Jewish people** **Non-religious worldviews such as Humanism can also be considered**	**Knowledge:** Pupils will learn about their uniqueness as a person in a family and community. They will be taught about examples of caring for others and exploring characteristics such as goodness, kindness, generosity, sharing. They will hear and consider religious stories and teachings, e.g. Jesus' story of the Lost Sheep, the Jewish Psalm 23 and infer ideas about care from these texts. **Skills:** Literacy skills, simple discussion, sharing and expressing their own ideas. **Key concepts and words** Religion, Christian, Jewish, Humanist, synagogue, church, symbol, God.	**Pupils:** • **listen to and think about** three moral stories, for example from Christians, Jewish people and Humanists. They **think and talk about** whether they are saying the same things about how we should behave (A3); • **learn from songs** from religious communities which express the importance of caring and kindness or other age-appropriate values words • **express creatively** (e.g. in art, poetry or drama) their own ideas about the questions: Who am I? Where do I belong? Who cares for me? Who do I care for? How does it show? [www.natre.org.uk/spiritedarts is a useful website] (B2); • **notice and talk about** the fact that people come from different religions. How can we tell? How can we live together kindly when we are all so different? (C2); • linking to English, pupils **ask questions** about goodness, and **create simple sentences** that say what happens when people are cheerful, honest, kind, thankful, fair or generous, and what happens when people are unkind, ungrateful, untruthful, unfair or mean (C3).	**Most pupils will be able to:** • **Recall and name the main character in a story they have heard** • **Retell a story about caring simply** • **Suggest a meaning for a symbol, song or artefact from Judaism and Christianity** • **Ask questions about how we show we care for others** • **Respond to ideas and values such as care, kindness and generosity with simple ideas of their own** • **Express an idea of their own about a religious story of caring** • **Give an example of how a person can show their values**

	Intentions: What do we want pupils to learn?	Implementation: What kind of activities will enable learners to achieve?	Impact: What outcomes will pupils achieve?
Year 1 **Unit Number 1.3** **Theme:** **Beliefs and teachings** **Enquiry Question** **Stories of Jesus:** **What can we learn from them?** **How do religious stories make a difference to people's lives?** **Religion: Christianity**	**Knowledge:** Pupils will learn about some stories of Jesus, e.g. the Shepherds coming to the Manger, Healing the Ten Lepers, Calming the Storm on Lake Galilee, Feeding the 5000. They hear and learn about some stories Jesus told, e.g. The Lost Coin, the Lost Son. They learn that these stories matter to Christians because of who they believe Jesus was: God come to earth, with the power to help people in many ways. **Skills:** Literacy skills including the ability to engage with stories, remember characters, infer meaning and enjoy retelling the stories. **Key concepts and words** Religion, Christian, church, Bible, symbol, thankful, faith, belief, Easter, God	**Pupils:** • **retell stories** (for example through drama or in pictures), using a range of different stories about Jesus, considering what they mean. These should include stories Jesus told and stories about His miracles. Good examples: The Lost Coin, Jesus and the Ten Lepers. They **compare the stories** and think about what Christians today learn from the stories (A2); • linking to English, pupils **respond to** the parables Jesus told, for example, such as the Lost Son, **considering and talking about** what they mean. They recognise Christianity as the religion from which the stories come (A2); • use songs, art, drama, video and children's Bible retellings of key stories to **learn more information** about who Jesus was and why he matters so much to Christian people. • linking to English, pupils **retell stories** about Jesus, such as the miracle story of the healing of a blind person or a part of the Easter stories. They **identify and talk about** the values which different characters in the stories showed, and recognise Christianity as the religion from which the stories come (A2); • **respond to stories** about Jesus, talking about thankfulness as a result of miracles(C3); • **ask and answer** 'who', 'where', 'how', 'what' 'why' questions about religious stories (A2); • linking to 'Philosophy for Children', pupils **think about** and **respond to 'big questions'** in a classroom enquiry using, for example, a story from the New Testament: should Jesus have gone to the house of the tax collector Zacchaeus? Why did he? Why do Christians feel sad on 'Good Friday'? What happened after Jesus died, at Easter? (C1).	**Most pupils will be able to:** • **Recall and name key figures in the stories of Jesus** • **Retell a story themselves, joining in with a song, a drama or a picture-book making activity** • **Suggest the 'hidden meanings' in stories Jesus told** • **Ask questions about Jesus' 'special powers'** • **Respond to the Christian belief that Jesus was God come to earth with a question or idea of their own** • **Give an example of a belief about Jesus** • **Find out more about Jesus, inferring a simple idea from a story.**

	Intentions: What do we want pupils to learn?	Implementation: What kind of activities will enable learners to achieve?	Impact: What outcomes will pupils achieve?
Year 1 **Unit Number 1.4** **Theme Symbols in religious worship and practice** **Enquiry Question** **In what ways are churches / synagogues important to believers?** **Religions:** **Christians and Jewish people**	**Knowledge:** Pupils will learn from visiting and studying churches and synagogues about the use of a place of worship. They will know about worship at ae church and a synagogue, including the symbols, artefacts, music, holy books and other things that happen there. They will learn about weddings in Jewish and Christian holy buildings. **Skills:** Pupils will use and develop their observation and thinking skills, applied to holy buildings. Other holy buildings – mosque or mandir – can be considered too. **Key concepts and words** Religion, Christian, Jewish, synagogue, church, symbol, ark, Torah, bimah, church, altar, font, Bible, worship, holiness, sacred, God.	**Pupils:** • learn from visiting sacred places. Linking to English and computing, pupils **recount** a visit to a local church and a synagogue using digital photographs. They **find out** about the symbols and artefacts that they saw there and suggest meanings for them. (A1); • **learn about and remember** what happens at a church or a synagogue, including special events such as weddings (A1); • **discuss reasons** why some people go to synagogues or churches often, but other people never go to holy buildings. (B1); • choose to **find out** about the symbols of two different communities, looking for similarities between the ways they use common symbols such as light, water. (A3); • use a set of photos and a list of religious items they have encountered in Key Stage 1 RE to **sort and order**, saying which items are connected to a particular religion and which are connected to more than one religion. Good examples from Judaism might include Jewish artefacts - Torah, yad, head covering (Kippah), Hanukiah, Challah bread, mezuzah, a prayer shawl (tallit) and photographs from a local synagogue. (B3). • **recognise** that some people prefer to be spiritual but not go to a holy building – e.g. people who are non-religious, or who sense the spiritual in the open air. This could link to some work in the style of 'Forest Schools' and is a n opportunity for outdoor 'natural world' reflection in RE. • **talk about and remember** key items from the worship of Christians and Jews and the main things they have learned about what happens in holy buildings, **suggesting meanings** for the symbols they have noticed.	**Most pupils will be able to:** • **Recall and name key objects from a church and a synagogue** • **Suggest a meaning for some Jewish and Christian symbols** • **Recognise that holy buildings are connected to beliefs about worshipping God, and talk about the se connections** • **Ask questions about what happens and why in holy buildings** • **Recount their visit to a holy building, e.g. by talking about photographs taken there.** • **Express an idea of their own about why some people go to holy buildings** • **Give an example of a sacred space that is out of doors and talk about their own ideas of sacred spaces.**

	Intentions: What do we want pupils to learn?	Implementation: What kind of activities will enable learners to achieve?	Impact: What outcomes will pupils achieve?
Year 2 **Unit Number 2.1** **Theme: Leaders** **Enquiry Question** **What makes some people inspiring to others? Moses and Saint Peter** **Religions:** **Christians and Jewish people** **Non-religious worldviews such as Humanism can also be considered.** **Key concepts and words** Religion, Christian, Jewish, Torah, Bible, wise sayings, rules for living, co-operation.	**Knowledge:** Pupils will learn some **stories of Moses** (the baby in the bulrushes, the prince who ran away, the burning bush, the ten plagues, the parting of the red sea, the Ten Commandments). They will find out about Moses as a great leader for Jewish people. They will learn some **stories about Jesus and Saint Peter** (e.g. Jesus calls Peter to follow him, Peter recognises Jesus as the Messiah, Jesus washes Peter's feet, Peter denies Jesus, Peter becomes the first leader of the Christians). They will find out about Saint Peter as a Christian leader They will consider what makes a leader: their behaviour, examples of their wisdom and rules for living harmoniously; the difference they have made. A non -religious leader makes a good point of comparison. **Skills:** Thinking and discussion skills, information gathering skills.	**Pupils:** • **retell** stories of key leaders from Christianity and Judaism, for example Moses, Jesus and Peter. They **talk about** how these leaders made a difference and how leaders today make a difference to our lives. (A2) • **think about** the behaviour shown by these leaders e.g. being kind, valuing and respecting others, being trustworthy, courageous, and **consider questions** about being good, kind, and forgiving (C1); • encounter many examples of simple 'wise sayings' (e.g. from Moses, Jesus or Saint Peter or an appropriate non-religious example) or 'rules for living' harmoniously (e.g. The 10 Commandments). They **choose** their favourite 'wise sayings' or 'rules for living' from different key leaders and **talk about** what makes these sayings wise, and what difference it would make if people followed them (A2); • **ask and find out** how to answer a range of 'how' and 'why' questions about how people practise their religion, including how they follow their leaders by remembering, telling stories, celebrating, praying or making music. Pupils might use exciting photographs or works of art to stimulate their questions (C2). • **discuss** stories of co-operation from Judaism, Christianity and from different traditions and sources and make a 'Recipe for living together happily' or a 'Class charter for more kindness and less fighting' (C2). • **remember, ask questions about and write about** their own favourite parts of the stories they have learned, connecting them to ideas about what makes a good leader.	**Most pupils will be able to:** • **Recall and name key figures in the stories they studied, saying what they did** • **Recognise what is meant by describing Moses as a great leader, or Peter as a Saint, giving examples of their leadership.** • **Ask questions about leadership and suggest answers** • **Respond to the idea that Moses and Saint Peter were guided by God or given wisdom by God.** • **Express an idea of their own about leadership, linking it to the stories they learned** • **Give an example of what makes a great leader**

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

	Intentions: What do we want pupils to learn?	Implementation: What kind of activities will enable learners to achieve?	Impact: What outcomes will pupils achieve?
Year 2 **Unit Number 2.3** **Theme: Belonging** **Enquiry Question** **What does it mean to belong?** **What is it like to belong to the Christian religion in Nottingham City and Nottinghamshire today?** **Religions:** **Christians**	**Knowledge:** Pupils will learn about belonging in a family, to a school and in the community. They will gain knowledge about ways of belonging in Christianity e.g. Christenings and Believers' Baptisms. Jesus' Baptism. The Golden Rule ('do to others what you would like them to do to you') and belonging to humanity. **Skills:** Pupils will use and develop skills of discussion, observation, information gathering and remembering. They will use their factual knowledge to suggest what it means to belong in varies ways. **Key concepts and words** Religion, Christian, church, symbol, Bible, Golden Rule ('do to others as you would like them to do to you'), belonging, worship, holiness, sacred.	**Pupils:** • **learn** that being a part of the Christian religion includes some symbols and rituals of belonging, for a baby (Christening) or for a young adult (e.g. Believer's Baptism). (A2) • **learn** that the story of Jesus getting baptised in the river Jordan is an important story of Christians and carries some messages about belonging. (A2) • linking to PSHE and RSE pupils **make lists** of the different groups to which they belong, e.g. in school, in the community, and **consider** the ways these contribute to human happiness. Why does belonging matter, and how can we be good members of different groups? (B1) • **learn** that there are over 400 churches in Nottinghamshire, and visit one to learn more; **ask and think** about the question: who belongs here? Does the building belong to God? (B2) • **express creatively** (e.g. in art, poetry or drama) their own ideas about the questions: Who am I? Where do I belong? (B2) • **explore** ways in which Christians belong, for example, Christenings and Believers' Baptisms, showing why these are important to some Christians and relating them to Jesus' Baptism described in the Gospels (A1) • linking to English and PSHE pupils could play some collaborative team games and **talk about** how the games put the teaching of the 'Golden Rule' into action (C2). • **talk about** the fact that many non-religious people also follow the Golden Rule ('treat others how you wish to be treated'), and consider the question: how can all humanity belong together? • **write** a list of examples of different ways we have of belonging, and say which ones matter most to themselves (C1).	**Most pupils will be able to:** • **Retell the story of Jesus being baptised in the river Jordan** • **Suggest some reasons why it matters to people to belong to groups and communities** • **Ask questions about Christenings and Believer's Baptism for themsleves** • **Recount how a baby or young adult is welcomed into the Christian community** • **Express an idea of their own about belonging to God – is this important? For Christians?** • **Give an example of their own community life and say why it matters: what groups do you belong to? What do you like about belonging?**

	Intentions: What do we want pupils to learn?	Implementation: What kind of activities will enable learners to achieve?	Impact: What outcomes will pupils achieve?
Year 2 **Unit Number 2.4** **Theme: Story** **Enquiry Question Jewish and Christian Stories: How and why are some stories important in religions?** **What can we learn from these stories and from the Torah and the Bible?** **Religions:** **Christians and Jewish people** **Stories from non-religious worldviews such as Humanism can also be considered**	**Knowledge:** Pupils will learn Jewish and Christian stories about, for example, Noah, Abraham and Sarah, Jacob, Joseph, King David, Queen Esther, Jonah, Daniel. They will gain knowledge about the Jewish Bible and the importance of the Torah. **Skills:** Pupils will use and develop skills of discussion, observation, information gathering and remembering. They will use their factual knowledge to suggest what makes ancient stories valuable to some people today. **Key concepts and words** Religion, Christian, Jewish, Humanist, synagogue, church, symbol, Torah, Bible, courage, persistence, forgiving, Humanist, God, Creator.	**Pupils:** • **retell** (for example through drama or in pictures) some religious stories with key characters such as Noah, Abraham and Sarah, Jacob, Joseph, King David, Queen Esther, Jonah, Daniel and suggest reasons why they are important to Jewish people (and Christians – teach the children that these stories are also in the Christian Bible) (A2); • **think about** the behaviour shown by these characters e.g. being trustworthy, courageous, persistent, overcoming obstacles, forgiving and **explore** some of these characteristics creatively. Note that these 'Bible heroes' are also people who makes mistakes – but they are forgiven by God (C1) • **ask and find out** about from where these stories come (The Torah, the Jewish Bible, called the Old Testament by Christians) (B3) • **find out** about the Torah, its use in synagogues and the symbols which show it is sacred or holy (A3) • **consider** what is special about the Torah and **respond sensitively**, relating to their special things (B1). • **write** an account of their favourite story from the Jewish Bible and suggest what it means to Jewish people and to anyone who likes stories (B2).	**Most pupils will be able to:** • **Retell a story from the Jewish Bible skilfully** • **Suggest a meaning for the story** • **Recognise and talk about the role God plays in stories from the Jewish Bible** • **Ask questions about the stories they study, and suggest answers** • **Respond to big ideas and beliefs in the stories: does God forgive? Does God rescue? Does God create?** • **Express an idea of their own about some of the big questions the work throws up** • **Give at least two examples of Bible characters who 'got it wrong' and say what happened in the story.**

Key Stage 2 RE

The Focus of RE for KS2 enables pupils to extend their knowledge and understanding of religions and worldviews[3], recognising their local, national and global contexts. They should be introduced to an extended range of sources and subject specific vocabulary. They should be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life. Pupils should learn to express their own ideas thoughtfully and creatively in response to the material they engage with, identifying relevant information, selecting examples and giving reasons to support their ideas and views.

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

Specifically, pupils should be taught to:

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

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

Programme of study for 7-11s

Using the programme of study for key stage 2:

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

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

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

These investigations can be used in the order given below, which enables progression in learning, but schools are free to rearrange them if they wish, e.g. to accommodate the learning needs of mixed age classes. Some examples of detailed planning for these units of work are to be made available on the RE Agreed Syllabus Support website.

Year 3

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

	Intentions: What do we want pupils to learn?	Implementation: What kind of activities will enable learners to achieve?	Impact: What outcomes will pupils achieve?
Year 3 **Unit Number 3.2** **Theme** **Religion, family and community: Prayer** **Enquiry Question** How do religious families and communities practice their faith? The example of prayer. **Religions:** **Christians and Muslims**	**Knowledge:** Pupils will learn: ▪ about the practice, meaning and importance of the 5 daily Islamic prayers ▪ about the meaning and use of the Lord's Prayer in Christianity, ▪ about prayer at a mosque or a church, ▪ about beliefs about Allah / God and prayer in the different religions. **Skills:** Pupils will practice the skills of seeing meaning in rituals, suggesting what actions, symbols and ideas mean, explaining meaning to each other. **Key concepts and words** Religion, Muslim, Islam, mosque, Qur'an, Prophet, Christian, spiritual, ritual, liturgy, prayer, mosque, church, commitment, values.	**Pupils:** ▪ **pursue an enquiry** into Christian and Islamic prayer, **finding out about and exploring** beliefs and practices about praying 5 times each day in Islam and about the use and meaning of the Lord's Prayer in Christianity. Get them to think about worship, God and human life for Christian and Muslim people (A3); ▪ **find out about** the meanings of symbols, words and actions used in prayer and worship such as bowing down, using liturgy, ritual and symbol, praying alone and in groups (A3); ▪ **find out about similarities and differences** in Christian and Muslim prayer and understand how the practices of prayer for Christian and Muslim people can bring the community together at church or mosque, remembering leaders including Jesus and Prophet Muhammad (B2); ▪ **investigate** the meaning of prayer in these communities and **consider questions** about the values expressed in prayers for themselves, exploring their own ideas creatively and connecting ideas from different religions. How, where, when and why do people pray? (B2). ▪ **consider the question:** why do some people pray every day, but other people not at all? Consider why some people think prayer is a waste of time and others make it an important part of their lives.	**Most pupils will:** ▪ **Describe how a Muslim prays** ▪ **Describe how a Christian prays** ▪ **Connect ideas and beliefs to what people in these two religions do.** ▪ **Ask and answer questions about prayer in Islam and Christianity** ▪ **Respond thoughtfully to beliefs and ideas about prayer** ▪ **Discuss questions about prayer that come up in the study.** ▪ **List similarities between the two ways of prayer in Christianity and Islam**

	Intentions: What do we want pupils to learn?	Implementation: What kind of activities will enable learners to achieve?	Impact: What outcomes will pupils achieve?
Year 3 **Unit Number 3.3** **Theme** **Worship and sacred places:** **Enquiry Question** Where, how and why do people worship? Investigating places of worship in Nottingham City and Nottinghamshire. **Religions:** **Muslims, Hindus, Christians** **Key concepts and words** Religion, Hindu, Muslim, Islam, Christian, worship, church, mosque, mandir, Trinity, Allah, gods and goddesses, spiritual, ritual, liturgy, prayer, sacred, commitment, values.	**Knowledge:** Pupils will learn**:** ▪ about Churches, Mosques and Mandirs and the ways these buildings express key ideas about belief and worship. ▪ 4 key terms in relation to each building. ▪ to identify similarities between the places of worship ▪ to connect features of the buildings to religious beliefs, teachings, practices and ways of living. **Skills:** Pupils learn to observe, notice, name, describe and remember aspects of worship in different religious buildings.	**Pupils:** ▪ **pursue an enquiry** into local places of worship and beliefs about worship, relating the meanings of symbols and actions used in worship to events and teachings from the religions they study (A3); ▪ **gather information** and new key words from video, visits, visitors, images and written sources to widen their knowledge of religious buildings and worship, seeing similarities and differences between churches, mosques and mandirs. Find out about Trinity, Allah and the gods and goddesses of Hindu worship. ▪ **consider:** what happens in holy buildings? Linking to History and Design Technology pupils consider how the architecture, furniture and uses of churches, mandirs, mosques or synagogues, express the community's way of life, values and beliefs (B1); ▪ **discuss and present thoughtfully** their own and others' views on challenging questions about different kinds of religious belonging in Nottingham City and Nottinghamshire today, presenting what they have found out about worship clearly and thoughtfully in a variety of ways including for example design and modelling, photo album descriptions and recounts, Q&A, poetry or art (C1). ▪ **write a thoughtful proposal** for a new religious building for their local area, including their ideas for design, activities, key concepts of worship and the use of such a building.	**Most pupils will:** ▪ **Describe 4 key features of each of three religious buildings, a mosque, mandir and church** ▪ **Connect the key features of the buildings with beliefs about God in each religion** ▪ **Ask and answer questions about at least three different ways the religious buildings are used by the different communities** ▪ **Respond thoughtfully to the task of designing a new religious building for their locality** ▪ **Consider ideas such as 'a friendly building', 'a house of God', 'a spiritual space' and say what they think makes these buildings special.** ▪ **Discuss questions such as: why do we need religious buildings? What emotions do we feel in holy spaces? Is the whole earth really a holy space? Can people get close to God in holy buildings?**

	Intentions: What do we want pupils to learn?	Implementation: What kind of activities will enable learners to achieve?	Impact: What outcomes will pupils achieve?
Year 3 **Unit Number 3.4** **Theme** **Inspirational people from the past** **Enquiry Question** What can we learn from inspiring people in sacred texts and in the history of religions? **Religious leaders: Moses, Jesus and Muhammad.** **Religions: Christians, Muslims and Jewish people** **Non-religious worldviews such as Humanism can also be considered and so can Sikh Gurus.** **Key concepts and words** Religion, Muslim, Jewish, Christian, spiritual, Prophet, Exodus, Law-giver, Messiah, Allah, Qur'an, New Testament, Gospel, inspiration, role-model, commitment, values.	**Knowledge** Pupils will learn about: ▪ at least two examples of inspirational people from the Jewish and Christian Bible such as Abraham, Jacob, Joseph, Moses, David, Esther, Ruth (some of these are also prophets in Islam). ▪ examples of stories and teaching from the Christian Gospels on the life, teaching and example of Jesus. ▪ examples of Islamic stories of the life of the Prophet Muhammad [PBUH] and his companions, and from Islamic history. **Skills:** Pupils will practice the skills of inferring beliefs and ideas about values from stories and will practice writing biographically about inspirational figures.	**Pupils:** ▪ **explore** the lives of key religious people in Jewish, Christian and Muslim stories, describing the challenges they faced, and values and commitments by which they lived (A2). ▪ **respond thoughtfully** to Jewish stories about Moses as the servant of God, learning from stories of the Exodus and the 10 Commandments about how Jewish ideas, festival (Pesach) and stories are connected (A2); ▪ **respond thoughtfully** to Christian beliefs about Jesus as God come down to earth, learning from his life, teaching and example, connecting parables, miracles and stories about Jesus to Christian beliefs (A2) ▪ **respond thoughtfully** to stories from the life of the Prophet Muhammad, connecting Muslim belief and wisdom to the stories from the Qur'an and Hadith to Muslim values and ideas (A2) ▪ **consider** how the meanings of stories of great leaders are expressed in varied contemporary ways: sacred writing, poetry, video, stained glass and drama, weighing up the effectiveness of the different media in sharing these stories (NB: Muslims do not depict Allah, Prophets or their companions in drama or imagery) (A3) ▪ **respond thoughtfully** to these 'great lives', and to the idea of inspiration, or of a role-model, learning from their challenges and commitments, linking to History (B2) ▪ use their thinking about stories of Moses (Law-giver), Jesus (Messiah) and Muhammad (Prophet) to **explore** how Jews, Christians and Muslims today remember key events from their history (e.g. in Passover, Lent or Ramadan) (B3) ▪ **discuss and present thoughtfully** their own and others' views on challenging questions about being inspired by others, and about the ways human courage and spirituality can make a person an example to others (C1) ▪ **express and communicate** their own ideas about questions on inspiration, fairness, forgiveness, friendship, commitment, and courage. (C3)	**Most pupils will:** ▪ **Describe at least one story about each of these key figures: Moses, Jesus and Muhammad.** ▪ **Connect the idea of inspirational leaders to the stories they learn** ▪ **Ask and answer questions about leadership and inspiration, using details from the stories they learned** ▪ **Express their own views about who is inspiring and why** ▪ **Consider ideas such as 'patriarch' 'prophet' or 'messiah'** ▪ **From the different religions: what do these words mean? Are they similar?** ▪ **List similarities between the key leaders studied.** **Note that a study of a Sikh Guru where Sikh pupils are present in the school is an appropriate addition to this unit of work. Supplementary support materials about Guru Nanak and Guru Gobind Singh are provided on the website.**

Year 4 Programme of Study

	Intentions: What do we want pupils to learn?	Implementation: What kind of activities will enable learners to achieve?	Impact: What outcomes will pupils achieve?
Year 4 **Unit Number 4.1** **Theme** **The journey of life and death:** **Enquiry Question** Why do some people think life is like a journey? Where do we go? What do different people think about life after death? **Religions: Christianity, Hinduism, Islam** **Non-religious worldviews such as Humanism can also be considered** **Key concepts and words** Religion, Muslim, Hindu, Christian, Humanist, beliefs, life after death, destiny, worship, ritual, soul, spiritual, commitment, values, heaven, paradise.	**Knowledge:** Pupils will learn: ▪ key ways in which Christians, Hindus and Muslims see life as a journey. ▪ to gather and use information about the key moments marked by rituals for welcoming a baby, becoming an adult, celebrating a marriage and funeral rituals. ▪ about a range of ideas about different concepts of an afterlife such as Muslim paradise, Christian heaven and Hindu reincarnation and Moksha. ▪ about non-religious views, for example about Humanist commitment to 'the one life we have.' **Skills:** Pupils will use and develop skills of expressing understanding and handling varied perspectives. Crucial for RE at this stage is the ability to recognize different reasonable ideas.	**Pupils:** ▪ **find out about and describe** some ways in which different religions see life as a journey, using examples of baby-welcoming ceremonies from Muslims, Hindus, Humanists and Christians (Christening will have been studied in an earlier unit) (A1); ▪ **make connections** between different features of the religions and worldviews they study, discovering more about celebrations, worship, and the rituals which mark important points in life in order to **reflect thoughtfully** on their own ideas about the 'journey of life' (A1); ▪ **compare** how Christians, Muslims, Hindus or Humanists celebrate a new baby's birth, becoming an adult, a marriage or the life of someone who has died and reflect on ideas of their own about life's milestones in discussions or in writing (B1); ▪ **develop their understanding** of beliefs about life after death in at least two religions or other worldviews through seeking answers to their own questions, considering religious sources of wisdom and articulating reasons for their own ideas and responses (B1). ▪ **understand the link** between religious ideas about 'destiny' or 'destinations' at the end of life and the ways religious people live now (C1). ▪ **consider similarities and differences** between varied views of questions about life's meaning and the possibility of a next life, discussing a range of views thoughtfully (C1). ▪ **write** thoughtfully about their own life as a journey, and its key milestones, in relation to the views they have learned.	**Most pupils will be able to:** • **Describe 4 different beliefs about life after death** • **Show that they understand why life is like a journey** • **Connect at least two viewpoints they have studied with texts from different religions** • **Consider varied answers to questions about life as a journey and about afterlife** • **Express reasons why they hold their own views about life after death** • **Explain similarities and differences between Hindu, Christian, Muslim and Humanist ideas about the purposes of life and life after death.**

	Intentions: What do we want pupils to learn?	Implementation: What kind of activities will enable learners to achieve?	Impact: What outcomes will pupils achieve?
Year 4 **Unit Number 4.2** **Theme** **Symbols and religious expression:** **Enquiry Question** How do people express their religious and spiritual ideas on pilgrimages? **Religions: Islam, Hinduism, Christianity, non-religious worldviews** **Key concepts and words** Religion, Muslim, Hindu, Christian, spiritual, pilgrim, pilgrimage, ritual, symbol, community, commitment, values.	**Knowledge:** Pupils will learn: ▪ about pilgrimages and religious journeys to, for example, Makkah (Muslim), Varanasi (Hindu) and Lourdes, Iona or the Holy Land (Christian). ▪ details about and reasons for ritual and practice on pilgrimages. ▪ to reflect about how the journey of a person who is spiritual but not religious might be like a religious pilgrimage. ▪ about local places of pilgrimage (such as Beth Shalom or Southwell Minster) and to reflect upon what kind of pilgrimages these represent. **Skills:** Pupils will use and develop skills of expressing understanding and handling varied perspectives on pilgrimage. Crucial for RE at this stage is the ability to recognise different reasonable ideas and describe varied religious practice and its meanings.	**Pupils:** ▪ **consider why** people go on pilgrimages. They will use a range of exciting stimuli to find out about pilgrimages and make some connections between journeys to Varanasi for Hindus, Hajj for Muslims and pilgrimage to Lourdes, Iona or the 'Holy Land' for Christians, describing the motives people have for making spiritual journeys. They might imagine planning a pilgrimage in detail to show they can connect spiritual ideas with religious practice (A1); ▪ **suggest how and why** belonging to a community and expressing spiritualty in, for example, the memories, stories, music, rituals, emotions and experiences of pilgrimages might be valuable to Hindus, Muslims or Christians (B2) ▪ **consider** a journey to a spiritual place that is taken by people who are spiritual, but not religious – e.g. to Stonehenge, to a wonderful place in the world of nature, to a place associated with their family history. How similar or different is this to a pilgrimage? What are the key differences between pilgrims and tourists? ▪ linking to English, pupils **find out more** about different forms of worship, prayer and meditation in different communities and on different pilgrimages, and write creatively and thoughtfully some songs, prayers or meditations suited to particular occasions and communities (B3); ▪ linking with the expressive arts curriculum, pupils create works of art or music which **express their understanding** of what it means to belong to a religion or worldview, including to undertake a spiritual journey, reflecting on their work on pilgrimage, symbol and religious expression (C1). ▪ **write thoughtfully** about a place on earth where they would like to travel not as a tourist or just for fun, but hoping to find spiritual strength or enlightenment, connecting their ideas to pilgrimages they have studied (C1).	**Most pupils will be able to:** • **Describe some religious beliefs that underlie the practice of pilgrimages in at least two religions** • **Show that they understand why a spiritual journey can change people's lives, giving examples** • **Consider varied answers to questions about the purposes of going on a pilgrimage** • **Express reasons why they would choose their own kind of pilgrimage if they could.** • **Apply the idea of spiritual journeys for themselves** • **Explain similarities and differences between varied approaches to pilgrimage from different religions and worldviews**

	Intentions: What do we want pupils to learn?	Implementation: What kind of activities will enable learners to achieve?	Impact: What outcomes will pupils achieve?
Year 4 **Unit Number 4.3** **Theme** **Spiritual expression** **Enquiry Question** **Christianity, music and worship: what can we learn?** **Religion: Christianity and also the idea of being 'spiritual but non-religious'**	**Knowledge:** ▪ Religious content will include different examples of the music of the Christian community, explored in depth as forms of spiritual expression and worship. ▪ Pupils will gain knowledge about examples of music from Christianity including Christmas carols, a famous hymn, the Hallelujah chorus, contemporary worship music and Christians songs for children. ▪ These can be compared with music from any sources which pupils find spiritually interesting or inspiring. **Skills:** Listening, discussion and self-expression skills, including musical appreciation are central to this unit of work. **Key concepts and words** Religion, Christian, spiritual, worship, devotion, belief, self-expression	**Pupils:** ▪ **listen to and consider** spiritual music in ways that enable them to discuss the meanings and impacts of the music and **consider the meanings** of words used in musical worship. ▪ linking to the music curriculum, **explore and respond thoughtfully** to examples of Christian music such as Psalms, Christmas carols and songs, famous hymns (e.g. Abide with Me, All things Bright and Beautiful, Christ the Lord is Risen Today), Handel's 'Hallelujah Chorus', contemporary worship music and Christian songs for children. (A2) ▪ **describe the impact** of examples of religious music on those who sing or play it, exploring spiritual ideas and questions: does music create calm, excitement, worship or a sense of the presence of God? How are Christian beliefs expressed in music? How do Christians use texts from the Bible in their music? (A3) ▪ **express their own ideas** about religious and spiritual music, identifying pieces of music that make them feel calm, excited, peaceful, joyful or perhaps worshipful or close to God. They **consider thoughtfully** issues and questions, giving reasons for their thoughts (A3) ▪ **discuss and debate** reasons why music matters to us and enables us to express deep feelings and ideas, including spiritual feelings and ideas for some people (C1) ▪ **consider the question:** what pieces of music are spiritual or inspiring for me? If they chose a playlist called 'spiritual' from spotify or tik-tok, what pieces of music would they include and why? The class might like to play examples of their own spiritual music to each other and discuss how this choice is different for each person (C1). ▪ **write** an account of their own views about spirituality and music, giving some examples of their own.	**Most pupils will be able to:** • **Describe beliefs and practice about worship with music in Christianity** • **Show that they understand how and why Christians use music to express beliefs about God and devotion to God** • **Consider varied answers to questions about why music matters in human life and in religious life** • **Express reasons why particular pieces of music are spiritual for them** • **Apply the idea of spirituality for themselves** • **Explain similarities and differences between examples of the music Christians use from the past and in contemporary worship**

	Intentions: What do we want pupils to learn?	Implementation: What kind of activities will enable learners to achieve?	Impact: What outcomes will pupils achieve?
Year 4 **Unit Number 4.4** **Theme** **Religion, family, community, worship, celebration, ways of living** **Enquiry Question** How do Hindu families practise their faith? What are the deeper meanings of some Hindu festivals? **Religion: Hinduism**	**Knowledge:** ▪ Pupils will gain knowledge about Hindu worship and celebration, including details information about stories of Rama and Sita, celebrations of Divali and at least one other Hindu festival in both India and in the UK, ▪ They will explore Hindu ideas about gods and goddesses, worship in the home and Mandir, beliefs and values expressed in stories, festivities and worship and learning from Hindu community life. **Skills:** Discussion, gathering information from video, story, visual resources and where possible interviews or visits, inferring and suggesting meanings to religious practices. **Key concepts and words** Religion, Hindu, murtis, gods and goddesses, karma, dharma, spiritual, festivals, ritual, symbol (including the Aum symbol), community, commitment, values.	**Pupils:** ▪ **pursue an enquiry** into Hindu worship, festivals and celebrations, developing ideas of their own on the deeper meanings of festivals through asking questions, looking at evidence from video, photography, text and participants' descriptions, including a visit or an interview with a visitor where possible (BBC 'My Life My Religion: Hindus' has good clips for this unit) (A1) ▪ **find out about** the meanings of stories, symbols and actions used in Hindu worship and celebrations at home and in the mandir, learning about murtis, images of the gods and goddesses and the beliefs about the ultimate reality they express, including concepts of karma, dharma and Brahman (A3) ▪ **describe and understand links** between Hindu stories and celebrations, examining the Divali stories, for example, and at least one other festival, using different literacy approaches to the characters and meanings of the stories (A2) ▪ **investigate** the deeper meanings of Hindu festivals **and respond thoughtfully** to them: themes of light and darkness, goodness and evil, honesty and trust, collaboration and co-operation, patience and devotion are to be explored in relation to the stories told at festivals and about the gods and goddesses (B1) ▪ **express and communicate their understanding** about the meanings of the festivals, reflecting on and learning from these and making deepening connections to their own lives and celebrations. This could include non-religious festivals such as New Year or Comic Relief Day (C3) ▪ **write** thoughtfully about their understanding of similarities and differences between the Hindu festivals and the things they celebrate on the 'big days of the year' – why do festivals from all religions often include such elements as old stories, charity, values, community gatherings, special foods, drinks and meals, shared music and dance, gifts, traditions, fireworks, processions?	**Most pupils will be able to:** • **Describe Hindu beliefs about the gods and goddesses** • **Show that they understand what happens at Hindu worship in the home or the mandir** • **Respond with thoughtful ideas of their own to the ways Hindus celebrate** • **Express some 'deeper meanings' of the festivals they study, giving reasons why particular rituals are important to Hindus** • **Explain similarities and differences between two Hindu festivals** • **Explain similarities and differences between a 'big day' they celebrate and Hindu festivities**

Year 5 programme of study

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

	Intentions: What do we want pupils to learn?	Implementation: What kind of activities will enable learners to achieve?	Impact: What outcomes will pupils achieve?
Year 5 **Unit 5.2** **Theme** **Religion and the individual: what matters to Christians?** **Enquiry Questions** What is expected of a person in following a religion or belief? What matters most to Christians in their religion? **Religion: Christianity**	**Knowledge:** ▪ Religious content will include: the deeper meanings of the celebrations of Christmas, Easter, Pentecost and Eucharist; ▪ The ways Christians use some examples of Bible texts to guide them in facing life's challenges; the role of the Christian community in helping people to live a good life, and the pupils' reflections on Christians' uses of ideas such as Trinity, forgiveness or inspiration. **Skills:** Pupils will use information to address questions, in discussion and writing, developing and using their ability to make sense of key concepts. **Key concepts and words** Religion, Christian, spiritual, festival, incarnation, resurrection, Christmas, Easter, Pentecost, Eucharist, Gospel, trinity, Holy Spirit, community, commitment.	**Pupils:** ▪ learn about devotion and commitment in Christianity. They **consider why** Christians celebrate Jesus' birth: what is the meaning of Christmas? They compare the texts in the Christian gospels that tell the stories of shepherds and wise men at Jesus' birth, exploring how they are remembered and celebrated in a range of Christmas festivities (A2); ▪ use their detailed understanding of religious practice such as remembering Jesus with bread and wine in Christian worship and trying to follow the teaching of Jesus about forgiveness and loving your enemies to **describe** the significance of being part of the Christian religion (B1); ▪ **understand and connect** key ideas about salvation, forgiveness and eternal life with the celebrations of Holy Week and Easter in Christian communities from reading the Gospel texts about Jesus' crucifixion and resurrection. They might interview a Christian minister about this. (A1) ▪ **develop understanding** of key Christian beliefs (e.g. from a Creed), **gaining knowledge** about key Christian beliefs in God as Father, Son and Holy Spirit, the Trinity and about the meaning of Pentecost for Christians (A1) ▪ **consider the idea** of 'the fruit of the Spirit' (Galatians 5:22, New Testament) as they **discuss and apply** their own ideas about ethical questions: what is fair and unfair? Why do people fight and cause pain? How do we know what is good? Can people learn to be more generous? They learn from examples of Christian practice and consider the challenges of trying to live a good life (C3). ▪ **write** a thoughtful answer to the question: which of these four is most important to Christians and why: Christmas, Easter, Pentecost or Eucharist?	**Most pupils will be able to:** • **Explain three or more key Christian beliefs** • **Show that they understand what matters to Christians** • **Consider varied answers to questions about God** • **Explain with reasons why they select one of the 4 elements of Christianity studied as the most important** • **Explain what matters about worshipping God to Christians** • **Explain similarities and differences between different celebrations that are part of Christian worship**

	Intentions: What do we want pupils to learn?	Implementation: What kind of activities will enable learners to achieve?	Impact: What outcomes will pupils achieve?
Year 5 **Unit 5.3** **Theme** **Beliefs and questions:** **Enquiry Question** How do people's beliefs about God, the world and others have impact on their lives? **Religions: Islam, Hinduism** **Non-religious worldviews such as Humanism can also be considered** **Key words and concepts:** **Muslim key words** will include 5 Pillars, Prophet, Allah, Iman (faith), akhlaq (character or moral conduct) **Hindu key words** will include murtis, Brahman, gods and goddesses, ahimsa **Non-religious key words** include atheist, agnostic.	**Knowledge:** Pupils will learn: ▪ about different ideas and forms of expression in relation to belief about God in Muslim and Hindu life ▪ to reflect on their own responses to Hindu and Muslim texts and expression in creative arts and architecture. **Skills:** Pupils will use information to address questions, in discussion and writing, developing and using their ability to make sense of key concepts. They will consider how to express respectful attitudes to people different from themselves.	**Pupils:** ▪ **find out about** the Five Pillars of Islam and the main ways Hindus worship gods and goddesses in the home and the Mandir (A1) ▪ **explore and respond thoughtfully** to Muslim and Hindu beliefs about God, worship, religious practices and texts using a range of sources of wisdom. From reading examples of Hindu and Muslim texts about God and humanity, pupils will be able to think about key beliefs and what difference they make in life (A2) ▪ **describe the impact** of examples of religious teaching. A Hindu example might be the impact of Hindu teaching about harmlessness (ahimsa) on questions about what we eat and how we treat animals. A Muslim example might be the impact of daily prayer and Zakat (alms giving) on Muslim individuals and communities (A3) ▪ **express their own ideas** about religious issues and questions, raising questions of their own about Muslim and Hindu practice and responding to the 'big ideas' of Hindu and Muslim thinking, giving ideas and reasons for their thoughts (A3) ▪ **discuss and debate** reasons why different people have different ideas about religious questions including whether God is real and what God is like (C1) ▪ **suggest two reasons** why debates about God and questions about belief in God are important to people today, giving their own views (C1) ▪ **explain similarities and differences between** Muslim and Hindu ideas about God and their own ideas, referencing the fact that many non-religious people are either atheists or agnostics and considering questions about this diversity of belief (B3)	**Most pupils will be able to:** • **Explain the main beliefs of Muslims and Hindus about God** • **Show that they understand why the worship of Allah / Brahman matters to Muslims and Hindus** • **Consider varied answers to questions about whether God is real and what God is like** • **Clearly express reasons why they hold their own views about questions to do with God** • **Explain what matters about worshipping God to Muslims** • **Explain what matters about worshipping gods and goddesses to Hindus**

	Intentions: What do we want pupils to learn?	Implementation: What kind of activities will enable learners to achieve?	Impact: What outcomes will pupils achieve?
Year 5 **Unit 5.4** **Theme** **Beliefs in action in the world:** **Enquiry Question** How are religious and spiritual thoughts and beliefs expressed in arts and architecture and in charity and generosity? **Religions: selected by the school, perhaps Christian, Muslim, Hindu** **Non-religious worldviews such as Humanism can also be considered.** **Key concepts and words** Religion, Muslim, Hindu, Christian, Humanist, spiritual, Golden Rule, charity, karma, dharma, Ummah, place of worship, devotion, community, commitment, values, compassion.	**Knowledge:** Pupils will learn: ▪ about some great examples of religious architecture from across the world and some local examples, including for instance Southwell Minster, local churches and chapels, a local Synagogue, Mandir and Mosque. ▪ about different charities which apply the 'golden rule' ('treat others as you would like to be treated', ▪ 'love your neighbour as you love yourself') from a range of religions and worldviews to some global problems. **Skills:** Pupils will use information to address questions, in discussion and writing, developing and using their ability to make sense of key concepts. They will consider how religious charities and architecture might be connected, thinking about dilemmas for themselves and via discussion.	**Pupils:** ▪ **describe** some ways religious art and architecture express spiritual ideas, giving examples of great buildings from different religions, including local and global examples (A2) ▪ **describe** some ways charities such as Tzedek (a Jewish development charity), Sewa International (Hindu) Christian Aid and Muslim Hands (based in Nottingham) express spiritual ideas, put values of justice and compassion into action, and express their religion's ideals (A2) ▪ **understand** how buildings and creative arts can put the spirituality of a religion into visual forms, and how these beautiful buildings can create space for people's spiritual lives (A2) ▪ **explore** examples of architecture dedicated to faith or spirituality and of charity and compassion arising from religion for themselves, responding with increasing discernment (B2) ▪ **apply ideas** of their own by giving reasons for their views on religious questions like these: how do art and architecture express spiritual ideas? How do religious charities express spiritual ideas? Is it important to express spiritual ideas in both worship and action? How, and why? (C1) ▪ **apply ideas** such as spirituality, charity, 'the glory of God', compassion for themselves to a question such as: do we need religious buildings to hear God's word about poverty? (C3)	**Most pupils will be able to:** • **Explain beliefs about the value of sacred space and holy buildings to believers in at least two religions** • **Show that they understand the possible tension between building a beautiful 'house of God' and serving the needs of people in poverty** • **Explain thoughtfully their own ideas about the relative value of worship and holy buildings and charity and compassion** • **Clearly express reasons why some religious people believe that worship makes them more charitable** • **Apply the ideas of worship and service to the key question in the unit** • **Explain what matters in different religions about worship and about generosity or charity**

Year 6 Programme of Study

	Intentions: What do we want pupils to learn?	Implementation: What kind of activities will enable learners to achieve?	Impact: What outcomes will pupils achieve?
Year 6 **Unit Number 6.1** **Theme Teachings, wisdom and authority:** **Enquiry Question:** What can we learn by reflecting on words of wisdom from religions and worldviews? What do sacred texts and other sources say about God, the world and human life? **Religions: as selected by the school** **Non-religious worldviews such as Humanism can also be considered**	**Knowledge:** Pupils will learn: ▪ to understand two carefully selected texts from the scriptures of each of the religions selected for study. ▪ about two contemporary examples of members of each of the faith communities who are seeking to live out these texts and their values. **Skills** Pupils develop the ability to respond thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different religions. **Key concepts and words** Religion, moral codes, Ten Commandments, Letters of Saint Paul, Trinity, Incarnation, Holy Spirit, Buddhist Precepts, sources of wisdom, Torah, Bible, Qur'an, Hadith, Humanist, rationalist.	**Pupils:** • use artefacts, video of photos to **describe how** religious people use sacred texts such as Torah, Bible or Qur'an and Hadith in their worship, for private study, memorization and for guidance (A1). • **explain two examples** of people from the religions studied who use sacred texts: these could be local or famous people(A2). • **suggest a list of reasons** why the sacred texts of religions have lasted so long and are often best sellers (A2) • **explain similarities and differences** between the texts they have studied: do the religions teach similar things? (B3) • **consider why** some texts from the Torah (e.g. the Shema), the Bible (e.g. 1 Corinthians 13) and the Qur'an (e.g. The 1st Surah, the Opening) are seen as sources of wisdom in different communities. (B3) • **discuss thoughtfully** where we can find 'wisdom to live by'. Would the pupils be able to write 'ten commandments for today' or 'a guidebook to the journey of life'? (C1) • **consider** moral codes, for example, the Ten Commandments (Jewish), St Paul's advice for believers (Romans 12) and the Five Precepts (Buddhist), expressing thoughtful ideas about what is right and wrong in the light of their learning (c2). • **apply ideas** such as inspiration or 'the gift of God' to holy texts from different faiths, and clearly express their own ideas about wise sayings and wise words (c2). • **write an account** of the value and importance of the texts they have studied both to the religions which revere these texts and maybe also to any person who reads them (A3).	**Most pupils can:** • **Explain the impact of beliefs about sacred writings, God and values** • **Explain two viewpoints about why people need wise words to follow** • **Consider varied answers to questions about the value of holy writings and other sources of wisdom** • **Explain with reasons why (e.g.) Christians and Muslims revere their holy texts** • **Explain thoughtfully their own ideas about wise words, selecting examples and clearly expressing reasons for their choices** • **Apply the idea of 'words of wisdom' for themselves, selecting examples and explaining them** • **Explain similarities between holy books or writings from two different religions**

	Intentions: What do we want pupils to learn?	Implementation: What kind of activities will enable learners to achieve?	Impact: What outcomes will pupils achieve?
Year 6 **Unit Number 6.2** **Theme** **Religion, worldviews, family and community:** **Enquiry Questions** What contributions do religions make to local life in Nottingham City and Nottinghamshire? How can we make Nottingham City and Nottinghamshire a county of tolerance and respect? **Religions: Select from Christianity, Islam, Hinduism, Judaism. Also, non-religious examples should be studied in this unit.**	**Knowledge:** Pupils will learn: ▪ about the statistics of world religions in the local area, the county, region, nation and world. ▪ about at least two examples of inter faith co-operation. **Skills:** They will think reasonably about questions of community harmony and inter faith work. **Key concepts and words** Religion, inter-faith, harmony, tolerance, respect, moral values, religious plurality	**Pupils:** • **investigate** aspects of community life such as weekly worship, charitable giving or beliefs about prayer, **showing their understanding** and **expressing ideas** of their own (A2) • linking to the expressive arts, pupils **develop their own imaginative and creative ways of expressing** some of their own commitments such as working hard at sport or music, caring for animals, loving the family or serving God (B2) • **list and describe similarities and differences** between the ways different communities show that they belong (C1) • linking to Mathematics and Geography, pupils use local and national census statistics to **develop accurate understanding** of the religious plurality of their locality and of Britain today (C2) • **discuss and apply ideas** from different religious codes for living (e.g. Commandments, Precepts or Rules), to compile a charter of their own moral values, applying their ideas to issues of respect for all (C2) • **apply ideas** such as tolerance, empathy and respect for all to real-life examples of tension or conflict between different groups: how can our society become more respectful? What do inter faith events do to make respect grow? • **clearly express their own ideas** about a more respectful community • **write a speech** for someone who wants to be the mayor of Nottingham or another local town, explaining how they will make our communities more harmonious. Can they suggest 6 ideas and explain what impact they would have?	**Most pupils can:** • **Explain the impact of beliefs about communities on people from different religions.** • **Connect at least two viewpoints about whether our communities can be more harmonious to teaching from religious sacred texts** • **Consider varied answers to questions about building peaceful families and communities** • **Explain thoughtfully their own ideas about communities – why they matter, and how they can become stronger.** • **Apply the ideas of tolerance and respect to some tensions or problems in community relations** • **Explain what matters about peace, respect and harmony to themselves and in our community.**

	Intentions: What do we want pupils to learn?	Implementation: What kind of activities will enable learners to achieve?	Impact: What outcomes will pupils achieve?
Year 6 **Unit Number 6.3** **Theme** **Beliefs in action in the world:** **Enquiry Questions** How do religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment? **Religions: Christianity, Hinduism, Humanism.**	**Knowledge:** Pupils will learn: ▪ about spiritual concepts of justice, fairness, compassion and responsibility. ▪ about at least two examples of major faith based global aid and development charities (e.g. Islamic Relief, Christian Aid. Save the Children might be a good example of a charity without a religious identity). **Skills:** Pupils will learn to gather, weigh up and use information through simple research. They will practice the skills of discussion, reasoning and argument in relation to questions about global issues. **Key concepts and words** Religion, atheist, agnostic, charity, ahimsa, ummah, agape, justice, faith.	**Pupils:** ▪ **discover and explore** what (e.g.) Muslims, Humanists, Hindus and Christians teach about how we can all live together for the wellbeing of each other, including ideas like Ahimsa (Hindu), Ummah (Muslim) and Agape (Christian) (C1) ▪ **discover and explore** the teaching and practice of different religions in looking after the planet and caring for the earth and all its creatures (C1) ▪ **apply their ideas** about justice and fairness to the work of various development charities such as Christian Aid, CAFOD, Muslim Hands, Islamic Relief, Sewa International and Save the Children (C3) ▪ **write persuasively** about the reasons why members of different religions and beliefs try to help people who are vulnerable (e.g. victims of natural disasters, people who live with disabilities or people affected by war) (C3) ▪ **consider and explain** similarities and differences between the work of different charities.	**Most pupils can:** ▪ **Explain the impact of beliefs on how people respond to charity** ▪ **Connect two viewpoints about justice and charity: should religious people do more to help the poor, or is it everyone's task?** ▪ **Consider varied answers to questions about justice, fairness, human rights and environment** ▪ **Explain thoughtfully their own ideas about the work of some global development charities** ▪ **Apply the idea of justice to at least two case studies** ▪ **Explain similarities and differences between two global aid charities.**

	Intentions: What do we want pupils to learn?	Implementation: What kind of activities will enable learners to achieve?	Impact: What outcomes will pupils achieve?
Year 6 **Unit Number 6.4** **Theme:** **Beliefs in action in the world:** **Enquiry Questions** **What was the Kindertransport? Who resisted and rescued? How can we be Upstanders today?** **Religion: Judaism** **Key concepts and words** Religion, harmony, respect, persecution, prejudice, Beth Shalom, remembrance, bystander, upstander.	**Knowledge:** Pupils will learn: ▪ about pre-war Jewish life and the impact of persecution and discrimination on Jewish people living in Germany in the 1930s. ▪ about the Kindertransport and the importance of providing refuge to people who are persecuted for who they are. ▪ about the work of the National Holocaust Centre and Museum as a place of remembrance in the UK. (This can be achieved through using resources online, the NHCM outreach programme or by visiting *The Journey* exhibition at the National Holocaust Centre.) **Skills:** Pupils will learn to reflect on big questions about human values and behaviour. They will discuss, think and create responses to the work for themselves.	**Pupils:** ▪ **find out** about the Jewish religion and community, focusing on religious practice in Germany before the Second World War (A1) ▪ **investigate** aspects of the persecution of Jewish people, showing their understanding and expressing ideas of their own (A2) ▪ **learn about** the story of a Kindertransportee ▪ **develop** their own imaginative and creative ways of expressing some questions and ideas about persecution and prejudice, including examples from the Kindertransport and from today's world (B2) ▪ use case studies and survivor accounts to **develop accurate understanding** of examples of issues arising from the study of the Kindertransport (C2) ▪ having learned about Jewish community action in the UK today, **create their own charter** of ways to become an upstander, applying their own ideas to issues of respect for all (C2) ▪ **write a clear account** of the life of a Kindertransportee and explain what matters most in the struggle against hatred and prejudice (B2). **NOTE: The material in this unit does not use the concepts of genocide or holocaust and gives some focus to survivors of hatred. This approach is taken in recognition of the young age of the pupils learning from this unit.**	**Most pupils will:** • **Explain the impact of beliefs on people lives** • **Show that they understand a story of a survivor of Nazi hatred** • **Write a factsheet about the ways Jewish people responded to the prejudice and hatred of the Nazis** • **Consider varied answers to questions about suffering and God** • **Explain with reasons why it is important to remember examples of hatred and prejudice, and why 'never again' is an important idea.** • **Apply the ideas of respect, harmony and goodness to the lives of those who rejected Nazi ideas.** • **Explain what matters about remembrance of those who died and those who survived and the idea of 'upstanders'.**

Programme of study for Key Stage 3 RE

Students should extend and deepen their knowledge and understanding of a range of religions and worldviews[4], recognising their local, national and global context. Building on their prior learning, they learn to appreciate religions and worldviews in systematic ways. They should draw on a wide range of subject specific language confidently and flexibly, learning to use the concepts of religious study to describe the nature of religion (e.g. thinking about philosophy of religion, sociology of religion or psychology of religion as well as textual and historical study). They should understand how beliefs influence the values and lives of individuals and groups, and how religions and worldviews have an impact on wider current affairs. They should be able to appraise the practices and beliefs they study with increasing discernment based on interpretation, evaluation and analysis, developing their capacity to articulate well-reasoned positions.

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

Specifically students should be taught to:

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

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

Programme of Study for 11-14s

Suggested units of enquiry: select at least 9 from 18

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

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

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

The enquiries are written here with a suggestion about where they fit in Year 7, 8 or 9 built into them, so that a clear picture of progression in both knowledge and skills is given. Some are recommended for younger or lower achieving students (working from steps 3-6). Others are more demanding, for example specifying outcomes from steps 5-8, suited to learning needs in Year 9 for example. These ways of describing achievements are intended to help the teacher, rather than to be prescriptive.

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

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

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

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





A title question and the learning intention	Questions to address in implementing the intention	The impact this study can have on students learning
7.1 Recommended for Year 7 **Enquiry: What is religion? Is religion dying or growing or both?** **Learning intention: students will gain rich knowledge of some of the ways religions begin, and of the nature of religion. They will develop their abilities and skills in thinking about questions about religion from sociology and theology including questions of growth and decline.** **Concepts:** beliefs, teachings, sources of wisdom, ways of expressing meaning, diversity, meaning, commitment **Suggested religions and worldviews:** Christianity and two other examples. Buddhism and Sikhi are recommended.	**Questions:** This unit will enable students to consider questions such as: ▪ What do you believe in? ▪ Why are people religious? ▪ Religion is declining in the UK but growing fast across the world. Why? Will it die out our flourish in the next 50 years? ▪ What are the major world religions? How are they spread out in our region of the UK? Which are growing and which declining? ▪ Does everyone have a worldview based on beliefs and experiences? ▪ How do people express commitment to their religion? ▪ Are their different paths to God? ▪ What are the differences between religion, faith, believing and convictions?	**Expected outcomes from steps 3-6** **Most pupils can work at Step 4:** ➢ **Explain the impact of and connections between ideas, practices, viewpoints about the beginning and popularity of three major religions** ➢ **Express ideas of their own thoughtfully about what makes religions so widespread in the UK and globally** ➢ **Apply ideas about religions and worldviews thoughtfully** **Many pupils can work at Step 5:** ➢ **Understand ideas and practices, linking different viewpoints about the nature of religion** ➢ **Explain diverse ideas and viewpoints about the nature of religions clearly in various forms** ➢ **Investigate and explain why religions and worldviews matter, for example asking the question: does everyone have a worldview?**
7.2 Recommended for Year 7 **Enquiry: What is it like to be a member of one particular religion in Britain today?** **Learning intention: students will gain rich knowledge of a religion they may not have studied before, e.g. Sikhi, the way of the Buddha. They will develop their abilities and skills in understanding religious texts, experiences and practices in modern Britain.** **Concepts:** belonging, beliefs, teachings ways of living, identity, purpose, values. **Suggested religions and worldviews:** One from Judaism, Islam, Hinduism, Sikhi, Buddhism.	**Questions:** This unit will enable students to consider questions such as: ▪ What does it mean to belong? ▪ How can we investigate a religion? ▪ Are all Jews / Muslims / Hindus / Sikhs / Buddhists the same? What are the differences within each religion? ▪ What makes religious identity so important for some people, and so unimportant for others? ▪ How is this religion related to some other religions? ▪ Some people believe 'all religions lead to God'. If so, then why are they all so different? ***Note that this unit can be used more than once where teachers wish to plan to introduce religions to their pupils one by one.***	**Expected outcomes from steps 3-6** **Most pupils can work at Step 4:** ➢ **Explain the impact of and connections between ideas, practices and viewpoints in the religion I am studying** ➢ **Express ideas of my own about the religion I am studying thoughtfully in RE** ➢ **Apply ideas about the religion I am studying, connecting these ideas to other worldviews thoughtfully** **Many pupils can work at Step 5:** ➢ **Understand ideas and practices in the religion I am studying, linking different viewpoints and knowing that members of the religion express it in different ways** ➢ **Explain diverse ideas and viewpoints from inside the religion I am studying clearly in various forms, e.g. in art, argument, description and comparison** ➢ **Investigate and explain why the religion I am studying matters to young followers in the UK today.**

7.3 Recommended for Year 7 **Enquiry: What can we learn from visiting places of worship?** **Learning intention: students will gain rich knowledge of the beliefs and practices embodied in places of worship from three different religions. They will develop their abilities and skills in exploring, explaining and interpreting religious ways of worship and ways of living.** **Concepts:** beliefs, ways of living, ways of expressing meaning, commitments **Religions and worldviews:** Christianity and two others selected by the school	**Questions:** This unit will enable students to consider questions such as: ▪ What are the purposes of sacred spaces and places? ▪ Why are there over 50 000 church buildings in the UK? Why are there nearly 2000 mosques? ▪ Why do people of all religions build holy buildings? ▪ How are different religious buildings similar and different? ▪ Can religions share a holy building, in e.g. a hospital, airport or prison? ▪ Should religious buildings be sold to feed starving children? Or should banks and financial institutions be sold instead?	**Expected outcomes from steps 3-6** **Most pupils can work at Step 4:** ➢ Explain the impact of religious buildings on the communities they serve, referring to ideas, practices and viewpoints ➢ Express ideas of their own about sacred space, religious buildings and community thoughtfully ➢ Apply ideas such as sacredness, holy space, the impact of community and the value of solidarity in relation to different religions and worldviews thoughtfully for themselves **Many pupils can work at Step 5:** ➢ Understand a range of ideas and practices from at least three religions, linking and comparing different viewpoints about worship and sacred space ➢ Explain diverse ideas and viewpoints about the value and significance of places of worship clearly in various forms ➢ Investigate and explain why religious buildings matter to believers – and why 'Secular Halls' for non-religious community life are rather rare.
7.4 Recommended for Year 7 **Enquiry: Do the teachings of Jesus stand the test of time?** **Learning intention: students will gain rich knowledge of the teaching of Jesus from the Gospel narratives and its impact on Christians today. They will develop their abilities and skills as interpreters of Biblical ideas and examples.** **Concepts:** teaching, sources of wisdom, ways of living, belonging, meaning, values **Religions and worldviews:** Christianity, Islam, Atheism	**Questions:** This unit will enable students to consider questions such as: ▪ What do we know about Jesus from history? ▪ What kinds of literature are the four Gospels? ▪ What would Jesus say and do about some of today's ethical issues? ▪ Why does Jesus have over 2 billion followers worldwide today? ▪ In what ways do the Christian communities put the teaching and example of Jesus into practice? In what ways do they not? ▪ Was Jesus mad or bad or was he the Son of God? (Question based on a famous quote by CS Lewis) ▪ How and why can people learn from Jesus today?	**Expected outcomes from steps 3-6** **Most pupils can work at Step 4:** ➢ Explain the impact of Jesus' teaching among Christians today ➢ Express ideas of their own about Jesus' teaching on themes like forgiveness, wealth, prayer and inclusive love thoughtfully ➢ Apply ideas from the teaching and example of Jesus thoughtfully to some contemporary issues of religion, spirituality or ethics **Many pupils can work at Step 5:** ➢ Understand Jesus' ideas and their influence on Christian practices, linking different viewpoints about his significance to examples ➢ Explain diverse ideas about the impact of the life, teaching and example of Jesus and explain a range of viewpoints clearly in various forms – e.g. art, argument, description and comparison ➢ Investigate and explain why Jesus is considered to be (one of?) humanity's most influential figures by billions of Christians, and many who are not Christians too.

7.5 Recommended for Year 7 **Enquiry: What is good and what is bad? How do we decide right and wrong? Noble and evil?** **Learning intention: students will gain rich knowledge of the beliefs and teachings of three religions about good and evil. They will develop their abilities and skills in thinking both about beliefs and ethics in relation to different religious texts and practices.** **Concepts:** ways of living, diversity, **Suggested religions and worldviews:** Christianity, Hinduism, Islam	**Questions:** This unit will enable students to consider questions such as: ▪ What do we think is right and good, or wrong and evil? Why? ▪ What is the teaching of three different religions about goodness? Are the teachings similar or different? ▪ What values and commitments from different religions help people decide what is good or evil? ▪ Why does it matter what we think about evil? ▪ If we all followed the teachings of a religion, how would the world change? ▪ Does religion help people to be good, or make them more likely to do evil? How and why? ▪ What are non-religious codes for living like?	**Expected outcomes from steps 3-6** **Most pupils can work at Step 4:** ➢ **Explain the impact of religious ideas about good and evil, connecting ideas about goodness and God with religious practice and moral viewpoints** ➢ **Express ideas of their own about goodness and evil in relation to religious texts and teachings thoughtfully** ➢ **Apply ideas about good and evil from different religions and worldviews thoughtfully** **Many pupils can work at Step 5:** ➢ **Understand links between beliefs about good and evil and some varied ways these are put into practice in different religions** ➢ **Explain diverse ideas and viewpoints about good and evil clearly in various forms, e.g. in art, argument, description and comparison** ➢ **Investigate and explain why religious – or atheist - teaching about good and evil matters to believers**
8.1 Recommended for Year 8 **Enquiry: Why believe in God? Or why be an atheist?** **Learning intention: students will gain rich knowledge of the experiences, debates and arguments around the idea of God. They will develop their abilities and skills in weighing up the meaning and value of different perspectives on questions about the reality of God.** **Concepts:** beliefs, teaching, wisdom, authority, ways of expressing meaning, truth, values **Religions and worldviews:** Christianity, atheism, one further selected by the school (Sikhs, Muslims and Jewish people all believe in one God)	**Questions:** This unit will enable students to consider questions such as: ▪ Why do about 70% + of the world's people believe in God? Is this figure growing or declining? Why? ▪ Does belief in God make people happier? ▪ "There's no proof about God or atheism." Is there any good evidence on each side of the argument? ▪ Is the Christian God the same as the Muslim God? And what about Sikh and Jewish ideas? ▪ Can a good God allow suffering? ▪ Did God start the Big Bang? ▪ Religious people claim faith in God and experience of God gives meaning to life – why? ▪ Where do atheists find meanings in life?	**Expected outcomes from steps 4-7** **Most pupils can work at Step 5:** ➢ **Understand ideas about belief in God or the belief that there is no God, seeing connections between different views** ➢ **Explain diverse ideas and viewpoints about the nature and reality of God clearly in various forms** ➢ **Investigate and explain why the different views about God found in religions and worldviews matter** **Many pupils can work at Step 6:** ➢ **Appreciate and appraise different understandings of the nature and reality of God from a range of religions and worldviews** ➢ **Express insights into religious questions about the nature and reality of God, giving coherent accounts of beliefs and ideas** ➢ **Enquire into and interpret ideas, sources and arguments in relation to theological and philosophical questions about God.**

8.2 Recommended for Year 8 **Enquiry: What will make our communities more respectful? Exploring belief in action.** **Learning intention: students will gain rich knowledge of some issues about living in a plural society for the wellbeing of all, developing abilities and skills in analyzing and responding to social and religious issues about how people can disagree respectfully and live harmoniously together, in diverse family structures and from different ethnic and religious groups.** **Concepts:** beliefs, ways of living, values, commitment. **Religions and worldviews:** Those represented in the local area / region	**Questions:** This unit will enable students to consider questions such as: ▪ Can people who believe very different things about God, humanity and the world still share one society in harmony? What is needed for this to happen? ▪ Can we live well together even though we're all different? ▪ Is religion anti-racist? Should it be? ▪ Should politicians listen more or less to religious leaders? ▪ What does it mean to 'Respect the Earth'? Why does it matter? ▪ What can we do to break down generational barriers? Family conflicts? ▪ Why are gender equality, ethnic equality and religious equality important? What can be done to promote these and other equalities in our community?	**Expected outcomes from steps 4-7** **Most pupils can work at Step 5:** ➢ **Understand religious ideas about living together well, including moral visions and commands found in varied sacred texts** ➢ **Explain diverse ideas about community harmony and about inter-religious and other examples of conflict** ➢ **Investigate and explain why religions and worldviews contribute to community harmony, and how they sometimes have the opposite impact** **Many pupils can work at Step 6:** ➢ **Appreciate and appraise different understandings of the contributions of varied religions and worldviews to issues of social cohesion, respect for all and conflict** ➢ **Express insights into religious and moral questions about community harmony, giving a coherent account of how beliefs and values make a difference to questions of respect for all** ➢ **Enquire into and interpret ideas, sources and arguments**
8.3 Recommended for Year 8 **Enquiry: What does justice mean to Christians?** **Learning intention: students will gain rich knowledge of Biblical examples of texts about justice and of contemporary examples of Christian action for justice. They will develop their abilities and skills in analyzing what makes for justice and explaining the impacts of beliefs and values.** **Concepts:** ways of living, ways of expressing meaning, belonging, purpose, values **Suggesting religions and worldviews:** Christianity (other examples of religious figures who have given their lives for justice could be used in an adaptation of this unit).	**Questions:** This unit will enable students to consider questions such as: ▪ What does the example of Jesus show about justice, fairness and love? ▪ Who are the heroes of Christian justice in the last 100 years? ▪ Why do some Christian people sacrifice themselves for others? ▪ Have Christian leaders changed the world for the better? ▪ If Jesus preached justice, peace and love, then why has the church sometimes failed to follow his teaching? ▪ What should you do when human rights are denied? What have some Christians done? ***Note: this unit focuses on Christianity. A similar approach could be taken using inspirational examples of seeking justice from another religion or worldview.***	**Expected outcomes from steps 4-7** **Most pupils can work at Step 5:** ➢ **Understand the ideas of a range of Christians committed to justice and connect their ideas to Biblical and other Christian teaching** ➢ **Explain diverse ideas and viewpoints about justice, peace and the integrity of creation clearly** ➢ **Investigate and explain why justice is a significant concept in Christianity and consider moral issues arising from their study** **Many pupils can work at Step 6:** ➢ **Appreciate and appraise different understandings of justice in relation to Christian concepts and visions** ➢ **Express insights into questions about justice in relation to Christianity, giving coherent accounts of beliefs and ideas** ➢ **Enquire into and interpret ideas, sources and arguments**

8.4 Recommended for Year 8 **Enquiry: What is good and what is challenging about being a teenage believer in Britain today?** **Learning intention: students will gain rich knowledge of one religion in the UK today. They will develop their abilities and skills in gathering and using information, listening to others and thinking about the impact of beliefs on life.** **Concepts:** ways of living, belonging diversity, meaning, commitment, lived religion **Suggested religions and worldviews:** Buddhist, Sikhi (not studied at KS2) or additional work on Hindu, Jewish, Muslim life	**Questions:** This unit will enable students to consider questions such as: ▪ What does it mean to be religious? ▪ What is it like to be a religious teenager in Nottingham City and Nottinghamshire today? (with detailed reference to the religion selected) ▪ Why does religion matter to some, but not to others? ▪ If you were to follow a faith, what would be good and what would be hard? ▪ How does religion make a difference to rituals, dress, food, family, festivities, worship, ethics and beliefs? ▪ Does spirituality matter more than religion? ***Note that this unit can be used more than once where teachers wish to plan to introduce religions to their pupils one by one.***	**Expected outcomes from steps 4-7** **Most pupils can work at Step 5:** ➢ **Understand ideas and practices, in Sikh or Buddhist (or another) religion, linking different viewpoints** ➢ **Explain diverse ideas and viewpoints from the religion studied clearly in various forms** ➢ **Investigate and explain why this religion matters to its young followers today** **Many pupils can work at Step 6:** ➢ **Appreciate and appraise the challenges of a religious way of life in modern Britain** ➢ **Express insights into the Sikh / Buddhist (other) religious beliefs and ways of living, raising questions and giving coherent accounts of beliefs and ideas** ➢ **Enquire into and interpret the significance of aspects of living as a young Sikh / Buddhist / other in the UK today**
8.5 Recommended for Year 8 **Enquiry: Where can we find wisdom to live by? Studying sources of wisdom from religions and worldviews.** **Learning intention: students will gain rich knowledge of the ways in which sacred texts function as sources of wisdom and guidance for religious people. They will develop their abilities and skills in selecting and deploying ideas and expressing spiritual ideas** **Concepts:** Wisdom, authority, beliefs and teachings, meaning, purpose and truth. **Suggested religions and worldviews:** Christianity, Sikhism, Buddhism	**Questions:** This unit will enable students to consider questions such as: ▪ What is the value of sacred texts to believers? ▪ What is the meaning of some wisdom texts from Sikh, Buddhist and Christian scriptures? (Use real examples with students) ▪ What is similar and distinctive about the wisdom texts from different religions? ▪ Is spiritual wisdom different from sacred texts? How and why? ▪ If God does not speak in sacred writings, why do billions follow them? ▪ If God speaks in sacred writings, how can humanity hear and follow? ▪ Does everyone need wisdom to live by? Why? ▪ Where do I get my wisdom for life from?	**Expected outcomes from steps 4-7** **Most pupils can work at Step 5:** ➢ **Understand examples of wisdom teachings from Sikhs, Buddhists and Christians, linking different ideas from different religions** ➢ **Explain diverse ideas and viewpoints about the nature of spiritual wisdom clearly in various forms** ➢ **Investigate and explain how and why religious texts provide wisdom to billions of people today, studying similarities and differences thoughtfully** **Many pupils can work at Step 6:** ➢ **Appreciate and appraise different understandings of a range of wisdom texts from Sikh, Buddhist and Christian sources** ➢ **Express insights into questions about spiritual wisdom, giving coherent accounts of beliefs and ideas from Sikhs, Buddhists and Christians** ➢ **Enquire into and interpret examples of ideas and sources of wisdom from three religions, accounting for similarities and differences**

8.6 Recommended for Year 8 **Enquiry: Death: is it the end?** **Learning intention: students will gain rich knowledge of beliefs about life after death in three religions and from some non-religious perspectives. They will develop their abilities and skills in arguing, weighing up evidence and thinking about diversities of perspectives.** **Concepts:** beliefs, ways of expressing meaning, meaning, purpose, values **Religions and worldviews:** Christianity, Buddhism, Sikhism. Non-religious worldviews can also be studied.	**Questions:** This unit will enable students to consider questions such as: ▪ What happens when we die? ▪ What are the differences between 'folk religion' or superstition and the religious beliefs of 'major religions'? E.g.: ghosts, spirits, souls, rebirth. ▪ Do you have a soul and a destiny? ▪ Is there a heaven or a hell – what do different faiths teach? ▪ Why do Sikhs believe in reincarnation? What leads to a good reincarnation in Sikh teaching? ▪ Why do Christians hope for the resurrection of the body and everlasting life with God? What impact does this have on this life? ▪ Why do Buddhists seek the enlightenment that leads to Nirvana? How does Buddhist practice lead towards this destiny? ▪ Can the 'real you' be reborn? ▪ Is a near death experience evidence of life after death? Why or why not?	**Expected outcomes from steps 4-7** **Most pupils can work at Step 5:** ➢ **Understand a range of ideas about life after death and weigh up the practices (e.g. in a funeral) that are connected to these beliefs** ➢ **Explain diverse ideas and viewpoints about questions to do with the soul, destiny, life after death and related information clearly** ➢ **Investigate and explain why religions and worldviews have widely differing views about life after death, and why these beliefs have an impact on the way a person lives their life.** **Many pupils can work at Step 6:** ➢ **Appreciate and appraise different understandings of questions about soul, destiny and life after death from a range of religions and worldviews** ➢ **Give a coherent account of the beliefs and ideas held by members of three or more different religions and worldviews about life after death** ➢ **Enquire into and interpret ideas using sources such as sacred texts and arguments from philosophy and theology**
9.1 Recommended for Year 9 **Enquiry: How can people express the spiritual through the arts?** **Learning intention: students will gain rich knowledge of examples of spiritual expression in architecture, calligraphy, art, music and other media from three different religions. They will develop their abilities and skills in expressing their own ideas about spiritual questions** **Concepts:** ways of expressing meaning, identity, truth, values. **Religions and worldviews:** Islam, Christianity, Buddhism, non-religious views.	**Questions:** This unit will enable students to consider questions such as: ▪ What religious or spiritual art, architecture, poetry, music and drama is impressive to me? ▪ How can buildings, pieces of music or works of art express spiritual ideas? What are the best examples from Islam, Christianity and Buddhism? ▪ How do people who are 'spiritual but not religious' use the arts for spiritual expression? ▪ Why do religions use the arts? ▪ If art is spiritual, then in what ways non-religious people access it as well as religious people? ▪ What inspires me? ▪ How do I express my deepest commitments?	**Expected outcomes from steps 5-8** **Most pupils can work at Step 6:** ➢ **Appreciate and appraise different understandings of the spirituality of religious creativity in art, music, architecture and other forms** ➢ **Express insights into spiritual questions about the arts, giving coherent accounts of examples of how Buddhists, Christians and Muslims use creativity to express spiritual ideas** ➢ **Enquire into and interpret ideas and examples of the arts as spiritual expression** **Some pupils can work at Step 7:** ➢ **Evaluate diverse perspectives on the ways in which Christians, Muslims, Buddhists and those who are spiritual but not religious use the creative arts to raise and explore ultimate questions** ➢ **Use different methods of religious study to express and explain spiritual ideas of their own creatively and coherently** ➢ **Evaluate arguments about the roles of the arts in different religions and worldviews both personally and critically**

9.2 Recommended for Year 9 **Enquiry: Are the ideas of science and religion compatible?** **Learning intention: students will gain rich knowledge of debates about the contributions of science and religion to human understanding, considering whether science and religion are complimentary or conflicting. They will develop their abilities and skills in weighing up arguments and balancing conclusions about profound questions of meaning and knowledge.** **Concepts:** beliefs, meaning, truth, commitment, values **Religions and worldviews:** Christianity, Islam, Atheism	**Questions:** This unit will enable students to consider questions such as: ▪ What do religion and science say about the origins of the universe and humanity? ▪ What are the varied views of Christians about the value and role of science in exploring the universe? ▪ What are the varied views of Muslims about the value and role of science in exploring the universe? ▪ What are the varied views of atheists about the claims religions make to explain human origins, purposes and destiny? ▪ Why do some people think religion and science are opposites and others say they fit well together? ▪ Can religion and science be reconciled? ▪ Will religion lose out to science in the next century? ▪ If God made the universe, who made God?	**Expected outcomes from steps 5-8** **Most pupils can work at Step 6:** ➢ **Appreciate and appraise different understandings of religions and worldviews regarding questions about origins and destiny from the viewpoints of science and religions** ➢ **Express insights into questions about science and religion, giving coherent accounts of beliefs and ideas** ➢ **Enquire into and interpret ideas, sources and arguments, taking balanced and reasonable viewpoints supported with reasons** **Some pupils can work at Step 7:** ➢ **Evaluate diverse beliefs and perspectives on questions about religions and science, using evidence, reasons and arguments** ➢ **Use different methods of study (e.g. philosophy, theology) to explain ideas about possible relationships between science and religions creatively and coherently** ➢ **Evaluate arguments about science and religion personally and critically**
9.3 Recommended for Year 9 **Enquiry: Does religion make peace or cause war?** **Learning intention: students will gain rich knowledge of case studies of religions in conflict and in peacemaking. They will develop their abilities and skills in expressing understanding of balance, diversity and ambiguity.** **Concepts:** beliefs, sources of wisdom, diversity, truth, values **Religions and worldviews:** Christianity, Islam, Atheism	**Questions:** This unit will enable students to consider questions such as: ▪ (How) Can people find peace through faith? ▪ What do religions teach about peace? ▪ What can we learn from examples of religious conflict and religious peace making? What do different Christians say about making peace and about times when Christians have been guilty of violence? ▪ What do different Muslims say about making peace and about times when Muslims have been guilty of violence? ▪ What do different atheists say about making peace and about times when atheists have been guilty of violence? ▪ Why is religion often blamed for war? ▪ If religions teach peace, why do they fight?	**Expected outcomes from steps 5-8** **Most pupils can work at Step 6:** ➢ **Appreciate and appraise different understandings of connections between religions and worldviews and violence and peace** ➢ **Express insights into questions about religion, peace and conflict, giving coherent accounts of beliefs and ideas from Muslim, Christian and Atheist sources** ➢ **Enquire into and interpret ideas, sources and arguments, for example about 'Just War' theory and pacifism in Christianity and Islam** **Some pupils can work at Step 7:** ➢ **Evaluate diverse beliefs and perspectives on the key questions of the enquiry** ➢ **Use different methods of religious study including philosophical, historical, political and ethical, to explain ideas about religion peace and conflict creatively and coherently** ➢ **Evaluate arguments about religions, peace and conflict personally and critically**

9.4 Recommended for Year 9 **Enquiry: How do people decide what is right in relation to ethical issues?** **Learning intention: students will gain rich knowledge of case studies of religions and ethical issues and dilemmas.** **They will develop their abilities and skills in expressing understanding of balance, diversity and ambiguity.** **Concepts:** beliefs, sources of wisdom, diversity, truth, values **Religions and worldviews: Christianity, Buddhism, Humanism (other religions might be selected by the school)**	**Questions:** This unit will enable students to consider questions such as: ▪ How do Christians, Humanists and Buddhists decide what is right or wrong? ▪ What is the meaning of key religious texts about ethics – examples might include Romans 12:9-21 (Christian), the Humanist Manifesto, the Five Precepts (Buddhist). ▪ How do Christians, Humanists and Buddhists apply their beliefs about ethics to varied issues- e.g. peace + conflict, sexuality, sanctity of life, medical ethics, animal rights. ▪ What can we learn from teachings of religions and worldviews about our own ethical ideas and behavior? ▪ What makes an action good or evil? ▪ How do we decide what is right and wrong? ▪ Why is it hard to do what we think is right and good? The issues of temptation and hypocrisy.	**Expected outcomes from steps 5-8** **Most pupils can work at Step 6:** ➢ **Appreciate and appraise different understandings of ethical sources from religions and worldviews** ➢ **Express insights into religious and ethical questions, giving coherent accounts of beliefs and ideas** ➢ **Enquire into and interpret ideas, sources and arguments regarding what is right and wrong, good and evil** **Some pupils can work at Step 7:** ➢ **Evaluate diverse beliefs and perspectives on a range of contemporary ethical issues using sources of wisdom thoughtfully** ➢ **Use different methods of religious study (e.g. philosophy, textual study, psychology of religion) to explain ideas about ethics creatively and coherently** ➢ **Evaluate arguments about what is right and wrong, good and evil, personally and critically**
9.5 Recommended for Year 9 **Enquiry: Does being religious make it easier or harder to be good?** **Learning intention: students will gain rich knowledge of research into religion and happiness and into religion and charitable giving.** **They will develop their abilities and skills in interpreting data and arguments and expressing coherent views reasonably.** **Concepts:** beliefs, sources of wisdom, diversity, truth, values **Religions and worldviews: Humanism, Sikhi, Christianity (other religions may be selected by the school)**	**Questions:** This unit will enable students to consider questions such as: ▪ What do Sikhs and Christians say about the ethical impact of following their religions? What do they do about this? ▪ How do non religious people, for example those who are humanist, or who are spiritual but not religious, live for the wellbeing of all? ▪ Is religion more of a power for peace or a source of conflict in the world today? How can we find out? ▪ Do religious people do good because they fear God? ▪ Why do non religious people reject selfishness? ▪ What are my beliefs and intentions about living a good life?	**Expected outcomes from steps 5-8** **Most pupils can work at Step 6:** ➢ **Appreciate and appraise different understandings of the impacts of religions and worldviews on people's behaviour** ➢ **Express insights into questions about why people might try to be good, giving coherent accounts of beliefs and ideas** ➢ **Enquire into and interpret ideas about goodness in action using varied sources and arguments** **Some pupils can work at Step 7:** ➢ **Evaluate diverse beliefs and perspectives on whether religion is a force for goodness** ➢ **Use different methods of religious study to explain ideas about the impact of ethical beliefs on behaviour creatively and coherently** ➢ **Evaluate arguments about whether religion makes a person behave better both personally and critically**

9.6 Recommended for Year 9 **Enquiry: What can religions and worldviews contribute to climate justice and 'saving the Earth'?** **Learning intention: students will gain rich knowledge of case studies of religions in relation to green issues. They will develop their abilities and skills in expressing understanding of ways in which worldviews impact on green issues such as climate justice.** **Concepts:** beliefs, sources of wisdom, diversity, truth, values **Religions and worldviews: Hinduism, Christianity, green spiritualities.**	**Questions:** This unit will enable students to consider questions such as: ▪ What do different religions and worldviews teach and do about the significance of the earth and the world of nature? ▪ Why have some religions not shown much care for the earth in recent centuries? ▪ Can religions make a better contribution to dealing with issues of climate change and climate justice? ▪ How do Hindus express their vision of the unity of all life in relation to environmental issues? ▪ How do Christians express their belief on God as creator of a good earth in relation to environmental issues? ▪ How do people who believe in 'green' spiritualities express their faith in action?	**Expected outcomes from steps 5-8** **Most pupils can work at Step 6:** ➢ **Appreciate and appraise different understandings of the ways varied religions and worldviews engage with green issues** ➢ **Express insights into ethical questions about the future of the planet, giving coherent accounts of beliefs, ideas and examples of action** ➢ **Enquire into and interpret ideas, sources and arguments, comparing different views about the natural world** **Some pupils can work at Step 7:** ➢ **Evaluate diverse beliefs, perspectives and actions in relation to key environmental issues** ➢ **Use different methods of religious study to explain ideas about the importance of tackling climate change issues creatively and coherently** ➢ **Evaluate arguments about the impacts of different views of ethics and belief to do with the natural world both personally and critically**
9.7 Recommended for Year 9 **Enquiry: What was the Holocaust? Who were Bystanders, Rescuers and Upstanders? How can we be Upstanders? What was the impact of the Holocaust on survivors?** **Learning intention: students will gain rich knowledge of Jewish life in European settings before 1939 and Jewish responses to responses to Nazi genocide, including religious responses. They will develop their abilities and skills in arguing for justice and harmony in communities.** **Religion: Judaism, Christianity and other worldviews.**	▪ What were the conditions of pre-war Jewish life in Europe? ▪ What were the impacts of genocidal policy on the Jewish people? ▪ What are our reflections on the choices that people made during the Holocaust and the impact of these choices? ▪ How did the Holocaust affect Jewish survivors' belief in God, forgiveness and their sense of justice? ▪ Why is the work of the National Holocaust Centre and Museum important today? ▪ How can we gain an accurate understanding of examples of issues arising from Holocaust study?	**Expected outcomes from steps 5-8** **Most pupils can work at Step 6:** ➢ **Appreciate and appraise different understandings of the ways prejudice and discrimination led to the holocaust** ➢ **Express insights into ethical questions about the holocaust and other genocides** ➢ **Interpret ideas, sources and arguments to make a case for holocaust remembrance** **Some pupils can work at Step 7:** ➢ **Evaluate diverse examples of genocide, accounting for patterns of prejudice and hatred** ➢ **Use different methods of religious study to explain ideas about the importance of holocaust remembrance** ➢ **Evaluate arguments about the significance and dangers of hatred, intolerance and prejudice in the world today in the light of their learning**

Enquiry: Devised by the school **Learning intention: students will gain rich knowledge of…** **They will develop their abilities and skills in…** **Concepts:** Selected from the syllabus (**2 or more from beliefs, teachings, wisdom, ways of living, ways of expressing meaning, identity, diversity, belonging, meaning, purpose, truth, values, commitments**) **Religions and worldviews:** Selected from the syllabus	**Questions:** This unit will enable students to consider questions such as: ▪ What… ▪ How do religions… ▪ What do religious texts say about… ▪ What do religious people do about… ▪ Where… ▪ Which… ▪ How… ▪ Why… ▪ If… ▪ What arguments support… ▪ What experience suggest… ▪ What conclusions can we draw about…	(Year 8 general examples are given here – these will need applying to the content and / or age group you plan for) **Expected outcomes from steps 4-7** **Most pupils can work at Step 5:** ➢ **Understand ideas and practices, linking different viewpoints** ➢ **Explain diverse ideas and viewpoints clearly in various forms** ➢ **Investigate and explain why religions and worldviews matter** **Many pupils can work at Step 6:** ➢ **Appreciate and appraise different understandings of religions and worldviews** ➢ **Express insights into religious questions, giving coherent accounts of beliefs and ideas** ➢ **Enquire into and interpret ideas, sources and arguments**



Aims in RE: A progression grid	At the end of KS1 most pupils will be able to:	At the end of key stage 2 most pupils will be able to:	At the end of key stage 3 most pupils will be able to:
Know about & Understand A1. Describe, explain and analyse beliefs, and practices, recognising the diversity which exists within and between communities;	Recall and name different beliefs and practices, including festivals, worship, rituals and ways of life, in order to find out about the meanings behind them;	Describe and make connections between different features of the religions and worldviews they study, discovering more about celebrations, worship, pilgrimages and the rituals which mark important points in life in order to reflect thoughtfully on their ideas;	Explain and interpret ways that the history and culture of religions and worldviews influence individuals and communities, including a wide range of beliefs and practices in order to appraise reasons why some people support and others question these influences;
Know about & Understand A2. Identify, investigate and respond to questions posed by, and responses offered by some of the sources of wisdom found in religions and worldviews;	Retell and suggest meanings to some religious and moral stories, exploring and discussing sacred writings and sources of wisdom and recognising the communities from which they come;	Describe and understand links between stories and other aspects of the communities they are investigating, responding thoughtfully to a range of sources of wisdom and to beliefs and teachings that arise from them in different communities;	Explain and interpret a range of beliefs, teachings and sources of wisdom and authority in order to understand religions and worldviews as coherent systems or ways of seeing the world;
Know about & Understand A3. Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning;	Recognise some different symbols and actions which express a community's way of life, appreciating some similarities between communities;	Explore and describe a range of beliefs, symbols and actions so that they can understand different ways of life and ways of expressing meaning;	Explain how and why individuals and communities express the meanings of their beliefs and values in many different forms and ways of living, enquiring into the variety, differences and relationships that exist within and between them;
Express and Communicate B1. Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities;	Ask and respond to questions about what communities do, and why, so that they can identify what difference belonging to a community might make;	Observe and understand varied examples of religions and worldviews so that they can explain, with reasons, their meanings and significance to individuals and communities;	Explain the religions and worldviews which they encounter clearly, reasonably and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology;
Express and Communicate B2. Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value;	Observe and recount different ways of expressing identity and belonging, responding sensitively for themselves;	Understand the challenges of commitment to a community of faith or belief, suggesting why belonging to a community may be valuable, both in the diverse communities being studied and in their own lives;	Observe and interpret a wide range of ways in which commitment and identity are expressed. They develop insightful evaluation and analysis of controversies about commitment to religions and worldviews, accounting for the impact of diversity within and between communities;
Express and communicate B3. Appreciate and appraise varied dimensions of religion[5];	Notice and respond sensitively to some similarities between different religions and worldviews;	Observe and consider different dimensions of religion, so that they can explore and show understanding of similarities and differences between different religions and worldviews;	Consider and evaluate the question: what is religion? Analyse the nature of religion using the main disciplines by which religion is studied;
Gain & deploy RE skills: C1. Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively;	Explore questions about belonging, meaning and truth so that they can express their own ideas and opinions in response using words, music, art or poetry;	Discuss and present thoughtfully their own and others' views on challenging questions about belonging, meaning, purpose and truth, applying ideas of their own thoughtfully in different forms including (e.g.) reasoning, music, art and poetry;	Explore some of the ultimate questions that are raised by human life in ways that are well informed, and which invite reasoned personal responses, expressing insights that draw on a wide range of examples including the arts, media and philosophy;
Gain & deploy RE skills: C2. Enquire into what enables different communities to live together respectfully for the wellbeing of all;	Find out about and respond with ideas to examples of co-operation between people who are different;	Consider and apply ideas about ways in which diverse communities can live together for the well-being of all, responding thoughtfully to ideas about community, values and respect;	Examine and evaluate issues about community cohesion and respect for all in the light of different perspectives from varied religions and worldviews;
Gain & deploy RE skills: C3. Articulate beliefs, values and commitments clearly in order to explain reasons why they may be important in their own and other people's lives.	Find out about questions of right and wrong and begin to express their ideas and opinions in response.	Discuss and apply their own and others' ideas about ethical questions, including ideas about what is right and wrong and what is just and fair, and express their own ideas clearly in response.	Explore and express insights into significant moral and ethical questions posed by being human in ways that are well informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.

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

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

All students[6] should extend and deepen their knowledge and understanding of religions and worldviews, explaining local, national and global contexts. Building on their prior learning, they appreciate and appraise the nature of different religions and worldviews in systematic ways. They should use a wide range of concepts in the field of Religious Studies confidently and flexibly to contextualise and analyse the expressions of religions and worldviews they encounter. They should be able to research and investigate the influence and impact of religions and worldviews on the values and lives of both individuals and groups, evaluating their impact on current affairs. They should be able to appreciate and appraise the beliefs and practices of different religions and worldviews with an increasing level of discernment based on interpretation, evaluation and analysis, developing and articulating well-reasoned positions. They should be able to use different disciplines of religious study to analyse the nature of religion.

Specifically students should be taught to:

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

GCSE Religious Studies qualifications are an excellent platform for 14-16 RE in Nottingham City and Nottinghamshire. Schools are strongly encouraged to use the national qualifications for many, most or all of their students. All students are entitled to a course of study through which their learning can be accredited.

[6] All state funded schools must teach RE to all students on school rolls, including all those in 14-19 education (unless withdrawn by their parents). It is important that teaching enables suitable progression from the end of Key Stage 3, in varied ways that meet the learning needs of all students. All students can reasonably expect their learning will be accredited. These modes of accreditation include nationally accredited courses in RE such as GCSE and A level RS, and a wide range of enrichment courses and opportunities. Good practice examples include many schools where all students take GCSE RS courses at 16.

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

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

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

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

For pupils with complex learning difficulties and disabilities (CLDD)

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

For pupils with severe learning difficulties (SLD)

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

For pupils with moderate learning difficulties (MLD)

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

For pupils with emotional and behavioural difficulties (EBD)

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

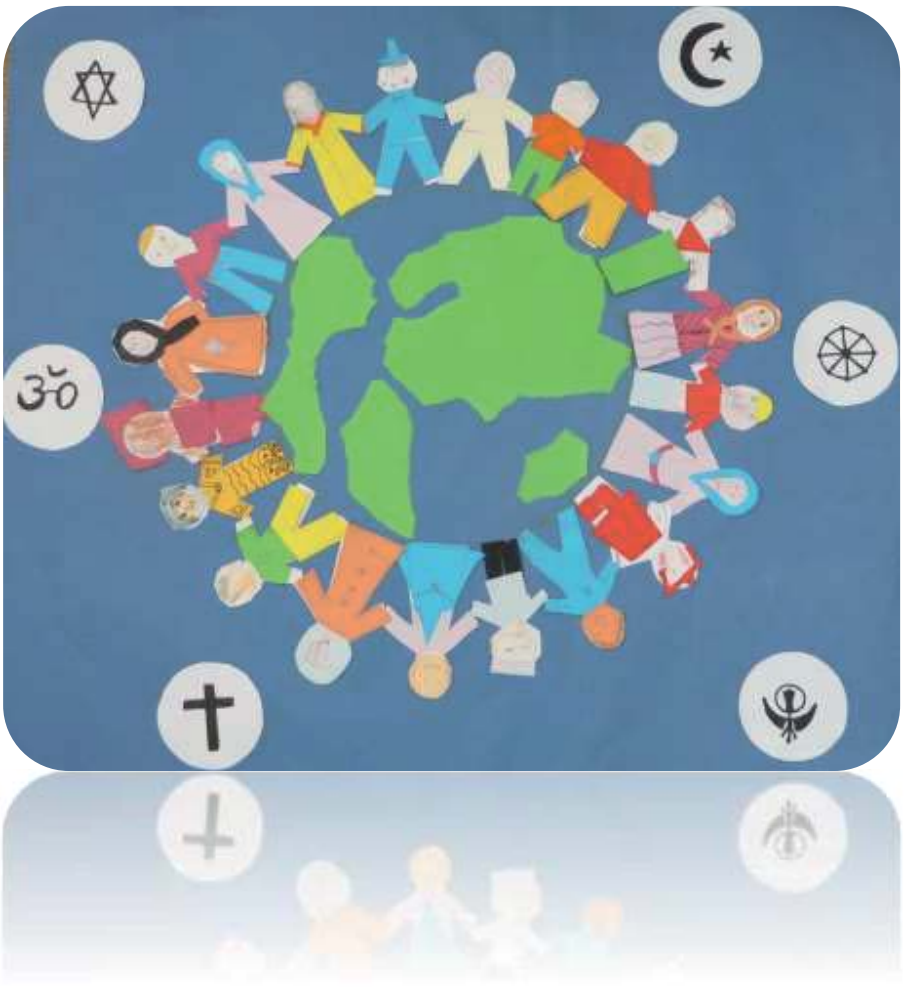
The achievements and learning of pupils with special educational needs can be measured and credited using the Performance Descriptions for RE ('P' Scales). These provide teachers with an indicator for progress within RE.

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

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

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

The Performance Descriptions ("P" Scales) for use in Special Schools and Designated Special Provision Units (DSPs) can be found on the DfE website. https://www.gov.uk/government/publications/p-scales-attainment-targets-for-pupils-with-sen If this guidance is updated during the lifetime of the syllabus then SACRE expect to prepare new guidance.



Attainment in RE

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

Knowledge and understanding of religions and worldviews	• Describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities; • Identify, investigate and respond to questions posed by, and responses offered by some of the sources of wisdom found in religions and worldviews; • Appreciate and appraise the nature, significance and impact of different ways of life and ways of expressing meaning.
Expression and communication of ideas and insights about the nature, significance and impact of religions and worldviews	• Explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities; • Express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value. • Appreciate and appraise varied dimensions of religion
Gain and deploy the skills needed to engage seriously with religions and worldviews	• Find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively; • Enquire into what enables different communities to live together respectfully for the wellbeing of all; • Articulate beliefs, values and commitments clearly in order to explain reasons why they may be important in their own and other people's lives

Expectations, Progression and Achievement in Religious Education

Good assessment practice

In RE, by the end of each key stage, pupils are expected to know, apply and understand the matters, skills and processes specified in the relevant programme of study, as in all subjects of the curriculum. The expectation is that pupils' achievements will be weighed up by teachers using criteria arising from the programs of study. This statement is also included in the programs of study for each subject of the National Curriculum.

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

The core principles are that assessment should:

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

Teachers' well-being

Teachers of religious education should also plan their workload carefully as the subject is often taught for a small amount of curriculum time and sometimes to many hundreds of different pupils per week. Senior school leaders will want to monitor the impact of agreed assessment practices on teachers' professional and personal workloads and wellbeing.

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



Question 1: How can steps within an assessment framework enable pupils to reach or exceed the end of key stage expectations in the RE curriculum?

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

Concepts to be understood

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

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

Gaining and deploying skills

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

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

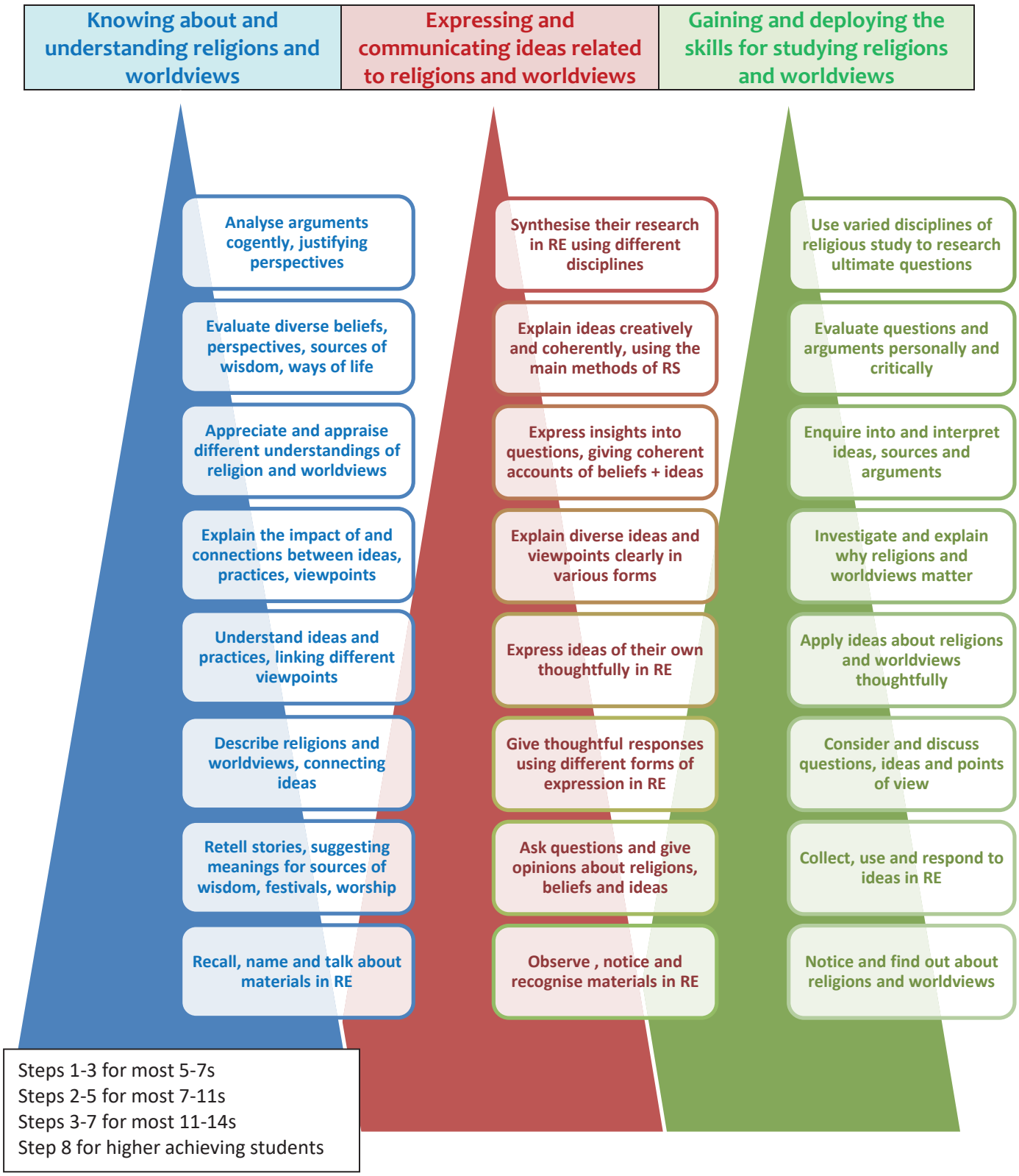
The progression in understanding and skills that the programmes of study envisage are made explicit in the three summary pyramid diagrams on the next page[7]. These are presented for syllabus users to consider as they approach for themselves the tasks of describing progression in RE and designing instruments that will enable fair, valid and manageable assessment for learning in RE. The pyramids relate closely to the three areas of aims for RE which this curriculum framework provides.

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

A set of 'I can…' statements which relate to each of the steps towards the outcome is provided for schools to use and adapt on the Agreed Syllabus website support

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

Progression steps in RE for 5-14s



Steps 1-3 for most 5-7s
Steps 2-5 for most 7-11s
Steps 3-7 for most 11-14s
Step 8 for higher achieving students

Question 2: How can teachers and schools measure whether pupils are on track to meet end of key stage expectations?

- Some schools will want to develop current practice arising from our 2009 8 level scales in use in RE, showing smaller steps towards to the achievements expected of pupils at the end of a key stage;
- Other schools and syllabus makers will find the pyramids illustrating progression above are a useful guide to thinking and planning comprehensively and developing pupils' skills across the range of RE's aims;
- It is important that RE assessment addresses all that pupils gain from the subject appropriately. The key page of this syllabus in describing progression is page 67, where our statutory expected outcomes are described progressively.
- As the new curriculum structures are put into practice, it is expected that further work on this area will be needed, to support teachers of RE in many settings. One thing that will make such work valuable will be a close connection to emerging structures for assessing other subjects, such as Science, History or Geography.

Question 3: How can teachers of RE pinpoint aspects of the curriculum where pupils may be falling behind and also recognise exceptional performance?

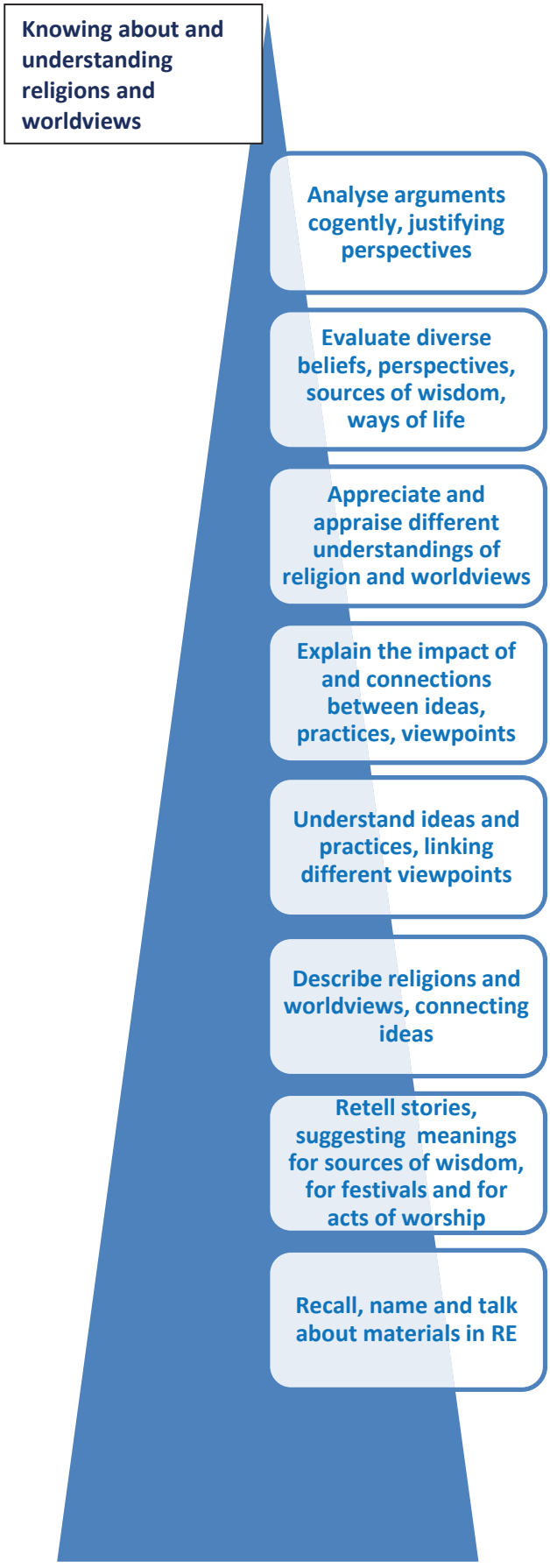
- Assessment for learning: syllabus makers and teachers should establish good practice in assessment for learning for each age group, in ways that enable pupils with SEND and gifted and talented pupils to show their achievements clearly, so that next steps in learning can be planned appropriately;
-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

Question 4: How can the descriptions of expectations for the end of each key stage in RE support teachers' planning for all pupils?

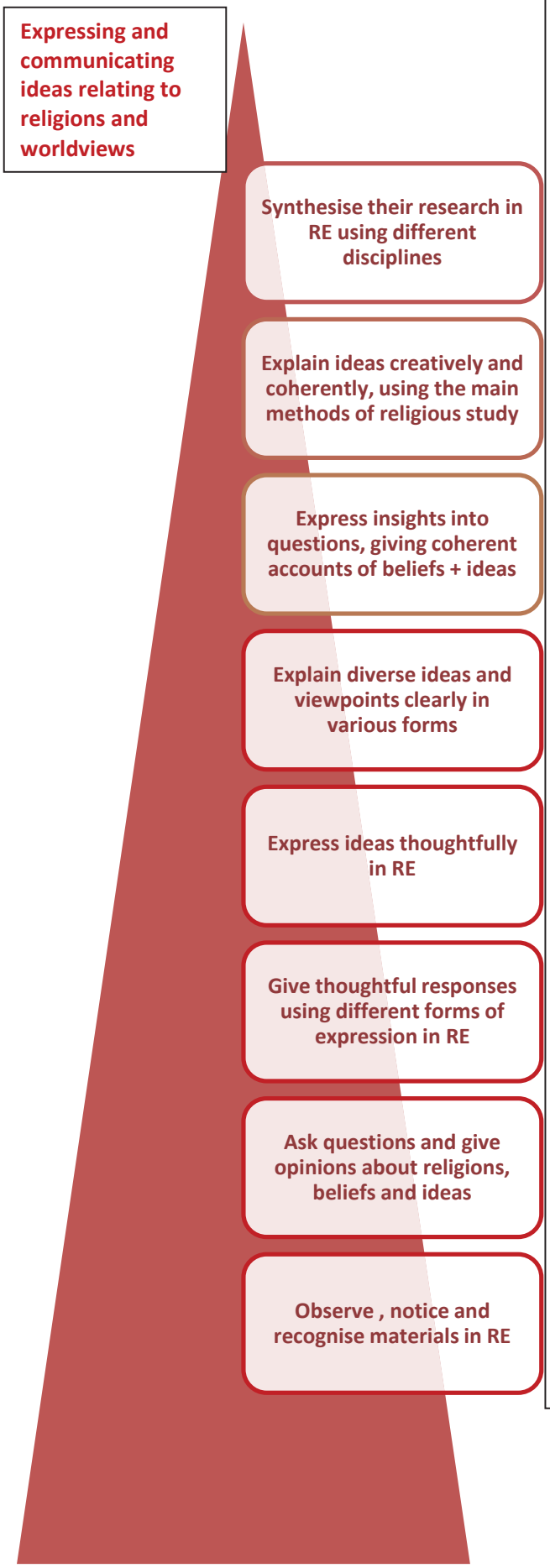
- Subject leaders and teachers in RE should plan their approach to the whole key stage with the learning intentions and impact outcomes for the end of the key stage in clear view;
- Setting high expectations early in the key stage, in terms of the matters, skills and processes of RE is most likely to enable pupils to reach the highest possible standards for all groups of pupils;
- Clear planning by syllabus makers and teachers needs to deepen knowledge and understanding, to enable expression and communication and to recognise the skills pupils gain and deploy in studying religions and worldviews. Good programs of assessment will describe clear steps that lead to the end of key stage achievements.

Question 5: How can expectations for RE be used to report strengths and weaknesses of pupils' progress to parents, and to other schools and teachers upon transfer?

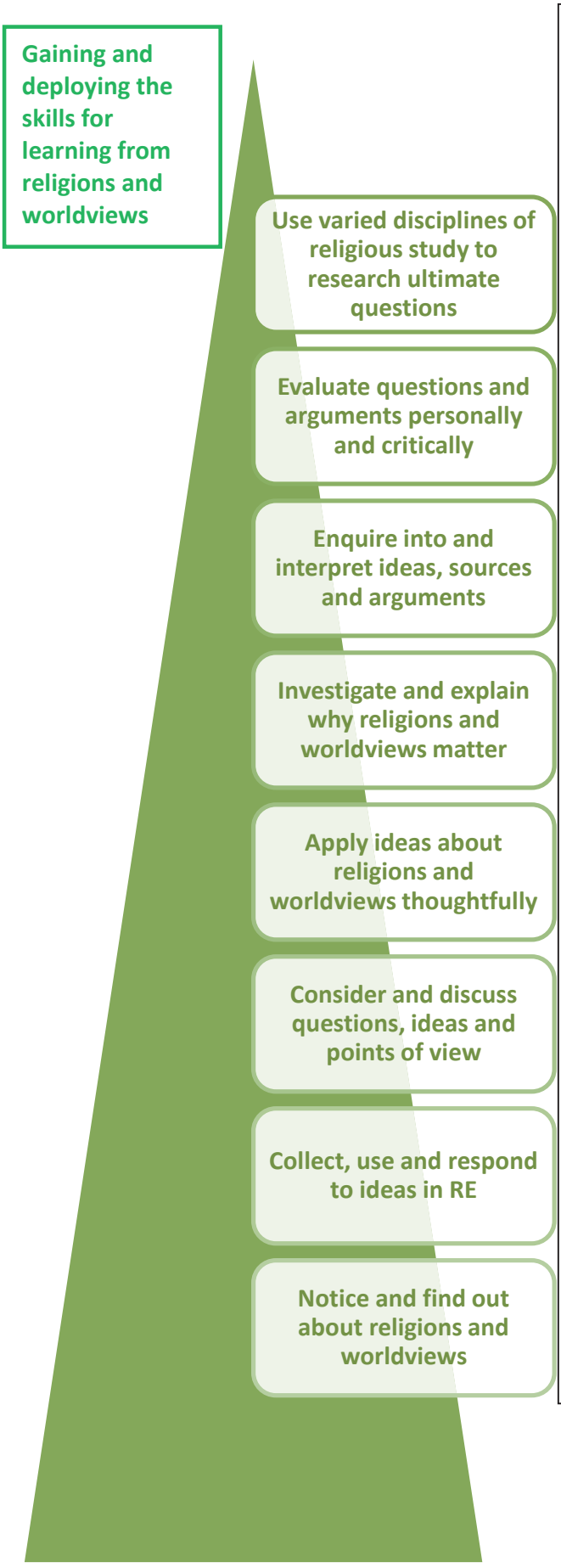
1. As with all subjects of the curriculum, parents are entitled to expect an annual report which clearly describes the progress and achievement of each child in relation to the programme of study in RE: annual progress reports should be given for the subject for every child.
2. Good RE reporting is individual, positive, criterion referenced, accurate and diagnostic.



Examples: Knowing and understanding These examples of the knowledge and understanding pupils gain in RE need to be read in the light of the RE requirements for each key stage, and enable the planned progression in learning that pupils need.
8. Pupils use methods from sociology of religion to analyse the ways Christian, Muslim and Sikh population patterns and community life are changing in 21st century Britain. They justify their perspectives on whether – and how - a plural society can be built peacefully and cohesively.
7. Pupils weigh up debates and arguments between agnostics, Christians and Muslims about diverse ideas about God, using philosophical methods. They evaluate the arguments of others in relation to their own ideas and viewpoints, using skills of personal and critical evaluation
6. Pupils argue for their answer to the question 'would an omnipresent God need special places for people to worship?' They examine the architecture of mosques, cathedrals and mandirs in the UK today, developing their appreciation and appraisal of forms and functions of varied places of worship
5. Pupils explain the impact that religious and/or spiritual experiences have had on some people from 'eyewitness' accounts. They give their reasons for accepting or rejecting some explanations of these events including psychological and theological explanations
4. Pupils consider some different possible meanings for two parables of Jesus, considering a range of ideas about what the parables mean to Christians today. They rank the possible interpretations, giving a reason why they consider one is a better interpretation than another.
3. Pupils select their favorite 2 or 3 'wise sayings' from 10 examples drawn from different sources (Bible, Qur'an, Torah), and illustrate these sayings. They describe what each religion teaches in relation to the sayings. They describe connections between the sayings they have chosen, commenting on the idea of 'wisdom'.
2. Pupils enact two stories. Examples could be parts of the story of Holy Week and Easter, and parts of the Divali story. They discuss the ideas and characters, and suggest what the stories mean and how they connect to festivities.
1. Pupils discover how Jewish people worship and celebrate Shabbat, for example, using the words synagogue, rest, Torah. They name the religion, and talk about what happens on Shabbat at home and in the Jewish community.



Examples: Expressing and communicating These examples of the communication and expression pupils learn in RE need to be read in the light of the RE requirements for each key stage, and enable the planned progression in learning that pupils need.
8. Pupils consider the questions: Is Buddhism a religion? In what ways is Humanism like a religion? They bring together research into the two questions, critically evaluating arguments about the nature of religions and worldviews. They answer for themselves: why are you religious, or not religious? What does 'being religious' mean?
7. Pupils give coherent and thoughtful explanations of the thought and poetry of Primo Levi and Dietrich Bonhoeffer, religious thinkers persecuted under Nazism. They use historical and theological methods to evaluate the question: is it possible to believe in God after the holocaust?
6. Pupils express insights of their own in making a comparison of the influence of two Nobel Peace Prize winners. They give coherent accounts of the impact of ideas such as non-violence, pacifism and spiritual strength. They make coherent connections between the religious ideas and beliefs of the winners and the lives of these people.
5. Pupils are given 8 quotes, four which claim religion is a force for good, and four which say it does more damage than good. They use the ideas to explain their viewpoint about the question 'Is religion a force for good or not?'
4. Pupils express thoughtful ideas about the 5 Pillars of Islam, applying the general concepts of devotion to God, service of other people and self discipline to Muslim practice. They give a thoughtful idea of their own about the value of the practices.
3. Pupils discuss three religious artworks from three different centuries, considering what inspired these artists do great work that is religious. They respond by choosing examples of religious art that they find inspiring. They create expressions of their own ideas.
2. Pupils take part in a music session using songs about peace from different religions. They ask questions and say what they like about the songs' words, and what is important about peace to them. They discs what actions make peace.
1. Pupils watch a film clip of some interesting festivities at Pesach and Easter, and ask 'Who, What, When, Where, How and Why?' questions about what they have seen. They talk about the answers.



Examples: gaining and deploying skills These examples of the skills of religious study that pupils gain and deploy in RE need to be read in the light of the RE requirements for each key stage, and enable the planned progression in learning that pupils need.
8. Pupils use ideas from theology and philosophy to research varied answers to questions about God, discovering and expressing arguments from different viewpoints comprehensively.
7. Pupils evaluate research that finds religious people are happier than non-religious people, asking: can this be proved? What evidence is there? What explanations are there? Does this finding offer evidence in favour of religion, or does it merely imply that illusions can be comforting?
6. Pupils plan an enquiry into identity: why do millions of people identify themselves as atheists, Christians or Muslims in Britain today? They communicate their interpretations of the worldviews of others accurately.
5. Pupils investigate questions about life after death, explaining varied answers, using concepts like consciousness, soul, Nirvana or Paradise. They explain the impact of varied views about life after death on life today, expressing ideas about destiny reasonably, creatively and thoughtfully.
4. Pupils hear the stories of the giving of the Qur'an in Islam and to the birth of Jesus in Christianity. They consider what members of the religion believe these stories show. They learn the word 'revelation', and apply the idea to the stories. They discuss: what does it mean to believe in revelation?
3. Pupils consider and discuss examples of what key leaders from stories in two different faiths have done to make peace. They raise questions about peace making, giving thoughtful ideas of their own on the question: would you like to be a peace maker?
2. Pupils collect examples of living together happily both from school life and from religious stories. They offer ideas of their own to be included in a 'Recipe for living together happily.'
1. Pupils show curiosity about what Jews or Christians do each day or each week. They notice some details which interest them, and find out more from a book, an artefact, a photo or some other source.

Supporting Material to accompany the RE Agreed Syllabus includes

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

These resources are available at:

Nottinghamshire - http://em-edsupport.org.uk/Services/4499

Nottingham City maintained schools can access these appendices via the Nottingham Schools' Trust website (Members portal)

http://www.nottinghamschoolstrust.org.uk/





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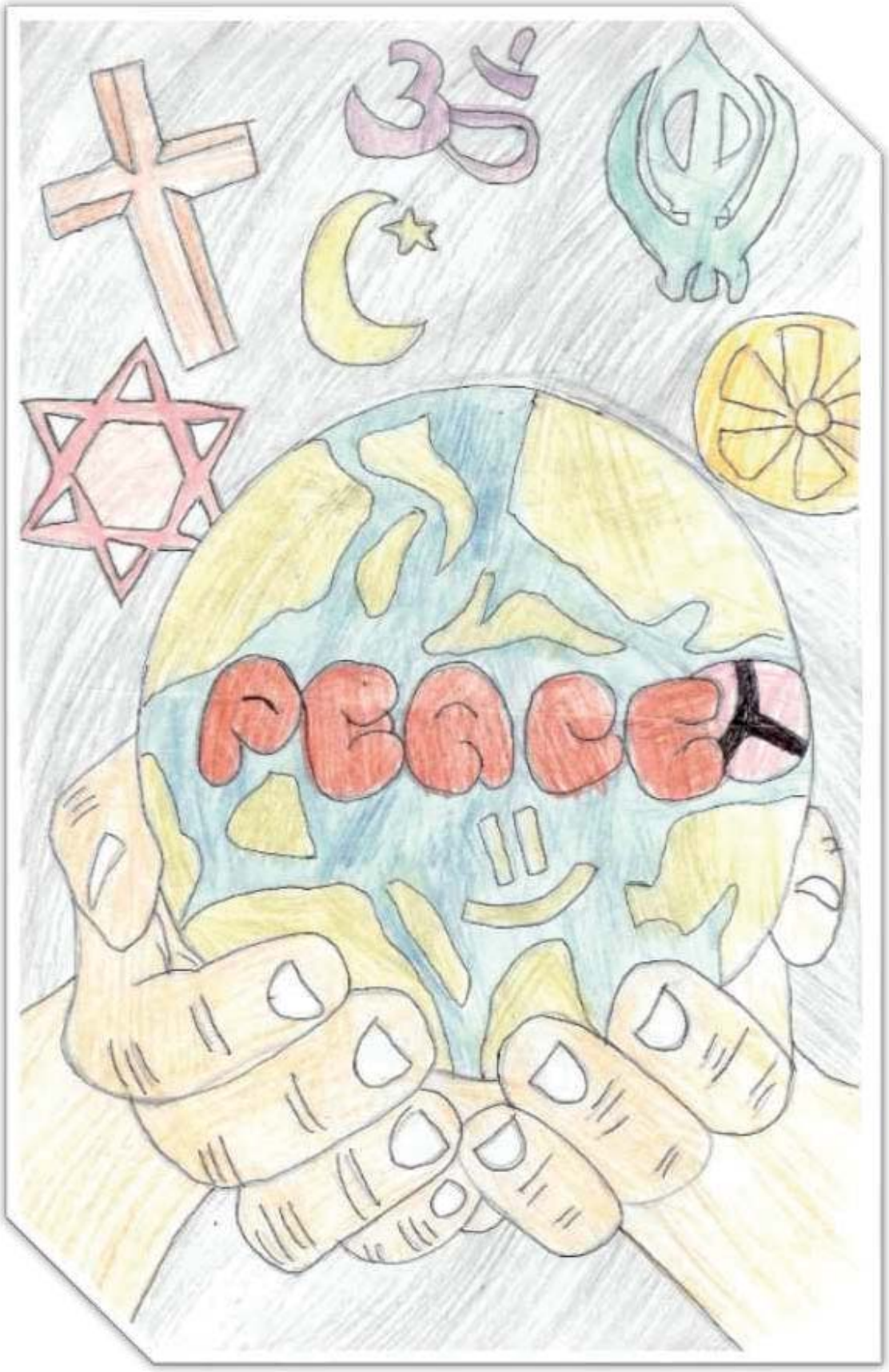
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PEACE