

Derbyshire Agreed Syllabus 2014-2019 Contents

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The Agreed Syllabus for Religious Education, 2014

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Cover image: *Open Minds* Aiza, age 14.

Forewords

Religious education provides rich opportunities for children and young people in Derbyshire to learn about things that matter in the lives of many people in the local area and the wider world. This agreed syllabus sets up RE so that pupils study beliefs, teachings and ways of living, and so that they can explore a range of responses to questions of identity, meaning, purpose, values and commitments. In the process they can examine and reflect upon their own ideas and values. Understanding people's beliefs can be a first step to recognising and appreciating diversity. At a time when religious beliefs guide the lives of billions of people worldwide, this is still of vital importance. Religious education does not hide from the controversies, however, and as children and young people grow up, they will encounter religious and non-religious responses to some difficult questions about how we should live in a world of difference.

This agreed syllabus builds on the 2008 syllabus, allowing schools to continue using many of the supporting resources. However, in the light of on-going national concerns with the quality of RE teaching and learning, the new syllabus offers clear support and guidance for teachers to enable Derbyshire pupils to make good progress in religious education. It encourages a thoughtful and questioning approach to life and seeks to lay the foundation for schools, so that their pupils grow in understanding of themselves and the world in which they live.

My thanks go to the members of SACRE for their involvement and oversight of the review, to the many teachers who were involved in the process, and to Stephen Pett of RE Today Services for drafting and writing the syllabus on behalf of Derbyshire County Council.

Kevin Gillott

**Deputy Leader and Cabinet Minister, Children and Younger Adults
Derbyshire County Council**

I am delighted to commend this revised syllabus. Religious education is vital to the well-being and maturity of every human being. It enables us to better understand the frames of reference that provide shape and direction for the human spirit. Further, in an age of political cynicism, social dislocation and individual struggle, RE offers models and messages about the potential for gathering people across cultural and generational differences into a commitment for the common good.

Religion is often the subject of a bad press: concerns about violence, discrimination and oppression. Some of this is deserved but there remains a deep spiritual yearning for peace and harmony, and good RE makes proven resources for meeting and developing this need available. We all need the challenge of bigger and deeper perspectives. This revised syllabus provides a tool for exploring them. I commend it warmly.

**+ The Right Reverend Dr Alastair Redfern
Bishop of Derby**

Introduction

This Agreed Syllabus for Religious Education (RE) has been created by the Derbyshire Agreed Syllabus Conference and approved by Derbyshire County Council. It provides a syllabus for Religious Education for Derbyshire schools.

Since 1944, all schools have been required to teach RE to all pupils on roll (with the exception that parents have the right to withdraw their children from the subject). Religious Education remains part of the core curriculum for all pupils.

The syllabus explains the value and purposes of RE for all pupils, and specifies for teachers what shall be taught in each age group. It provides a coherent framework for setting high standards of learning in RE, and enabling pupils to reach their potential in the subject. It parallels the National Curriculum for county schools, but is also recommended for Church schools, academies and free schools.

The new syllabus builds on the 2008-2013 syllabus in that it:

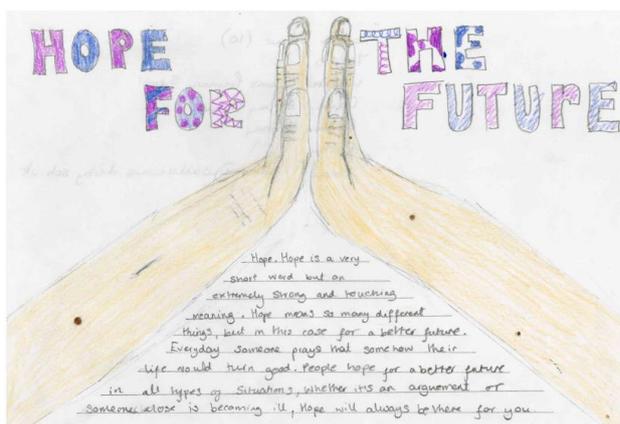
- **Outlines** the legal requirements for RE
- **Adds** a principal aim for RE, clarifying the purpose of the subject:
- **Keeps** the breadth of study, indicating which religions should be studied and when
- **Keeps** key questions at the heart of the syllabus
- **Develops** exemplar learning outcomes for all key questions
- **Offers schools** the flexibility to devise their own key questions and design their own units
- **Offers** an outline of knowledge as a guide to teachers
- **Offers** a planning process to support teachers
- **Allows schools** to make use of ideas and resources found in the non-statutory guidance for the 2008 syllabus in this revised syllabus.

The syllabus will be launched in Summer 2014, for implementation by schools by Autumn 2014.

In October 2013, the RE Council of England and Wales launched its National Curriculum Framework for RE (NCFRE). The Framework embeds the attainment targets of learning about and learning from religion and belief without stating them explicitly. It also removes the use of levels. However, in the absence of satisfactory assessment procedures to replace levels, this syllabus retains them in order to support planning and assessment.

Acknowledgements:

Thanks to members of Derbyshire SACRE, Derbyshire teachers, Alison Brown from the Diocese of Derby, and Stephen Pett from RE Today Services.



Section 1: RE aims and structure

1.1. Aims and purposes of RE

RE supports the aims for education, outlined in the National Curriculum 2013, to:

- promote the spiritual, moral, cultural, mental and physical development of pupils at the school and of society, and
- prepare pupils for the opportunities, responsibilities and experiences of later life.

The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development.

The Derbyshire Agreed Syllabus meets this Principal Aim by using two attainment targets throughout:

Attainment Target 1: learning about religion and belief

Attainment Target 2: learning from religion and belief

RE enables pupils to achieve this Principal Aim because it:

- **provokes challenging questions** about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human.
- **develops pupils' knowledge and understanding** of Christianity, other principal religions, other religious traditions and other world views that offer answers to questions such as these.
- offers opportunities for **personal reflection** and **spiritual development**.
- **enhances pupils' awareness and understanding** of religions and beliefs, teachings, practices and forms of expression, as well as of the influence of religion on individuals, families, communities and cultures.
- **encourages pupils to learn from** different religions, beliefs, values and traditions while exploring their own beliefs and questions of meaning.
- **challenges pupils** to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses.
- encourages pupils to **develop their sense of identity and belonging**.
- enables them to **flourish** individually within their communities and as citizens in a pluralistic society and global community.
- enables pupils to **develop respect for and sensitivity to others**, in particular those whose faiths and beliefs are different from their own.
- **promotes discernment** and enables pupils to combat prejudice.

1.2 The Contribution of RE to wider school aims and ethos

RE plays a significant role in the personal development of children and young people.

At its heart is the intention to enable children and young people to become “religiously educated” in order to face the demands of the contemporary world.

What does it mean to be a ‘religiously educated person’? Some possible responses include someone who...

- has a depth of understanding and insight into religion and belief, and their impact in the lives of believers and society, including the implications for their own lives;
- is confident and thoughtful about, and able to express, their own beliefs;
- acts in accordance with their beliefs;
- is interested in, and respectful towards, the beliefs of others;
- is interested in building up their understanding of different religions and beliefs;
- is able to think for themselves and recognise where others may be trying to influence them;
- continues to explore the questions of meaning that life throws up in light of the insights of faith.

Given the opportunities for encountering people of different beliefs and lifestyles, RE also has a key role to play in fostering **respect and social cohesion**. As well as being “religiously educated”, RE helps pupils to become “skilled cultural navigators”, able to handle the differences of faith and belief around them, as well as establish their own sense of identity and belonging.

RE plays an important part in promoting the **spiritual, moral, social and cultural** development of pupils, making a unique contribution to their **spiritual** development in particular.

For a more detailed explanation of these terms, together with ideas and examples about how RE gives opportunities for their development, see Section 4.1, p.97.

At the root of RE’s significant contribution to pupil development, **are the specific skills and attitudes** that are at the heart of the process of teaching and learning in this subject.

In the process of exploring religion and belief, RE seeks to develop the ability of pupils in:

| | |
|------------------------|-----------------------|
| • Investigating | • Analysing |
| • Interpreting | • Synthesising |
| • Reflecting | • Applying |
| • Evaluating | • Expressing |
| • Empathising | • Discerning |

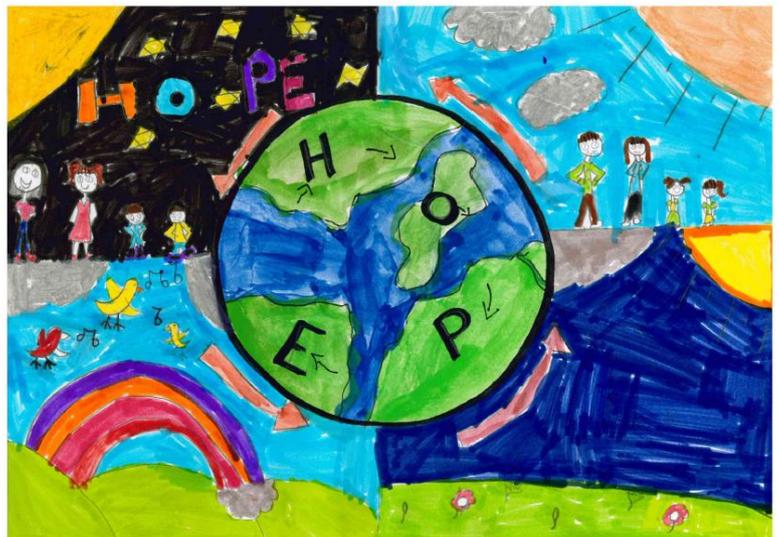
RE encourages the development of:

| | |
|-------------------------------|------------------------------|
| • Self-understanding | • Commitment |
| • Respect for all | • Fairness |
| • Open-mindedness | • Critical-mindedness |
| • Curiosity and wonder | • Enquiry |

For examples of how RE develops these skills and attitudes, see Sections 4.2 and 4.3 (pp.99 & 101).

Well-being can be interpreted in terms of healthy choices and lifestyles. However, RE opens the possibility of exploring a deeper understanding of well-being, incorporating spiritual health, a fascination with the world and our place in it, and a resilience to the hardships that life often brings.

RE's unique contribution comes from the rich resources of the world religions, whose leaders and followers have frequently responded to life and the world with wisdom and insight. Combined with wisdom and insights from those who reject religious belief, this offers students valuable perspectives to explore and evaluate when examining their own responses to life.



1.3. Legal Requirements

1.3.1 The Place of RE in the curriculum

Religious education must be taught to all registered pupils in maintained schools, including those in the sixth form, except to those withdrawn by their parents.

This requirement does not apply to nursery classes in maintained schools.

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

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

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

Education Act (1996 Section 375 (3))

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

RE and the National Curriculum

Religious education is a component of the basic curriculum, to be taught alongside the National Curriculum in all maintained schools.

The curriculum for every maintained school in England shall comprise a basic curriculum which includes:

a) provision for religious education for all registered pupils at the school (in accordance with such of the provisions of Schedule 19 to the School Standards and Framework Act 1998 as apply in relation to the school),

b) a curriculum for all registered pupils at the school who have ceased to be young children for the purposes of Part 1 of the Childcare Act 2006 but are not over compulsory school age (known as "the National Curriculum for England")

Education Act 2002, s80

Religious Education in Voluntary Aided (VA) schools

For Voluntary Aided Schools with a religious character Religious Education is the responsibility of the governing body. The Diocesan Board of Education recommends this syllabus for adoption as it has been written to reflect the religious foundation of a Voluntary Aided school in Derby Diocese. Teaching RE in VA schools will reflect and promote a Christian ethos and Christian values whilst allowing for the freedom of pupils to hold and express different beliefs.

Religious Education in Voluntary Controlled (VC) and Foundation schools

Voluntary Controlled schools with a religious character should follow the Local Authority Agreed Syllabus unless parents request a denominational one.

RE and the right of withdrawal:

Parents may withdraw their children from RE lessons and the school has a duty to supervise them, though not to provide additional teaching or to incur extra cost. Where the pupil has been withdrawn, the law

provides for alternative arrangements to be made for RE of the kind the parents want the pupil to receive. This RE could be provided at the school in question, or by another school in the locality. If neither approach is practicable, the pupil may receive external RE teaching as long as the withdrawal does not significantly impact on the child's attendance. Schools should have a policy setting out their approach to provision and withdrawal.

1.3.2 RE, Academies and Free Schools

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

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

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

RE is not subject to nationally prescribed purpose of study, aims, attainment targets, and assessment arrangements, but it is subject to inspection. Where schools are not using an agreed syllabus, standards will be judged in relation to the expectations set out in the Non-statutory National Framework for RE (2004).

The Derbyshire Agreed Syllabus 2014-2019 fulfils the legal requirements set out above, and has its roots in the Non-statutory National Framework (2004). It is written to support Academies in meeting the requirements of their funding agreements. Academies are encouraged to adopt the syllabus, taking advantage of the resources and support that it offers.



1.3.3 Curriculum time for RE

Schools have a statutory responsibility to deliver religious education to all pupils, except those withdrawn by parents (see above).

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

There is no single correct way of making appropriate provision for RE as long as the outcomes are met.

In order to deliver the aims and expected standards of the syllabus effectively, the expectation is that there is a minimum allocation of 5% of curriculum time for RE. This is set out in the table below, and based on the most recent advice in *Religious Education in English Schools* QCDA, 2010, and *Designing the Curriculum*, Special Schools and Academies Trust, 2008.

| | |
|----------------|---|
| 4-5s | 36 hours of RE , integrated into learning, e.g. part of Personal, Social and Emotional Development, and Understanding the World. |
| 5-7s: | 36 hours of tuition per year (e.g. 50 minutes a week, or an RE week each term where 12+ hours of RE are taught) |
| 7-11s: | 45 hours of tuition per year (e.g. an hour a week, or a series of RE days where 45+ hours of RE are taught) |
| 11-14s: | 45 hours of tuition per year (e.g. an hour a week, or 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 5 terms, or 50 minutes per week, supplemented with off-timetable RE days) |
| 16-19s: | Allocation of time for RE for all should be clearly identifiable. |

Important Notes:

- **RE is legally required for all pupils.** RE is a core subject of the curriculum for all pupils. RE is an entitlement for all pupils through their secondary schooling. For schools offering GCSE short course RE in Y9 and Y10, there is still a requirement that there is identifiable religious education in Y11.
- **RE is different from assembly.** Curriculum time for Religious Education is distinct from the time spent on collective worship or school assembly, even though making links between the collective worship and the purposes and themes of RE would be good practice. The times given above are for Religious Education.
- **Flexible delivery of RE is often good practice:** 36 hours per year is the equivalent of one hour per week. This does not mean that RE must be delivered in weekly lessons. An RE themed day, or week of study can complement the regular program of timetabled lessons.
- **RE should be taught in clearly identifiable time.** There is a common frontier between RE and such subjects as literacy, citizenship or PSHE. However, the times given above are explicitly for the clearly identifiable teaching of Religious Education. Where creative curriculum planning is used, schools must ensure that RE objectives are clear. In EYFS, teachers should be able to indicate the opportunities they are providing to integrate RE into children's learning.
- **Coherence and progression.** Whilst schools are expected to make their own decisions about how to divide up curriculum time, schools must ensure that sufficient time is given to RE so that pupils can meet the expectations set out in the locally Agreed Syllabus and this handbook to provide coherence and progression in RE learning. Any schools 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 good standards in their RE.

1.4 How to use this syllabus: 12 Steps

1. Key to implementing this revised syllabus is getting to **know the principal aim, p5**. Is this the understanding of what RE is in your school? Does RE in your school currently deliver this aim? If teachers are to teach RE effectively, it is vital that they understand what they are doing RE *for*. Reflect on how fulfilling the Aim will contribute to SMSC and wider school priorities.
2. For each key stage, get to know the **Programme of Study** pages (EYFS pp25-26; KS1 pp.35-36; KS2 pp. 48-49; KS3, pp.70-72). These give the statutory requirement of the syllabus. The Fields of Enquiry and Themes underpin the construction of the RE curriculum in this syllabus.
3. Review the **curriculum time** for RE (see p.10). Are you giving sufficient time to allow pupils to make good progress in understanding and skills?
4. Review the **religions and beliefs** studied at each key stage (see p. 13 for overview). Are you following the syllabus requirements? Are you meeting the needs of your children?
5. The syllabus gives some example **key questions** to help you to deliver the statutory Programmes of Study. All of the questions are found on p.22-23, with KS1 on p.37; KS2 p.50; KS3 p.73; these are followed by detailed outlines for each question. These are not statutory but are designed to support you in delivering high-quality RE that enables coherence and progression. Some key questions are more demanding than the 2008 questions, but the key question outlines give much more structured support in terms of learning outcomes and suggested content, to enable good planning and progression.
6. **Audit the key questions you already cover** in your existing long-term plan. Section 4.6 (pp.108-110) shows the relationship between the 2008 syllabus questions and the revised syllabus. There is considerable overlap between the two syllabuses, but schools will still need to go through and adjust (or, if necessary, re-write) Schemes of Work to ensure that RE meets the Principal Aim, and secures progression. To this end, use the planning steps.
7. The **planning process** is at the heart of the syllabus (p.38, 51, 74). The five Steps are designed to help teachers to make best use of the Key questions and plan excellent RE. As a staff/department, go through the planning process, following the steps and one example of a Key Question. Note that there is considerable flexibility in terms of choosing outcomes and content, but that all steps need to be followed.
8. Take the opportunity of the new syllabus to audit your schemes of work to consider the **styles of teaching and learning** that pupils are encountering. Is RE engaging and encouraging enquiry? How is RE delivered? Does it link to other subjects? Is it taught in blocks or on a once a week model? What is best for learning in RE?
9. Work to create a coherent **long-term plan** to begin in September 2014. The syllabus is flexible enough to allow RE taught in a variety of ways – RE days or weeks, linking with other subjects and discretely. Ensure RE is true to the Aim and the Programmes of Study.
10. Read Section 4.4 **RE and inclusion**. How are you ensuring you provide RE for all?
11. Share the positive adaptations and changes in RE with the governing body and other interested parties. This is an ideal chance to raise the profile of RE.
12. Use 2014-2015 to implement the syllabus gradually. Adapt what works well and create a scheme of work that fits with your methods of curriculum delivery and delivers the Principal Aim of the syllabus. Use the year to train staff who teach RE, improve and review.

Section 2. RE content and assessment

2.1 Aims and attainment targets

The Principal aim of RE in Derbyshire schools is

- **to enable pupils to participate in an on-going search for wisdom, in the light of questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development.**

In pursuit of this aim, religious education in Derbyshire should enable pupils to:

- acquire and develop knowledge and understanding of Christianity and the other principal religions represented in the United Kingdom
- develop an understanding of the influence of beliefs, values and traditions on individuals, communities, societies and cultures, from the local to the global
- develop the ability to make reasoned and informed judgements about religious and moral issues, with reference to the teachings of the principal religions represented in the United Kingdom.

RE should enhance pupils' spiritual, moral, social and cultural development by:

- developing awareness of the fundamental questions of life raised by human experiences, and of how religious teachings and other beliefs can relate to them
- responding to such questions with reference to the teachings and practices of religions and other belief systems, relating them to their own understanding and experience
- reflecting on their own beliefs, values and experiences in the light of their study
- developing positive attitudes of respect towards other people who hold views and beliefs different from their own, and towards living in a society of diverse religions and beliefs.

There are two attainment targets for RE which reflect these aims concisely:

| Attainment Target 1: Learning about religions and beliefs | Attainment Target 2 Learning from religion and belief |
|--|---|
| <i>Exploring</i> | <i>Responding</i> |
| Learning about religions and beliefs includes pupils enquiring into the nature of religion, using skills of explanation, interpretation and analysis, identifying and developing an understanding of ultimate questions and ethical issues, using specialist vocabulary with reference to three of the fields of enquiry: <ol style="list-style-type: none"> beliefs, teachings and sources practices and ways of life religious and spiritual ways of expressing meaning | Learning from religion and belief refers to how pupils reflect on and respond to human experience (including their own) in the light of their learning about religion; develop and use skills of application, interpretation and evaluation of what they learn about religions, communicating their responses, particularly with reference to three of the fields of enquiry: <ol style="list-style-type: none"> questions of identity, diversity and belonging questions of meaning, purpose and truth questions of values and commitments. |

2.2 Breadth of Study: which religions and beliefs and when

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

In this Agreed Syllabus, schools have considerable flexibility about which religions are taught at each Key Stage, in line with the Law, which states that RE shall have regard for the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the other principal religions represented in Great Britain.

In this Agreed Syllabus, this means that **pupils must be taught about Christianity in each Key Stage**, and schools will select further religions for study in depth in each of KS1-KS3.

The Agreed Syllabus prescribes a minimum number of religions to be studied in depth as follows, with two examples of ways in which schools may set out their long-term plan:

| | Religions to be studied in depth | Example A: | Example B: |
|---------------------------|--|---|--|
| Foundation Stage 2 | Religious experiences represented in the class or school | e.g. Judaism and Christianity | e.g. material related to local religious communities and beliefs |
| KS1 | Two religions (Christianity plus one) | e.g. Islam and Christianity | e.g. Judaism and Christianity |
| KS2 | Three religions (Christianity plus two) | e.g. Hinduism, Sikhism and Christianity | e.g. Islam, Hinduism and Christianity |
| KS3 | Three religions (Christianity plus two) | e.g. Buddhism, Judaism and Christianity | e.g. Sikhism, Buddhism and Christianity |
| KS4 | Two religions or a recognised National qualification, such as the GCSE Religious Studies | e.g. Islam and Christianity | e.g. Buddhism and Christianity |
| 16-19 | Belief systems or life stances as appropriate | e.g. forms of theism and atheism | e.g. Judaism and Christianity |

Notes:

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

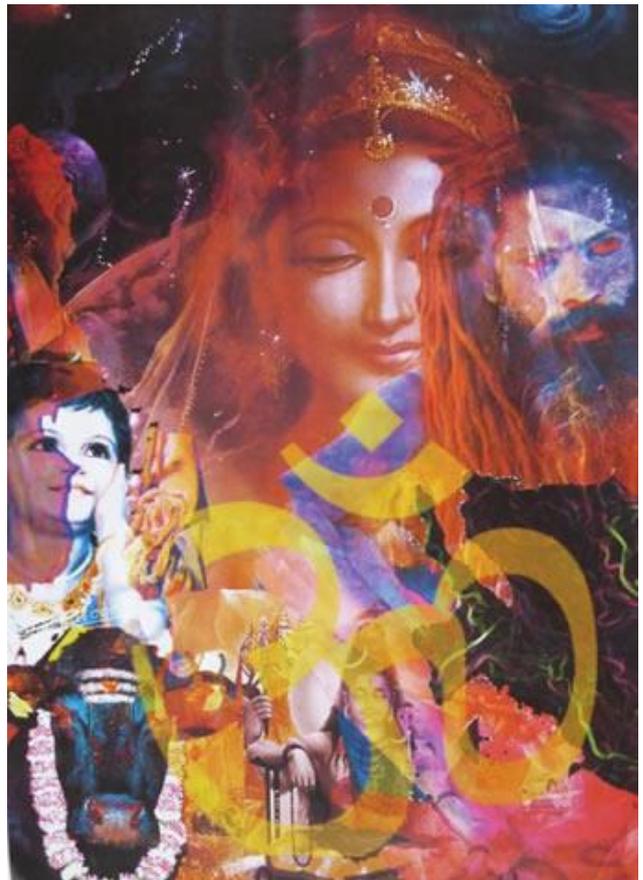
Schools are advised to select which religions to study in consultation across the primary and secondary phases of education, to enable pupils across the 5-14 age range to learn about each of the six principal religions represented in the UK (Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism).

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

In addition, schools should take into account pupils' beliefs, viewpoints and ideas. Many pupils will come from backgrounds with no particular religious belief or affiliation. The 2011 census information reveals that

over 27% of people in Derbyshire have no religion. Exploring atheistic and agnostic responses to human experience is a valuable part of RE.

We do not intend to educate pupils only for their current life, perhaps in a village, town or city. The purpose of RE includes enabling pupils to be ready to live in a wider world: the region, the nation, the global community. Diversity is not always evident in Derbyshire, but pupils might learn much from seeing the regional picture and understanding it.



Do we live or die? Jack, 16
NATRE/Spirited Arts

2.3 Structuring the content of RE: themes and fields of enquiry

This syllabus is structured around fields of enquiry and themes.

The fields of enquiry emerge from the Non-statutory National Framework for RE (2004). They form the basis of the 8-level assessment scale used in the 2008 Syllabus and in this one. Key questions in the syllabus have been devised to match the fields of enquiry. This ensures coherence between planning and assessment within the RE curriculum. Schools can ensure that they explore the full breadth of the fields of enquiry, and that this full breadth is assessed in a formative and integrated way.

Each key stage addresses the fields of enquiry at an appropriate level, through the use of themes. These can be seen on the overview (pp.22-23) and the Programmes of Study (EYFS pp25-26; KS1 pp.35-36; KS2 pp. 48-49; KS3, pp.70-72).

Fields of enquiry:

Linking with Attainment Target 1: learning about religions and beliefs

- a) religious beliefs, teachings and sources of authority
- b) religious practices and ways of living
- c) religious and spiritual ways of expressing meaning.

Linking with Attainment Target 2: learning from religion and belief

Responses and insights with regard to...

- d) questions of identity, diversity and belonging
- e) questions of meaning, purpose and truth
- f) questions of values and commitments

This is the structure behind the key questions in each Programme of Study. In this syllabus the Fields of Enquiry have been paired up to form three strands:

| Believing | Expressing | Living |
|--|--|---|
| a) religious beliefs, teachings and sources of authority e) questions of meaning, purpose and truth | c) religious and spiritual ways of expressing meaning d) questions of identity, diversity and belonging | b) religious practices and ways of living f) questions of values and commitments |

The example key questions are mapped to these strands, ensuring that the RE curriculum is broad and balanced, if used alongside the other Programme of Study requirements.

2.4 Assessment, achievement and outcomes

2.4.1 Expectations of standards in Religious Education

The Derbyshire Agreed Syllabus sets the standards expected for pupils' work in religious education in the county's schools. These standards are in line with national non-statutory guidance (QCA 2004).

It does this by:

- identifying two attainment targets: AT1 Learning about religions and beliefs, and AT2 Learning from religion and belief
- identifying the knowledge, skills and understanding expected in each key stage.
- providing level descriptions to describe the types and range of performance that pupils working at each level should characteristically demonstrate.

The most recent Department for Education statement on assessment (2013) removes the use of levels in assessment in the National Curriculum, encouraging schools to create their own approaches to formative assessment, to support pupil attainment and progression. Ofsted's inspections will be informed by whatever pupil tracking data school choose to keep.

In this syllabus, however, SACRE recommends the continued use of levels until a clear, workable alternative is available to help schools to enable pupils to make good progress.

The level descriptions for RE

Each level description describes the types and range of performance that pupils working at that level should characteristically demonstrate. As well as being used summatively, these level descriptions can be used in assessment for learning.

| Attainment Target 1: Learning about religions and beliefs | Attainment Target 2 Learning from religion and belief |
|--|---|
| <i>Exploring</i> | <i>Responding</i> |
| Learning about religions and beliefs includes pupils enquiring into the nature of religion, using skills of explanation, interpretation and analysis, identifying and developing an understanding of ultimate questions and ethical issues, using specialist vocabulary with reference to three of the fields of enquiry: <ol style="list-style-type: none"> beliefs, teachings and sources practices and ways of life religious and spiritual ways of expressing meaning | Learning from religion and belief refers to how pupils reflect on and respond to human experience (including their own) in the light of their learning about religion; develop and use skills of application, interpretation and evaluation of what they learn about religions, communicating their responses, particularly with reference to three of the fields of enquiry: <ol style="list-style-type: none"> questions of identity, diversity and belonging questions of meaning, purpose and truth questions of values and commitments. |

Using the level descriptions to make judgements about pupils' performance

Foundation stage: Children's attainment in religious education is assessed in relation to the early learning goals.

Key stages 1, 2, 3: The level descriptions provide the basis to make judgements about pupils' performance at the end of these key stages.

P-levels, or Performance Descriptors, can be used for pupils achieving below agreed syllabus level 1 in RE.

Key stage 4 and sixth form: National qualifications are the main means of assessing attainment in religious education in key stage 4 and sixth form.

In schools where adequate curriculum time is provided and standards are good, a large proportion of pupils' attainment may be expected to be as follows:

| Range of levels within which the great majority of pupils are expected to work | | Expected attainment for the majority of pupils at the end of the key stage | |
|--|-----|--|-----|
| Key Stage 1 | 1-3 | At age 7 | 2 |
| Key Stage 2 | 2-5 | At age 11 | 4 |
| Key Stage 3 | 3-7 | At age 14 | 5/6 |

2.4.2 Level Descriptions

| <i>Level description</i> | Attainment target 1: Learning about religions and beliefs | Attainment target 2: Learning from religion and belief |
|---|--|---|
| Level 1 Recognising and talking about religion | Pupils: <ul style="list-style-type: none"> use some religious words and phrases to recognise and name features of religious life and practice can recall religious stories and recognise symbols, and other verbal and visual forms of religious expression | <i>Pupils talk about</i> <ul style="list-style-type: none"> <i>their own experiences and feelings, in relation to religion and belief</i> <i>what they find interesting or puzzling, in relation to religion and belief</i> <i>what is of value and concern to themselves and to others</i> |
| Level 2 Retelling stories, identifying religious materials and asking questions | Pupils: <ul style="list-style-type: none"> use religious words and phrases to identify some features of religion and its importance for some people begin to show awareness of similarities in religions retell religious stories and suggest meanings for religious actions and symbols identify how religion is expressed in different ways | <i>Pupils:</i> <ul style="list-style-type: none"> ask, and respond sensitively to, questions about their own and others' experiences and feelings, in relation to religion and belief recognise that some questions cause people to wonder and are difficult to answer <i>in relation to matters of right and wrong, recognise their own values and those of others</i> |
| Level 3 Describing religion and making links to their own experience | Pupils <ul style="list-style-type: none"> use a developing religious vocabulary to describe some key features of religions, recognising similarities and differences make links between beliefs and sources, including religious stories and sacred texts begin to identify the impact religion has on believers' lives describe some forms of religious expression | <i>Pupils</i> <ul style="list-style-type: none"> <i>identify what influences them, making links between aspects of their own and others' experiences, in relation to religion and belief</i> <i>ask important questions about religion and beliefs, making links between their own and others' responses</i> <i>make links between values and commitments, and their own attitudes and behaviour</i> |
| Level 4 Showing understanding of religion and applying ideas to themselves and others | Pupils <ul style="list-style-type: none"> use developing religious vocabulary to describe and show understanding of sources, practices, beliefs, ideas, feelings and experiences make links between them, and describe some similarities and differences both within and between religions describe the impact of religion on people's lives suggest meanings for a range of forms of religious expression | <i>Pupils</i> <ul style="list-style-type: none"> raise and suggest answers to questions and issues raised by religion and belief apply their ideas to their own and other people's lives, in relation to religion and belief describe what inspires and influences themselves and others in relation to religion and belief |
| Level 5 Explaining the impact of religion and expressing their own views on religious questions | Pupils <ul style="list-style-type: none"> use an increasingly wide religious vocabulary to explain the impact of beliefs upon individuals and communities describe why people belong to religions know that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this explain how religious sources are used to provide answers to ultimate questions and ethical issues, recognising diversity in forms of religious, spiritual and moral expression, within and between religions | <i>Pupils</i> <ul style="list-style-type: none"> formulate and suggest answers to questions raised by religion and belief, relating them to their own and others' lives explain what inspires and influences them, expressing their own and others' views on the challenges of belonging to a religion |

| | | |
|---|---|--|
| <p>Level 6 Explaining and interpreting religion and expressing their own insights</p> | <p>Pupils</p> <ul style="list-style-type: none"> • use religious and philosophical vocabulary to give informed accounts of religions and beliefs, explaining the reasons for diversity within and between them • explain why the impact of religions and beliefs upon individuals, communities and societies varies • interpret sources and arguments, explaining the reasons that are used in different ways by different traditions to provide answers to ultimate questions and ethical issues • interpret the significance of different forms of religious spiritual and moral expression | <p>Pupils</p> <ul style="list-style-type: none"> • use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues • express insights into their own and others' views on questions and issues raised by religion and belief • consider the challenges of belonging to a religion in the contemporary world, expressing personal insights and responses to these challenges |
| <p>Level 7 Showing coherent understanding of religious questions, accounting for and evaluating responses to religious questions with insight</p> | <p>Pupils</p> <ul style="list-style-type: none"> • use religious and philosophical vocabulary to show a coherent understanding of a range of religions and beliefs • show a coherent understanding of issues, values and questions of meaning and truth • account for the influence of history and culture on aspects of religious life and practice • account for differences between people within the same religion or tradition | <p>Pupils</p> <ul style="list-style-type: none"> • <i>express insights creatively and critically on a range of viewpoints about questions and issues raised by religion and belief</i> • <i>evaluate, using evidence and example, the significance of religious and other views in relation to questions and issues raised by religion and belief</i> |
| <p>Level 8 Analysing and contextualising their understanding of religion, justifying their views</p> | <p>Pupils</p> <ul style="list-style-type: none"> • use religious and philosophical vocabulary to demonstrate rigorous thinking and present coherent, informed and detailed arguments about beliefs, ethics, values and issues drawing well substantiated conclusions • analyse religious material with reference to historical, cultural and social contexts • critically evaluate the impact of religions and beliefs on differing communities and societies • analyse varied forms of religious, spiritual and moral expression | <p>Pupils</p> <ul style="list-style-type: none"> • express personal responses arising from critical thinking about questions and issues raised by religion and belief • analyse reflectively their own perspectives and those of others to draw balanced conclusions about religious, spiritual and ethical questions from evidence, arguments, reflections and examples |
| <p>Exceptional Performance Synthesising effectively and drawing balanced conclusions</p> | <p>Pupils</p> <ul style="list-style-type: none"> • use religious and philosophical vocabulary to provide a consistent and detailed analysis of religions and beliefs • evaluate in depth the importance of religious diversity in a plural society • clearly recognise the extent to which the impact of religion and beliefs on different communities and societies has changed over time • synthesise effectively to create their accounts of the varied forms of religious spiritual and moral expression | <p>Pupils</p> <ul style="list-style-type: none"> • analyse in depth a wide range of perspectives on questions of identity and belonging, meaning, purpose and truth and values and commitments • give independent, well informed and highly reasoned insights into their own and others' perspectives on religious and spiritual issues, providing well-substantiated and balanced conclusions |

Additional guidance and support materials on the use of the 8–level scale can be found in Section 4:5 (p.105)

Exemplar 'I can' statements from the 2008 Derbyshire non-statutory guidance are still relevant to the use of these levels.

2.4.3 P-levels: Performance descriptors for pupils achieving below level 1 in RE

| Learners... | | Summary |
|-------------|---|---|
| P1(i) | <ul style="list-style-type: none"> ◆ encounter activities and experiences. ◆ may be passive or resistant. ◆ may show simple reflex responses, e.g. startling at sudden noises or movements. Any participation is fully prompted | <i>Encounter</i> (present during activity) |
| P1(ii) | <ul style="list-style-type: none"> ◆ show emerging awareness of activities & experiences. ◆ may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects e.g. becoming still in response to silence. ◆ may give intermittent reactions e.g. vocalising occasionally during group celebrations and acts of worship | Awareness (fleeting focus) |
| P2(i) | <ul style="list-style-type: none"> ◆ begin to respond consistently to familiar people, events and objects. They react to new activities and experiences e.g. briefly looking around in unfamiliar environments. ◆ begin to show interest in people, events and objects e.g. leaning towards the source of a light, sound or scent. ◆ accept and engage in co-active exploration e.g. touching a range of religious artefacts and objects in partnership with a member of staff. | Attention and response (deliberate but inconsistent) |
| P2(ii) | <ul style="list-style-type: none"> ◆ begin to be proactive in their interactions. ◆ communicate consistent preferences and affective responses e.g. showing that they have enjoyed an experience or interaction. ◆ recognise familiar people, events and objects e.g. becoming quiet and attentive during a certain piece of music. ◆ perform actions, often by trial and improvement, and they remember learned responses over short periods of time e.g. repeating a simple action with an artefact. ◆ co-operate with shared exploration and supported participation e.g. performing gestures during ritual exchanges with another person performing gestures. | ↓ |
| P3(i) | <ul style="list-style-type: none"> ◆ begin to communicate intentionally. ◆ seek attention through eye contact, gesture or action. ◆ request events or activities e.g. prompting a visitor to prolong an interaction. ◆ participate in shared activities with less support. ◆ sustain concentration for short periods. ◆ explore materials in increasingly complex ways e.g. stroking or shaking artefacts and objects. ◆ observe the results of their own actions with interest e.g. when vocalising in a quiet place. ◆ remember learned responses over more extended periods e.g. following a familiar ritual and responding appropriately | Participation (with support) |
| P3(ii) | <ul style="list-style-type: none"> ◆ use emerging conventional communication. ◆ greet known people and may initiate interactions and activities e.g. prompt an adult to sing or play a favourite song. ◆ can remember learned responses over increasing periods of time and may anticipate known events e.g. celebrating their peer's achievements in assembly. ◆ may respond to options and choices with actions or gestures e.g. choosing to participate in activities. ◆ actively explore objects and events for more extended periods e.g. contemplating the flickering of a candle flame. ◆ apply potential solutions systematically to problems e.g. passing an artefact to a peer in order to prompt participation in group activity. | ↓ |
| P4 | <ul style="list-style-type: none"> ◆ use single elements of communication e.g. words, gestures, signs or symbols, to express their feelings. ◆ show they understand 'yes' and 'no'. ◆ begin to respond to the feelings of others e.g. matching their emotions and laughing when another pupil is laughing. ◆ join in with activities by initiating ritual actions and sounds. ◆ demonstrate an appreciation of stillness and quiet. | <i>Involvement</i> (active/ intentional) |
| P5 | <ul style="list-style-type: none"> ◆ respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings. ◆ respond to a variety of new religious experiences e.g. involving music, drama, colour, lights, food or tactile objects. ◆ take part in activities involving two or three other learners. ◆ may also engage in moments of individual reflection. | ↓ |
| P6 | <ul style="list-style-type: none"> ◆ express and communicate their feelings in different ways. ◆ respond to others in group situations and co-operate when working in small groups. ◆ listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals. ◆ carry out ritualised actions in familiar circumstances. ◆ show concern and sympathy for others in distress e.g. through gestures, facial expressions or by offering comfort. ◆ start to be aware of their own influence on events and other people. | Gaining skills and understanding |
| P7 | <ul style="list-style-type: none"> ◆ listen to and follow religious stories. ◆ can communicate their ideas about religion, life events and experiences in simple phrases. ◆ can evaluate their own work and behaviour in simple ways, beginning to identify some actions as right and wrong on the basis of consequences. ◆ can find out about aspects of religion through stories, music, or drama, answer questions and communicate their responses. ◆ may communicate their feelings about what is special to them e.g. through role play. ◆ can begin to understand that other people have needs and to respect these. ◆ can make purposeful relationships with others in group activity. | ↓ |
| P8 | <ul style="list-style-type: none"> ◆ can listen attentively to religious stories or to people talking about religion. ◆ can begin to understand that religious and other stories carry moral and religious meaning. ◆ are increasingly able to communicate ideas, feelings or responses to experiences or retell religious stories. ◆ can communicate simple facts about religion and important people in religions. ◆ can begin to realise the significance of religious artefacts, symbols and places. ◆ can reflect on what makes them happy, sad, excited or lonely. ◆ are able to demonstrate a basic understanding of what is right and wrong in familiar situations. ◆ are often sensitive to the needs and feelings of others and show respect for themselves and others. ◆ treat living things and their environment with care and concern. | ↓ |

Section 3: Programmes of Study

3.1 Overview of key questions FS-KS3

| (Fields of enquiry) | FS <i>Discovering</i> | KS1 <i>Exploring</i> | KS2 <i>Connecting</i> | KS3 <i>Applying</i> |
|--|--|--|--|--|
| Believing a) Religious beliefs, teachings and sources of authority (AT1) e) Questions of meaning, purpose and truth (AT2) | Special people <i>Which people are special and why?</i> | Believing 1.1 Who is a Christian / a Muslim / Jewish and what do they believe? 1.2. <i>What can we learn from creation stories?</i> | Beliefs and questions 2.1 What do different people believe about God? 2.2 Why is Easter so important for Christians? 2.3. What do religions say to us when life gets hard? | Beliefs and concepts 3.1. How can people decide if God is real, and what God is like? 3.2. How can we answer the big questions of life? <ul style="list-style-type: none"> • 3.2a Is death the end? Does it matter? • 3.2b Why is there suffering? Are there any good solutions? 3.3 If God came to earth, what difference would it make? 3.4. What's the point? Do religions help make sense of life? 3.5. What does the Holocaust teach us about a Jewish way of life and about human nature? |
| | | Leaders and teachers 1.3. Who is an inspiring person and why? | Inspirational people 2.44. <i>What makes a leader worth following? (Muhammad / Guru Nanak)</i> 2.5. <i>How and why do Christians follow Jesus?</i> | Authority 3.6. Do the teachings of Jesus / the Buddha stand the test of time? |
| | Special stories <i>What stories are special and why?</i> | Story 1.4. <i>What do stories of Jesus tell Christians about how to live?</i> | Teachings and authority 2.6. <i>Why is the Bible so important for Christians today? Why is the Guru Granth Sahib/Qur'an so important for Sikhs/Muslims?</i> | Religion and science 3.7. Where is truth about religion to be found? 3.8. Where did the universe come from? |
| Expressing c) religious and spiritual ways of expressing meaning. (AT1) d) questions of identity, diversity and belonging (AT2) | Special places <i>What places are special and why?</i> | Symbols 1.5. <i>In what ways is a church / mosque / synagogue important to believers?</i> | Symbols and religious expression 2.7. <i>How do people express their faith through the arts?</i> 2.8. <i>What is the purpose and value of a sacred space?</i> 2.9. <i>Why is prayer important for religious believers?</i> | Expressions of spirituality 3.9. What, how and why do people worship? 3.10. How do humans express their spirituality through words, art, music and activism? |
| | | Special times <i>What times are special and why?</i> | Celebrations 1.6. How and why do we celebrate special times? | |
| | | | Journey of life and death 2.12 <i>How and why do believers show their commitments during the journey of life?</i> | |

| | | | | |
|--|--|---|--|--|
| Living b) religious practices and ways of living (AT1) f) questions of values and commitments (AT2) | Being special <i>Where do we belong?</i> | Myself 1.7. <i>How do we show we care for others?</i> | Religion and the individual 2.13 <i>What can we learn from religions about deciding what is right and wrong?</i> | Ethics and relationships 3. 11. How do we decide what is right and wrong? |
| | | Belonging 1.8. <i>What does it mean to belong?</i> | Religion, family and community 2.14 <i>What can be learned from the Muslim way of life?</i> 2.15. <i>How can we make our village/town/county a more respectful place?</i> | Rights and responsibilities 3.12 Do beliefs about justice, love and equality make a difference to the actions of religious and non-religious people today? |
| | Special world What is special about our world? | | Beliefs in action in the world 2.16 <i>Can religions help to build a fair world?</i> 2.17 <i>What do religions teach about the natural world and why should we care about it?</i> | Global issues 3.13. Religion: Does it do any good? 3.14. Religion: source of peace or cause of conflict? |

See Section 4.6, pp.108-110, to see how these questions relate to those in the 2008 syllabus.

3.2 Early Years Foundation Stage: Programme of Study



We are all different. We are all the same.

Molly, age 5.

NATRE/Spirited Arts

Early Years Foundation Stage: Programme of Study

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

| Foundation Stage | | Key Stage 1 |
|--|--|--|
| Nursery | Reception | Year 1 and upwards |
| RE is non-statutory, but teachers may choose to incorporate RE material into children's activities if they choose to. | RE is a compulsory part of the basic curriculum for all Reception age pupils, and should be taught according to the Derbyshire Agreed Syllabus for RE. | RE is a compulsory part of the basic curriculum for all Key Stage One pupils, and should be taught according to the Derbyshire Agreed Syllabus for RE. |
| Early Learning Goals outline what pupils should achieve by the end of reception year. The National Curriculum is not taught. | | The National Curriculum is taught alongside Religious Education. |

This Agreed Syllabus sets out experiences and opportunities and appropriate topics for children in the Foundation Stage. The suggestions made for the Foundation Stage RE are good learning in themselves. These also connect to the EYFS areas of learning. Religious Education in the EYFS is not dependent on what follows in Key Stage 1, but it does establish a platform for future learning.

What do pupils get out of RE in this age group?

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

Breadth of study and Key areas of learning

Children should be provided with opportunities in RE to:

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

Early Learning Goals

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

The Three prime areas are:

- Communication and language
- Physical development
- Personal, social and emotional development

The four specific areas are:

- Literacy
- Mathematics
- Understanding the world
- Expressive arts and design

The Early Learning Goals are intended to provide the basis for planning, but are not a curriculum themselves. The Religious Education programme of study needs to contribute to what the Early Learning Goals identify as expectations for learning. The areas of learning in the Early Learning Goals which most closely relate to Religious Education are:

Communication and Language:

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

Personal, Social and Emotional Development

- **Managing feelings and behaviour:** how children view themselves and others, talking about a positive sense of themselves and others; developing positive relationships and respect; getting on with others by understanding and handling their own feelings as well as recognising the feelings of others; talking about their own and others' behaviour, and its consequences; recognising that some behaviour is unacceptable; working as part of a group or class, understanding and following the rules; developing confidence and keeping going in the face of difficulties in learning.
- **Self-confidence and self-awareness:** how children show confidence, trying new activities, speaking in a familiar group, taking about their ideas and choosing appropriate resources.
- **Making relationships:** how children play co-operatively, taking account of one another's ideas; showing sensitivity to others' needs and feelings, and forming positive relationships with adults and other children.

Understanding of the World

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

Expressive arts and Design

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

RE in the Nursery

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

Some ideas for religious education in the nursery can include:

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

Topics which lend themselves to opportunities for RE work include the following:

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

RE in the Reception Class

Programme of Study for RE for all 4-5 year olds in the Reception Class

| | |
|-------------------|--|
| Themes: | FS: Discovering |
| Believing | R1. Special people: Which people are special and why? |
| | R2. Special stories: What stories are special and why? |
| Expressing | R3. Special places: What places are special and why? |
| | R4. Special times: What times are special and why? |
| Living | R5. Being special: Where do we belong? |
| | R6. Special World: What is special about our world and why? |

Key Question R1 Special people: Which people are special and why?

The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development.

| Theme Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|--|--|
| Theme: Believing Questions to build in to learning: Who is special to you and why? What is a good friend like? How can you show that you are a good friend? What stories did Jesus tell about being a friend and caring for others? | <ul style="list-style-type: none"> talk about people who are special to them and say what makes their family and friends special to them identify some of the qualities of a good friend reflect on the question 'Am I a good friend?' recall and talk about stories of Jesus as a friend to others recall stories about special people in other religions and talk about what we can learn from them | <ul style="list-style-type: none"> people who are special to us, whom we admire the benefits and responsibilities of friendship and the ways that people care for others stories from the Bible about friendship and care for others with a focus on what Jesus did and said e.g. Zacchaeus (Luke 19) Jesus choosing the twelve disciples (his special friends and helpers) (Matthew 4.17-22); stories of Jesus helping and healing people e.g. Jairus's daughter (Mark 5.21-43); healing the man at the pool (John 5.5-9); Blind Bartimaeus (Mark 11.46-52) stories of a key religious leader from another religion and how these are important to people today (e.g. Guru Nanak, Prophet Muhammad, the Buddha) |

Key Question R2 Special stories: What stories are special and why?

The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of the people of Derbyshire and the wider community, so as to promote their personal development.

| Theme Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|--|---|
| <p>Theme: Believing</p> <p>Questions to build in to pupils' learning: What is your favourite story? What do you like about it, and why? What stories do you know about Jesus? What do you think Jesus was (is) like? Do you know any Bible stories? What stories do you know that are special to Christians (or other faiths)? Who are the stories about? What happens in the story? Does the story tell you about God? What do you learn? What stories do you know that tell you how you should behave towards other people? What are the similarities and differences between different peoples' special stories?</p> | <ul style="list-style-type: none"> • talk about some religious stories • recognise some religious words, e.g. about God • identify some of their own feelings in the stories they hear • talk about what Jesus teaches about keeping promises and say why keeping promises is a good thing to do • talk about what Jesus teaches about saying 'thank you', and why it is good to thank and be thanked | <ul style="list-style-type: none"> • explore stories pupils like, re-telling stories to others and sharing features of the story they like • hear and explore stories from the Bible, stories Jesus told, stories from the life of Jesus (e.g David the Shepherd Boy (1 Samuel 17); the story of Ruth (book of Ruth in the Bible); Jesus as friend to the friendless (Zacchaeus, Luke 19); making promises (Matthew 21:28-32); saying 'thank you' (Ten Lepers Luke 17:11-19) • hear a selection of stories taken from major faith traditions and cultures, including stories about leaders or founders within faiths • explore stories through play, role-play, freeze-framing, model-making, puppets and shadow puppets, art, dance, music etc., <p>(Find some stories here: http://shop.retoday.org.uk/find/Stories/1)</p> |

Key Question R3 Special places: Which places are special and why?

The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of the people of Derbyshire and the wider community, so as to promote their personal development.

| Theme Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|---|--|
| <p>Theme: Expressing</p> <p>Questions to build into pupils' learning: Where is special to me? Where is a special place for believers to go and why?</p> | <ul style="list-style-type: none"> • talk about somewhere that is special to themselves saying why • be aware that some religious people have places which have special meaning for them • talk about the things that are special and valued in a place of worship • get to know and use appropriate words to talk about their thoughts and feelings when visiting a church | <ul style="list-style-type: none"> • Invite visitors to talk about/show pictures of places that are spiritually significant to them and say why they are special. (e.g. this might be visiting an art gallery and looking at a wonderful picture and how this makes them feel; the memories this brings back or encouragement for the future. This should build learning towards understanding special places for religious people). Children share and record their own special places in a variety of ways in a way that is meaningful to them. • why some places are special and what makes them special • when people like to go there and what they like to do there • the church building as a special place for Christians • a place of worship for members of another faith e.g. synagogue or mosque. |

Key Question R4 Special times: Which times are special and why?

The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development.

| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|--|---|
| <p>Theme: Expressing</p> <p>Questions to build into learning: What special times have you had? What did you celebrate? Why? Who were you with? What happened? What happens at Christmas, and why? What happens at Easter, and why? What stories do you know about Jesus' birth and when he died? What do you think about Jesus? What do Christians say about Jesus? What other festivals have you learnt about? What happens at the festivals, and why? What stories can you remember about festivals? What are the similarities and differences between different peoples' special times?</p> | <ul style="list-style-type: none"> • give examples of special occasions and suggest features of a good celebration • recall simply stories connected with Christmas/ Easter and a festival from another faith • say why Christmas/Easter and a festival from another faith is a special time for Christians/ members of the other faith | <ul style="list-style-type: none"> • the importance and value of celebration in children's own lives • some major religious festivals and celebrations e.g. seasonal festivals including Christmas and Easter, and the stories associated with them; Sukkoth; Divali; • use a variety of media to explore ways of celebrating, and how religious believers celebrate festivals and special times |

Key Question R5 Being Special: Where do we belong?

The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development.

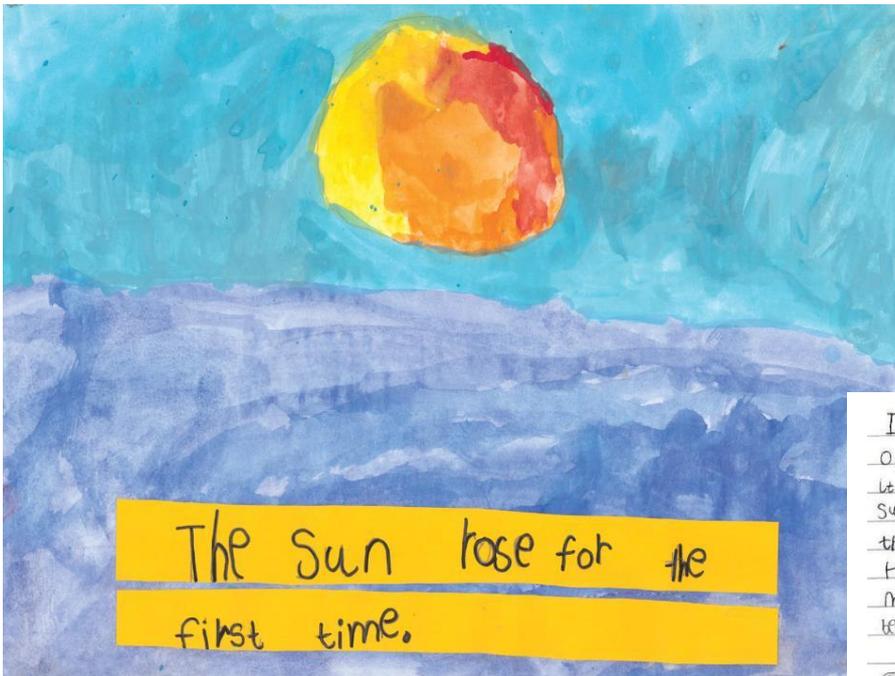
| Theme Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|--|---|---|
| <p>Theme: Living</p> <p>Questions to build into learning: How do we show respect for one another? How do we show love/how do I know I am loved? Who do you care about? How do we show care/how do I know I am cared for? How do you know what people are feeling? What things can we do better together rather than on our own? What makes us feel special about being welcomed into a group of people?</p> | <ul style="list-style-type: none"> • re-tell religious stories making connections with personal experiences • share and record occasions when things have happened in their lives that made them feel special • share and record occasions when things have happened in their lives that made them feel special • recall simply what happens at a traditional Christian infant baptism and dedication | <ul style="list-style-type: none"> • the idea that each person is unique and valuable • religious beliefs that each person is unique and valuable • religious beliefs about God loving each person, e.g. Jewish and Christian ideas that God loves people even from before they are born (Psalm 139), and they are written on the palm of his hand (Isaiah 49 v.16). Children could draw around their hands, write their names on the palm and decorate; Christian beliefs about Jesus believing children to be very special. Tell story of children wanting to see Jesus and disciples stopping them (Mark 10 v.13-16). • how God's love for children is shown in Christianity through infant baptism and dedication • signs and symbols used in the welcome of children into the faith community • ways of showing that people are special from other religions e.g. Hinduism: Stories about Hindus celebrating Rakshan Bandhan – which celebrates the special bond between brothers and sisters. His sister ties a band of Rakhi of gold or red threads around the right hand of a brother |

Key Question R6 Special world: What is special about our world?

The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development.

| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|--|--|---|
| <p>Theme: Living</p> <p>Questions to build into pupils' learning: What do you like in nature? What is your favourite thing? Why do you like it best of all? What have you learned about nature that is new to you? Why do some people say the world is special? What do you think is special about the world? What stories of creation do Christians tell? What do people say about how we should look after the world? How do you think we should look after the world? What are the similarities and differences between different peoples' ideas about the world?</p> | <ul style="list-style-type: none"> • talk about things they find interesting, puzzling or wonderful and also about their own experiences and feelings about the world • re-tell stories, talking about what they say about the world, God, human beings • think about the wonders of the natural world, expressing ideas and feelings • express ideas about how to look after animals and plants • talk about what people do to mess up the world and what they do to look after it | <ul style="list-style-type: none"> • Experience and explore the wonders and beauty of the natural world and life cycles of new life, growth and decay; explore the idea that the world is special and that some people believe it was created by God; • Use art and creative activities to explore natural objects – shapes, pattern, or use micro-hike or listening walk; grow and look after some plants and creatures • Use stories and poems to talk about creation (e.g. God's Quiet Things by Nancy Sweetland); explore stories with stilling exercises, acting out stories etc; link with ideas of how special children are (marvel at moving toes, wiggling fingers, listening ears, clever thoughts). • Use a simple child-friendly, but authentic version of the Biblical creation story, e.g. 'In the beginning' by Steve Turner; explore in mime, express through art; reflect on ways in which the world is 'very good'. • Hear/role play stories from faiths about care for animals and the world. E.g. From Islam: Muhammad and the ant: (talk about caring for animals, looking after pets); Muhammad and the thirsty camel (talk about how the camel felt; whether they have ever done something they are sorry for) • Seven new Kittens/ The Tiny Ant (Muslim stories retold by Gill Vaisey (www.articlesoffaith.co.uk)) |

3.3 5-7s / KS1 Programme of Study



Laurence, Age 6
NATRE/Spirited Arts

I painted the sun shining
over the water.
It shows the first ever
sun rise. God said "let
there be light"
He made the sun.
My picture is spiritual
because my spirit is
spiritual
God made the sun and
the world. He is not in
my painting but he
is always in the sky.
Laurence Foster
Aged 6

5-7s / KS1 Programme of Study

| | |
|---|--|
| <p>Principal Aim</p> <p>The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development.</p> | |
| <p>Focus of RE at KS1</p> <p>Throughout KS1, pupils explore Christianity and at least one other principal religion. They learn about different beliefs about God and the world around them. They encounter and respond to a range of stories, artefacts and other religious materials. They learn to recognise that beliefs are expressed in a variety of ways, and begin to use specialist vocabulary. They begin to understand the importance and value of religion and belief, especially for other children and their families. Pupils ask relevant questions and develop a sense of wonder about the world, using their imaginations. They talk about what is important to them and others, valuing themselves, reflecting on their own feelings and experiences and developing a sense of belonging.</p> | |
| <p>Knowledge, skills and understanding</p> | |
| <p>1. Learning about religion</p> <p>Pupils should be taught to:</p> <ul style="list-style-type: none"> • Explore a range of religious stories and sacred writings and talk about their meanings • Name and explore a range of celebrations, worship and rituals in religion, noting similarities where appropriate • Identify the importance, for some people, of belonging to a religion and recognise the difference this makes to their lives • Explore how religious beliefs and ideas can be expressed through the arts and communicate their responses • Identify and suggest meanings for religious symbols and begin to use a range of religious words | <p>Learning from religion</p> <p>Pupils should be taught to:</p> <ul style="list-style-type: none"> • Reflect on and consider religious and spiritual ideas, experiences and concepts such as worship, wonder, praise, thanks, concern, joy and sadness • Ask and respond imaginatively to puzzling questions, communicating their ideas • Identify what matters to them and others, including those with religious commitments, and communicate their responses • Reflect on how spiritual and moral values relate to their own behaviour • Recognise that religious teachings and ideas make a difference to individuals, families and the local community |
| <p>Religions and beliefs</p> <p>During the Key Stage, pupils should be taught knowledge, skills and understanding through the following areas of study:</p> <ul style="list-style-type: none"> • Christianity • At least one other principal religion • A religious community with a significant local presence, where appropriate • A secular world view, where appropriate <p>Schools may also plan to refer to further religions or belief systems, such as those represented within their school and local area.</p> <p>In addition, schools should take into account pupils' beliefs, viewpoints and ideas</p> | |

Fields of enquiry

Through the key stage, pupils should have an opportunity to begin to explore each of the following RE fields of enquiry:

- a) Religious beliefs, teachings and sources of authority
- b) religious practices and ways of living
- c) religious and spiritual ways of expressing meaning.
- d) questions of identity, diversity and belonging
- e) questions of meaning, purpose and truth
- f) questions of values and commitments

In this syllabus the Fields of Enquiry have been paired up to form three strands:

| Believing | Expressing | Living |
|--|--|---|
| a) religious beliefs, teachings and sources of authority e) questions of meaning, purpose and truth | c) religious and spiritual ways of expressing meaning d) questions of identity, diversity and belonging | b) religious practices and ways of living f) questions of values and commitments |

Themes

The fields of enquiry are addressed through the following themes, by raising and addressing key questions:

Believing: What people believe about God, humanity and the natural world

Story: How and why some stories are sacred and important in religion

Celebrations: How and why celebrations are important in religion

Symbols: How and why symbols express religious meaning

Leaders and teachers: figures who have an influence on others locally, nationally and globally in religion

Belonging: Where and how people belong and why belonging is important

Myself: Who I am and my uniqueness as a person in a family and community

Experiences and opportunities

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

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

Unit questions for Key Stage 1

Within this syllabus, detailed enquiry-based example key questions have been written to support you in interpreting the fields of enquiry, themes, knowledge and skills in the Programme of Study. However schools are free to develop their own schemes of work for RE which implement the statutory requirements in the programme of study on pages 35-36 in a clear way if they choose not to use the key questions provided.

| | |
|--|---|
| Fields of enquiry | KS1 Exploring |
| Believing a) Religious beliefs, teachings and sources of authority (AT1) e) Questions of meaning, purpose and truth (AT2) | Believing 1.1 Who is a Christian / a Muslim / Jewish and what do they believe? 1.2. What can we learn from creation stories? |
| | Leaders and teachers 1.3. Who is an inspiring person and why? |
| | Story 1.4. What do stories of Jesus tell Christians about how to live? |
| Expressing c) religious and spiritual ways of expressing meaning. (AT1) d) questions of identity, diversity and belonging (AT2) | Symbols 1.5. In what ways is a church / mosque / synagogue important to believers? |
| | Celebrations 1.6. How and why do we celebrate special times? |
| Living b) religious practices and ways of living (AT1) f) questions of values and commitments (AT2) | Myself 1.7. How do we show we care for others? |
| | Belonging 1.8. What does it mean to belong? |

Schools are at liberty to plan a flexible route through the material in any way they choose. See Section 4.6, pp.108-110, to see how these questions relate to those in the 2008 syllabus.

Planning guidance for 5-7s/KS1:

Teachers should have the principal aim of RE at the forefront of their minds as they plan their RE.

The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development.

| | |
|---|--|
| <p>Step 1: Key question</p> | <p>Either: select a key question from pages 39-46.</p> <p>Or: devise your own key question. Ensure that the key question fits with the themes from page 36. Refer to the fields of enquiry (p.36) to ensure breadth across the key stage. Make sure that the key question is sufficiently open to allow enquiry (e.g. What difference does religion make in some people’s everyday lives?) Make sure that it has a clear focus on learning about and from religion and belief.</p> <p>Explain where this key question fits into key stage planning e.g. how it builds on previous learning in RE; what other subject areas does it link to, if appropriate.</p> |
| <p>Step 2: Select learning outcomes</p> | <p>Use the learning outcomes from column 2 of the Key question outlines on pages 39-46. Select learning outcomes appropriate for the age and ability of your pupils, balancing learning about and learning from religion and belief. (E.g. For KS1, levels 1-3 are usually appropriate). Being clear about these outcomes will help you to decide what and how to teach.</p> |
| <p>Step 3: Select specific content</p> | <p>Look at the suggested content for your key question, from column 3 in the outlines. Select the best content to help you to teach in an engaging way so that pupils achieve the learning outcomes.</p> |
| <p>Step 4: Assessment: write levelled pupil outcomes</p> | <p>Turn the learning outcomes into pupil-friendly ‘I can’ statements. Use the level descriptions on p.18 to help you work out just what it is that you want pupils to be able to understand and do as a result of their learning.</p> <p>These ‘I can’ statements will help you to integrate assessment for learning within your teaching, so that there is no need to do a separate end of unit assessment.</p> |
| <p>Step 5: Develop teaching and learning activities</p> | <p>Develop active learning opportunities and investigations, using some engaging stimuli, to enable pupils to achieve the levelled outcomes. Don’t forget the skills you want pupils to develop. These are highlighted in the Learning Outcomes in column 2 in the Key question outlines, but wider skills are described in Appendix 4.2 (see p. 99). Make sure that the activities allow pupils to practise these skills as well as show understanding.</p> |

KS1 Key Question 1.1a Who is a Christian and what do they believe? / 1.1b Who is a Muslim and what do they believe?

1.1c Who is Jewish and what do they believe? [Choose Christianity plus at least one other question]

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|--|---|
| <p>Theme: Believing</p> <p>Fields of enquiry: a) Beliefs and teachings (AT1) e) Questions of meaning, purpose and truth (AT2)</p> <p>Supplementary questions: Who is Jesus and why is he important to Christians? What can I learn from the way Jesus treated other people? What do Muslims believe about God? Why is the Qur'an important to Muslims? What are my big questions about God? What matters most to me? How do Jewish people show what they believe? How and why do Jewish people celebrate Shabbat? What makes a Torah scroll special?</p> | <ul style="list-style-type: none"> • Talk about why God and Jesus are important for Christian people • Re-tell stories that show what Christians believe about God • Make links between the life of Jesus and the way Christians try to live • Ask some thoughtful questions and suggest some answers about believing in God influences the way Christians try to live; and talk about what influences pupils themselves. • Describe some of the things that Muslim people believe and might do to show their beliefs • Show an understanding of the importance of the Qur'an • Reflect on what things matter most to them and why • Describe some of the things that Jewish people do to show their beliefs (e.g. about Shabbat) • Express their own ideas about significant times in their own lives | <ul style="list-style-type: none"> • Stories that help to show how Christians think about God (eg stories of Samuel (1Samuel), stories of David in Christian Old Testament (2Samuel); the Annunciation (Luke 1), the Lost Son/Forgiving Father (Luke 15)) • Stories that help to show how Christians see Jesus as the Son of God (e.g. baptism (Matthew 3), resurrection (Luke 24)) • Some beliefs Christians hold about God (e.g. all-powerful; loving; forgiving; close to everyone) • Stories that help to show how Muslims think of God and how following God shows them ways to behave (e.g. Muhammad and the cat; the two brothers; the crying camel) • How the Shahadah, the 99 Names of Allah, the adhan teach Muslims about Allah; how calligraphy and nasheeds are used to express ideas of God. • The revelation of the Qur'an; the importance of the Qur'an to Muslims. • What Jewish people do on Shabbat; the Shabbat as a day of delight; the significance of objects used on Shabbat (e.g. spice box, challah loaves; Kiddush cup etc) • How the Mezuzah teaches Jewish people about God. • How the Torah is used in the synagogue and in the home |

KS1 Key Question 1.2 What can we learn from creation stories?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|---|---|
| <p>Theme: Believing</p> <p>Fields of enquiry: a) Beliefs and teachings (AT2) e) Questions of meaning, purpose and truth (AT2)</p> <p>Supplementary questions: What does the Christian creation account teach about God? How do the creation stories studied say the world was made? How are the stories similar and different? How do you think the world might have started? What do you think about God and about God's involvement in the creation of the world? What do the stories say about how humans should look after each other and the world? What do you think about how humans should look after each other and the world? Why should they?</p> | <ul style="list-style-type: none"> • <i>reflect upon the wonder of the natural world</i> • retell the stories and suggest some meanings in them • talk about how these are important for believers • ask and respond to questions arising from the stories • identify some religious teachings about the world and ways people might treat the earth if they believe it is created by God. • <i>recognise that questions which cause people to wonder about the beginning of the world are difficult to answer</i> • <i>use creative ways to express their own ideas about the creation story and about what people believe about God</i> | <ul style="list-style-type: none"> • One or two stories of creation: One story should introduce the Christian concept of a creator God from the Judaic/Christian tradition (Genesis 1 or 2) and at least one other story should be taught from another faith (e.g. Hinduism) • what these stories tell believers about God and creation (e.g. that God is great, creative, and concerned with creation; that creation is important, that humans are important within it) • ways in which religious believers might treat the world, making connections with the stories (e.g. humans are important but have a role as God's representatives on God's creation, to care for it, as a gardener tends a garden) |

Key Question 1.3 Who is an inspiring person and why?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|--|--|
| <p>Theme: Leaders and teachers</p> <p>Fields of enquiry: a) Beliefs and teachings (AT1) e) Questions of meaning, purpose and truth (AT2)</p> <p>Supplementary questions: What makes an inspiring leader? Is there a difference between being a good leader and the kind of person people will give up their lives to follow? What makes these people (Jesus, Moses, Muhammad, Guru Nanak) so special that people still follow them today? Who inspires you? How and why? Who do you inspire?</p> | <ul style="list-style-type: none"> • re-tell stories that are told by and about special people in two religions • identify what qualities inspiring people have, including significant religious figures, local leaders and people who influence pupils themselves • talk about how pupils might show some of these qualities in their own lives • talk about how these stories are important for people today • identify why some people inspire others • respond sensitively to questions about who has inspired them e.g. to be thankful, kind, generous, honest etc • make links between some of these stories and teachings and their own attitudes and behaviour | <ul style="list-style-type: none"> • Differences between the inspirational people who are still followed by believers today (e.g. ‘founders’ of religions), local leaders (including religious leaders) and people children admire in their lives today • Stories from the life and teaching of Jesus and how these are important to people today (e.g. Peter and Andrew, the first disciples, Luke 5:1-11; Zacchaeus, Luke 19:1-10) • Stories from the life and teaching of a leader from another faith – Moses, the Prophet Muhammad, Guru Nanak. Why were they such great leaders? <p>E.g.</p> <ul style="list-style-type: none"> ○ Stories from the Torah about Moses as a leader sent by God; the Burning Bush Exodus 3; leading his people Exodus Chapters 7-14; receiving the Ten Commandments Exodus 20 ○ Stories about Muhammad, eg Muhammad and Jibril in the cave at Hira; Muhammad and the ants; the crying camel; the kittens; the boy who threw stones at trees; Muhammad and the black stone. ○ Stories about Guru Nanak https://www.sikhnet.com/stories <ul style="list-style-type: none"> • From these stories, ideas about what makes a person inspiring to others. |

KS1 Key Question 1.4. What do stories of Jesus tell Christians about how to live?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|---|---|
| <p>Theme: Story</p> <p>Fields of enquiry: a) Beliefs and teachings (AT1) e) Questions of meaning, purpose and truth (AT2)</p> <p>Supplementary questions: What do Christians believe about the Bible and why? What do you think about the Bible? In what ways do you think the Bible helps Christians and tells them how they should treat other people? How do you think you should treat other people? How do you decide what you should and should not do to others? What does the Bible tell Christians about Jesus? What stories did Jesus tell in the Bible, and what do they mean? From the stories Jesus told, which is your favourite? Why? What does it mean to you? Why do you think Christians follow Jesus' teaching?</p> | <ul style="list-style-type: none"> • re-tell some of the stories Jesus told, and suggest what they might mean to Christians • suggest feelings and reactions of characters at key points in stories of Jesus • identify some beliefs, teachings and practices that come from these stories, e.g. the need for forgiveness, generosity, commitment, love for others, and ways in which Christians show these e.g. through supporting Christian Aid • make links between the message and values of the stories and how people live today | <ul style="list-style-type: none"> • the importance of the Bible for Christians to learn about God and receive guidance on how to live • stories Jesus told that show what God is like and also help Christians know how they should live: • parables as ways of teaching e.g. The Lost Coin, The Lost Sheep, The Lost Son/Forgiving Father (Luke 15) (e.g. teaching about the extravagant love of God for the lost and the ultimate value of each individual to God); the Good Samaritan (Luke 10) (e.g. how Christians should show love to those they encounter who are in need); the pearl of great price (Matthew 13) (e.g. teaching how knowing God's love is worth giving up everything else for); • miracle stories about Jesus' life e.g. the loaves and the fish (Luke 9); • Jesus' teaching on behaviour e.g. the Golden Rule, the two builders (Matthew 7), the rich fool (Luke 12) ; the two sons (Matthew 21:28-32); the rich young man (Mark 10:17-31) |

KS1 Key Question 1.5. In what ways is a church / mosque / synagogue important to believers?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to: | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate. |
|---|--|--|
| <p>Theme: Symbols</p> <p>Fields of enquiry: c) religious and spiritual ways of expressing meaning (AT1) d) questions of identity, diversity and belonging (AT2)</p> <p>Supplementary questions: What do you see in church/ mosque/ synagogue that shows it is a holy, special place for Christians/ Muslims/ Jews? How are some of the things in church used? What do you think the objects mean to Christians? When do you think Christians / Jews go to church / synagogue, and what do they do there? Why do you think they do what they do? What is different and similar about worship in church and synagogue? Why do you think it is like that? How does visiting the church/synagogue make you feel? How do you think it feels for a Christian/Jew to worship there? Why do Christians use candles in churches? What do you think the symbol of light means to Christians? Why do you think different styles of music are used in worship? How does the music make you feel?</p> | <ul style="list-style-type: none"> • identify special objects and symbols found in a place where people worship and be able to say something about how these are used and what they mean to believers • identify special objects and symbols found in their own home or school and say why these are special and what they mean • recognise that there are special places where people go to worship and their importance to believers • demonstrate appropriate care and sensitivity when handling religious artefacts and objects special to others • talk about meanings contained in stories, objects and symbols • know some of the ways in which people use music in worship, • suggest meanings to religious songs, responding sensitively to ideas about thanking and praising • show that they have begun to be aware that some people regularly worship God in different ways and in different places <p><i>Note: This unit should include a visit to at least one place of worship to explore its importance in the lives of believers and the local community.</i></p> | <ul style="list-style-type: none"> • How the words ‘sacred’ and ‘holy’ are used; what makes some places and things special, sacred or holy; consider what things and places are special to pupils and their families, and why; do they have things that are holy and sacred? • Why it is important to show respect for other people’s precious or sacred belongings (including the importance of having clean hands or dressing in certain ways) • Main features of places of worship in Christianity and at least one other religion; • how the place of worship is used; • similarities and differences between places of worship and how they are used; • meanings of signs, symbols, artefacts and actions and how they help in worship e.g. <ul style="list-style-type: none"> ○ Christianity: altar, cross, crucifix, font, lectern, candles and the symbol of light; plus specific features from different denominations as appropriate: icons, stations of the cross; baptismal pool; pulpit ○ Judaism: ark, Ner Tamid, Torah scroll, tallith, tefillin; hanukkah; bimah. ○ Islam: wudu; calligraphy, prayer mat, prayer beads, minbar; mihrab, muezzin • how religious believers sometimes use music to help them in worship e.g. • Christians singing traditional hymns with an organ or using contemporary songs and instruments to praise God, thank God, say sorry, to prepare for prayer etc; children’s songs to help learn stories; to celebrate at a wedding. |

KS1 Key Question 1.6. How and why do we celebrate special times?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|--|--|
| <p>Theme: Celebrations Fields of enquiry: c)religious and spiritual ways of expressing meaning (AT1) d) questions of identity, diversity and belonging (AT2) Supplementary questions: What stories do you know about Jesus’ birth and death? What do Christians believe about Jesus? What do you think about Jesus? How do Christians celebrate the coming of Jesus at Christmas, and how do they remember his death and resurrection at Easter? What stories do you know about other festivals? Why do you think light is important to some believers? What does light mean to you? Why do you think that people celebrate religious festivals? What do the festivals mean to Christians (Jews/Muslims/Hindus)? How do they think it makes them feel? What are your favourite stories or things about the festivals? What do you learn from the festivals? What special events have you celebrated? What do you do, why, and how does it make you feel?</p> | <ul style="list-style-type: none"> • identify a special time they celebrate and explain simply what celebration means • retell stories connected with Christmas/ Easter/Harvest/Pentecost and a festival in another religion and say why these are important to believers • suggest a meaning in a story of <i>Easter, Christmas, Hanukkah, Eid or Divali</i> • talk about ways in which Jesus was a special baby who Christians believe came from God • ask questions and suggest answers about stories to do with Christian festivals and a story from a festival in another religion • identify some ways Christians celebrate Christmas/Easter/Harvest/Pentecost and some ways a festival is celebrated in another religion • suggest meanings for some symbols used in the Christian celebration of Easter /Christmas, including the symbol of light • suggest meanings for some symbols used in the celebration of a festival in another religion (e.g. Hanukkah in Judaism, Eid ul fitr in Islam, Divali in Hinduism) • talk about features in festival stories that made people feel happy or sad and compare them with their own experiences • make links between these religious festivals and occasions they celebrate. | <ul style="list-style-type: none"> • consider the importance and value of celebration and remembrance in children’s own lives • learn about festivals in Christianity, including Christmas, Easter, Harvest and Pentecost in Christianity: the stories and meanings associated with them: <p>For example, from Easter:</p> <ul style="list-style-type: none"> ○ explore stories of Jesus in Holy Week such as riding into Jerusalem on a donkey; turning over tables in temple washing his friends’ feet; being arrested; being deserted; crucifixion; resurrection on Sunday morning ○ explore feelings of Jesus and disciples ○ explore how these are shown in the ways Christians celebrate Easter today e.g. Palm Sunday processions; washing feet; sorrow of Good Friday; darkness on Saturday services light and joy of Easter day etc <ul style="list-style-type: none"> • the story and meaning of a festival in another religion for believers (e.g. Judaism: Shabbat, Hanukkah, Passover; Islam: Eid ul Fitr; Hinduism: Divali) • what the stories and events means for the children themselves • the importance of the symbol of light within different festivals, e.g. Christmas, Hanukkah, Divali, how believers express beliefs through this symbol, and how light can mean different things to believers in different communities |

KS1 Key Question 1.7 How do we show that we care for others?

The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development.

| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|--|---|---|
| <p>Theme: Myself</p> <p>Fields of enquiry: b) religious practices and ways of living (AT1) f) questions of values and commitments (AT2)</p> <p>Supplementary questions: Who should we care for? How can I show that I care? How do I feel when I help other people? How do I feel when people help me? What things can I do this week to help someone else?</p> | <ul style="list-style-type: none"> • retell Bible stories and stories from another faith about each person being special • talk about ways in which people they know are special and unique • retell Bible stories and stories from another faith about the importance of friendship and giving to others • describe how religious practice influences how people live their lives, especially in regard to caring for others • describe ways in which people can make friends • talk about how they can use their 'talents' to help others • talk about ideas of what is good and bad, right and wrong, fair and unfair in familiar situations • respond sensitively to stories about caring and being cared for • identify ways that some people make a response to God by caring | <ul style="list-style-type: none"> • how each person is unique and important: for example, Christian teachings <ul style="list-style-type: none"> ○ that God values everyone (Matthew 6.26) ○ Jesus blesses the children (Matthew 19, Mark 10, Luke 18) ○ Psalm 8 (David praises God's creation & how each person is special in it) • the benefits and responsibilities of friendship and the ways in which people care for others: <ul style="list-style-type: none"> ○ to include stories from the Bible about friendship and care for others such as: Jesus' special friends (Luke 5:1-11), Four friends take the paralysed man to Jesus (Luke 5:17-26), Good Samaritan (Luke 10:25-37) • we all have special gifts we can use to benefit others • that some religions believe that serving others and supporting the poor are important parts of being a religious believer e.g. <i>Zakah</i>, alms giving (Islam) or <i>Sewa</i>, (Sikhism) • stories of how people from other religions give to others e.g. Sikhism: Bhai Ghanaiya, and Guru Gobind Singh • stories of how some people have been inspired to care for people because of their religious beliefs e.g. Mother Teresa, Dr Barnardo, Sr Frances Dominica, Salvation Army; |

KS1 Key Question 1.8 What does it mean to belong?

The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development.

| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|---|--|
| <p>Theme: Belonging</p> <p>Fields of enquiry: b) religious practices and ways of living (AT1) f) questions of values and commitments (AT2)</p> <p>Supplementary questions: How do we belong to other people? Why do some people believe that they belong to God? What do we do at different times of our lives to show that we belong?</p> | <ul style="list-style-type: none"> • identify symbols of belonging from their own experience, for Christians and at least one other religion, suggesting what these might mean • talk about what is special and of value about belonging to a group that is important to them • express their feelings of belonging and depending on others • show an awareness that different people belong to different religions • retell what happens at a traditional Christian infant baptism /dedication and suggest what the actions and symbols mean • identify a way people show they belong to each other when they get married • suggest meaning for the words and actions in a wedding ceremony • talk about what is special and of value to religious people when they meet for worship | <ul style="list-style-type: none"> • Stories of people who belong to groups; groups to which children belong, including their families and school, what they enjoy about them and why they are important to them • symbols of 'belonging' used in Christianity and at least one other religion (Christianity e.g. baptismal candles, christening clothes, crosses as badges or necklaces, fish/ICHTHUS badges, What Would Jesus Do bracelets WWJD; ; symbols of belonging in children's own lives and experience • the value of each person and how Christians show this through infant baptism and dedication • compare this with a welcoming ceremony from another religion e.g. Judaism: <i>Brit Milah</i>; Islam: <i>Aqiqah</i> • how people can show they belong with another person, for example, through the promises made in a wedding ceremony • compare the promises made in a Christian wedding with the Hindu seven steps to a good marriage • how Christians, and members of another religion, often meet in groups for worship and community activities |

3.4 7-11s / KS2 Programme of Study



Hope for the world, Mia, age 9
NATRE/Spirited Arts

7-11s / KS2 Programme of Study

Principal Aim

The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development.

Focus of RE at KS2

Throughout KS2, pupils learn about Christianity and at least two of the other principal religions, recognising the impact of religion and belief locally, nationally and globally. They make connections between differing aspects of religion and consider the different forms of religious expression. They consider the beliefs, teachings, practices and ways of life central to religion. They learn about sacred texts and other sources and consider their meanings. They begin to recognise diversity in religion, learning about similarities and differences both within and between religions and beliefs and the importance of dialogue between them. They extend the range and use of specialist vocabulary. They recognise the challenges involved in distinguishing between ideas of right and wrong, and valuing what is good and true. They communicate their ideas, recognising other people's viewpoints. They consider their own beliefs and values and those of others in the light of their learning in RE.

Knowledge, skills and understanding

1. Learning about religion

Pupils should be taught to:

- Describe the key aspects of each religion studied, especially the people, stories and traditions that influence the beliefs and values of others
- Describe the variety of practices and ways of life in religions and understand how these stem from, and are closely connected with, beliefs and teachings
- Identify and begin to describe the similarities and differences within and between religions
- Investigate the significance of religion in the local, national and global communities
- Consider the meaning of a range of forms of religious expression, understand why they are important in religion and note links between them
- Describe and begin to understand religious and other responses to ultimate and ethical questions
- Use specialist vocabulary in communicating their knowledge and understanding
- Use and interpret information about religions from a range of sources

2. Learning from religion

Pupils should be taught to:

- Reflect on what it means to belong to a faith community, communicating their own and others' responses
- Respond to the challenges of commitment both in their own lives and within religious traditions, recognising how commitment to a religion is shown in a variety of ways
- Discuss their own and others' views of religious truth and belief, expressing their own ideas
- Reflect on ideas of right and wrong and their own and others' responses to them
- Reflect on sources of inspiration in their own lives and the lives of others

Religions and beliefs

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

- Christianity
- At least two other principal religions
- A religious community with a significant local presence, where appropriate
- A secular world view, where appropriate

Schools may also plan to refer to further religions or belief systems, such as those represented within their school and local area.

In addition, schools should take into account pupils' beliefs, viewpoints and ideas

Fields of enquiry

Through the key stage, pupils should have an opportunity to begin to explore each of the following RE fields of enquiry:

- a) religious beliefs, teachings and sources of authority
- b) religious practices and ways of living
- c) religious and spiritual ways of expressing meaning.
- d) questions of identity, diversity and belonging
- e) questions of meaning, purpose and truth
- f) questions of values and commitments

In this syllabus the Fields of Enquiry have been paired up to form three strands:

| Believing | Expressing | Living |
|--|--|---|
| a) religious beliefs, teachings and sources of authority e) questions of meaning, purpose and truth | c) religious and spiritual ways of expressing meaning d) questions of identity, diversity and belonging | b) religious practices and ways of living f) questions of values and commitments |

Themes

The fields of enquiry are addressed through the following themes, by raising and addressing key questions:

Beliefs and questions: How people's beliefs about God, the world and others impact on their lives

Teachings and authority: What sacred texts and other sources say about God, the world and human life

Worship, pilgrimage and sacred places: Where, how and why people worship, including at particular sites

The journey of life and death: Why some occasions are sacred to believers, and what people think about life after death

Symbols and religious expression: How religious and spiritual ideas are expressed

Inspirational people: Figures from whom believers find inspiration

Religion and the individual: What is expected of a person in following a religion or belief?

Religion, family and community: How religious families and communities practice their faith, and the contributions this makes to local life

Beliefs in action in the world: How religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment.

Experiences and opportunities

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

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

Key Questions for Key Stage 2

Within this syllabus, detailed enquiry-based example key questions have been written to support you in interpreting the fields of enquiry, themes, knowledge and skills in the Programme of Study. However schools are free to develop their own schemes of work for RE which implement the statutory requirements in the Programme of Study on pages 48-49 in a clear way if they choose not to use the key questions provided.

| | |
|--|--|
| Fields of enquiry | KS2 <i>Connecting</i> |
| Believing a) Religious beliefs, teachings and sources of authority (AT1) e) Questions of meaning, purpose and truth (AT2) | Beliefs and questions 2.1 What do different people believe about God? 2.2 Why is Easter so important for Christians? 2.3. What do religions say to us when life gets hard? |
| | Inspirational people 2.4. <i>What makes a leader worth following?</i> 2.5. <i>How and why do Christians follow Jesus?</i> |
| | Teachings and authority 2.6. <i>Why is the Bible so important for Christians today? Why is the Guru Granth Sahib/Qur'an so important for Sikhs/Muslims?</i> |
| Expressing c) religious and spiritual ways of expressing meaning (AT1). d) questions of identity, diversity and belonging (AT2) | Symbols and religious expression 2.7. <i>How do people express their faith through the arts?</i> 2.8. <i>What is the purpose and value of a sacred space?</i> 2.9. <i>Why is prayer important for religious believers?</i> |
| | Worship, pilgrimage and special places 2.10 <i>What are the deeper meanings of festivals?</i> 2.11 <i>Why is pilgrimage important to some religious believers?</i> |
| | Journey of life and death 2.12 <i>How and why do believers show their commitments during the journey of life?</i> |
| Living b) religious practices and ways of living (AT1) f) questions of values and commitments (AT2) | Religion and the individual 2.13 <i>What can we learn from religions about deciding what is right and wrong?</i> |
| | Religion, family and community 2.14 <i>What can be learned from the Muslim way of life?</i> 2.15. <i>How can we make our village/town/county a more respectful place?</i> |
| | Beliefs in action in the world 2.16 <i>Can religions help to build a fair world?</i> 2.17 <i>What do religions teach about the natural world and why should we care about it?</i> |

Schools are at liberty to plan a flexible route through the material in any way they choose. See Section 4.6, pp.108-110, to see how these questions relate to those in the 2008 syllabus.

Planning guidance:

Teachers should have the principal aim of RE at the forefront of their minds as they plan their RE.

The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development.

| | |
|--|--|
| Step 1: Key question | <p>Either: select a key question from pages 52-68.</p> <p>Or: devise your own key question. Ensure that the key question fits with the themes from page 49. Refer to the fields of enquiry (p.49) to ensure breadth across the key stage. Make sure that the key question is sufficiently open to allow enquiry (e.g. What difference does religion make in some people's everyday lives?) Make sure that it has a clear focus on learning about and from religion and belief.</p> <p>Explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE; what other subject areas does it link to, if appropriate.</p> |
| Step 2: Select learning outcomes | <p>Use the learning outcomes from column 2 of the Key question outlines on pages 52-68. Select learning outcomes appropriate for the age and ability of your pupils, balancing learning about and learning from religion and belief. (E.g. For KS2, levels 2-5 are usually appropriate). Being clear about these outcomes will help you to decide what and how to teach.</p> |
| Step 3: Select specific content | <p>Look at the suggested content for your key question, from column 3 in the units. Select the best content to help you to teach in an engaging way so that pupils achieve the learning outcomes.</p> |
| Step 4: Assessment: write levelled pupil outcomes | <p>Turn the learning outcomes into pupil-friendly 'I can' statements. Use the level descriptions on p.18 to help you work out just what it is that you want pupils to be able to understand and do as a result of their learning. These 'I can' statements will help you to integrate assessment for learning within your teaching, so that there is no need to do a separate end of assessment.</p> |
| Step 5: Develop teaching and learning activities | <p>Develop active learning opportunities and investigations, using some engaging stimuli, to enable pupils to achieve the levelled outcomes. Don't forget the skills you want pupils to develop. These are highlighted in the Learning Outcomes in column 2 in the Key question outlines, but wider skills are described in Appendix 4.2 (see p. 99). Make sure that the activities allow pupils to practise these skills as well as show understanding.</p> |

KS2 Key Question 2.1 What do different people believe about God?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|--|--|---|
| <p>Theme: Beliefs and questions</p> <p>Fields of enquiry: a) religious beliefs, teachings and sources of authority (AT1)</p> <p>e) questions of meaning, purpose and truth (AT2)</p> <p>Supplementary questions: How might believing in God help people? Why do some people believe there is a God? Why is God a mystery? What difference does believing in God make?</p> | <ul style="list-style-type: none"> • explain what faith means and give examples of what they put their faith in • use religious vocabulary to explain some of the ways in which Christians and followers of other religions describe God, identifying beliefs that are similar in different religions • suggest the meanings of stories from sacred texts about people who encountered God • reflect on why there are many ideas about God and express their own understanding of God through words, symbols and the arts • ask questions and suggest some responses about what others believe, showing awareness that not all questions can be answered | <ul style="list-style-type: none"> • ways in which we exercise trust/ faith in our everyday lives (e.g. zebra crossing, doctors giving the right medicine) • how we know about something we have not seen or experienced for ourselves (e.g. the existence of the Antarctic; atoms, photons; black holes in space) • how some people believe in God and some people do not • some of the ways in which religions name and describe the attributes of God – with a particular focus on how Christians think of God as Father, Son and Holy Spirit, the 99 Names of Allah or Hindu beliefs about the <i>Trimurti</i> – Brahma (creator), Vishnu (preserver), Shiva (destroyer) • stories and encounters which help believers to understand God’s relationship with people (e.g. Moses and the Burning Bush (Exodus 3.1-15), Baptism of Jesus (Mark 1.9-11); Pentecost (Acts 2. 1-21) and Paul’s conversion (Acts 9. 1-19); stories Jesus told which teach about God e.g. the parable of the Forgiving Father (Luke 15.11-32)) • stories which help Muslims understand the nature of God e.g. the story of the Night of Power – the revelation of the Qur’an to Muhammad, and the story of Muhammad’s night journey and ascension • stories which help Hindus understand the nature of God, e.g. Lord Shiva chops off Ganesha’s head; and the Krishna cowgirls; Krishna swallows the universe. • the influence believing in God has on the lives of believers (e.g. many pray, and/or read their scriptures, and/or give to charity, and/or try to be kind to others • reflection on their own questions and ideas about God in light of their learning • opportunities to express their own ideas about God through art, music, poetry, drama |

KS2 Key Question 2.2 Why is Easter so important for Christians?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|--|--|
| <p>Theme: Beliefs and questions</p> <p>Fields of enquiry: a) religious beliefs, teachings and sources of authority (AT1)</p> <p>e) Questions of meaning, purpose and truth (AT2)</p> <p>Supplementary questions: Why are eggs often used as a symbol at Easter? Which is more important for Christians: Easter or Christmas? Why? Was Jesus just a great moral teacher or the Son of God? Why did Jesus need to die? Why is forgiveness important?</p> | <ul style="list-style-type: none"> • use religious vocabulary, symbols, art, music, dance, drama, ICT to express their understanding of the meaning of Easter for believers • reflect on what is worth celebrating and remembering in their own life and community • express their own questions and apply their own ideas to beliefs about resurrection, sacrifice, hope and life after death • describe the impact of Christian beliefs about sacrifice and forgiveness on the lives of some Christians, <i>expressing their own views in comparison to Christian responses</i> | <ul style="list-style-type: none"> • to consider times in their own lives when pupils remember and celebrate significant events/people; why and how they do this • the meaning of stories behind Easter, e.g. the events of Holy Week through the Passion Narrative (e.g. Maundy Thursday – serving others); accounts of the resurrection in the Gospels • the relationship between Eucharist/Holy Communion and Jesus’ last supper, and the significance of bread and wine, relating this to their own ideas about remembrance • how believers express the meaning of Easter through symbols, sounds, actions, story and rituals e.g. using ash on Ash Wednesday, palm branches on Palm Sunday, washing feet on Maundy Thursday, hot cross buns and simnel cakes, Passion Plays, darkness and images covered in churches on Good Friday; Easter vigils; lighting Paschal candle on Easter Sunday, decorating crosses; • ideas of sacrifice and forgiveness, and Christian beliefs about Jesus’ death and resurrection, restoring humanity’s broken relationship with God |

KS2 Key Question 2.3 *What do religions say to us when life gets hard?*

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|--|---|--|
| <p>Theme: Beliefs and questions</p> <p>Fields of enquiry: a) religious beliefs, teachings and sources of authority (AT1)</p> <p>e) questions of meaning, purpose and truth (AT2)</p> <p>Supplementary questions: What matters most in life? Why do people follow religions? What are the good things about being in a community, including a faith community? What happens when we die? What difference does believing in life after death make to some people?</p> | <ul style="list-style-type: none"> • <i>ask some puzzling questions and talk about why they are interesting</i> • identify some ‘big questions’ about life and the world that make people wonder and are difficult to answer • suggest things that matter to Christians and another religious community and say why (e.g. worship, prayer, service, loving others) • suggest what difference following a religion can make to life, including when life gets hard, <i>making links to their own ideas of keeping going when facing difficulties</i> • talk about what Christians and another religion (e.g. Hinduism) say about what happens when we die, describing and explaining similarities and differences • explain how believing in life after death, e.g. heaven, Paradise, moksha, might make a difference to how someone lives • <i>ask questions and suggest some responses about what others believe, showing awareness that not all questions can be answered</i> • <i>create a statement of their own ideas about life after death reflecting on ideas from at least two religions studied. Explain what has inspired and influenced them to form this view.</i> | <ul style="list-style-type: none"> • Use stimulus material to encourage pupils to ask questions about life, death, suffering, what matters most; • analyse and evaluate pupils’ questions, to recognise and reflect on how some ‘big questions’ do not have easy answers, and how people offer different answers to some of the big questions about life, death, suffering etc. • Explore ways in which religions help people to live, e.g. giving a sense of purpose, a guide to deciding what is right and wrong, membership of a community who care for each other, opportunities to celebrate together • Christian beliefs about life after death, including ideas of heaven, Judgement, salvation through Jesus; • Beliefs of another religion about life after death, e.g. Hindu ideas of reincarnation and moksha • Some answers given by non-religious beliefs about life after death, suffering and what matters most e.g. humans have to decide right and wrong for themselves |

KS2 Key Question 2.4 What makes a leader worth following?

The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development.

| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|---|---|
| <p>Theme: Inspirational People</p> <p>Fields of enquiry: a) religious beliefs, teachings and sources of authority (AT1)</p> <p>e) questions of meaning, purpose and truth (AT2)</p> <p>Supplementary questions: Who are our heroes and heroines? How do our heroes and heroines show us the best way to live? Who shows the Christians, Hindus or Muslims the best ways to live? What do we think are the best ways to live?</p> | <ul style="list-style-type: none"> • identify the qualities they admire in their heroes/ role models, explain why they admire them and how this may influence their own lives • use religious vocabulary to describe aspects of lives and teachings of inspiring leaders, giving examples of how these have influenced the lives of followers • ask and respond to questions raised by the stories from the lives of key religious figures and contemporary followers • describe events in the life of at least one modern day Muslim or Sikh making links between their actions and the teachings and example of Muhammad or Guru Nanak • make links between attitudes and values advocated by religious leaders such as Muhammad and Guru Nanak and those of your school and pupils themselves | <ul style="list-style-type: none"> • what makes a person inspirational to others, identifying characteristics of a good role model • differences between contemporary celebrity role models and prophets and gurus from the past who still have followers today • why these key religious figures are regarded as sources of authority and inspiration by believers today • begin to identify the impact of events in Prophet Muhammad's or Guru Nanak's life to beliefs of Muslims or Sikhs • make a link between stories read and Muslim or Sikh beliefs and behaviour • the importance of two main Muslim or Sikh beliefs and say how they are shown through daily practice (e.g. in Islam, submission shown through prayer and zakat; in Sikhism, belief in equality shown through service at the langar) • the actions of contemporary inspirational Muslims or Sikhs and how these have been influenced by Muhammad or the Gurus • examples of what some Muslims and Sikhs say are the most important attitudes and values to have, comparing these with what pupils believe to be most important |

KS2 Key Question 2.5 How and why do Christians follow Jesus?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|--|---|
| <p>Theme: Inspirational People</p> <p>Fields of enquiry: a) religious beliefs, teachings and sources of authority (AT1)</p> <p>e) Questions of meaning, purpose and truth (AT2)</p> <p>Supplementary questions: What do Christians believe? What do I believe? How do stories show us what people believe? What does it mean to believe in God, in fairness, or in forgiveness? What do Christians say about the best way to behave? What do I say? Who shows the Christians, Hindus or Muslims the best ways to live? What do we think are the best ways to live?</p> | <ul style="list-style-type: none"> • identify the qualities they admire in their heroes/ role models, <i>explain why they admire them and how this may influence their own lives</i> • use religious vocabulary to describe and show developing understanding of aspects of the life and teachings of Jesus, giving examples of how these have influenced the lives of Christians • describe events in the life of at least one modern day Christian making a link between their actions and the teachings and example of Jesus • use religious vocabulary to show an understanding of what it means to some people to be a Christian • ask and respond to questions raised by the stories from the life of Jesus and contemporary followers • apply ideas from what they have learned to their own ideas, comparing and contrasting them to those of believers | <ul style="list-style-type: none"> • what makes a person inspirational to others, identifying characteristics of a good role model (make link with Question 2.4) • stories and actions of Jesus which continue to inspire Christians today e.g. parables of the Kingdom of Heaven (Matthew 13:1-45; sower, mustard seed, pearl etc); parables of forgiveness (Good Samaritan Luke 10:29-37; Two Debtors Luke 7:36-50; Unforgiving servant Matthew 18:21-35) • identify the impact that believing in Jesus will have on a Christian's life and give examples of the impact (e.g. how Christians help the homeless; Christians and forgiveness such as Desmond Tutu and the Truth and Reconciliation Committees) • why Jesus is regarded as a source of authority and inspiration by Christians today (e.g. concepts of incarnation and salvation) • examples of what some Christians say are the most important attitudes and values to have (e.g. love, justice, service, sacrifice, joy, comparing these with what pupils believe to be most important) • the actions of contemporary inspirational Christians and how these have been influenced by Jesus • how Christians rely on the Holy Spirit to help them follow Jesus and try to become more like him |

KS2 Key Question 2.6a Why is the Bible so important for Christians today? 2.6b Why is the Qur'an so important for Muslims today? 2.6c Why is the Guru Granth Sahib so important for Sikhs today? (Choose at least one question for this unit)

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|--|---|---|
| <p>Theme: Teachings and authority</p> <p>Fields of enquiry: a) religious beliefs, teachings and sources of authority (AT1)</p> <p>e) Questions of meaning, purpose and truth (AT2)</p> <p>Supplementary questions: How do stories show us what people believe in? What does it mean to believe in God, in fairness, or in forgiveness? What do Christians, Muslims and Sikhs say about the best way to behave? What do I say? How do holy books and codes of goodness help people to live good lives? How do I decide what is a good life? How do I live a good life?</p> | <ul style="list-style-type: none"> • describe how and why sacred texts are important to believers • recognise and describe how a story from sacred text may provide inspiration or guidance to a religious believer, <i>making links with their own ideas about how these teachings might be worth following</i> • identify how religious meaning is expressed through different types of language for example parables, poems, psalms and prayers • ask questions and suggest answers about how and why the Bible influences Christians/ the Qur'an influences Muslims/ the Guru Granth Sahib influences Sikhs, and identify <i>what influences them, noting similarities and differences</i> • identify actions and rituals which show how important holy books are to religious believers • identify where some stories and individuals are found in more than one sacred text • explain the meanings of stories and texts which teach about principles for living from each religion and reflect <i>on ways in which their message may be relevant today</i> | <ul style="list-style-type: none"> • sources of guidance in their own and others' lives • how some texts can have special significance and act as sources of guidance and authority • the names and importance of key sacred texts for believers in each religion studied • how the sacred text is used for worship and as a source of guidance for believers • stories and traditions relating to the sacred writing • how the Bible and Qur'an have some key stories and people in common • sacred books as sources of wisdom for people today • how sacred texts have different types of writing and symbolic language • how sacred text is studied and treated in different religious communities e.g. processing the Guru Granth Sahib, learning the Qur'an by heart, studying meaning of the Bible |

KS2 Key Question 2.7 How do people express their faith through the arts?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|--|---|
| <p>Theme: Symbols and religious expression</p> <p>Fields of enquiry: c) religious and spiritual ways of expressing meaning (AT1) d) questions of identity, diversity and belonging (AT2)</p> <p>Supplementary questions: What is most important to Christians, Muslims and/or Hindus? Why do some people draw God and some people say that you must not draw God? How do poems and artworks express the inexpressible? Why do some people think this piece of art/music is so amazing? What does it tell us about what matters to believers? What expresses something important for me?</p> | <ul style="list-style-type: none"> • explain meanings for some symbols e.g. in art, architecture, music and /or poetry, using religious concepts and language • identify similarity and difference in the way beliefs and values are reflected through art, music and poetry within and between religions • describe and explain the function and meaning of different aspects of a place of worship • express their own ideas about values and beliefs, using a variety of media | <ul style="list-style-type: none"> • about how art / music / calligraphy / poetry is used by two religions to represent beliefs and ideas e.g. Christian iconography, psalms, contemporary poetry, calligraphy of 99 Names of Allah or Qur’anic quotes, geometric art, Hindu images of gods, drama and dance in retelling Hindu stories • in response to religious examples, pupils should create their own spirited artworks or poetry, showing beliefs and ideas that are important to them • how buildings and architecture express meaning for religious believers • look at similarities and differences in the architecture of religious buildings and how this shows important beliefs e.g. cross-shape plan of Anglican churches; place of the pulpit in a Methodist or Baptist church; the altar in Anglican and Roman Catholic churches; baptistery pool in Baptist church. <p><i>Note: this Key Question links with Key Question 2.8</i></p> |

KS2 Key Question 2.8 What is the purpose and value of a sacred space?

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|---|--|--|
| <p>Theme: Symbols and religious expression</p> <p>Fields of enquiry: c) religious and spiritual ways of expressing meaning (AT1) d) questions of identity, diversity and belonging (AT2)</p> <p>Supplementary questions: How can spaces make you feel differently? Why do some places make you feel calm and some make you feel worked up? How might you tell if a mosque and a church are dedicated to the same God? In a place of worship, where do you think God would be? If there's no God, what is it that believers experience in places of worship?</p> | <ul style="list-style-type: none"> • use religious vocabulary to identify and explain some features, symbolic objects, actions and sounds found in a church (mandir/ mosque/ gurdwara) and say how these help people worship • identify and explain symbolic actions in everyday life which express inner feelings • explain the meaning of worship for a believer • ask some thoughtful questions about why people choose to attend a church, mosque, mandir or gurdwara and suggest some possible answers • identify some differences in the way Christians worship in two denominations • describe Eucharist/Lord's Supper/ Communion for Christians; puja for Hindus; Friday prayers for Muslims; or prayers in the gurdwara and say why it matters so much for believers • express their own ideas about the value of times of reflection, thanksgiving, praise; remembrance <p><i>Note: This Key Question should include a visit to at least one place of worship to explore its importance in the lives of believers and the local community.</i></p> <p><i>Note: this Key Question links to Key Question 2.11 on pilgrimage.</i></p> | <ul style="list-style-type: none"> • the significant and spiritual places in their own lives and why these are special • the main features of places of worship in three religions, including contrasting Christian communities, and how these reveal what is important in these communities • how symbolic actions in everyday life express inner feelings and beliefs • the meaning and main features, rituals, symbols and sounds that may be used in worship to express beliefs and feelings • similarities and differences in the way believers worship within and between different religions • how Christians in at least two contrasting denominations worship, including celebration of the Lord's Supper/ Holy Communion/ Eucharist • how Christian worship around the world reflects the local culture • compare worship in the Hindu home and mandir, prayer at home and in the Mosque, prayer at home and in the Gurdwara |

KS2 Key Question 2.9 Why is prayer important for religious believers?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|---|---|
| <p>Theme: Symbols and religious expression</p> <p>Fields of enquiry: c) religious and spiritual ways of expressing meaning (AT1) d) questions of identity, diversity and belonging (AT2)</p> <p>Supplementary questions: What is prayer? What different kinds of prayer do Christians use? How can we learn about prayer by asking questions? What does the Lord's Prayer mean? Why is it so popular? How and why do Christians like to pray? How and why do Muslims like to pray? What do Muslim children say about prayer? What can we learn from a questionnaire about praying? Christian and Muslim prayer: similar or different? What did we find out? What can we learn?</p> | <ul style="list-style-type: none"> • talk about prayer and what it means to Christian and Muslims • explain why the Lord's prayer is so important for many Christians • identify ideas and feelings in a prayer and express their own reflections in a prayer or a poem • identify differences and similarities between prayer in Islam and prayer in Christianity • identify the impact of prayer on believers' lives • ask questions about prayer and share their own ideas about it. • make links between what Christians / Muslims believe about God and how / why they pray • explain the impact of beliefs about God on how people pray and the impact of prayer on the believers' lives • <i>express thoughtful views on questions like 'why is there unanswered prayer?' 'Does answered prayer show that God loves us?'</i> • relate the values and commitments shown in Christian or Muslim prayer to their own lives, values or commitments thoughtfully. | <ul style="list-style-type: none"> • the practice of prayer in two religions e.g. Christianity and Islam; • the difference between private prayer and public prayer • examples of prayers e.g. Christianity, the Lord's Prayer Matthew 6 v 5-13; Islam, daily prayers • ways in which these prayers reflect beliefs about God in the religion(s) studied • stories of prayer, eg Daniel in the Lions' den (Daniel Chapter 6) or St Peter's release from prison (Acts 12) • what Christians and Muslims say about prayer, including young people |

KS2 Key Question 2.10 What are the deeper meanings of festivals?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|--|---|--|
| <p>Theme: Worship, pilgrimage and special places</p> <p>Fields of enquiry: c) religious and spiritual ways of expressing meaning (AT1) d) questions of identity, diversity and belonging (AT2)</p> <p>Supplementary questions: How are religious ways of remembering important in people's lives? Is celebrating part of what it means to be human? What is the key turning point of the story behind the festival(s)?</p> | <ul style="list-style-type: none"> • reflect on what is worth celebrating and remembering in their own life and community • identify the differences between religious festivals and other types of celebrations • ask and respond to questions raised by the stories behind religious festivals • connect stories, symbols and beliefs with what happens at Easter, Christmas, Pentecost, Harvest, Eid, Divali and Holi • make links between the festivals and the actions of a believer, and their own lives • identify similarities and differences in the way festivals are celebrated within and between religions • use religious vocabulary, symbols, art, music, dance, drama, ICT to express their understanding of the meaning of religious festivals for believers • describe the value of festivals in the religions they learn about and make links between religions and their own experience of celebration and commitment. • express their own responses to the values and beliefs at the heart of each festival studied, using a variety of media | <ul style="list-style-type: none"> • times in their own lives when pupils remember and celebrate significant events/people why and how they do this • the meanings of stories behind key religious festivals: • e.g. Christmas, Easter, Pentecost, Harvest in Christianity, Divali and Holi in Hinduism, Eid in Islam • how believers express the meaning of religious festivals through symbols, sounds, actions, story and rituals, • how celebrations vary in different contexts, eg home and place of worship • similarities and differences between the ways festival are celebrated e.g. Christmas within different Christian traditions, Divali within Sikhism and Hinduism • key elements of festival: shared values, story, beliefs, hopes and commitments • customs past and present, traditions in home and place of worship, points of similarity between different festivals / faiths, e.g. festivals of light such as Divali, Holi, Pentecost. |

KS2 Key Question 2.11 Why is pilgrimage important to some religious believers?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|--|--|---|
| <p>Theme: Worship, pilgrimage and special places</p> <p>Fields of enquiry: c) religious and spiritual ways of expressing meaning (AT1) d) questions of identity, diversity and belonging (AT2)</p> <p>Supplementary questions: What questions would you like to ask God if you could? What answers would Christians, Muslims or Hindus give to your questions? Why do religions love their holy books, words and stories so much? How do they use them? What do they say?</p> | <ul style="list-style-type: none"> • identify what pilgrims hope for from their religious journey and suggest ways in which this has an impact on their life • explain the meaning of pilgrimage for some believers • suggest meanings in the practice of Hajj and make links to Muslim beliefs, stories and commitments • ask some thoughtful questions about why pilgrims choose to undertake a pilgrimage and suggest some possible answers about the relationships between pilgrimage and faith • express their own ideas about the value of times of reflection, repentance, journey, remembrance. | <ul style="list-style-type: none"> • special places that hold significance for pupils, and why they are important • the spiritual significance of Hajj for Muslims pilgrimage to Walsingham, Iona, Lindesfarne or Lourdes for some Christians • places of local significance, e.g. Derby Cathedral's pilgrimage experience for schools • the variety of reasons believers give for making or not making a pilgrimage • origins, locations, stories, symbols, actions and hopes of pilgrimage and their significance for believers e.g. throwing stones at the devil on Hajj. |

KS2 Key Question 2.12 *How and why do believers show their commitments during the journey of life?*

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|--|---|--|
| <p>Theme: Journey of life and death</p> <p>Fields of enquiry: c) religious and spiritual ways of expressing meaning (AT1) d) questions of identity, diversity and belonging (AT2)</p> <p>Supplementary questions: If life is a journey, what is the destination? Why do people have celebrations to mark the stages of life? What's the point of baptism/confirmation/Bar-Bat Mitzvah/marriage? Which is more important: baptism or confirmation? Bar/Bat Mitzvah or marriage?</p> | <ul style="list-style-type: none"> • suggest some reasons why life is often described as a journey and express their own metaphors for life, giving their reasons • use religious vocabulary to describe what happens in a ritual of belonging and say why it is important for young people from that religion • use religious vocabulary to describe and explain why baptism and confirmation are important to some Christians • describe the impact of ceremonies that mark important stages in people's lives • describe and explain what happens in a marriage ceremony and how it reflects what is important about relationships for religious believers, making links to their own lives • make links to their own lives and the important stages and ceremonies that may mark these • express their own responses to questions of meaning and purpose, arising from exploring religious responses to the journey of life, using a variety of media | <ul style="list-style-type: none"> • how the idea of life as a journey is used as a metaphor within religions • the value and meaning of ceremonies which mark milestones in life – particularly those associated with growing up and taking responsibility within a faith community: confirmation and believers' baptism in Christianity sacred thread ceremony in Hinduism; <i>amrit</i> ceremony in Sikhism <i>Bar/Bat Mitzvah</i> in Judaism • other ways of showing commitment, e.g vigils, commissioning services • ordinary ways in which people show their commitments in their daily lives, e.g. prayer, reading the Bible, giving to charity; volunteering, visiting elderly neighbours etc • the value and meaning of ceremonies that mark the commitment of a loving relationship between two people, comparing marriage ceremonies and commitments in two religious traditions • to reflect on their own ideas about community, belonging and belief. |

KS2 Key Question 2.13 What can we learn from religions about deciding what is right and wrong?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|--|---|
| <p>Theme: Religion and the individual</p> <p>Fields of enquiry: b) religious practices and ways of living (AT1) f) questions of values and commitments (AT2)</p> <p>Supplementary questions: How do I know what is right and wrong? How does religion help people choose between right and wrong? Why do people give up riches, or even lives, for religion? Why do we need rules or guidelines to help us live? Which is more important, love or forgiveness? generosity or truth? Would you rather live in a world where people obey the rules or ignore the rules? Can you choose a religious rule or guideline that you think would help your life go better?</p> | <ul style="list-style-type: none"> • identify <i>personal, family, school values/codes for living which influence their own behaviour</i> • describe similarities and differences between the codes for living used by Christians and the followers of at least one other religion or non-religious belief system • reflect on how having a code for living might help believers with difficult decisions • ask and respond to questions about the importance of <i>having a set of beliefs or values to guide choices and decisions in daily life</i> • apply ideas about what really matters for themselves, <i>including ideas about love, forgiveness, truth, consequences and honesty</i> • reflect on and explain the consequences of what they say and do for other people and respond sensitively to <i>different needs and wants</i> | <ul style="list-style-type: none"> • teachings which act as guides for living within Christianity and at least one other religion or non-religious belief and their practical application in everyday life: <ul style="list-style-type: none"> ○ E.g. the Ten Commandments (Exodus 20.1-21/Deuteronomy 5.1-22), the Two Commandments of Jesus (Mark 12. 28-34); Islamic principles; the golden rule for Humanists • the importance of beliefs or values as guides for making choices and decisions in daily life • the value and challenge for believers of following a code for living • ideas of temptation and how it affects how people choose between good and bad, using religious stories as a starting-point, e.g. the 'Fall' in Christianity Genesis 3, Jesus resisting temptation Matthew 4; • differences between right and wrong/ good and bad and how we know the difference what guides pupils' own moral choices. |

KS2 Key Question 2.14 What can be learned from the Muslim way of life?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: | Suggested content: |
|--|---|--|
| <p>Theme: Religion, family and community</p> <p>Fields of enquiry: b) religious practices and ways of living (AT1) f) questions of values and commitments (AT2)</p> <p>Supplementary questions: What do Muslims believe? Where do their beliefs originate from? How does this affect how Muslims choose to live their lives? Why is Muhammad so important for Muslims? Should everyone give 2.5% of their wealth to the poor every year? How might praying help someone to feel peace? If your good and bad deeds are going to be announced to everyone in the future, what difference would that make to how you behave?</p> | <p>Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ...</p> <ul style="list-style-type: none"> • <i>reflect on the beliefs, values and practices that are important in their own lives and in the school community and how these values are expressed</i> • Describe the 5 pillars of Islam; explain using religious vocabulary the religious expression and beliefs shown through worship, prayer, fasting, festival and pilgrimage • explain the key beliefs of Muslims and how these affect the way Muslims choose to behave individually • ask and respond to questions (stimulated by a range source material) about how religion influences Muslims' everyday lives • describe the forms of guidance a Muslim uses and compare them to forms of guidance experienced by the pupil • ask and respond to questions (stimulated by a range source material) about how religion influences Muslims' everyday lives • reflect on and express their own views, commitments, beliefs and responsibilities in the light of their learning about Islam <p>Note: this Key Question links with Key questions 2.12 (Hajj) and 2.6b (Qur'an)</p> | <p>Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate</p> <ul style="list-style-type: none"> • Five pillars of Islam - belief in one God and his prophet, daily prayer, fasting, charity and pilgrimage, and how they are practised in Britain today • the importance of beliefs or values as guides for making choices and decisions in daily life • the value and challenge for Muslims of following the five pillars • the importance of the Qur'an for Muslims: how it is used, treated, learnt; examples of stories and teaching, such as Surah 17; other forms of guidance for Muslims such as hadith • what forms of guidance the pupils turn to when they need guidance or advice • what beliefs, practices and values are significant in the pupils' lives • consider the challenges that the discipline or commitment of Muslim living might raise for themselves • ways in which communities influence individuals, e.g. the Muslim communities of Derby and their own communities. |

KS2 Key Question 2.15 How can we make our village/town/county a more respectful place?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|--|---|--|
| <p>Theme: Religion, family and community</p> <p>Fields of enquiry: b) religious practices and ways of living (AT1)</p> <p>f) questions of values and commitments (AT2)</p> <p>Supplementary questions: What religions are there in our area? How are they different to those in the rest of the area and country? What can we learn from each other? What makes people more respectful? Can people who are different live in harmony? What makes that easier or harder?</p> | <ul style="list-style-type: none"> • show understanding of the richness of religious diversity of Great Britain and their own locality, describe some ways religion makes a difference locally • describe similarities and differences between living in a plural community and living in a community where almost everyone has similar beliefs and customs • make links between how we treat each other and the idea of a respectful community • make links between values like respect and tolerance and their own behaviour • ask good questions and suggest some answers, with reference to particular religions about religious diversity • apply ideas like respect, tolerance and community cohesion to some issues of diversity and living together | <ul style="list-style-type: none"> • learn from diversity through visiting places of worship from different faiths • local examples of different religious communities in their area, looking at changes over time, and differences between them e.g. food, buildings, community work • teachings from different religions about dealing with difference e.g. responses of respect, tolerance, mutual learning and recognising each other's spirituality, rather than mere argument or even conflict • compare the school's local community with another more diverse community, identifying similarities and differences • examples of community harmony, reflecting that this does not mean 'being all the same' but does mean 'accepting our differences' e.g. the work of the Derby Open Centre • examples of how people have dealt well with difference or conflict • examples of interfaith work in your area or another nearby e.g. interfaith network, shared celebrations such as interfaith week; shared social justice projects. |

KS2 Key Question 2.16 Can religions help to build a fair world?

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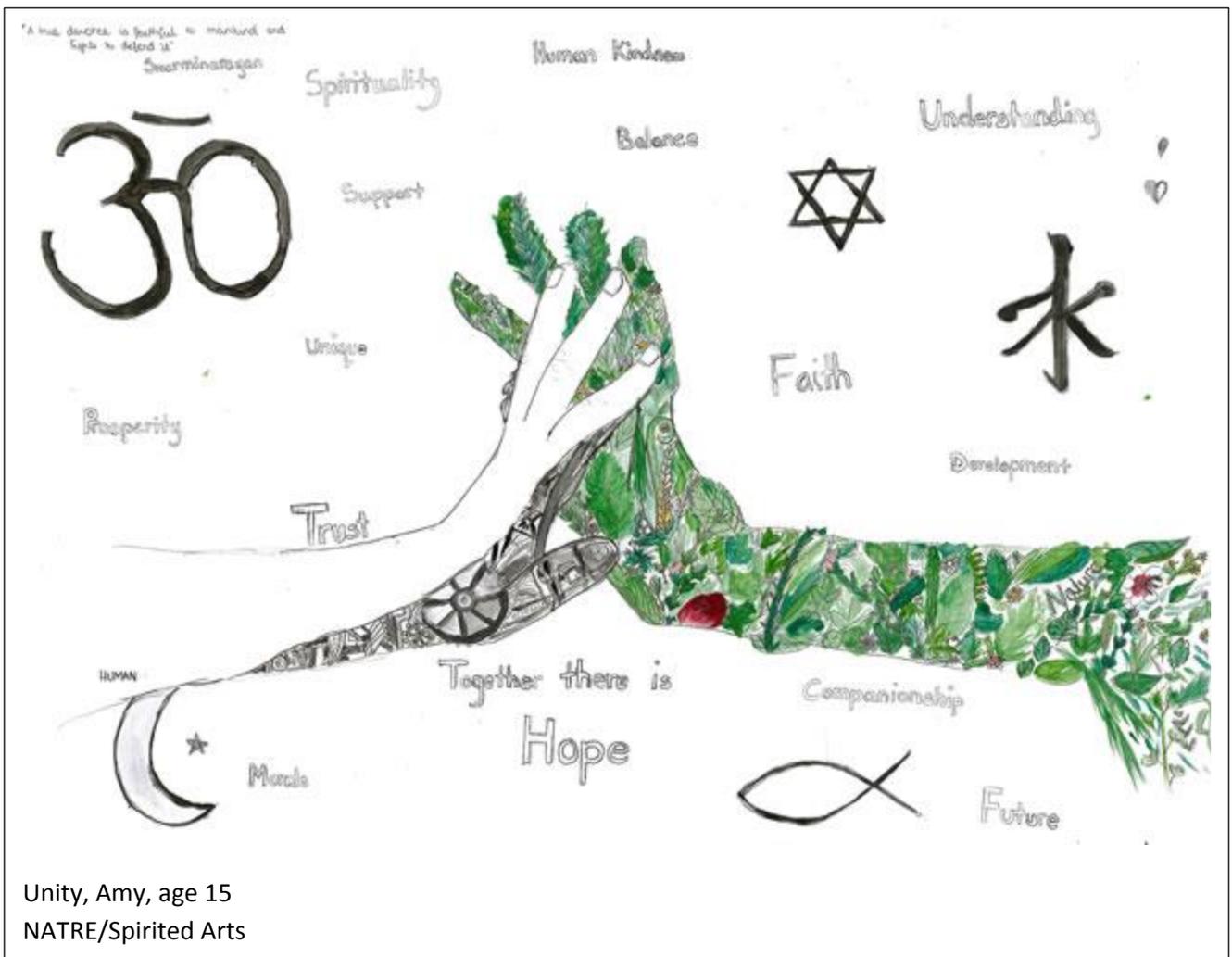
| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|--|--|--|
| <p>Theme: Beliefs in action in the world</p> <p>Fields of enquiry: b) religious practices and ways of living (AT1)</p> <p>f) questions of values and commitments (AT2)</p> <p>Supplementary questions: What is fairness and justice? What can we learn from religious teachings about how to treat others? How do I believe we should treat people fairly? What are the distinctive contributions of religions to issues like Fair Trade?</p> | <ul style="list-style-type: none"> • describe some of the problems of poverty in the world today, and some ways that charities, including religious charities, respond and make a difference • ask and respond to questions about fairness and justice in the world • make connections between the teachings of Paul and Jesus and the work of one Christian agency today • make links between the teachings of another religion e.g. Islam and the work of Islamic Relief / Muslim Aid today • identify the qualities needed to take action to bring about what is right and good • reflect upon and express their own ideas and beliefs about treating others with justice and love in light of their learning, through story, art, drama, music and ICT | <ul style="list-style-type: none"> • stories and teachings from Christianity and other religions and beliefs which ensure justice and fairness for all people: e.g. <ul style="list-style-type: none"> ○ Teachings of Jesus and Paul on values and justice and their meaning for Christians today e.g. Widow's Mite (Mark 12:41-44) and The Rich Fool (Luke 12:16-21) ○ The Two Great Commandments (Mark 12:28-34) ○ Christian teachings on how to treat others (Galatians 3:28, 5:22, Romans 12:17-21). ○ Islam: stories about Muhammad (http://shop.retoday.org.uk/find/Stories+Islam/1) ○ Sikhism: Malak Bhago and Guru Nanak. • charitable practices that are part of religious practice, e.g. Christian tithing, giving away 10% of income; Muslim Zakah, annually giving away 2.5% of all wealth; Jewish tzedek, giving away 10% of their net income; VSO, giving to food banks etc. • two charities that work for justice and have a religious background, how they interpret and follow the teaching of their faith, and the impact of the charities' work e.g. Christian Aid, Tear Fund, CAFOD, Islamic Relief, Muslim Aid, Khalsa Aid, Tzedek etc • examples of individuals who have been led by their beliefs to work for different types of justice, eg Rosa Parks, Martin Luther King, Anne Frank, Bono, Gandhi, Aung San Suu Kyi, examples from your local area. |

KS2 Key Question 2.17 What do religions teach about the natural world and why should we care about it?

The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development.

| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|--|--|--|
| <p>Theme: Beliefs in action in the world</p> <p>Fields of enquiry: b) religious practices and ways of living (AT1)</p> <p>f) questions of values and commitments (AT2)</p> <p>Supplementary questions: What do different religions say about how we should care for the world? Whose earth is it anyway? If the earth is God's, why should we care about the environment? If there is no God, why should we care about the environment? Which is more important: feeding the world or saving the environment?</p> | <ul style="list-style-type: none"> • make links between the Biblical creation narrative and the activities of Christians relating to care of the planet • describe and show understanding of sources and teachings of other religions about creation and human responsibility to the environment • identify and describe the impact of these beliefs on how people live • ask some questions and suggest some answers about what different people believe about creation and the natural world including non-religious perspectives • make links between their own values about animals and the idea of God as creator of the world • reflect upon and express their own ideas and beliefs about care for creation in light of their learning, through story, art, drama, music and ICT. | <ul style="list-style-type: none"> • stories and teachings from Christianity and other religions and beliefs which show human responsibility to care for the natural world: e.g. <ul style="list-style-type: none"> ○ Biblical creation narrative: Genesis 1-2; Psalm 8 ○ Islamic creation: Seven day story ○ Hindu creation e.g. Brahma creating the world ○ Islamic story: Muhammad and the ants, crying camel, Muhammad friend of animals • how at least one agency seeks to practise Christian values of stewardship of the environment locally and worldwide, making links with the life and teaching of Jesus. E.g. Christian Aid, Traidcraft, CAFOD, A Rocha • how the beliefs about the natural world affect actions in the life of a religious believer e.g. Ahimsa (non-harming in Hinduism) • their own responsibility for caring for the natural world and for treating others with fairness and respect. |

3.5 11-14s / KS3 Programme of Study



Unity, Amy, age 15
NATRE/Spirited Arts

KS3 Programme of Study

| | |
|---|---|
| <p>Principal Aim The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development.</p> | |
| <p>Focus of RE at KS3 Throughout KS3, pupils extend their understanding of Christianity and at least two of the other principal religions in a local, national and global context. They deepen their understanding of important beliefs, concepts and issues of truth and authority in religion. They apply their understanding of religious and philosophical beliefs, teachings and practices to a range of ultimate questions and ethical issues, with a focus on self-awareness, relationships, rights and responsibilities. They enquire into and explain some personal, philosophical, theological and cultural reasons for similarities and differences in religious beliefs and values, both within and between religions. They interpret religious texts and other sources, recognising both the power and limitations of language and other forms of communication in expressing ideas and beliefs. They reflect on the impact of religion and belief in the world; considering both the importance of inter faith dialogue, and the tensions that exist within and between religions and beliefs. They develop their evaluative skills, showing reasoned and balanced viewpoints when considering their own and others' responses to religious, philosophical and spiritual issues.</p> | |
| <p>Knowledge, skills and understanding</p> | |
| <p>1. Learning about religion Pupils should be taught to:</p> <ul style="list-style-type: none"> • Investigate and explain the differing impacts of religious beliefs and teachings on individuals, communities and societies • Analyse and explain how religious beliefs and ideas are transmitted by people, texts and traditions • Investigate and explain why people belong to faith communities and explain the reasons for diversity in religion • Analyse and compare the evidence and arguments used when considering issues of truth in religion and philosophy • Discuss and evaluate how religious beliefs and teachings inform answers to ultimate questions and ethical issues • Apply a wide range of religious and philosophical vocabulary consistently and accurately, recognising both the power and limitations of language in expressing religious ideas and beliefs • Interpret and evaluate a range of sources, texts and authorities, from a variety of contexts • Interpret a variety of forms of religious and spiritual expression | <p>2. Learning from religion Pupils should be taught to:</p> <ul style="list-style-type: none"> • Reflect on the relationship between beliefs, teachings and ultimate questions, communicating their own ideas and using reasoned arguments • Evaluate the challenges and tensions of belonging to a religion and the impact of religion in the contemporary world, expressing their own ideas • Express insights into the significance and value of religion and other world views on human relationships personally, locally and globally • Reflect and evaluate their own and others' beliefs about world issues such as peace and conflict, wealth and poverty and the importance of the environment, communicating their own ideas • Express their own beliefs and ideas, using a variety of forms of expression |

Religions and beliefs

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

- Christianity
- At least two other principal religions
- A religious community with a significant local presence, where appropriate
- A secular world view, where appropriate

Schools may also plan to refer to further religions or belief systems, such as those represented within their school and local area.

In addition, schools should take into account pupils' beliefs, viewpoints and ideas

Fields of enquiry

These **key concepts** must be built in to the planned Key Stage 3 RE curriculum:

Religious beliefs, teachings and sources (AT1)

- Understanding, explaining and interpreting teachings, sources, authorities and ways of life in order to express reasoned views about religions and beliefs.
- Understanding, explaining and interpreting beliefs, teachings and attitudes in relation to the human quest for identity, meaning and values.

Religious practices and ways of life (AT1)

- Understanding, explaining and interpreting the varied impacts of religions and beliefs on how people live their lives.
- Applying ideas and expressing insights about the impact of practices from religions and beliefs on ways of life.

Religious and spiritual ways of expressing meaning (AT1)

- Understanding and expressing ideas and insights about the meanings of different forms of religious, spiritual, moral and cultural expression.
- Understanding, explaining and interpreting ways in which religions and beliefs use literature, the arts, music, architecture and other forms of creative expression to respond to ultimate questions.

Identity, diversity and belonging (AT2)

- Understanding, explaining and interpreting varied viewpoints on issues connecting personal and communal identity.
- Applying ideas and expressing insights into questions of identity, diversity and belonging in personal and communal contexts and in relation to community cohesion.

Meaning, purpose and truth (AT2)

- Describing and expressing insights into ultimate questions that confront humanity.
- Applying ideas and expressing insights into questions of meaning and purpose in relation to religion and beliefs.
- Explaining different ideas about what is true.

Values and commitments (AT2)

- Understanding, explaining and interpreting moral values and how they can relate to beliefs and experience.
- Expressing views and ideas about their own and others' values and commitments in order to make informed, rational and imaginative choices.

In this syllabus the Fields of Enquiry have been paired up to form three strands:

| Believing | Expressing | Living |
|--|--|---|
| a) religious beliefs, teachings and sources of authority e) questions of meaning, purpose and truth | c) religious and spiritual ways of expressing meaning d) questions of identity, diversity and belonging | b) religious practices and ways of living f) questions of values and commitments |

Themes

The fields of enquiry are addressed through the following themes, by raising and addressing key questions:

Beliefs and concepts: the key ideas and questions of meaning in religions and beliefs, including issues related to God, truth, the world, human life, and life after death

Authority: different sources of authority and how they inform believers' lives

Religion and science: issues of truth, explanation, meaning and purpose

Expressions of spirituality: how and why human self-understanding and experiences are expressed in a variety of forms

Ethics and relationships: questions and influences that inform ethical and moral choices, including forgiveness and issues of good and evil

Rights and responsibilities: what religions and beliefs say about human rights and responsibilities, social justice and citizenship

Global issues: What religions and beliefs say about health, wealth, war, animal rights and the environment

Interfaith dialogue: A study of relationships, conflicts and collaboration within and between religions and beliefs

Experiences and opportunities

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

- Encounter people from different religious, cultural and philosophical groups, who can express a range of convictions on religious and ethical issues
- Visit, where possible, places of major religious significance and using opportunities in ICT to enhance pupils' understanding of religion
- Discuss, question and evaluate important issues in religion and philosophy, including ultimate questions and ethical issues
- Reflect on and carefully evaluate their own beliefs and values and those of others in response to their learning in RE, using reasoned, balanced arguments
- Use a range of forms of expression such as Art and Design, Music, Dance, Drama, Writing and ICT, to communicate their ideas and responses creatively and thoughtfully
- Explore the connections between RE and other subject areas such as the Arts, Humanities, Literature and Science

Key questions for Key Stage 3

Within this syllabus, detailed enquiry-based example key questions have been written to support you in interpreting the fields of enquiry, themes, knowledge and skills in the Programme of Study. However schools are free to develop their own schemes of work for RE which implement the statutory requirements in the programme of study on pages 70-72 in a clear way if they choose not to use the key questions provided.

| Fields of enquiry | 2014 |
|--|---|
| Believing a) Religious beliefs, teachings and sources of authority (AT1) e) questions of meaning, purpose and truth (AT2) | Beliefs and concepts 1. How can people decide if God is real, and what God is like? 2. How can we answer the big questions of life? <ul style="list-style-type: none"> • 2a Is death the end? Does it matter? • 2b Why is there suffering? Are there any good solutions? 3. If God came to earth, what difference would it make? 4. What's the point? Do religions help make sense of life? 5. What does the Holocaust teach us about a Jewish way of life and about human nature? |
| | Authority 6. Do the teachings of Jesus / Muhammad / the Buddha stand the test of time? Religion and science 7. Where is truth about religion to be found? 8. Where did the universe come from? |
| Expressing c) religious and spiritual ways of expressing meaning (AT1). d) questions of identity, diversity and belonging (AT2) | Expressions of spirituality 9. What, how and why do people worship? 10. How do humans express their spirituality through words, art, music and activism? |
| Living b) religious practices and ways of living (AT1) f) questions of values and commitments (AT2) | Ethics and relationships 11. How do we decide what is right and wrong? |
| | Rights and responsibilities 12. Do beliefs about justice, love and equality make any difference to the actions of religious and non-religious people today? |
| | Global issues 13. Religion: Does it do any good? 14. Religion: source of peace or cause of conflict? |
| | Interfaith dialogue 15. What does it mean to be a Christian/ Muslim / Sikh / Hindu /Buddhist /atheist in Britain today? 16. How can we make our town/local area/county/nation a more respectful place? |

Schools are at liberty to plan a flexible route through the material in any way they choose.

See Section 4.6, pp.108-110, to see how these questions relate to those in the 2008 syllabus.

Planning guidance:

Teachers should have the principal aim of RE at the forefront of their minds as they plan their RE.

The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development.

| | |
|---|--|
| <p>Step 1: Key question</p> | <p>Either: select a key question from pages 75-91.</p> <p>Or: devise your own key question. Ensure that the key question fits with the themes from page 72. Refer to the fields of enquiry (p.71) to ensure breadth across the key stage. Make sure that the key question is sufficiently open to allow enquiry. Make sure that it has a clear focus on learning about and from religion and belief.</p> <p>Explain where this unit/question fits into key stage planning e.g. how it builds on previous learning in RE; what other subject areas does it link to, if appropriate.</p> |
| <p>Step 2: Select learning outcomes</p> | <p>Use the learning outcomes from column 2 of the Key question outlines on pages 75-91. Select learning outcomes appropriate for the age and ability of your pupils, balancing learning about and learning from religion and belief. Being clear about these outcomes will help you to decide what and how to teach.</p> |
| <p>Step 3: Select specific content</p> | <p>Look at the suggested content for your key question, from column 3 in the Key questions. Select the best content to help you to teach in an engaging way so that pupils achieve the learning outcomes.</p> |
| <p>Step 4: Assessment: write levelled pupil outcomes</p> | <p>Turn the learning outcomes into pupil-friendly 'I can' statements. Use the level descriptions on pp.18-19 to help you work out just what it is that you want pupils to be able to understand and do as a result of their learning. These 'I can' statements will help you to integrate assessment for learning within your teaching, so that there is no need to do a separate end of unit assessment.</p> |
| <p>Step 5: Develop teaching and learning activities</p> | <p>Develop active learning opportunities and investigations, using some engaging stimuli, to enable pupils to achieve the levelled outcomes. Don't forget the skills you want pupils to develop. These are highlighted in the Learning Outcomes in column 2 in the Key question outlines, but wider skills are described in Appendix 4.2 (see p. 99). Make sure that the activities allow pupils to practise these skills as well as show understanding.</p> |

Key Question 3.1 How can people decide if God is real, and what God is like?

The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development.

| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|---|--|
| <p>Theme: Beliefs and concepts</p> <p>Fields of enquiry: a) religious beliefs, teachings and sources of authority (AT1) e) questions of meaning, purpose and truth (AT2)</p> <p>Supplementary questions: How do religious people describe their ideas about God, a deity or ultimate reality? Do different religions see the world in different ways? How and why? How do these beliefs make a difference to the lives of individuals and communities?</p> | <ul style="list-style-type: none"> • ask and suggest answers to questions about the nature and existence of God, using appropriate vocabulary to evaluate how religious beliefs and teachings give these answers • recognise the power and the limitations of language for expressing ideas about God • interpret a variety of sources which express what God is like (eg religious texts; visions; accounts of religious experience; art; music; actions – ie commitment), expressing their own insights • investigate and express insights into how belief in the existence and non-existence of God can affect people differently • analyse and compare the evidence and arguments used when considering the existence of God expressing their own ideas using reasoned arguments • give informed accounts of Christian, Muslim, Hindu and/or Buddhist beliefs, using reasoning to express insights into how different views of God can have an impact on how people live in a world of diverse religious and non-religious worldviews | <ul style="list-style-type: none"> • about believers' understanding of the nature of God, and the ways by which God may be known, in the religions selected for study e.g. • the nature and attributes of God in Christianity (eg perfect, omnipotent, omniscient, good, love, Trinity, incarnation, Jesus as God) • Hinduism (eg Brahman, Trimurti, avatar, goddess) • Buddhist <i>anatta</i> ("no self"); there is no supreme god • the Muslim understanding of <i>tawhid</i>, the unity of God • arguments for the existence of God (eg cosmological, design, religious experience) • the arguments from a nonreligious world-view for God's non-existence, such as Humanist appeals to reason and empirical evidence, the rejection of supernatural entities and the view of humanity as the source of morality • the implications and impact of these differing views of God on the lives of individuals and communities. |

Key Question 3.2a *Is death the end? Does it matter?*

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: | Suggested content: |
|---|--|--|
| <p>Theme: Beliefs and concepts</p> <p>Fields of enquiry: a) religious beliefs, teachings and sources of authority (AT1) e) questions of meaning, purpose and truth (AT2)</p> <p>Supplementary questions: What do I believe happens when a person dies? What do other people believe? Does it matter? Do religions have any beliefs in common? What is meant by the terms “Heaven” and “Hell”? What is meant by karma and reincarnation? If death is really the end, what’s the point of life? What do I think / believe? How do people with no religious belief mark the death of someone?</p> | <p>Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ...</p> <ul style="list-style-type: none"> • Understand, explain or interpret a range of answers to the key question: what happens when I die? • Ask questions and suggest answers for themselves to do with the mysteries of life and death • Use religious vocabulary and concepts to explain religious ideas about life beyond death in detail and depth • Consider and explain the impact of belief about heaven, paradise, rebirth and similar concepts on how people find meaning in their lives • Develop reasoned arguments using evidence and sources to explain why different answers to questions of destiny are given by intelligent people • Apply ideas, express views or develop insights into questions about human destiny • Explore and explain different artistic and poetic responses to death and afterlife • Express insightful arguments of their own about questions of life, death and beyond • Engage critically and personally with arguments and evidence for different views of the possibility of life after death • Evaluate the impact of two or more different views about life after death on how we live our lives | <p>Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate</p> <ul style="list-style-type: none"> • reasons for belief in life after death: • religious teachings on death <ul style="list-style-type: none"> ○ ideas about life after death from different Christian traditions ie purgatory, heaven, hell ○ Muslim ideas about Paradise, <i>akhirah</i> and the Day of Judgement ○ Hindu ideas of reincarnation, <i>samsara</i>, <i>karma</i>, <i>moksha</i>; ○ Buddhist ideas of rebirth and <i>nibbana</i>; ○ Sikh ideas of immortality of the soul, reincarnation and <i>mukhti</i> ○ Humanist ideas that this life is all there is, that the human person is annihilated at death, and so the only kind of immortality is by remembrance, which is limited • the effects of these beliefs on the lives of individuals and communities, eg impact of beliefs about rewards/punishments on moral choices, and implications of believing that there is no judgement after death. |

Key Question 3.2b Why is there suffering? Are there any good solutions?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|--|--|--|
| <p>Theme: Beliefs and concepts</p> <p>Fields of enquiry: a) religious beliefs, teachings and sources of authority (AT1) e) questions of meaning, purpose and truth (AT2)</p> <p>Supplementary questions: Suppose there is a God: why doesn't God stop suffering? Why do some people who are suffering still believe in God? Is the idea of a perfect heaven sufficient to make up for suffering? How might karma explain the suffering caused by events like tsunami and earthquakes?</p> | <ul style="list-style-type: none"> • express their own questions and responses to images and accounts of suffering; • evaluate, using appropriate vocabulary, how religious beliefs and teachings provide answers to the problem of suffering; • investigate and explain how these beliefs and teachings affect the lives of individuals and communities in different ways; • suggest reasons why people are religious, given the problem of suffering; • interpret and evaluate a range of sources, texts and authorities which explore responses to the problem of suffering, expressing their own beliefs and feelings using a variety of forms of expression; • analyse and compare Christian and Buddhist beliefs about suffering, giving informed accounts of reasons for the different responses | <ul style="list-style-type: none"> • ways in which life events can provoke questions of meaning and purpose; • questions raised by the experience of suffering, in relation to God, the world, human life and life after death; • Christian explanations of the cause and purpose of suffering, reflecting on the significance of the death and resurrection of Jesus; • Christian responses to suffering <ul style="list-style-type: none"> ○ teachings about how Christians should alleviate suffering, eg Matthew 25 v31-46; ○ examples of Christians or Christian organisations who work to alleviate suffering; • Buddhist explanations of the cause of suffering as dukkha; the three universal truths; • Buddhist responses to suffering; the Noble Eightfold Path; enlightenment; <p>ways in which Christian and Buddhist beliefs about life after death affect their views on suffering; resurrection, heaven, hell, purgatory; nibbana.</p> |

Key Question 3.3 *If God came to earth, what difference would it make?*

The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development.

| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|--|--|---|
| <p>Theme: Beliefs and concepts</p> <p>Fields of enquiry: a) religious beliefs, teachings and sources of authority (AT1) e) questions of meaning, purpose and truth (AT2)</p> <p>Supplementary questions: Why do some people believe humans need an external saviour? Why is Jesus so significant for Christians? How does being a Christian follower of Jesus affect everyday life? How do Christian values compare with my values and beliefs? Why do Christians say “Jesus is alive”? How do they know? What do I think? How do Christians show that Jesus is alive in their lives?</p> | <ul style="list-style-type: none"> • Express their own ideas about why religions teach that humanity is in need of a saviour • Understand, explain or interpret what the Gospel narratives say about Jesus; • Use religious vocabulary and concepts to explain their own understanding of some stories of Jesus and their possible meanings • Explain and interpret the impact of Jesus on Christians today • Evaluate the sources, authorities and impacts of the life, teaching and example of Jesus • Evaluate and analyse theological ideas about Jesus as a source of inspiration, or as Son of God, or as the incarnation of God. • Apply ideas, express views or develop insights into the ways in which Jesus’ life, teaching and example might have an impact on young people in Britain today; • Explain, interpret or evaluate a wide range of responses to Jesus’ ideas and teachings on themes such as prayer, money, revenge, forgiveness or salvation; • Engage critically and personally with the idea that Jesus is alive, or the idea that Jesus can change a life, or the idea that Jesus was ‘God on Earth’ | <ul style="list-style-type: none"> • to raise questions about religious ideas of God’s involvement in the world (e.g. compare beliefs in the incarnation of Jesus with the avatars of Vishnu in Hinduism; why do religions suggest humanity needs help?) • Christian beliefs in the incarnation of Jesus • Passages from the Gospels, analysing and evaluating those which cast light on the identity of Jesus as the Son of God and their meaning for Christians today eg: • incarnation, messiah, resurrection, ascension, sin, sacrifice, atonement, salvation • key stories and teachings of Jesus • distinctions between historical statements and faith statements (e.g. using Apostles’ or Nicene creed as source material) • a range of artistic impressions of Jesus – using different historical and cultural contexts, alert to the spiritual expression involved. • the practice and significance of the Eucharist. • the significance of Jesus to some people from other religions or people who are agnostic or atheists. What do others say about Jesus, and why? Are some Humanists and Hindus inspired by Jesus? Or not? What does the Prophet Jesus / Isa mean to Muslims? |

Key Question 3.4 What's the point? Do religions help make sense of life?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|--|--|
| <p>Theme: Beliefs and concepts</p> <p>Fields of enquiry: a) religious beliefs, teachings and sources of authority (AT1) e) questions of meaning, purpose and truth (AT2)</p> <p>Supplementary questions: Why do humans exist? Is there any purpose to life? Where do people get their purpose from? What differences are there if you believe life is created by God or if we exist as a result of chance events, with no local or cosmic significance? What difference does it make to believe or not believe in God?</p> | <ul style="list-style-type: none"> • raise questions and suggest answers about the meaning of life and the place of human beings, explaining the impact of different views on how people live • interpret religious and non-religious sources and arguments, explaining different responses that are given as to the meaning and purpose of life • give reasons for the development of religious and non-religious worldviews, within the context of contemporary UK • evaluate the significance of religious and non-religious answers to the meaning of life, expressing their own insights and responses • engage critically and personally with philosophical, social and religious questions about the meaning and purpose of life | <ul style="list-style-type: none"> • a selection of views about the place and purpose of human beings, e.g. • humans as created by God in Western theistic tradition; in need of salvation; • humans existing as emanation of the Ultimate (a spark of atman from Brahman) – one view within Eastern traditions • Existentialist philosophies, such as Sartre’s “Man makes himself” or Nihilist views on meaninglessness of life • Popular views such as the idea of happiness as the purpose of life • religious and non-religious texts expressing the purpose of human existence <ul style="list-style-type: none"> ○ e.g. Islam – remembrance of God Qur’an 13:28-29 ○ Christianity – to know God Psalm 100 ○ Hinduism – release from <i>samsara</i>; knowing the joy of Brahman Taittiriya Upanishad 2:7-9 ○ Kierkegaard; Nietzsche; Sartre; Dawkins • the effects of these beliefs on the lives of individuals and communities • consider the presentation of faith in contemporary media and explore the relationship between religious and secular views in the UK • the views of local people who follow some of these different religious and non-religious traditions in their everyday lives |

Key Question 3.5 What does the Holocaust teach us about a Jewish way of life and about human nature?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|--|--|
| <p>Theme: Beliefs and concepts</p> <p>Fields of enquiry: a) religious beliefs, teachings and sources of authority (AT1) e) questions of meaning, purpose and truth (AT2)</p> <p>Supplementary questions: Who or what is responsible for the Holocaust? How can Jewish people (or anyone) retain faith in God after these terrible events? How did Jewish people maintain their faith and their identity? Are all people potentially evil or can only certain types of people become like the Nazis? What can we do to ensure we never allow this kind of thing to happen again? What are you doing? Does the right of Israel to an homeland outweigh the rights of others to their own land?</p> | <ul style="list-style-type: none"> • explain key concepts of Israel, Torah, covenant • make links between Jewish ways of life and Jewish responses to the Holocaust, giving informed accounts of different Jewish responses • consider the challenges of being Jewish, before, during and since the Holocaust, expressing thoughtful responses • express their own thoughtful responses to the Holocaust and articulate their views about the nature of evil • account for the development of the modern State of Israel in the light of Jewish history and experience • explain different ways of explaining the flaw in human nature, e.g. sin and the Fall, ignorance • evaluate these explanations for the human capacities for greatness and atrocity • express critical and creative insights to the idea of humans as flawed, making links with their own experiences. | <ul style="list-style-type: none"> • key Jewish concepts, such as Israel, Torah, covenant; ways in which Jewish identity has been maintained over centuries, such as through practice of Shabbat and other festivals, Torah interpretation and importance of debate etc • stories of how some Jews maintained their religious rituals in the face of the Holocaust • different Jewish responses to the Holocaust • post-war development of the State of Israel as a response to Jewish history and the Holocaust • religious notions of the origin, nature and purpose of suffering and evil • religious responses to suffering and evil |

Key Question 3.6 Do the teachings of Jesus and/or the Buddha stand the test of time?

The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development.

| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
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| <p>Theme: Authority/Wisdom</p> <p>Fields of enquiry: a) religious beliefs, teachings and sources of authority (AT1) e) questions of meaning, purpose and truth (AT2)</p> <p>Supplementary questions: Why is belief in the resurrection important for Christians? How can you tell that Jesus is important in the lives of Christians today? Would you rather people followed Jesus' teaching on forgiveness or justice? on loving others or serving God? Why is it important that there is no god in Buddhism? Which is a better description of humanity's problems: sin or ignorance? Do humans need enlightenment or a saviour?</p> | <ul style="list-style-type: none"> • Interpret and explain the meaning of some of the teachings and stories of Jesus and their relevance to Christians today; • explain the impact of the teaching of Jesus on the lives of Christians in relation to forgiveness, justice, love, service, <i>expressing their own insights into the significance of these values for today</i>; • ask questions and suggest answers about forgiveness, justice, love and service <i>relating them to their own and other people's lives</i>. <ul style="list-style-type: none"> • interpret and explain some of the Buddha's teachings and stories of the Buddha, using appropriate vocabulary, <i>expressing their own reasoned responses</i>; • apply and evaluate the Noble Eightfold Path and the Four Noble Truths <i>in the context of their own lives and those of others</i>. | <ul style="list-style-type: none"> • The place of the Bible in the lives of Christians today by exploring the teachings of Jesus; • the way Christians today respond to the teachings of Jesus in the Sermon on the Mount and other teachings on justice, love and service; • forgiveness in the Christian tradition applied in the world today; • Christian values and social justice – the challenges these pose for Christians living today. • current examples from the news of individual Christians putting Jesus' teaching into practice for example, forgiveness of murderers, helping people in need, disregarding the 'money god'. <ul style="list-style-type: none"> • the key events in the life of the Buddha and how they led him to seek enlightenment; • key texts used within different Buddhist traditions to teach key Buddhist teachings • the key teachings of the Buddha and the impact these have on Buddhists today: <ul style="list-style-type: none"> ○ three universal truths; ○ life as suffering (dukkha) and how this may be alleviated (the Four Noble Truths); ○ the Noble Eightfold Path. |

Key Question 3.7 *Where is truth about religion to be found?*

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|---|---|
| <p>Theme: Authority/Wisdom; Religion and Science</p> <p>Fields of enquiry: a) religious beliefs, teachings and sources of authority (AT1) e) questions of meaning, purpose and truth (AT2)</p> <p>Core concepts: Supplementary questions: What do you know that is true? How do you know that it is true? Are you sure? Why? Does it matter? Does anyone have the truth about life? Should we just live with mystery? If there is a God, won't that God want people to know? If you came to believe there is a God, how would that change the way you see life and the world? How do people interpret religious texts differently?</p> | <ul style="list-style-type: none"> • identify statements as fact, opinion, belief; • explain the importance of interpretation in fact, opinion and belief; • express <i>what they believe is true and how they know this</i>; • explain the difference between literal and symbolic truth using examples; • identify and express clearly questions of meaning and interpretation • explain three different interpretations Christians might give of a Biblical text eg healing of the blind man (Mark 10:46-52), and use correct terminology to identify the three viewpoints. • identify points of difference within and between religions • express insights, using reason and argument, in response to statements such as <i>'All religions are just different ways to the Truth'; 'All truth is constructed by humans – there is no Truth, only truths'; 'The Truth is out there: how far are you prepared to go to find it?'</i> | <ul style="list-style-type: none"> • ways of knowing – knowing through the mind (reason); • knowing through experience (senses); knowing through the heart (intuition); • different types of truth (eg fact, opinion, belief) and their value; • the nature of evidence; • the importance of personal experience • different ways in which the 'truth' is expressed (eg as fact, poetry, myth, analogy etc) and why; the diverse ways in which Christians interpret the Bible (eg literal, metaphorical, critical interpretations). |

Key Question 3.8 *Where did the universe come from?*

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: | Suggested content: |
|--|---|---|
| <p>Theme: Religion and science</p> <p>Fields of enquiry: a) religious beliefs, teachings and sources of authority (AT1) e) questions of meaning, purpose and truth (AT2)</p> <p>Supplementary questions: How do atheists account for the beauty, love, order or grandeur of the Earth & humanity? Why do some people believe/ not believe that the universe is created by God? Why are some people uncertain about God? What are my beliefs? Can science and religion both tell the truth about questions of origins? What is evidence? What is proof? Are human beings special to God?</p> | <p>Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ...</p> <ul style="list-style-type: none"> • comment on the relationship between the Biblical and scientific accounts of how the universe began • ask and suggest answers to questions of meaning, purpose and truth arising from religious and scientific accounts of how the world and life began • interpret the Genesis account from a literal and critical perspective • express their own and others' insights on how beliefs about origins may affect the way people see the world and live • develop reasoned arguments using evidence and sources to explain why different answers to questions of origins are given by intelligent people • evaluate the impact of two or more different views about creation and science | <p>Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate</p> <ul style="list-style-type: none"> • the relationship between the religious and scientific accounts of how the world and life began and how they express ideas of truth e.g. Genesis 1-2, Big Bang, evolution • the different ways Christians interpret the Genesis accounts e.g. literal and critical approaches • the compatibility of Biblical and scientific accounts of how the universe and life began • impact of beliefs about origins on the way people live today • the argument from design; • contemporary scientists who are theists/ agnostics/ atheists; • the contribution of Islam to scientific debate about human origins; • the controversy surrounding beliefs about origins and how believers can be portrayed in the media, e.g. through the critique by Richard Dawkins and others. |

Key Question 3.9 What, how and why do people worship?

The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development.

| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
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| <p>Theme: Expressing spirituality</p> <p>Fields of enquiry: c) religious and spiritual ways of expressing meaning (AT1). d) questions of identity, diversity and belonging (AT2)</p> <p>Supplementary questions: How does worship provide religious people with opportunities to grow, think deeply or share common values? How is religion represented in the media in the 21st century? How do I evaluate different views and opinions on religious questions, and how do I justify my own? How is religion represented in the area where I live? What impact does/will this have on my life? In what ways do information and communication technologies and social media affect my life and my understanding of religion?</p> | <ul style="list-style-type: none"> • show how religious beliefs, ideas and feelings can be expressed in a variety of forms • compare similarities and differences within and between the religions studied • evaluate the impact of these practices in the lives of believers • explain clearly how these spiritual forms relate to their own experience. • express insights into religion as a dynamic force, which can embrace, shape and be shaped by its contemporary context • be able to identify and express insights about some advantages and disadvantages of change in religion | <ul style="list-style-type: none"> • different forms of worship and/or meditation within the same religion and the meaning given to these by the worshipping communities <p>e.g.</p> <ul style="list-style-type: none"> ○ Christianity: sacramental, corporate and private, Holy Communion; prepared and spontaneous prayer ○ Hinduism: Puja ○ Buddhist: Monastic and lay ○ Judaism: use of sacred texts ○ Sikhism: use of sacred texts, offerings. <ul style="list-style-type: none"> • the impact of changing cultural patterns and modern forms of communication on traditional forms of worship and religious expression <p>e.g.</p> <ul style="list-style-type: none"> ○ the rise of secularism; ○ increasing use and availability of communication technologies as a means of expressing notions of personal identity and community; ○ the relationship between religion and the media ○ inter faith worship and the role of religion in national occasions |

Key Question 3.10 How do humans express their spirituality through words, art, music and activism?

The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development.

| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
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| <p>Theme: Expressions of spirituality</p> <p>Fields of enquiry: c) religious and spiritual ways of expressing meaning (AT1). d) questions of identity, diversity and belonging (AT2)</p> <p>Supplementary questions: What does it mean to be human? What is at the heart of being a Christian/Muslim/Hindu etc? How are people's beliefs expressed in different ways? Is it more important to worship God through prayer, dance or serving the poor? Which is more important in expressing what it means to be human, art, language or music?</p> | <ul style="list-style-type: none"> • express creatively understanding of what makes us human; evaluating how such understanding might affect the way people live their lives • express creatively their own sense of the spiritual, identifying that which is of worth and value in their own lives • creatively use art, music, poetry, text to express personal reflections on key Christian themes e.g. God; incarnation; salvation • explain the symbolism of selected Christian, Buddhist, Sikh artefacts/images, and their significance for believers; • interpret representations from different cultures of Christian/Buddhist / Hindu/ Muslim / Sikh beliefs in art, poetry, music, literature, media • express insights into the value of meditation within and outside religious traditions, and reflect on the benefits of taking time for reflection and expression of deeper values • explain how people from religious and non-religious traditions express their deepest beliefs through their actions, analysing their own perspectives on how their own actions reveal their own beliefs | <ul style="list-style-type: none"> • Beliefs about human spirituality from different religions • Ways in which religious beliefs and spirituality are expressed through words, art, music and activism. • ideas of human nature; e.g. humans as body, mind, spirit • Christian expressions of beliefs, desires, hopes and devotion to God: eg art, architecture, poetry, literature, music, worship, activism • Buddhist expressions of beliefs and spirituality e.g. the Tibetan wheel of Life, the lotus, Buddha images; ways in which some symbols are appropriated by cultures that are not Buddhist • Sikh expressions of beliefs, experience and understanding of God: e.g. art, architecture, dress (5Ks), music and dance, worship (including Sikh rejection of 'all forms of blind ritual'), activism • Hindu texts which express a range of Hindu beliefs about human nature, e.g. Maitri Upanishad Ch 4; use of art, architecture, literature, dance, worship etc to express beliefs • Muslim expressions of beliefs and understanding of God e.g. calligraphy, architecture, actions – ritual and activism • Non-religious expressions of spirituality; people as 'spiritual but not religious' |

Key Question 3.11 How do we decide what is right and wrong?

The Principal aim of RE in Derbyshire schools is to enable pupils to participate in an on-going search for wisdom, through exploring questions raised by human experience and answers offered by the religions and beliefs of the people of Derbyshire and the wider community, so as to promote their personal development.

| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 3. Teachers can use different content as appropriate |
|---|---|---|
| <p>Theme: Ethics and relationships</p> <p>Fields of enquiry: b) religious practices and ways of living (AT1) f) questions of values and commitments (AT2)</p> <p>Supplementary questions: How do <i>you</i> decide what is right and wrong? Is there a right and a wrong for all moral decisions, or is it less clear-cut than that? Or is it that some <i>people</i> just have less clear-cut views than others? What if what's wrong for you is right for me? Why might religious believers see the commandments of their faith as liberating rather than restricting?</p> | <ul style="list-style-type: none"> • explain the difference between absolute and relative morality; • explain the link between what people believe and how they behave, making a connection with their own ideas and behaviour; • explain how a person's religious beliefs affects their ethical views and actions; identify challenges of following a moral code; • identify the sources of moral authority for specified religions, analysing their value in relation to their own sources of authority; • outline a moral dilemma faced by a Christian/Buddhist/Sikh/Muslim and suggest what this person might do if guided by the teaching of Jesus/Buddha/ the Gurus/ Muhammad; • identify Christian and another religious response to at least one contemporary moral issue, expressing their own reasoned views. • explain Muslim beliefs of iman and ihsan and their impact on Muslim actions, using reasoning and example to express insights into the challenge of being a Muslim in today's world • account for religions' moral codes, comparing them with secular ways of living • suggest ways in which religious morality may be put into practice in the 21st Century and students' own lives, reflecting on the challenges this may bring in a secular society. | <ul style="list-style-type: none"> • key terms: ethics, morality, absolute morality, relative morality; • how beliefs, values and principles act as a guide for moral decision-making; • where people get their moral values from eg society; family; conscience; religion; • how Christians, Buddhists, Sikhs or Muslims decide what is right and wrong; • teachings and codes for living in Christianity and at least one other religion; how these are applied to everyday living and social issues. <p>Christianity:</p> <ul style="list-style-type: none"> • Teachings of Jesus: Sermon on the Mount (Matthew 5-7); Two Great Commandments (Matthew 22 v36-39);The Golden Rule (Matthew 7 v12); Sheep and the Goats (Matthew 25 v31-46). <p>Sikhism:</p> <ul style="list-style-type: none"> • Meditation on God's name (Nam Japna); honest work (Kirat Karna); sharing (Vand Chhakna); service to others regardless of colour, caste, class or creed (Sewa); obeying God's will. <p>Buddhism:</p> <ul style="list-style-type: none"> • The Noble Eightfold Path and the Five Moral Precepts. <p>Islam:</p> <ul style="list-style-type: none"> • Muslim teachings in the Qur'an e.g. iman, seven key beliefs (2:177); some things forbidden by Allah (7:33); doing the five pillars; ihsan (Hadith of Gabriel) |

Key Question 3.12 Do beliefs about justice, love and equality make a difference to the actions of religious and non-religious people today?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
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| <p>Theme: Rights and responsibilities</p> <p>Fields of enquiry: b) religious practices and ways of living (AT1) f) questions of values and commitments (AT2)</p> <p>Supplementary questions: Standing up for justice: how did Christian beliefs motivate the actions of e.g. Martin Luther King Jr and/or Desmond Tutu and/or Oscar Romero etc? Standing up for human rights: how do Buddhist beliefs motivate the actions of Aung San Suu Kyi and/or the Dalai Lama? How are Sikh teachings on equality, service and human rights put into practice today?</p> | <ul style="list-style-type: none"> • explain how individuals have been motivated by their religious and non-religious beliefs and values • identify the key beliefs/ teachings which have motivated these individuals • evaluate the effectiveness of the actions of these individuals • express insights, using reasoned arguments, about the link between rights and responsibilities • evaluate the relevance of Jesus' teaching on justice/ Buddhist teaching on right action/Sikh teaching on unselfish service to their own lives and life today. | <ul style="list-style-type: none"> • teachings of Jesus on justice – e.g. the Sermon on the Mount: Matthew 5; the adulterous woman (John 8:4-7) • how Christian beliefs influenced the actions of Martin Luther King /Oscar Romero / Desmond Tutu / James Mawdesley / other Christian(s) in fighting injustice • human rights, their use and abuse in the world today, the link between rights and responsibilities • the impact of Buddhist teachings, such as the Noble Eightfold Path and the Five Moral precepts, on the way Buddhists view human rights • how Aung San Suu Kyi or the Dalai Lama have been influenced by their Buddhist beliefs • the teachings of the gurus and contemporary Sikhs about equality, unselfish service (<i>sewa</i>) and human rights • how these teachings are put into practice by Sikhs e.g. equality of women; the <i>langar</i> meal, <i>Gurdwara</i> open to all, the development of the town of Kartarpur • teachings and experience of contemporary inspirational people e.g. Abdul Hakeem Olajuwon (Islam); Rabbi Lionel Blue (Judaism); Clive Lawton (Judaism); Thich Nhat Hanh (Buddhist); Bertrand Russell (Humanism) • Humanist ethics, using reason, based on dignity and equality of human life and the Golden Rule |

Key Question 3.13 Religion: Does it do any good?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|---|--|
| <p>Theme: Global Issues</p> <p>Fields of enquiry: b) religious practices and ways of living (AT1) f) questions of values and commitments (AT2)</p> <p>Supplementary questions: Why are some people religious believers and some people not? Given the arguments against God from suffering and modern science, for example, why do so many people stay within their faith? How can religion make you happy? Does it matter if there is a God or not?</p> | <ul style="list-style-type: none"> • Explain and account for the impact of beliefs on people, in connection with specified global issues such as poverty and wealth <p>Outcomes related to topic of poverty and wealth can be found below; these can be adapted for different topics:</p> <ul style="list-style-type: none"> • interpret religious sources on wealth and poverty, offering their own reasoned evaluation of their relevance for today • express creatively ideas about <i>what constitutes a rich life, analyse how this may be different from a wealthy life, making links</i> with religious teaching • give thoughtful and informed reasons as to why religious believers help the poor and less fortunate • describe the work of a religious aid agency and identify the reasons why religious believers are involved in the work, <i>reflecting on their own responsibilities within a world of inequality</i> • engage critically and personally with critiques of religious belief and practice, making links with their own viewpoints, weighting up evidence for whether religions do any good. | <ul style="list-style-type: none"> • How religious believers try to put their beliefs into practice • To explore and weigh up the value of religion in making the world a better place e.g. use the topic of poverty and wealth: • religious teaching about possessions and the uses and dangers of wealth: e.g. <ul style="list-style-type: none"> ○ Christianity: Matthew 6:19-21 Giving in secret, Matthew 19:16-22 Rich young man, Matthew 19:23-4 Eye of a needle, Matthew 25:31-46 Service to others. Luke 16:19-31 Rich man and Lazarus; Luke 21:1-4 Widow's Mite; 2 Corinthians 8:1-15 Christian giving; 1 Timothy 6:10 Love of money ○ Sikhism: Story of Duni Chand (Guru Granth Sahib page 790); the langar. ○ Islam: Zakat: Qur'an 2:277 regular giving; Qur'an 9:60 almsgiving; Qur'an 104:1-3 dangers of riches. • why Christians and followers of at least one other religion try to help the poor • the work of aid agencies such as CAFOD, Christian Aid, Islamic Relief, Khalsa Aid, with a focus on their motivating beliefs • Comparing the motivation of people without religious beliefs, who also seek to address poverty • Critiques of religious belief and practice as negative forces in the world |

Key Question 3.14 Religion: source of peace or cause of conflict?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
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| <p>Theme: Global issues</p> <p>Fields of enquiry: b) religious practices and ways of living (AT1) f) questions of values and commitments (AT2)</p> <p>Core concepts: Supplementary questions: Which are the main causes of conflict in the world? Can you rank these: greed, selfishness, jealousy, politics, territorial disputes, different beliefs, desire for justice, desire to stop injustice or suffering, or others? If religion is the cause of conflict, are atheists all calm and peaceful? If not, why not? Are most religious believers peaceful or violent? Why? What is the value of non-violent protest in bringing peace and justice?</p> | <ul style="list-style-type: none"> • Understand, explain or interpret different points of view about the role of religion in making peace or in causing conflict, giving examples • Apply ideas, express views or develop insights <i>into questions about how peace is related to religion</i> • Use religious vocabulary and concepts to explain how some great peace makers have had an impact on the world • Express viewpoints about the impact of the teaching of <i>Jesus, Gandhi or other peace makers on how people live today</i> • Raise and research questions about the role of religion in making peace and in conflict • Give reasoned arguments which justify their opinions about religion, peace and conflict • Develop points of view and insights into questions about <i>whether war can ever be justified</i> • Engage critically and personally with ideas from different points of view about religion's role in peace making and in conflict | <ul style="list-style-type: none"> • Examples of conflict in everyday life, causes and consequences; the place of disagreement, fear, prejudice, hatred, selfishness and other factors in personal and larger scale examples of conflict; • Meanings of peace – personal and global; • Examples of the work of peace makers in the contemporary world: e.g. the Dalai Lama, The Society of Friends (Quakers), Leonard Cheshire, Mahatma Gandhi, Nelson Mandela or other campaigners for peace; the religious inspiration of many of these; • Arguments for and against the war and its justification; researching a modern conflict, identifying the causes and consequences. • Some religious teachings on war and peace-making, including Jesus' teaching in Matthew 5 v 9, 38–39 and 43–45; Romans 12:17-21; Muslim beliefs in Jihad as struggle; lesser and greater jihad; Buddhism: peace from peace from acceptance and from non-attachment. • Consider whether religions are the cause of war, or a force for peace, with evidence and argument • religious responses to conflict: e.g. peace-making (personal/national); non-violence; pacifism. |

Key Question 3.15 What does it mean to be a Christian/Muslim/ Sikh / Hindu /Buddhist /atheist in Britain today?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
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| <p>Theme: Interfaith issues</p> <p>Fields of enquiry: b) religious practices and ways of living (AT1) f) questions of values and commitments (AT2)</p> <p>Supplementary questions: Are all Christians the same? All Muslims? All atheists? What difference does this make to discussion of being a member of a faith in Britain today? How does faith affect everyday lives? Have you met any people of faith? What are they like?</p> | <ul style="list-style-type: none"> • describe how following a religious way of life can affect the lives of believers • identify and account for similarities and differences between different ways of life within and between religions • develop an enquiry into the impact of faith on ways of living • reflect on how the impact of faith varies for individuals and communities, and the impact on interfaith relations • express their own reasoned views about the value of faith (religious or non-religious) to individuals, communities and societies • express their own ideas about ways in which people should handle diversity and difference, using reason and evidence. | <ul style="list-style-type: none"> • a variety of accounts from contemporary religious believers from a range of faith communities within Britain • key religious beliefs and ways of living as expressed by members of different faiths, recognising the diversity within and between faiths • religious teachings and sources that are most influential in the lives of believers, e.g. Jewish people use the <i>Tenakh</i> but also the commentaries by The Rambam and Rashi; Sikhs use the Guru Granth Sahib, but many see the Rehat Maryada as an influential guide to Sikh living • the aims, intentions and activities of interfaith agencies, local and national, e.g. Derby Open Centre |

Key Question 3.16 How can we make our town/ local area/ county/ nation a more respectful place?

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| Theme/Fields of enquiry/Supplementary questions you might explore: | Learning outcomes: Teachers should select from the following outcomes, balancing AT1 and AT2. Teachers will set up learning experiences that enable pupils to ... | Suggested content: Teachers can select content from this column to help pupils achieve some of the learning outcomes in column 2. Teachers can use different content as appropriate |
|---|---|---|
| <p>Theme: Interfaith issues</p> <p>Fields of enquiry: b) religious practices and ways of living (AT1) f) questions of values and commitments (AT2)</p> <p>Supplementary questions: What can reduce prejudice? What can build respect for all? Am I making my town more or less respectful? Is respect a religious or spiritual matter? Is it a personal or ethical matter?</p> | <ul style="list-style-type: none"> • Understand, explain or interpret the reasons for a plural society in our region of the UK • Apply ideas, express views or develop insights into questions and issues about living in a multi-religious community • Use religious vocabulary and concepts to explain attitudes of respect and fairness, or prejudice and inequality • Apply ideas about respect to some examples of issues in a religiously plural society • Raise and research questions and explanations about how to make Derbyshire a place where respect for all can flourish • Develop insightful arguments of their own about how our communities can be fairer and more respectful • Give reasoned arguments to show their interpretation of the kind of society that is good for all its communities • Engage critically and personally with some questions, issues and dilemmas about community cohesion, respect for all and fairness, using religious teachings to evaluate respect in Derbyshire | <ul style="list-style-type: none"> • Information on the census data for Derbyshire, comparing the plurality of our towns, area, county or region; the challenges and opportunities arising from this data • the different kinds of prejudice that can sometimes divide our communities: race, gender, sexuality, religion and social class; reasons for this impact • examples of religious teachings and stories from the lives of Jesus, Muhammad or the Buddha, about the duty to care and show love or compassion to people who are different; • to consider ways to promote the well-being of the local community • to consider resolutions for some specific dilemmas faced by a plural community: e.g. should mosques call to prayer on Fridays? Can Hindus celebrate Divali on the streets? Does everyone need a bank holiday for Christmas and Easter? Should all religions be taught in school RE? • some approaches to living in a plural society: anti-racism, community cohesion and respect for all projects; arguments for and against respect and care, or self-interest; |

14-19/KS4-5 Programme of Study



X Marks the Spot

Bradley and Reece, age 15

NATRE/Spirited Arts

14-16 and 16-19 / Key Stages 4 & 5

Throughout this phase, students analyse and interpret a wide range of religious, philosophical and ethical concepts in increasing depth. They investigate issues of diversity within and between religions and the ways in which religion and spirituality are expressed in philosophy, ethics, science and the arts. They expand and balance their evaluations of the impact of religions on individuals, communities and societies, locally, nationally and globally. They understand the importance of dialogue between and among different religions and beliefs. They gain a greater understanding of how religion and belief contribute to community cohesion, recognising the various perceptions people have regarding the roles of religion in the world.

Religious Education ages 14–19

While there is no legal requirement that students must sit public examinations, students deserve the opportunity to have their learning in the statutory curriculum subject of Religious Education accredited. Accreditation also raises standards of achievement because it motivates students.

Accreditation can be through courses leading to qualifications with the title 'Religious Studies' and/or other approved courses that require the study of philosophy, spirituality, religion and ethics. Schools are recommended to provide for Religious Education to be taught at the following ages through accredited qualifications so that schools provide:

- for all students aged 14–16, at least one course in Religious Education or Religious Studies leading to a qualification approved under Section 96 of the Education Act (2012)
- for all students aged 16–19, at least one course in Religious Education or Religious Studies leading to a qualification approved under Section 96 that represents progression from 14–16.

How can schools fulfil their requirement to provide religious education to all registered students?

Schools should plan for continuity of provision of religious education that is progressive and rigorous from key stage 3 for all students. Schools can make this possible by providing access to discrete courses or units leading to qualifications that meet legal requirements regarding the study of Christianity, and/or other principal religions, and/or other beliefs, world views or philosophies, within the context of a pluralistic society. All courses should provide opportunities within and beyond school for learning that involves first-hand experiences and activities involving people, places and events (for example the local area, places of worship and community activities, public meetings, and places of employment, education, training or recreation). Students will have different experiences of religious education according to the courses chosen.

Breadth of Study

During the key stage, students should be taught the knowledge, skills and understanding through the following studies of Christianity and any other one of the principal religions studied in earlier key stages. Courses from the awarding bodies approach RE and RS through a wide variety of papers, studying religions, ethics, philosophies and spirituality.

The Agreed Syllabus Conference strongly recommends that the content be delivered through a nationally accredited course, normally full or short course GCSE in Religious Studies or an entry level certificate.

16-19 RE for all

In the schools and colleges to which the syllabus applies, there must be provision for Religious Education 16-19 in line with the law.

Provision for those who take AS and A2 qualifications, vocational qualifications and other qualifications must enable students to progress their understanding of spiritual, ethical, religious and philosophical questions in line with the 14-16 requirements of the syllabus.

Provision through general studies, critical thinking, enrichment course and day conferences can all be effective in line with the legal requirements.

For students who are undertaking Higher Project Qualifications (HPQ) or Extended Project Qualification (EPQ), one of the topics below might prove engaging and stimulating for deeper study.

14-16 /KS4 Programme of Study

Knowledge, skills and understanding

1. Learning about religion and belief

Students should be taught to:

- **investigate, study and interpret** significant religious, philosophical and ethical issues, including the study of religious and spiritual experience, in light of their own sense of identity, experience and commitments
- **think rigorously and present coherent, widely informed and detailed arguments** about beliefs, ethics, values and issues, drawing well-substantiated conclusions
- **develop their understanding** of the principal methods by which religions and spirituality are studied
- **draw upon, interpret and evaluate** the rich and varied forms of creative expression in religious life
- **use specialist vocabulary to evaluate critically** both the power and limitations of religious language.

2. Learning from religion and belief

Students should be taught to:

- **reflect on, express and justify** their own opinions in light of their learning about religion and their study of religious, philosophical, moral and spiritual questions
- **develop their own values and attitudes** in order to recognise their rights and responsibilities in light of their learning about religion
- **relate** their learning in religious education to the wider world, gaining a sense of personal autonomy in preparation for adult life
- **develop skills that are useful** in a wide range of careers and in adult life generally, especially skills of critical enquiry, creative problem-solving, and communication in a variety of media.

RE for all at KS4, for those not following an examination specification, might include enquiring into some of the following key questions:

- What is the importance and value of family life?
- What will make our society more tolerant and respectful?
- How does religion guide moral decisions?
- How can religious claims to the truth be evaluated?
- What can I learn from religious teachings about ethical issues?
e.g. one personal and one social ethical issue: Abortion & Euthanasia, Genetic engineering (e.g. cloning), Marriage and divorce, Drug use and abuse; Community cohesion, peace and conflict, crime and punishment, wealth and poverty, globalisation, environmental ethics.
- Questions about God: what answers do religions give? How can you work out your own answers?
- What is evil? What insights do religions offer?
- In a world of suffering, can belief in God be defended?
- What is the value of the spiritual dimension of life in the 21st century?

16-19 / KS5

RE for all at KS5, for those not following an examination specification, might include enquiring into some of the following areas of study:

- | |
|---|
| <p>1. Belief and Religion: identity, values and community. Students could learn about some diverse ways in which religion shapes communities on a global and local scale, including inter faith issues and the insights to be found from sociology and psychology into values and identities, so that they can give well informed and well-argued accounts of their own ideas about religion, globalization and a range of challenges faced by plural societies.</p> |
| <p>2. Behaviour and Religion: ethics and ultimate values. Students could learn about the diversity of ethical understandings in the UK today, and the ways ethics are applied to issues in sexuality, politics, justice, reconciliation, minority rights or medical science, so that they can analyse ethical language and consequences in the light of a range of religious and other views.</p> |
| <p>3. Ways of seeing the world and religion: Philosophy, citizenship and politics. Students could learn about the impact of key world views upon community and national life, drawing upon insights from economics, philosophy, history and social science so that they can develop well informed and reasoned judgements about contemporary religious and moral perspectives in a philosophical context, and in relation to a range of national and cultural settings.</p> |
| <p>4. Ultimate values and commitments: Religion, worship and belonging. Students could learn about different interpretations of human identity, including perspectives from religion, psychology and science, examining the ways in which humans create, interpret and express their ultimate values, so that they could analyse and account for responses to ideas such as worship, the sanctity of life, the meanings of sexuality and parenthood or the value of the individual in a comprehensive religious and philosophical context.</p> |

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

- Religion and spirituality in the arts
- Religion and medical ethics
- The Future of the Earth: environmental issues, spiritual and ethical responses
- Plural world: inter religious dialogue. Can we seek the truth together?
- Study in depth of a key religious text
- Anthropology and religion: what does the discipline of anthropology reveal about our human nature and about religions?
- Introduction to the philosophy of religion
- Christianity in the 21st Century (or another tradition)
- Genocide: will it happen again?
- Feminism, Gender and Religion
- Faith in Music: exploring the ways music is used for spirituality
- Peaceful futures? Religion and reconciliation.

Section 4: Guidance

Guidance

- 4.1 SMSC development
- 4.2 Developing skills in RE
- 4.3 Developing attitudes in RE
- 4.4 RE and inclusion
- 4.5 Assessment in RE
- 4.6 2008 Syllabus Questions: Where did they go in 2014?

4.1 Spiritual, Moral, Social and Cultural Development

| | |
|---|--|
| <p>Spiritual development enables people to look within themselves, at their human relationships, at the wider world and at their vision of the divine or the ultimate reality with characteristics such as courage, hope, acceptance, strength, insight and love, so that they can better face all the sufferings, challenges and opportunities of human life.</p> | <p>Religious education provides opportunities to promote spiritual development through:</p> <ul style="list-style-type: none"> ▪ discussing and reflecting on key questions of meaning and truth such as the origins of the universe, life after death, good and evil, beliefs about God and values such as justice, honesty and truth ▪ learning about and reflecting on important concepts, experiences and beliefs that are at the heart of religious and other traditions and practices ▪ considering how beliefs and concepts in religion may be expressed through the creative and expressive arts and related to the human and natural sciences, thereby contributing to personal and communal identity ▪ considering how religions and other world views perceive the value of human beings, and their relationships with one another, with the natural world, and with God ▪ valuing relationships and developing a sense of belonging ▪ developing pupils' own views and ideas on religious and spiritual issues. |
| <p>Moral development enables pupils to take an increasingly thoughtful view of what is right and wrong, to recognize the needs and interests of others as well as themselves and develop characteristics such as truthfulness, kindness, unselfishness and commitments to virtues such as integrity, justice and the will to do what is right, so that they can live in ways which respect the well-being and rights of each person.</p> | <p>Religious education provides opportunities to promote moral development through:</p> <ul style="list-style-type: none"> ▪ enhancing the values identified within the National Curriculum, particularly valuing diversity and engaging in issues of truth, justice and trust ▪ exploring the influence of family, friends and media on moral choices and how society is influenced by beliefs, teachings, sacred texts and guidance from religious leaders ▪ considering what is of ultimate value to pupils and believers through studying the key beliefs and teachings from religion and philosophy about values and ethical codes of practice ▪ studying a range of ethical issues, including those that focus on justice, to promote racial and religious respect, community cohesion and personal integrity ▪ considering the importance of rights and responsibilities and developing a sense of conscience. |

| | |
|--|--|
| <p>Social development enables pupils to relate to others successfully through an understanding of the responsibilities and rights of being a member of various family, local, national and global communities. It enables them to develop social skills, qualities, attitudes and characteristics such as respectfulness, tolerance, a willingness to get involved, so that they can play a full and fulfilling part in their community and society as, for example, family members, citizens, learners and workers.</p> | <p>Religious education provides opportunities to promote social development through:</p> <ul style="list-style-type: none"> ▪ considering how religious and other beliefs lead to particular actions and concerns ▪ investigating social issues from religious perspectives, recognizing the diversity of viewpoints within and between religions as well as the common ground between religions ▪ articulating pupils' own and others' ideas on a range of contemporary social issues, including environmental concerns, issues of equality and community cohesion. |
| <p>Cultural development enables people to develop their sense of their own place and identity in society, to value and participate creatively in their own culture and appreciate the cultures of others by developing their appreciation of, for example the arts, literature, sport, music, travel and other aspects of culture. Cultural development makes its contribution to human well-being through enabling participation in diverse varieties of cultural life for the enrichment of individuals and communities. Cultural development enables people to develop understanding of the qualities and attitudes which lead to appreciation of or participation in local, regional, national, European and global cultures.</p> | <p>Religious education provides opportunities to promote cultural development through:</p> <ul style="list-style-type: none"> ▪ encountering people, literature, the creative and expressive arts and resources from differing cultures ▪ considering the relationship between religion and cultures and how religions and beliefs contribute to cultural identity and practices ▪ promoting racial and interfaith harmony and respect for all, combating prejudice and discrimination, contributing positively to community cohesion and promoting awareness of how interfaith cooperation can support the pursuit of the common good. |

4.2 Developing skills in RE

Progress in Religious Education is dependent upon the application of general educational skills and processes which in turn will themselves be strengthened through this application. The following skills are central to Religious Education, and are reflected in the agreed syllabus programmes and approaches. Teachers should plan to enable pupils to make progress with these skills as appropriate in each key stage.

| RE teaching is intended to develop these skills: | Examples of Progression from 5-16: Pupils will be increasingly able to: |
|--|---|
| a) Investigating - in RE this includes abilities such as: <ul style="list-style-type: none"> ▪ asking relevant questions; ▪ knowing how to use different types of sources as ways of gathering information; ▪ knowing what may constitute evidence for understanding religion(s). | <ul style="list-style-type: none"> ▪ Ask increasingly deep and complex questions about religion. ▪ Use a widening range of sources to pursue answers. ▪ Focus on selecting and understanding relevant sources to deal with religious and spiritual questions with increasing insight and sensitivity. ▪ Evaluate a range of responses to the questions and issues they study. |
| b) Application skills - in RE this includes abilities such as: <ul style="list-style-type: none"> ▪ using RE learning in new situations; ▪ making the association between religions and individual community, national and international life; ▪ identifying key religious values and their connections with secular values. | <ul style="list-style-type: none"> ▪ Recognise religious materials and take note of their details and style. ▪ See links and simple connections between aspects of religions. ▪ Make increasingly subtle and complex links between religious material and their own ideas. ▪ Apply learning from one religious context to new contexts with growing awareness and clarity. ▪ Synthesise their learning from different religious sources and their own ideas. |
| c) Reflecting - in RE this includes abilities such as: <ul style="list-style-type: none"> ▪ reflecting on religious beliefs and practices and ultimate questions; ▪ reflecting upon feelings, relationships, and experiences; ▪ thinking and speaking carefully about religious and spiritual topics. | <ul style="list-style-type: none"> ▪ Describe how action and atmosphere makes them feel. ▪ Experience the use of silence and thoughtfulness in religion and in life. ▪ Take increasing account of the meanings of experience and discern the depth of questions religion addresses. ▪ Respond sensitively and with insight to religious and spiritual phenomena and their meanings. |
| d) Expressing - in RE this includes abilities such as: <ul style="list-style-type: none"> ▪ explaining concepts, rituals and practices; ▪ identifying and articulating matters of deep conviction and concern, and responding to religious issues through a variety of media. | <ul style="list-style-type: none"> ▪ Explain what words and actions might mean to believers. ▪ Articulate their own reactions and ideas about religious questions and practices. ▪ Clarify and analyse with growing confidence aspects of religion which they find valuable or interesting or negative. ▪ Explain in words and other ways their own responses to matters of deep conviction. |
| e) Empathising - in RE this includes abilities such as: <ul style="list-style-type: none"> ▪ considering the thoughts, feelings, experiences, attitudes, beliefs and values of others; ▪ developing the power of imagination to identify feelings such as love, wonder, forgiveness and sorrow; ▪ seeing the world through the eyes of others, and to see issues from their point of view. | <ul style="list-style-type: none"> ▪ See with sensitivity how others respond to their actions, words or behaviour. ▪ Connect their feelings, both positive and negative, with those of others, including those in religious stories and contexts. ▪ Imagine with growing awareness how they would feel in a different situation from their own. ▪ Identify thoughtfully with other people from a range of communities and stances for life. |

| RE teaching is intended to develop these skills: | Examples of Progression from 5-16: Pupils will be increasingly able to: |
|---|---|
| f) Interpreting - in RE this includes abilities such as: <ul style="list-style-type: none"> ▪ drawing meaning from, for example artefacts, works of art, poetry and symbols; ▪ interpreting religious language; ▪ suggesting meanings of religious texts. | <ul style="list-style-type: none"> ▪ Say what an object means, or explain a symbol. ▪ Use figures of speech or metaphors to speak creatively about religious ideas. ▪ Understand increasingly the diverse ways in which religious and spiritual experience can be interpreted. ▪ Clarify and express the role of interpretation in religion and life. |
| g) Discerning - in RE this includes abilities such as: <ul style="list-style-type: none"> ▪ developing insight into personal experience and religion; ▪ exploring the positive and negative aspects of religious and secular beliefs and ways of life; ▪ relating learning to life. | <ul style="list-style-type: none"> ▪ Experience the awe and wonder of the natural world and of human relations. ▪ Be willing to look beyond the surface at underlying ideas and questions. ▪ Weigh up the value religious believers find in their faith with insight, relating it to their own experience. ▪ Discern with clarity, respect and thoughtfulness the impact (positive and negative) of religious and secular ways of living. |
| h) Analysing - in RE this includes abilities such as: <ul style="list-style-type: none"> ▪ distinguishing between opinion, belief and fact; ▪ distinguishing between the features of different religions; ▪ recognising similarities and distinctiveness of religious ways of life. | <ul style="list-style-type: none"> ▪ See what kinds of reasons are given to explain religious aspects of life. ▪ Join in discussion about issues arising from the study of religion. ▪ Use reasons, facts, opinions, examples and experience to justify or question a view of a religious issue. ▪ Analyse the religious views encountered with fairness, balance, empathy and critical rigour. |
| i) Synthesising - in RE this includes abilities such as: <ul style="list-style-type: none"> ▪ linking significant features of religion together in a coherent pattern; ▪ connecting different aspects of life into a meaningful whole; ▪ making links between religion and human experience, including the pupil's own experience. | <ul style="list-style-type: none"> ▪ Notice similarities between stories and practices from religions. ▪ Use general words to describe a range of religious practice and teaching. ▪ Make links between different aspects of one religion, or similar and contrasting aspects of two or more religions. ▪ Explain clearly the relationships, similarities and differences between a range of religious arguments, ideas, views and teachings. |
| j) Evaluating - in RE this includes abilities such as: <ul style="list-style-type: none"> ▪ debating issues of religious significance with reference to experience, evidence and argument; ▪ weighing the respective claims of self-interest, consideration for others, religious teaching and individual conscience; ▪ drawing conclusions which are balanced, and related to evidence, dialogue and experience. | <ul style="list-style-type: none"> ▪ Talk about what makes people choose religious ways of life. ▪ Describe how religious people show the importance of symbols, key figures, texts or stories. ▪ Weigh up with fairness and balance the value they see in a range of religious practices. ▪ Evaluate skilfully some religious responses to moral issues, and their own responses. |

The development of these skills is not, of course exclusive to RE. Common ground may be found with other curriculum areas, particularly with Personal, Social and Health Education and Citizenship Education.

4.3 Developing attitudes in RE

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

a) Curiosity and wonder – in RE this includes:

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

b) Commitment - in RE this includes:

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

c) Fairness - in RE this includes:

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

d) Respect - in RE this includes:

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

e) Self-understanding - in RE this includes:

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

f) Open mindedness – in RE this includes:

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

g) Critical mindedness – in RE this includes:

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

h) Enquiry - in RE this includes:

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

The development of these attitudes is not, of course exclusive to RE. Common ground may be found with other curriculum areas, particularly with Personal, Social and Health Education and Citizenship Education.

4.4 RE and Inclusion

Religious education can make a significant contribution to inclusion, particularly in its focus on promoting respect for all. This syllabus contains many references to the role of religious education in challenging stereotypical views and appreciating, positively, differences in others. The syllabus enables all pupils to consider the impact of people's beliefs on their own actions and lifestyle. The syllabus also highlights the importance of religions and beliefs and how religious education can develop pupils' self-esteem.

Effective inclusion involves teaching a lively, stimulating religious education curriculum that:

- builds on and is enriched by the differing experiences learners bring to religious education;
- meets all pupils' learning needs including those with learning difficulties, those who are gifted and talented, boys and girls, pupils for whom English is an additional language, pupils from all religious and non-religious communities and pupils from a wide range of ethnic groups and diverse family backgrounds.

To overcome any potential barriers to learning in religious education, some pupils may require:

- support to access text, such as through prepared recordings, particularly when working with significant quantities of written materials or at speed;
- help to communicate their ideas through methods other than extended writing, where this is a requirement. For example, pupils may demonstrate their understanding through speech or the use of ICT;
- a non-visual way of accessing sources of information when undertaking research in aspects of religious education, for example using audio materials.

Providing effective learning opportunities for all pupils in religious education

Religious education should be accessible to *all* pupils.

Setting suitable learning challenges

This Agreed Syllabus sets out what pupils should learn at each key stage. Teachers should teach the knowledge, understanding and skills in ways that suit their pupils' abilities and needs.

This means:

- setting differentiated tasks to take account of the needs of those pupils whose attainments fall below or significantly exceed the expectations for the age group;
- using a variety of teaching and learning strategies, taking account, wherever possible, of pupils' preferred learning styles;
- using appropriate assessment approaches which allow for different learning styles;
- setting targets for learning.

Responding to the diverse needs pupils bring to their learning

The Principal aim for religious education as stated in this syllabus applies to all pupils.

When planning, teachers need to provide opportunities for all pupils to achieve, including

- boys and girls,
- pupils with special educational needs,
- gifted and talented pupils,
- pupils with disabilities;
- looked after children;
- pupils from different social, ethnic, religious, cultural and linguistic backgrounds.

Religious background of pupils

The different experiences, interests and strengths that pupils bring are particularly relevant in religious education. Some are active and committed within faith communities, some have occasional contact and others have no links at all. Teachers will need to take account of these differing religious backgrounds, plan to meet the needs of individuals and acknowledge and respect the beliefs and practices in the home and family.

RE and pupils with Special Educational Needs (SEN)

RE is a statutory part of the core curriculum for *all* pupils, including those with learning difficulties. Pupils with SEN are found in all contexts and all teachers are teachers of SEN.

Good quality teaching in RE will tailor the syllabus carefully to the special needs of all pupils. This does not necessarily mean simplifying the syllabus, but identifying the core concepts for each unit and building up from there. A good practice case study, based on the work of Anne Krisman at Little Heath Special School, Redbridge, can be found on the Ofsted website. This outlines five steps to planning great RE for special school pupils. <http://www.ofsted.gov.uk/resources/good-practice-resource-inclusive-approach-religious-education-special-school-little-heath-school>

Pupils with special educational needs will not always reach Level 1 of the expectations in RE (see page 36) Where appropriate the 'P' scales defined by the QCA publication *Planning teaching and assessing the curriculum for learners with learning difficulties - Religious Education* May 2001 may be used as an indicator for progress within RE.

Work relating to the programmes of study that is planned for pupils with special educational needs should take account of the targets in their individual learning plans.

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 demonstrate achievement. 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 the variations in their entitlement to subsequent teachers.

Good teaching and learning for all pupils, but particularly those with SEN, makes use of multi-sensory strategies involving physical, visual and tactile stimuli to engage pupils' active participation and response in lessons.

4.5 Assessment

Assessment is to do with making judgements about pupils' achievements in the broadest sense. Through their experience of RE pupils will develop knowledge, understanding and a range of skills. Assessment involves planning opportunities to:

- observe and analyse pupils' responses;
- monitor and raise achievement;
- feedback recognition of achievement and advise on how to improve.

The most recent Department for Education statement on assessment (2013) removes the use of levels in assessment in the National Curriculum, encouraging schools to create their own approaches to formative assessment, to support pupil attainment and progression. Ofsted's inspections will be informed by whatever pupil tracking data school choose to keep.

In this syllabus, however, SACRE recommends the continued use of levels until a clear, workable alternative is available to help schools to enable pupils to make good progress.

Using the level descriptions

The assessment of attainment in RE in Derbyshire schools should be based on the expected outcomes expressed in the levels listed in this syllabus, which have been developed in line with guidance produced nationally. The levels relate to the two attainment targets: Learning about religions and beliefs (AT1) and Learning from religion and belief (AT2). Teachers should become familiar with these attainment targets and level descriptions and make use of them in the following ways:

- as a planning tool to help them gauge whether their own expectations are realistic and sufficiently challenging to enable pupils to make progress in RE
- to provide the basis for making judgements about pupils' performance at the end of each key stage.

It should be remembered, however, that in most cases the levels statements do not attempt to represent all aspects of teaching and learning in RE, only those which can be tracked in a consistent and useful way. For example, pupil's personal views and ideas are not subject to formal assessment, and yet are central to good RE.

The two attainment targets are closely related and neither should be taught in isolation. Therefore, assessment needs to take place in relation to both attainment targets.

Planning must identify intended learning outcomes matched to Agreed Syllabus requirements. These provide the goals of learning and enable the teacher to identify what pupils know, understand and can do as a result of their learning in RE. These should be shared in an appropriate way with pupils.

Planning assessment

Assessment should be integral to teaching and learning. A wide range of classroom activities enable teachers to gather information about pupil learning and progress. These include:

- observing pupils as they work and interact with their peers and adults;
- listening to pupils as they describe their work and reasoning to others;
- questioning, especially the use of open questions which allow for a range of responses;
- setting tasks which require the planned use of specific skills;
- use of a variety of forms of communication - artwork, artefacts, actions, role play, as well as short and extended writing;

- discussion of words, images and ideas;
- self and peer assessment activities.

Developing good quality classroom tasks

The planning guidance in this syllabus (see pages 38, 51 and 74) makes it clear that the levels should be used at the planning stage in order to ensure that activities and learning opportunities enable pupils to achieve learning outcomes at an appropriate level for their age and ability. Effective learning activities need to be carefully planned, clearly focused, accessible to all pupils and have clear assessment criteria which can be shared and understood by pupils.

Recording and reporting

Schools have a statutory duty to produce an annual written report for parents/carers on their child's performance in every subject. The RE report should not simply report what the class has done but should say something meaningful about the achievement, in terms of knowledge, understanding and skills, of each pupil. Schools need to develop a manageable way recording what each pupil achieves to enable them to pass accurate information on to others.

RE policy statements in schools should include a brief statement summarising how the school makes use of the intended learning outcomes listed in the programmes of study and the statements in the level descriptions to recognise and report on pupils' progress in RE.

Using level descriptions for reporting achievement

The level descriptions describe the types and range of performance that pupils working at a particular level should characteristically demonstrate. It should, however, be remembered that these level statements do not attempt to represent all aspects of teaching and learning in RE, only those which can be tracked in a consistent and useful way.

There are two ways in which the level descriptions could be used for reporting achievement:

1. To report attainment at the end of a key stage by defining the level achieved.

Teachers should judge which level description best fits the pupil's performance. When doing so, each level description should be considered alongside descriptions for adjacent levels. Teachers should select the level description that best fits the pupil's performance. The levels are not refined enough to be divided into sub-levels.

2. To report attainment to parents and carers in an annual report.

It is strongly recommended that schools use appropriate level statements as the basis for reporting progress annually. If helpful, this can be in the form of "I can" statements developed, as outlined in the planning steps for each key stage.

Feedback to pupils.

Pupils need to know how well they are doing and how they can improve. It is essential for teachers in RE, as in all subjects, to give meaningful feedback on their work and achievements.

Schools are strongly advised to use the level descriptions for planning tasks and activities. These may be shared with pupils so that they understand the short term RE learning objectives and what is expected of

them in relation to particular tasks and activities. Tasks should be benchmarked by the teacher against the level descriptions to ensure that they are appropriately challenging and differentiated.

It is recommended that schools do not give regular feedback to pupils in terms of the level achieved for RE. This is because even with steady and consistent progress, pupils take an average of two years or more to move from one level to the next. The programmes of study in the Derbyshire agreed syllabus assume levelled outcomes. Versions of these, in the form of “I can...” statements, can be used to help give feedback to pupils, so that they know how to make progress. **Feedback should be positive, specific and developmental.**

4.6 2008 Syllabus questions: where have they gone in 2014?

KS1

| 2008 | 2014 |
|---|--|
| <p>1.1 How do Christians celebrate special festivals? 1.2 How do Jews celebrate special festivals? 1.3 How are events in the pupils' lives celebrated?</p> | <p>Now 1.6 How and why do we celebrate special times</p> |
| <p>1.4 How do creation stories say the world started? 1.5 How should the world be treated and why?</p> | <p>Now: 1.2 What can we learn from creation stories?</p> |
| <p>1.6 In what ways is the place of worship important to believers? 1.7 What do religious artefacts tell you about what people believe? 1.8 How do people make use of music to thank God and worship?</p> | <p>Now: 1.5 In what ways is a church /mosque / synagogue important to believers?</p> |
| <p>1.9 What stories did Jesus tell Christians about how to behave?</p> | <p>Now: 1.4. What do stories of Jesus tell Christians about how to live?</p> |
| | <p>1.1 Who is a Christian / a Muslim / Jewish and what do they believe?</p> |
| | <p>1.3. Who is an inspiring person and why?</p> |
| | <p>1.6. How and why do we celebrate special times?</p> |
| | <p>1.7. How do we show we care for others?</p> |
| | <p>1.8. What does it mean to belong?</p> |

KS2

| 2008 | 2014 |
|--|---|
| 2.1 How and why do Christians celebrate? 2.2 How and why do Hindus celebrate? 2.3 Why are festivals and celebrations important for us all? | Now: 2.10 What are the deeper meanings of festivals? |
| 2.5 Why is the Bible so important for Christians today? | Now: 2.6a Why is the Bible so important for Christians today? |
| 2.4 Why does a Muslim want to go to Makkah once in a lifetime? 2.6 What does a pilgrim get out of their sacred journey? | Now: 2.11 Why is pilgrimage important to some religious believers? |
| 2.7 What is the purpose and value of a sacred place? | Now: 2.8. What is the purpose and value of a sacred space? |
| 2.8 What can we learn from prayers and meditations? | Now: 2.9. Why is prayer important for religious believers? |
| 2.9 What can be learned from the Muslim way of life? | Now: 2.14 What can be learned from the Muslim way of life? |
| 2.10 What can we learn from religions about temptations? | Now: 2.13 What can we learn from religions about deciding what is right and wrong? |
| 2.11 What makes a leader worth following? | Now: 2.4. What makes a leader worth following? |
| 2.12 What can be learned from studying Jesus? | Now: 2.5. How and why do Christians follow Jesus? |
| 2.13 What do the religions say to us about our beliefs? | Now: 2.3. What do religions say to us when life gets hard? |
| 2.14 How could people who are different share the world's good things more fairly? | Now: 2.16 Can religions help to build a fair world? |
| 2.15 What religions are found in our communities? | Now: 2.15. How can we make our village/town/county a more respectful place? |
| 2.16 How do people express their faith through the arts? | Now: 2.7. How do people express their faith through the arts? |
| | 2.1 What do different people believe about God? |
| | 2.2 Why is Easter so important for Christians? |
| | 2.6b Why is the Qur'an so important for Muslims? |
| | 2.6c Why is the Guru Granth Sahib so important for Sikhs? |
| | 2.12 How and why do believers show their commitments during the journey of life? |
| | 2.17 What do religions teach about the natural world and why should we care about it? |

KS3

| 2008 | 2014 |
|---|--|
| 3.1 How do communities of faith support believers? | Now: 3.16. How can we make our town/local area/county/nation a more respectful place? |
| 3.2 What does it take to belong to a religion? | Deleted (KS2 focus) |
| 3.3 How are religious beliefs shown through worship? | Deleted (KS2 focus) |
| 3.4 What makes a person inspiring to others? | Now: 12. Do beliefs about justice, love and equality make any difference to the actions of religious and non-religious people today? |
| 3.5 How do we know what is right and wrong? | Now: 11. How do we decide what is right and wrong? |
| 3.6 Who believes in what? | Now: 3.15. What does it mean to be a Christian/ Muslim / Sikh / Hindu /Buddhist /atheist in Britain today? |
| 3.7 What does it take for a new religion to begin? | Deleted (KS2 focus on founders) |
| 3.8 How do sacred texts guide and rule the lives of believers? | Now: 6. Do the teachings of Jesus and/or the Buddha stand the test of time? |
| 3.9 Religion: Does it do any good? | Now: 13. Religion: Does it do any good? |
| 3.10 How can people decide if God is real, and what God is like? | Now: 3.1 How can people decide if God is real, and what God is like? |
| 3.11 Where is truth about religion to be found? | Now: 7. Where is truth about religion to be found? |
| 3.12 Where did the universe come from? | Now: 8. Where did the universe come from? |
| 3.13 How can we answer the big questions of life? | Now: 2a Is death the end? Does it matter? 2b Why is there suffering? Are there any good solutions? |
| 3.14 What meanings can be found in celebrations? | Deleted (KS2 focus) |
| 3.15 Is there value in meditation or prayer? 3.16 What will worship be like in the future? | Now: 9. What, how and why do people worship? |
| | 3. If God came to earth, what difference would it make? |
| | 4. What's the point? Do religions help make sense of life? |
| | 5. What does the Holocaust teach us about a Jewish way of life and about human nature? |
| | 10. How do humans express their spirituality through words, art, music and activism? |
| | 14. Religion: source of peace or cause of conflict? |